



Tithing: An affront to work for Redemption and Grace in the last days' of contemporary churches

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Abstracts

This article investigates the scriptural and historical inceptions of tithing and analyses what old tithing practices can be connected to in the modern customs and culture of the Church, which contrasts so profoundly from the way of life of old Israel. Expect a few surprises since some fundamentally - essential scriptural and authentic certainties about tithing have been disregarded by present day Christian places of worship and denominations. In reality, there are so many articles on tithing, yet the question is still the same. Should we as Christians in this New Testament era continue to pay ten percent of our income to a Church's purses as a means of gratitude to God? There are a few intense inquiries concerning tithing that modern Christianity has been hesitant or unwilling to talk about or significantly consider. The surprises are scattered all through this article so the writer trusts that the readers will read and take their own positions based on what they read. The aim of this article is not to show a specific denominational doctrine or perspective, but rather to clearly see the uncovered will of God on the issue of tithing. The general subject of providing for God in a real sense is questioned - can a creature provide for the Creator? However, as the early church came to comprehend God's will on memorable scriptural practices through an iron-sharpening-iron process in Acts 15, so we should look at tithing from different points of view before the entire subject can be comprehended. Jesus said in John 8:32 that you shall know the truth and the truth shall set you free. The author urges the readers to get the Bible and read through scriptural lessons about tithing in their legitimate contexts. The paper looks further into the beginning and meaning of tithing utilizing an internet source investigation and a literature review methodology of pertinent articles and books.

Keywords: Christian Church, giving, offering, tithe, obligation.

Background of the study

Many houses of worship show that tithing is obligatory and Christians are expected to give ten percent (10%) of their gross wages to their congregation and parish. Others show that standards of New Covenant giving do exclude an obligatory giving of ten percent of gross pay. The individuals who instruct tithing abhor the individuals who cannot help contradicting them as either not trusting the Bible or else not being full grown Christians. Places of administration, for example, ministers, elders, leaders, and Sunday school teachers are regularly positions denied to the individuals who do not educate on the issue of tithing, despite the fact that they might be very well qualified and exceed expectations as soul-winners.

Kelly (2007) said that, for a really long time tithing has been dealt with as an "unthinkable" beyond the reach of subjects among numerous conservative houses of worship. Excessively numerous theological Professors quietly watch while people devise and compose the denominational writings which advance the notion of tithing. Their verifications content writing disregards scriptural standards and realistic principles of interpretation. While general conformity has been reached among evangelicals concerning the inspiration of the Bible, the Trinity, the deity of Christ, and the doctrine of salvation, and dynamic talks concerning present day prophets, the part of Israel in prophecy, and spiritual endowments abound. Amidst



numerous preservationists, and charming and zealous places of worship, none set out any inquiry that tithing is in fact stated for the Christian church. In Old Testament times, tithing was about food and not once about money:

There is no passage of Holy Scripture telling any Jew or Christian to give 10% of their money to a religious institution. Second, while tithing is biblical it is not Christian. This was strictly a practice for the nation of Israel under the Old Covenant which has been fulfilled by Jesus Christ in the New Covenant. Furthermore, we do not see any instruction or example of a New Testament Christian tithing. Like temples, sacrifices, dietary laws, and priests-tithing has been nailed to the cross and no longer has an active role under the New Covenant. So if tithing isn't Christian, what do the New Testament Scriptures instruct us to do in regards to giving? The short answer is: be generous. As it pertains to money, that could mean 2% of your income or 100% of your income. You see, this is the big shift. Many Christians believe that if they just give their 10% then the other 90% is all theirs; they've checked their generosity box for the month and can now check out from the additional needs around them. However, the New Testament narrative goes much further than this. It calls us to actively seek out the poor (Matthew 19:21), to seek out the needs of our brothers and sisters (1 John 3:17), to share with those in the church who have lack, and to do all of it with a cheerful heart (2 Corinthians 9:6-7). (Partidge, n.d.)

Introduction

A few people contend that since tithing is found in the Old Testament, contemporary Churches can dispose of the entire idea. Jesus Christ, notwithstanding, was very clear that He did not come to abrogate the law but to rather fulfil it. In the early church, nobody's mentality was in line with the idea that "Giving thanks to God for His grace which is greater than the law, now churches do not need to tithe any longer! We can give far above or fewer than ten percent if not specified!" The early church was so overpowered by God's grace and liberality; it went a long way above tithing. Tithing was never planned as an approach to "pay our obligation to God." It has dependably been a preparation exercise to develop a liberal and God-focused heart (Blount, 2003).

According to Lemmon (2009), tithing is affiliated to belongings while the Sabbath is given as an opportunity to serve God, a solid rule that focuses past itself is the reality that each minute in peoples' lives originate from God, and will be returned to God eventually.

Definition of tithing

I. As indicated by the British Dictionary the definitions for tithe, are a tenth percent of farm produce, individual wage, or benefits, contributed either intentionally or as a duty for the help of the congregation or pastorate or for magnanimous purposes.

II. According to the Merriam Webster Dictionary, a tithe is a tenth part of something paid as a voluntary contribution or as a tax especially for the support of a religious establishment. Tithes include the tenth percent of farm produce or individual wages set apart as an offering to God or for works of benevolence, or a similar sum viewed as a commitment or expense for the helping the congregation, ministry, or something like that.

