



The YOKER CALLED TITHE

INTRODUCTION

In the Bible we get to see different types of offerings and sacrifices that men render unto God in recognition of who He is to them even as their Creator, Maker and Giver of all things. Some render such to idols and false gods instead. Men generally give back to the source from where they acknowledge those things that they have received emanate from. They do so for various reasons- it can be in appreciation, as an act of worship, thanksgiving, love, compulsion, in anticipation of more, in submission to the rule of another, subtly for advantage, etc. We are interested here only in that which is given to the LORD God of heaven and earth. Among the various giving in the form of offerings and sacrifices to God in the Bible there is one that has generated a lot of dust, controversy and discuss in religious circles of our time, the sacrifice called the Tithe. Why? Because the church as an organization (CAO) have so much hyped up the giving of tithe to frenzy level amongst their congregations. Amongst several arguments put forward in its favour, some have gone to the extent of making it part of the requirements for becoming born again, while others have elevated it to the height of being a requirement for making heaven, contending that since no robber is found in heaven so those that do not pay tithe shall not enter according to the LAW demands, not that of mercy and grace, as it were. **Mal. 3:8-10; Lk. 23:39-43**. As such there is so much confusion, ignorance and double mindedness concerning tithing among New Testament (N.T.) Believers.

The hype around tithe in this last days, is basically centered on covetousness (**Lk. 12:15; Lk. 16:13-15**), the love of money in the churches, which is the root of all evil in the world today- **I Tim. 6:10**. The CAO says that their kind of gospel message CANNOT be preached without this money and the most defined fixed regularly, compulsory offering cum sacrifice of all the various ones found under the LAW that they can confidently yoke men with is the Tithe.

The Tithe is a sacrifice to God of one tenth of all that the Lord God blesses you with within a specified period of time from the promised land. It is ten percent of the sweat of your face and the works of your hand therein. In the time of old, it falls under the category of offerings and sacrifices still. If the tithe today was still derivable from the seed of the land, of the fruit of the trees and herd of animals strictly, as were of old, without it being converted to money, we probably would not be having the hype around it nor the proliferation of churches as we have it today. Money is the game changer as it were. **Lev. 27:30-33**

In this write up, by the grace of our Lord Jesus Christ, our Master and the Holy Ghost our present day teacher, we shall trace how it was from the beginning, how it was in the time of old, and how it is now and how it is going to be at the end. Looking through the eyes of the Spirit, the understanding thereof and not through the carnal eyes of religious leaders, as it has been. Our foundation as always is that, God is a Spirit and whatsoever He does is first spiritual and not carnal. That it is the spirit that quickeneth but the flesh profiteth nothing. God seeketh always for true worshippers, they that shall worship Him in spirit and in truth and not in flesh and in lies. **Jn. 4:24; Jn. 6:63**. We are going to reveal the spiritual foundation and mind of God concerning all giving of offerings and sacrifices by men in general and the tithe in particular, by his grace.

FROM THE VERY BEGINNING

If we are able to understand how it was from the very beginning before the fall of man then we shall understand how it is going to be at the very end when all things shall be made new again. The arena of confusion is generally found in the middle, how it is as we have it presently.

Mtt. 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Vr. 3 Have ye not read, that he which made them at the beginning made them male and female.

2 Cor 5:17 Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new.

Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them. **Vr. 28** And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

In the Garden of Eden, where the first man, Adam a new creature was placed by God to keep and dress it there was nothing like tithe. Tithe WAS NOT a requirement for Adam and the Woman to have intimate fellowship with God every time that He visited them in the cool of the day, nor was it required before they could be blessed by God unto fruitfulness, multiplication, and subduing of the earth. **Gen. 2:15-25; Gen. 3:8** As it was in the very beginning so shall it be at the end also, world without end and that is where we are heading to.

THE FALLEN MAN

We can see that when all was well spiritually with the first man, Adam, there was nothing like tithe paying nor was it a requirement for Man's dominance of the earth as decreed by God. Subsequently, Adam fell due to

disobedience to the commandment of God and was cast out of the holy blessed fruitful ground called Eden unto the cursed ground of the world that bringeth forth thorns and thistles. **Gen 3:17-19**

Man initiated the voluntarily freewill offering of the produce of the land, the works of his hands to God as sacrifice without God having imposed it as a commandment, but out of appreciation for His bountifulness/blessings towards them. This the sons of Adam, Cain and Abel, began to do as recorded in **Gen. 4:1-5 (Vr.3** And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. **Vr.4** And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

The tithe was generations later to come out from this same bread of sorrow that the fallen man produces from the cursed ground of the world, the dust of the earth. The tithe was to become a percentage of the product of the dust that man cultivates, a fixed rated offering/sacrifice. It is an earthly thing not a spiritual thing as it were. Remember that God is a Spirit and He said before then in

Gen. 6:3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: **Vr.5** And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **Vr.6** And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

Rom. 8:7 Because the carnal mind is enmity against God: . . . **Vr.8** So then they that are in the flesh cannot please God.

The main objective is obedience to God's voice/commandment by man and not sacrifice, but unfortunately many still do not get it till today. They always want to use carnal sacrifice/offerings to compensate or cover up for their lack of spiritual obedience to God.

THE FIRST TITHE PAYMENT

The first man to ever pay tithe came from the lineage of Shem Noah's son, who was called Abram. This was after God had called him to come out from his father's house and he hearkened unto that call and went in obedience. There was no mention of Noah ever paying tithe. **Gen. 11:10,26; Gen. 12:1-5**

God did not at any time as part of the commandment that He gave to Abram to keep as a requirement for His perpetual covenant promise of blessing and protection with him for all the families of the earth that were to be blessed through him and his seed, include tithe payment, rather it was the man, Abram, that initiated it on his own for the very first time.

Gen. 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: **Vr.2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: **Vr.3** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Abram initiated this pioneer tithing out of his own volition not as a command or demand from God, but willingly out of gratitude and thanksgiving to God for granting him victory over his enemies in the rescue of Lot

and his family. Abram paid tithe out of the booty of violence, war and bloodshed, the slaughter of the four kings. The tithe came forth or began as a price of blood and thus it ended also as a result of the price of blood, that of the Son of God.

Gen. 14:17-20 (Vr.17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him. **Vr.18** And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. **Vr.19** And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: **Vr.20** And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Abram paid tithe of the spoils of war in recognition of the Lord, the most high God, the possessor of heaven and earth, who granted him victory. It was Abram that defined the percentage and initiated the payment of that specific tithe to God by himself, out of choice. It was solely Abram's heart-steered initiative and not God's. That was the only time it was recorded in the Bible that Abram paid tithe. Why? For we never heard of any physical temple that Melchizedek rendered sacrifices to God on, for there to be a sustenance of it by that means, but he was the symbol of an eternal order of priesthood to come- **Heb. 7:1-4**.

Melchizedek was able to minister unto God as a king and a priest without recourse to operating a physical temple as a place of worship. A similitude that Christ, the Son of God was to follow suit in his own time and we his disciples too (**Rev. 1:5-6; Heb. 7:15-17**). So Abram did not pay tithe out of a temple worship obligation nor was it mandated upon him by God as an ordinance. So he did not have to pay tithe on all the wealth that God had bestowed upon him, for he was very rich and God did not stop blessing him because of that- **Gen. 13:2; Gen. 24:1**. The demand of God on Abram was based strictly on obedience to His commandments and instructions to him, not primarily on fleshly, material offerings and animal sacrifices nor money for that matter, for money was in circulation even then. **Gen. 22:15-18; Gen. 17:12**

Gen. 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed. . . . **Vr.18** And in thy seed shall all the nations of the earth be blessed (Why?); because thou hast obeyed my voice.

THE SECRET REVEALED

Gen. 17:1-14 (Vr.1 the Lord appeared to Abram, and said unto him, I am the Almighty God; WALK BEFORE ME, AND BE THOU PERFECT. **Vr.2** And I will make my covenant between me and thee, and will multiply thee exceedingly.

Gen. 22:1-19 (Vr.1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. **Vr.2** And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. **Vr.16** And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: **Vr.17** That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; **Vr.18** And in thy seed shall all the nations of the earth be blessed; BECAUSE THOU HAST OBEYED MY VOICE. (this Adam failed to do in the garden- **Gen 3:11-12,17**)

Unfortunately, King Saul in his own time, as it is in our own present time, did not understand who God is and His divine principle. How? **Num. 23:19**

I Sam. 15:1-29 (Vr.1 Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. **Vr.18** And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. **Vr.19** Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? **Vr.22** And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. **Vr.29** And also the Strength of Israel will not lie nor repent: FOR HE IS NOT A MAN

Burnt offerings and sacrifices are carnal services, while obedience to the voice of the Lord is your spiritual service unto God. King Saul's replacement King David, who was a man after God's heart, had understanding of who God is and His desire. For in that he wrote in the book of Psalms:

Ps. 51:15-17 (Vr.16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. **Vr.17** THE SACRIFICES OF GOD ARE A BROKEN SPIRIT: A BROKEN AND A CONTRITE HEART, O God, thou wilt not despise.

As had been stated earlier, Abram volunteered to pay tithe to Melchisedec, the priest of the most High God without God demanding for it nor specifying a fixed rate for him. In the same vein, King David out of the gratefulness of his heart offered to build a temple for the ark of the God of Israel without God requesting for it. These were men that loved God from the depth of their hearts and were willing to do anything for God without being cajoled or requesting anything in return from God before they do so, unlike believers today. And it was because of this novel heartfelt inclination cum act of Abraham that God later on honoured him by establishing the giving of tithe as an ordinance under the Law to the sons of Levi, who came out of the loins of Abraham even as Jacob did. Jacob during his time escalated the matter of tithing by turning it into a vow unlike Abraham. Jacob's vow of paying the tithe and establishing God's house where the tithe shall be brought in was confirmed as a law by Moses and stirred up by King David respectively. By reason of Jacob's vow a mandatory temple worship system with tithe sustenance was conceived. **Heb. 7:1-10; Gen. 28:20-22**

I Chron. 17:1-15 (Vr.1 Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains. **Vr.2** Then Nathan said unto David, Do all that is in thine heart; for God is with thee. **Vr.4** Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in: **Vr.5** For I have not dwelt in an house since the day that I brought up Israel unto this day; **Vr.6** Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

Similarly, God honoured King David's heartfelt inclination of building a permanent house, a temple for the ark of covenant of the Lord through his son Solomon subsequently. All these were in fulfillment to the vow that their father Jacob made in his time of escape from Esau while they were yet in his loins.

It is pertinent to note here for emphasis that tithe paying and temple building are carnal ordinances, things of the shadow that God permissively allowed and established having respect for His two chosen servants mentioned above, whom He had quite a unique divine testimony concerning them unlike many other servants of God found in the Old Testament. How? Abraham had the unique privilege of being called the FRIEND of God- **II Chron. 20:7; Jam. 2:23**. And David was called the man after God's own heart- **Acts 13:22-23**. However, these ordinances were to be set aside with the Law of the first covenant by the Messiah, Jesus Christ, who was to establish a new covenant based on better promises that are spiritual cum everlasting in nature and no longer physical and temporal (**Heb. 9:8-12**). Abraham was told to sacrifice his only begotten son, Isaac, as a shadow of that which was to come, while God sacrificed His only begotten Son as the true sacrifice (**Hebr. 11:17-19**). David sought to build a physical house cum temple for God, which is a shadow, but God built His own image temple, the body of His Son, Jesus Christ for himself on earth, the Church - **I Chron. 17:11-12,14; Jn. 2:19-21; Hebr. 10:5-10**

Ps. 50:7-15 (Vr.10 For every beast of the forest is mine, and the cattle upon a thousand hills. **Vr.11** I know all the fowls of the mountains: and the wild beasts of the field are mine. **Vr.12** If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof. **Vr.13** Will I eat the flesh of bulls, or drink the blood of goats? **Vr.14** Offer unto God thanksgiving; and pay thy vows unto the most High:
Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; **Vr.25** Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

What God requires of us first and foremost is not mere physical offerings and sacrifices and temples (carnal services), but for us to present our bodies as living sacrifices, even as His temple, holy acceptable unto Him, which is our acceptable spiritual service to Him. For us to glorify Him by bearing much fruit that shall abide and showing mercy to our fellow man. Every other service is secondarily and shall be acceptable to God from us only when we have are mindful to fulfill the first things first. **Rom 12:1; I Cor. 6:19; II Cor. 6:16; Jn. 15:7-10; Lk. 10:29-37**

THE TITHE WAS A VOW THAT WAS MADE A LAW

Jacob, a seed of Abraham, followed in the step of his father Abraham only that in his case, he out of fear of the unknown and uncertain future that awaited him vowed to pay the tenth of all that God gives him if he returns to his father's house in peace from his self imposed exile (**Gen. 32:3-12**). Jacob responded to God's promise and confirmation of His covenant with his fathers, Abraham and Isaac, with the vow of erecting God's house (temple) and the tithe to bring into it as it were. Thereby establishing the principle of God's house as the place where the tithe is meant to be brought. As it were, Jacob's vow fulfillment was passed on to the generations of his twelve sons, the nation of Israel by a law after God's fulfillment of His promise to their father, Israel. How? in giving them the Promised Land to inhabit after bringing them out of Egypt by a mighty hand through his servant, Moses.

Gen. 28:10-22 (Vr.15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. **Vr.17** And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. **Vr.20** And Jacob vowed a vow, saying, If God will be with me, and will

keep me in this way that I go, and will give me bread to eat, and raiment to put on, **Vr.21** So that I come again to my father's house in peace; then shall the Lord be my God: **Vr.22** 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 tent unto thee.

Gen. 31:11-16 (Vr.13 I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. **Vr.18** And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

Jacob made a vow of tithe and establishing of God's house, which he could not fulfill in his own lifetime but which God held the generation of his children unto by the Law that came through Moses.

Jesus Christ our Lord and Master, the mediator of the New Testament enjoins us not to vow or swear even as can be said of Jacob. Why? Because it is not in your own power to control the conditions that might cause you to default or fail in the fulfillment of such a vow as ye ought to, neither can you guarantee its fulfillment in your own lifetime, which otherwise becomes a yoke upon the fruit of your loins, your children yet unborn. It is only God that can swear and guarantee that it shall surely come to pass as he intends it to no matter the mitigating circumstances that is set to hinder it from being. Why? Because He liveth forever more. **Mtt 5:33-37; Jam 5:12; Eccl 5:1-7; Ezek. 18:2.** God takes vows very seriously and will hold any man that opens his mouth to do so before His presence accountable for it. **Deu. 23:21-23; Ps 15:1-4; Jam. 4:12-16**

The men of the old were given to making vows to God, even the children of Israel, who repeatedly failed in keeping their own part of the vow or covenant with God and suffered the negative consequences therefore, while some on an individual basis kept theirs, for example Hannah. A special case in point of seeming rashness in vowing, apart from that of Jacob, was that which Jephthah made when he was to go into battle. He was unsure of having victory over his enemies, the Ammonites, therefore he entered into a vow with God. It was a seeming rash one, but which he had to fulfill thereby setting a precedence of having some virgins in Israel being dedicated to the service of God till death without marrying (a fulfillment of a father's vow to God by the daughter), thereby yoking generations yet unborn to this his singular vow till date. **Jud 11:29-39**

Similarly, our modern day religious leaders still wittingly rope men into condemnation by constantly getting them to make all manner of vows and pledges in their churches for their carnal empire building and acquisitions under the guise of advancing kingdom work. Men are subtly made to vow out of twisted blessing based preaching, conjured fear of evil befalling them and of compulsion, vows that many continually lose count of and consistently fail to fulfill till their demise. Of which their children after them suffer for unknowing to them- the sins of the fathers being visited upon the children. This, our religious leaders do contrary to the teachings of our Master and Lord, Jesus Christ, very much the same with the tithe payment.

The Tithe was a vow made by Jacob which was made binding on the natural born Jews, the children of Israel and not the Gentiles. So in Christ, we have become Gentiles Christians and Christ our source/head/high priest did not make nor bind us as Jacob did by a vow to pay tithes rather Christ taught us not to vow nor swear nor did he command us to pay tithes to anyone having made us priests unto God. Even under the Law, priests do not pay tithes rather they collect tithes, then how is it that under Grace, we that are priests unto God now are

made to pay tithes by our religious Pharisee leaders. Therefore, the Law of tithing is not binding both unto Christian Jews and Gentiles except for those who still submit themselves under the Law and not under grace. Tithing is part of the Law given to the fallen man and not a law given to the redeemed man nor shall it be for the glorified man at the end. **Gal. 3:13; Lk. 20:35-36; Rev. 1:5-6**

GOD'S BLESSINGS NOT PREDICATED ON TITHING BUT ON THE PROMISE

Gen. 35:1-12 (Vr.9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. **Gen 35 Vr. 10** And God said unto him, thy name is Jacob: thy name shall not be called any more Jacob, but Israel be thy name: and he called his name Israel. **Vr. 11** And God said unto him I am God Almighty: be fruitful and multiply; a nation and a company of nations shall come out of thy loins; **Vr. 12** And the land which I gave Abraham and Isaac, to thee I will give it, and to thee I will give it, and to thy seed after thee will I give the land.

Of note is the fact that God blessed Jacob, whose name He changed to Israel even before the fulfillment of the vow of tithing later to be established by Law in the days of Moses. God's promise of blessings on Israel was not predicated, as was also from the time of Abraham's call, on the tithe but on His covenant. The Promise has nothing to do with the tithe. The tithe was secondary (was a by the side thing initiated by man), but the obedience to God's voice was the primary thing. The reward of the former is of carnal and temporal value, while that of the latter is of spiritual and everlasting value. Unfortunately, men, as usual, have made the primary thing secondary and the secondary thing primary thereby being in error even till today. Unfortunately, many teach today, in our religious circles, that the financial prosperity and blessings of the Christian is tied to his faithful adherence to tithing, erroneously deducing it from the tithe payment as was under the Law, and not that under grace, quoting copiously from **Mal. 3:8-12**.

From the beginning with Adam (**Gen. 2:15-17**) and subsequently, from the generation of Abraham (**Gen 12:1-5**) till the time of Moses (**Jer 7:21-23**), God had related with men and the children of Abraham as per promise through the spoken word and the tithe was not commanded. But as God's dealings with the children of Israel revealed them as a stiff necked rebellious, covenant breaking people, the written Law had to be put in place to serve as a witness against the children of Israel in the event of their breaking the commandments therein and appropriate punishments prescribed for any default on their part. **Deu. 4:23-26,39-40; Jn.5:45-47**. It was from the coming of Moses with the written Law and commandments in the wilderness that the establishment of the Levitical order of priesthood was ordained under the house of Aaron of the tribe of Levi. It was under the Levitical priesthood that the receiving of tithes was formally instituted as a law for the children of Israel for that dispensation. **Hebr. 7:5-11**

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. **Vr.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.

Ezek. 20:1-32 (Vr. 10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. **Vr.11** And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. **Vr.13** But the house of Israel rebelled against me in the wilderness: they walked not in

my statutes, and they despised my judgments,.. and my sabbaths they greatly polluted: **Vr.16** for their heart went after their idols. **Vr.25** Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; (Why?) **Vr.26** to the end that they might know that I am the Lord. **Vr.32** And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

The Law is of a carnal commandment, weak and unprofitable, even as all that is contained therein in dealing with sin (**Rom 8:3-4**). Therefore it could not make anything perfect. The Law was given to men that were carnal, sold under sin (**Rom. 7:14**). The Law was not made for the just cum righteous man, but for the lawless, disobedient, rebellious, sinners and the ungodly, though they be the children of Israel. **Heb. 7:16,18-19; I Tim. 1:9-10**. Then how are the just and righteous meant to live? The just shall live by faith (not according to the law). **Rom. 1:17; Gal. 3:11; Heb. 10:38**

Gal. 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. **Vr.19** Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; **Vr.14** that we might receive the promise of the Spirit through faith.

Rom. 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Gal. 5:18 But if ye be led of the Spirit, ye are not under the law.

THE OPERATIONS OF THE TITHE UNDER THE LAW

For those that are yet disciples of the religious leaders found in the CAO system, that are taught and kept operating under the law demands while claiming to be under grace, I go a step further to enlighten you on the requirements of the law concerning the paying of the tithe, who it is for and how it is to be administered. This being with the aim of empowering men with the knowledge therein unto being able to discern whether it is being operated lawfully or unlawfully in the CAO system wherein they find themselves and which they cling unto as their guide, as it were.

What is the difference between the Priest and the Levite?

As a preamble, many are ignorant of the Levitical priesthood arrangement under the Law, which is after the order of Aaron. It was the tribe of Levi that Moses spoke concerning priesthood, the attendance at the altar. No man taketh this honour unto himself, but he that is called of God as was Aaron and his lineage with the Levites. Yet there is difference between the priests and the Levites of which we ought to be aware of in order to clear ambiguities in their operations in the service of the Lord at the altar in the temple. The offices and functions are not meant to be crossed or interchanged; each is to mind their own office strictly, as it were, a division of labour being at play.

Num. 18:1-7 (Vr.1 And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. **Vr.2** And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee and minister unto thee: but thou and thy sons with thee shall minister before the

tabernacle of the witness. **Vr. 3** And they shall keep thy charge and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar that neither they nor ye also die. **Vr. 4** And they shall be joined unto thee and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle; and a stranger shall not come nigh unto you. **Vr. 5** And ye shall keep the charge of the sanctuary and the charge of the altar: that there be no wrath any more upon the children of Israel. **Vr. 6** And I behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation. **Vr. 7** Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar and within the veil: and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

Offering sharing between the Priests and the Levites

So with the involvement of the two offices in the Levitical priesthood, their arises the issue of a sharing formula for all the offerings and sacrifices that all the remaining eleven (11) tribes of Israel were commanded by Law to bring into the temple of the Lord, from which their inheritance was to be derived. These had to be spelt out explicitly in order to avoid strife amongst the priests and the Levites that render service at the altar of the Lord. We bring a brief insight to such as below and in particular the tithe:

Num. 18:8-31 (Vr. 20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have part among them: I am thy part and thine inheritance among the children of Israel. **Vr. 21** And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. **Vr. 24** But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. **Vr. 26** Thus speak unto the Levites and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe. **Vr. 28** Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

So the tithes from the congregation are meant for the Levites, while the Levites are to pay tithe on the tithe they have received to the priests. The tithe does not go directly to the priests but through the Levites own tithe as it were. It is not in the place of the priests to collect tithes from the people for himself rather that falls under the duties of the Levites instead. Unfortunately, the CAO religious leaders of today, that tenacious cling unto tithe payment and its adherence circumvent the very law guiding the operation of the system. How? It is General Overseers, president founders, senior pastors, etc. that pocket the tithes rather than their church ministers and workers as ought to be according to the law. Since they want to yet operate under the Levitical priesthood, then they have to adhere to the law of tithing as commanded by God, lest they be found as transgressors of the law as they are today. **Rom. 3:19; Gal. 3:10; Jam. 2:10; Gal. 2:17-19**

The three (3) categories of tithe payment

It is worthy to note here for those that have submitted to the yoke of the tithe payment system of the Law under the CAO as a tithe payer, that any default in paying the holy thing at the temple as at when due or your eating of the holy thing to pay later, there is a surcharge that need to be added to the principal tithe amount, if not you have committed a trespass against God and are under condemnation as it were. How have you been keeping strictly to this law injunction?

Lev. 22:14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part (twenty five percent) thereof unto it, and shall give it unto the priest with the holy thing. **Vr.15** And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; **Vr.16** Or suffer them to bear the iniquity of the trespass, when they eat their holy things: for I the LORD do sanctify them.

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. **Vr.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.

In a brief, we shall try to capture the three main administrations of the tithe as commanded in the Law of Moses for the children of Israel to walk by in rendering the sacrifice of tithe to the LORD:

A.] The 1st Tithe is for the Levites

This was a yearly tithe gotten from the increase of your fields and herds.

Deu. 14:22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth (when?) year by year. **Vr.27** And the Levites that is within thy gates: thou shalt not forsake him; for he hath no part nor inheritance with thee.

Deu. 12:19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

Num. 18:21 And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. **Vr.24** But the tithes of the children of Israel which they offer as an heave offering unto the LORD, I have given to the Levites to inherit:

B.] The 2nd Tithe is for the Tithe payer at Temple feasts

This is also a yearly tithe, though not counted as giving to others. It is for keeping the Lord's feasts and sacrifices to be eaten in the place which the Lord should choose to put his name there; to wit where the ark should be, the tabernacle or temple. This tenth part was either sent to Jerusalem in kind or if it was too far, they sent the value in money, which was to be used still to buy oxen, sheep, wine, or what else they pleased in order to eat it before the Lord.

Deu. 12:11 Then there shall be a place which the LORD your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt offerings and your sacrifices, your tithes and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: **Vr.21** If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee and thou shalt eat in thy gates whatsoever thy soul lusteth after.

Deu. 14:22-26 (**Vr.22** Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year (not month by month or week by week). **Vr.23** And thou shalt eat before the LORD thy God in the place which he shall choose to place his name there, the tithe of thy corn, wine, oil and the firstlings of thy herds and of thy flocks (what for?) that thou mayest learn to fear the LORD thy God always.

C.] The 3rd Tithe is for Charity

This is to be given every third (3rd) year. It is not to be taken to the place of worship, as the others but distributed locally as needed. It is a tithe for the poor, the widows, the strangers and the Levites also, to be eaten in their dwellings.

Deu. 14:28 At the end of three (3) years thou shalt bring forth all the tithe of thine increase the same year and shalt lay it up within thy gates: **Vr. 29** And the Levite (because he hath no part nor inheritance with thee) and the stranger and the fatherless and the widow, which are within thy gates, shall come and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

Deu. 26:12 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; **Vr. 13** Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them: **Vr. 15** Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

The Singular Condition for turning the Tithe into Money

Deu. 14:22-27 (Vr.24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: **Vr.25** Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: **Vr.26** And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

There is a specific place where all the tithes were to be brought by the children of Israel and outside from that place it was not acceptable to God and could no longer be classified as a tithe. It is the place where God had chosen to put His name there in the whole of Israel, which is Jerusalem City. So those that were living far from Jerusalem were permitted to turn their tithes of the produce of the land to money for transit purposes, but were mandated to convert it back to produce on getting to Jerusalem. Implicit in the commandment was an obligation to spend the tithe money on items meant for human consumption and not for acquisition of property. So this tithe was meant to be consumed wholly in that place without returning with any remainder. This is a mandatory obligation for the natural children of Israel, the Jews and never for the Gentiles. Tithing is not a spiritual service to God but strictly a carnal ordinance which was but a figure of the time then. God have always said "I will have mercy and not (physical) sacrifice"; "obedience is better than sacrifice"; God is not a hungry God like men are. **Prov. 21:3; Ps. 40:6-8; Ps. 50:7-15; Hos. 6:6-7; Jer. 7:3,21-24; Mtt. 12:7**

THE TITHE PAYMENT IS TIED TO PHYSICAL TEMPLE WORSHIP

The paying of the tithes, a tenth of the produce of the land consecrated and set apart for the Levites and needy in the land was an important integral part of the Jewish religious temple worship. The neglect of this obligation was always sternly rebuked by the prophets.

Gen. 28:10-22 (Vr.15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. **Vr.17** And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. **Vr.20** And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, **Vr.21** So that I come again to my father's house in peace; then shall the Lord be my God: **Vr.22** 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 tent unto thee.

Note that Jacob's promise of the tithe was tied to the house of the LORD and invariably with it the priests, Levites and officers that shall minister cum render sacrifices/offerings therein. So without the physical temple, there would be no need for the ministers thereof and no tithe payment to them since no altar service/sacrifice shall be rendered therein. We of the N.T. saints worship not God at a physical temple nor altar but our bodies are the temple of the living God, while our hearts form the altar wherein we render spiritual sacrifices, through the Spirit dwelling in us, unto God. Our worship is in spirit and in truth (**Jn.4:23-24**) and therefore negates the requirement of the law for tithing as it were. Christ has abolished the physical temple worship by the sacrifice of his body on the cross on our behalf and from thence our bodies have become the temple of God. **Jn.2:18-22; Acts 17:24-25; 2 Cor. 6:16; Mtt. 12:6**

As New Testament saints of Christ, true worshippers, we worship God not in the mountains nor in Jerusalem but in our hearts having our bodies sanctified by the Holy Ghost as the image temple of God. Christ our Messiah have come and told us these things, yet the CAO religious leaders stubbornly refuse to hearken to him. **Jn. 4:20-26**

Tithe paying is tied to physical temple worship. So the law of the tithe was put in place because of the setting up of the Tabernacle of worship by Moses, according to the pattern that the Lord showed him on the mount, and the sons of Levi that were meant to minister in it. The mobile Tabernacle or Tent was replaced with the permanent building structure called the Temple during the time of King Solomon who built it unto the Lord as commanded. Unfortunately, N.T. religious leaders of today rather than focus on going out to preaching the gospel to the unsaved world, prefer to cling unto running physical structures as CAOs cum headquarter temples still, instead of ministering to the Church as the Body of Christ, the spiritual temple of God. This they do in order to yet impose the Mosaic Law tithe system that goes with sustaining physical temple buildings and the ministers therein as was of old but not of the new. They cling unto the shadows, that which decayeth and waxeth old ready to vanish away. **Hebr.8:13; Mtt. 23:15-24**

The paying of the tithes was an important part of the Jewish religious worship. In the days of Hezekiah one of the first results of the reformation of religion was the eagerness with which the people brought in their tithes (**2 Chron 31:5-6**). The neglect of this duty was sternly rebuked by the prophets (**Amos 4:1-13; Mal. 3:7-18**). Unfortunately, modern day religious leaders have turned **Mal. 3:8-11** portion of the prophet Malachi's rebuke/admonition to the stiff-necked children of Israel to return unto keeping the law of Moses, the statutes and judgments (**Mal. 4:4-6**) therein as if it was a new testament injunction of Christ to the Church under grace and truth. What a fallacy they have subtly imbued on their congregations over the years even till date.

No Tithing while in the Wilderness or in Captivity in Foreign lands

Tithe paying is restricted to the blessings that God bestowed upon the children of Israel from the increase of their grounds in the Promise land for the sustenance of the temple officers, the needy and not outside of the Promise land, a land that is not theirs wherein they are strangers. **Ezek 20:40-44; Deu. 14:22-24; Num. 18:21,24**

When they were in captivity in Egypt, Babylon and Assyria, foreign and strange lands, tithing was neither possible nor applicable. Why? The tithe is meant to be gotten or derived from the increase of the Promised Land, Canaan and not outside of it, from the land of the heathen. The tithe is meant to be brought to only that place that the LORD had chosen to place His name there and that was only to the temple in Jerusalem. So the tithe must be paid at the holy temple of God in Jerusalem only, nowhere else, by the natural children of Israel and never by a Gentile nor paid to Gentiles serving as priests.

As it were, the physical temple of God is no longer in existence in present day nation of Israel, rather it has been replaced at its former location on Mount Zion by the Muslim shrine called the Dome of the Rock and the Al Aqsa Mosque adjacent to it, which serve as the third holiest site in Islam.

Tithing is for the blessed and not for the cursed according to the Law. It is only the Jews that were allowed and bound to tithe and not the Gentiles who were outside of the Law. Even then it has to be the Jews that were living in obedience to the commandments of God for it to be acceptable in His sight.

Ezek 20:33-44 (Vr.40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with your holy things (like the tithe **2 Chron 31:6; Lev. 27:30)**. **Vr.41** I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. **Vr.42** And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

No tithe paying by the Jews under captivity in a foreign land, instead they are made to pay tributes by their captors or benefactors. And while they were under the rule of the Romans in Israel during the time of Jesus Christ, they paid tithe to the temple and tribute or customs to the Roman Emperor Caesar as it were. **Mtt. 17:24-27; Lk. 20:20-26**

When the children of Israel and Judah were taken captive into foreign lands outside of the Promised Land, the payment of the tithe ceased or was suspended, until such and such a time they were to return unto Jerusalem. To reinitiate the temple services, reinstalling the priests/Levites altar functions. This also happens whenever a righteous king ascends the throne in Israel, bringing them out of idolatry worship. This we can see in the time of Nehemiah and Hezekiah as it were. **Neh. 10:32-39; Neh. 13:4-14; Neh. 12:44; 2 Chron. 31:1-12**

IS THERE A LAW OF TITHE UNDER THE NEW TESTAMENT?

Straight out, there are no commandments for tithing under the New Testament (N.T.) as obtained in the Law of Moses under the Old Testament (O.T.) described explicitly. It is the modern day Pharisees, scribes, chief

priests, high priests and co found in the CAO that operate a mixture of the Law and Grace, that yet place men under the yoke of the tithe, circumcision and Sabbath keeping. The different CAOs tinker with these three principal yokes of the Law in their own doctrines and dogmas as it suits their own agenda and not that of Christ, in their various organizations as they deem fit. They juxtapose the shadow things with the image things in order to operate an erroneous mixture. The principles of the doctrine of Christ do not contain these three aforementioned Law principal demands in its contents for us to follow. **Heb. 6:1-3**

Rom. 8:1-17 (Vr.1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Vr.2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Vr.3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Vr.4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Christ did not command his disciples to collect tithes nor ask for it in the course of their gospel ministry but rather he told them to eat whatsoever is presented unto them in whichever home they enter to minister to the inhabitants thereof. It would have been unlawful for the disciples who were not ordained priests according to the Levitical priesthood and amongst whom Gentiles converts to Christianity were found, to collect tithes from the people. It was only the Levites that were allowed to do that in Israel and it would have generated a great conflict amongst the Jews both in and outside the Church. The Church was already being accused of breaking the laws of Moses concerning the Sabbath, purification and circumcision; talk less of adding tithe collection to the list of perceived offences against Judaism. That is why throughout the N.T. teachings of the early Church no mention of collection of tithes was made but only a weekly collection for the saints as a substitute was advocated by Paul. Generally, the early converts were given to selfless sacrificial disposition of their worldly properties at conversion for the advancement of the gospel ministry work which they willingly laid at the apostles' feet for equitable distribution amongst the brethren. **Acts 4:32-37**

Acts 2:44 And all that believed were together, and had all things common; **Vr.45** And sold their possessions and goods, and parted them to all men as every man had need.

Tithing is not a spiritual service to God, but strictly a carnal ordinance mandated under the Law with defined legislation concerning its administration, it is not done anyhow. This was but a figure of the time then. God have always said "I will have mercy and not (physical) sacrifice"; "obedience is better than sacrifice". Freewill and thanksgiving offering from a consecrated heart has always been God's expectation towards man in the area of giving and not under compulsion (**Mk 12:41-44**). He set the example for us right from the beginning of the New Testament by freely giving us of His Son as a sacrificial lamb.

Jn. 3:16 For God so loved the world, that he gave his only begotten Son.

There is no such law of tithing under the N.T. rather what we have is the law of liberality and bountifulness in giving as much as the Lord prospers you, cheerfully and not under any strict code, but as the Spirit inspires you that love Christ. **2 Cor. 3:17; 1 Cor. 16:3; 2 Cor. 8:2; Jam 2:12**

THE ORDER OF PRIESTHOOD HAS CHANGED

The law of tithe was found under the order of the Levitical priesthood, to be collected by those of the tribe of Levi in Israel, not under the similitude of the Melchisedec order of priesthood of which Christ, being from the

tribe of Judah, was consecrated under as it were. The tribe of Judah was not counted to produce priests by Moses under the Law and therefore was not authorized to collect tithes from the rest of their brethren in Israel. Such would have been an unlawful act for Christ or his disciples that followed to do.

Hebr. 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren though they come out of the loins of Abraham (But under Christ according to grace there is no such commandment found in the law of the Spirit of life in Christ Jesus- **Rom. 8:1-3**). **Vr. 11** If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron?. **Vr. 12 For the priesthood being changed there is made of necessity a change also of the law.** **Vr. 13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. **Vr. 14** For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. **Vr. 15** And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, **Vr. 16** Who is made, not after the law of a carnal commandment (wherein tithing is found) but after the power of an endless life (wherein mercy rejoiceth against judgment- **Jam 2:12-13**). **Vr. 18** For there is verily a disannulling of commandment (tithe inclusive) going before for the weakness and unprofitableness thereof. **Vr. 19** For the law made nothing perfect, but the bringing in of a better hope did (not tithing) by the which we draw nigh unto God.

For the work of ministry at the altar in the temple, the Levites and priests were to collect tithes from the people by a commandment under the law, but there is no such commandment under the priesthood with Christ as the High priest.

Christ was not consecrated/made a high priest by the law, but by the word of oath and does not offer daily sacrifices for the people's sins, for this he did once and for all, so he need not be rewarded with your carnal tithes like men that are made high priest by the law, men which had infirmity and are subject to death on the earth. Brethren, the law has changed with the coming of Christ, from the carnal to the spiritual and ye need to run with this law of liberty rather than still remain in the law of condemnation.

Hebr. 10:1-18 (Vr.5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: **Vr.8** Above when he said, Sacrifice and offering and burnt offerings and offerings for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; **Vr.9** Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Our Manner of Priesthood as N.T. Saints

I Pet. 2:4-11 (Vr.5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood (to do what?) to offer up spiritual sacrifices, acceptable to God by Jesus Christ (our high priest in the heavenly temple of God) **Vr.9** But ye are a chosen generation, a royal (kingly) priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness unto his marvelous light.

Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. **Vr.2** And be not conformed to this world: (as the kings of the Gentiles are) **Hebr. 10:5,10,19-21**

KINGS AND PRIESTS DO NOT PAY TITHES NOR TRIBUTES

Rev. 1:5-6 (Vr.6 And hath made us kings and priests unto God and his Father;

Kings do not pay tributes nor do priests pay tithes to anyone, unless they are under captivity to another. Rather kings collect tributes from their subjects, servants and slaves, while priests collect tithes from their brethren under the law temple system. **Gal. 4:1-7; I Sam 8:11-18**

Mtt 17:24-27 (Vr.25 What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? **Vr.26** Peter saith unto him, Of strangers, Jesus saith unto him, Then are the children free.

Mtt. 22:15-22 (Vr.17 Tell us therefore what thinkest thou? Is it lawful to give tribute unto Caesar, or not? **Vr.18** But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites? **Vr.19** Shew me the tribute money. And he brought unto him a penny. **Vr.20** And he saith unto them, Whose is this image and superscription? **Vr.21** They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Lk. 23:1-4 (Vr.2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, (Why?) saying that he himself is Christ a king. **Vr.3** And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

Mtt. 23:7-12 (Vr.8 and all ye are brethren. **Vr.10** Neither be ye called masters: for one is your Master, even Christ. **Vr.11** But he that is greatest among you shall be your servant. **Vr.12** And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Jn. 15:15 Henceforth I call you not servants; . . .but I have called you friends;

Hebr. 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren though they come out of the loins of Abraham

Christ did not collect tithe from his disciples, even as their high priest, neither did his Apostles/disciples collect tithe from their brethren as pastors, preachers, rulers/overseers, teachers over the people (**Jn. 20:17**). Which master and whose example are the CAO religious leaders of today that answer Overseers, prophets, apostles, Reverend, Senior pastors, etc following? For it is not that of Christ, you can be sure of that. What have they subtly turned you into? Their lackeys it seems, and not their friends, servants of men instead of being joint-heirs with Christ. **I Cor.7:22-23; Rom. 8:16-17; Gal. 4:1-3**

HOW ARE THE N.T. MINISTERS TO BE CATERED FOR?

The fear for many of the CAO religious leaders have always been how they would be catered for. Even though many claim to be men of faith but in works they walk by sight, not being confident and assured that God who has called them (few for that matter) would provide for their needs in ministry and like always they set out to help themselves. **Gen. 22:6-8; 2 Cor. 5:7; Titus 1:16; Phil. 4:11-19**. Christ taught us his disciples in the following manner, saying in

Mtt. 6:24-34 (Vr.24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (money). **Vr.25** Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Mtt 10:1-16 (Vr.7 And as ye go, preach, saying, The Kingdom of heaven is at hand. **Vr.8** Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. **Vr.9** Provide neither gold, nor silver, nor brass in your purses, **Vr.10** Nor scrip for your journey. . . . : **for the workman is worthy of his meat.** (from who? Those that you minister unto)

Lk 10:1-12 (Vr.7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house (begging for money or food). **Vr.8** And into whatsoever city ye enter and they receive you, eat such things as are set before you: **Vr.10** But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say

Mtt. 16:16-19 (Vr.18 And I say also unto thee, That thou art Peter, and upon this rock **I will build my church;** (unfortunately, it is the CAO, not Christ himself, that are building their churches by the arm of flesh through bringing men under yokes and heavy burden as is yet found under the Law demands) **Lk. 8:1-4; Jn. 12:1-9; Mtt 19:21-27; Acts 2:47**

Right from the inception of the early Church, Christ words began to yield fruit concerning catering for his ministers, the preachers of the gospel. How?

Acts 2:37-47; Acts 4:31-37; Acts 3:1-9; Acts 5:1-16; Acts 6:1-8;

Though the Old Testament law of tithe is no longer binding on the Church, nevertheless the principle of this law remains and is reflected in the gospel ministration to the saints by the brethren in the churches. Who are encouraged to dedicate themselves to this liberality unto the service of the work of God. Apostle Paul taught on the principles of the support of the ministers of the gospel severally in his epistles to the brethren. **2 Cor. 8:1-24**

1 Cor. 9:1-19 (Vr.7 Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? **Vr.9** For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? **Vr.10** Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. **Vr.11** If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? **Vr.13** Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? (even as tithe paying was under the Law) **Vr.14** Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (How? through the tithe system of the Law? No, but through the liberality, freewill contributions/offerings/sacrifices of the saints in the churches)

1 Cor. 16:1-4 (Vr.1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. **Vr.2** Upon the first day of the week let everyone of you lay by him in store, as God

hath prospered him (no fixed percentage like the tithe under the Law), that there be no gatherings when I come.

2 Cor. 9:1-15 (Vr.1 For as touching the ministering to the saints, it is superfluous for me to write to you: **Vr.5** and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as matter of bounty, and not as of covetousness. **Vr.6** But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. **Vr.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 early Church, as can obviously be seen, never practiced or taught tithing as practiced extensively in the Old Testament amongst the priests and Levites under the Law, even with a great company of the priests that became obedient to the faith (**Acts 6:7**). Also many sect of the Pharisees believed, with apostle Paul amongst such too (**Acts 15:5; Acts 23:6**), but they never exerted tithe from the brethren for that would have been unlawful for them to do and contrary to the teachings of the Master under the New testament as it were (**Lk. 22:25-27; Jn. 13:12-18**). Instead, the New Testament scripture teaches the concept of "freewill offerings" as a means of supporting the Church. **Lk. 6:30; Mtt. 10:40-42; Mk. 9:40-41; Phil. 4:10-19; Jn.13:20.**

Unfortunately, the CAO religious leaders who call Christ, Lord, yet they do not what he commandeth. Deceiving themselves, teaching for doctrines the commandments and traditions of men to so many that follow them sheepishly. A case of blind guides leading the blind, whereas they say that they see, their sins remaineth with them. **Lk. 6:43-49; Mtt. 15:12-14; Jn. 9:39-41; Mk. 7:6-14**

Majority of these modern day religious leaders teach that Christ taught and approved the tithe paying for the practice of his Church by his admonition of the Pharisees in **Mtt.23:23**. Some have gone to the extent of teaching that without paying your tithe you cannot enter heaven, while others say that you cannot be born again unless you become a tithe payer for that is how you show your love to God and so many other erroneous teachings as it were.

Mtt. 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, 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.

Tithing is an ordinance of the Law as Christ explicitly, unambiguously pointed out while berating the Pharisees, who being teachers of the law and subject to the law, hypocritically applied the tenets of the law, believing that tithe paying is what makes them righteous or justified before God more than any other thing and thereby neglecting the primary thing that God is more interested in the whole of the law-"I will have mercy and not sacrifice". Till today these modern day Pharisees and scribes that we have in the CAO still teach about the tithe in the same twisted vein as it were keeping men under the condemnation thereof. They teach many today that the basis for financial freedom and prosperity in Christ is through tithing, what a fallacy. They do greatly err not knowing the scriptures nor the power of God. **Mtt. 12:6-7; Jn. 7:19; Mtt. 23:1-4; Jam 2:10; Mtt 22:29; Prov. 21:3**

Lk 18:9-14 (Vr.9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: **Vr.11** The Pharisee stood and prayed thus with himself, God, I thank thee,

that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. (Why?) **Vr.12** I fast twice in the week, I give tithes of all that I possess. **Vr.13** And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

THE TITHE NOW AS BLOOD MONEY

The source of income for the chief priests is gotten through the tithes and offerings that the people bring to the temple treasury for payment for their services at the altar unto God on their behalf (**Num. 18:20-21**). Therefore, the thirty pieces of silver that was the price of blood that they gave Judas Iscariot for the betrayal of Jesus Christ came from their portion of the treasury. The chief priests (not the Pharisees) inadvertently used the tithe to pay for the blood of Jesus Christ who by his crucifixion on the cross and death effectively abolished their temple worship. They also utilized the same source of funds to bribe the Roman soldiers posted to secure the sepulchre where Jesus was buried.

Mtt 26:14-16 (**Vr.14** Then one of the twelve, called Judas Iscariot, went unto the chief priests, **Vr.15** And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Mtt 27:1-25 (**Vr.5** And he cast down the pieces of silver in the temple and departed. **Vr.6** And the chief priests took the silver pieces and said it is not lawful for to put them into the treasury because it is price of blood (but it seemeth lawful for them to give it for Christ's betray and crucifixion, the murder of an innocent man- what a hypocrisy!) **Vr.24** When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. **Vr.25** Then answered all the people, and said, His blood be on us, and on our children (God heard them and so it became till this day, even as He heard their murmuring in the wilderness- **Num. 14:26-35**)

Mtt. 28:1-15 (**Vr.11** Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. **Vr.12** And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers. **Vr.15** So they took the money, and did as they were taught; (even as Judas Iscariot did) and this saying is commonly reported among the Jews until this day (a lie).

Today's modern day chief priests and high priests that still collect this price of blood in the guise of tithes from the people are yet crucifying Christ over again by it as it were. The tithe began as price of blood, the slaughter of the four kings under Abram and it was ended on a similar manner, the slaughter of the Lamb of God. **Gen. 14:17-20; Mtt. 27:5-6, 24-25**

CONCLUSION

For those CAOs that yet cling tenaciously to a similitude of the physical temple worship system which has been abolished in Christ Jesus under the New Testament (**Jn. 2:19-22**); for it had been turned into a place for merchandising the souls of men (**Rev 18:13**), buying and selling enrichment ventures, here is what the Master has to say to you:

Jn. 2:13-17 (**Vr.16** And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Mtt. 21:12-13 (Vr.13) And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Jn. 10:7-9 (Vr.8) All that ever came before me are thieves and robbers:

Lk. 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

Beware, ye followers of the CAO that ye be servants to no man but the Lord Jesus Christ, that you might be his sheep indeed, to the true Shepherd and Bishop of your soul, rather than the disciples of hirelings. Be not unequally yoked with them that yet practice the tithe system of the Law and are under its condemnation as it were. Jesus said concerning your religious leaders that bring you under the yoke and what he came to do in

Mtt. 23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Mtt. 11:28-30 (Vr.28) Come unto me, all ye that labour and are heavy laden and I will give you rest. **Vr.29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. **Vr.30** For my yoke is easy, and my burden is light.

For those of you that love the Lord from the heart and want to support the gospel work on a regular basis- weekly or monthly, you can set aside a percentage of your income even higher than a tenth, because under the law a tithe must not be less than nor greater than a tenth but not so under the new covenant, it is according to how the Lord prospers you and it is not called tithe but collection. What is required of you is the discipline to be consistent, diligent and faithful about it. For this is what the CAOs generally are afraid of that many might not be able to do, which they are most likely right, going by the kind of unbelieving Believers we have today and so they continue to yoke you under the law system of tithing instead, but that does not make it right. Out of the liberality of your heart also do not fail to give to the poor and needy around you more importantly. Do not give to the ministry out of compulsion or fear of the threat of devourers under the law (**Mal.3:11**), for Christ has redeemed you from the curse of the law. Rather give out of gratitude to God for his tender mercies upon you and his prospering of the works of your hands- for God loves a cheerful giver. Don't give in fear rather give in love. For surely the Lord shall keep thee and reward your labour of love bountifully and continually.

Let he that hath ear to hear, let him hear what the Spirit saith unto all.

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God bless and keep you heaven bound while ye still walk on this earth. **MARANATHA.**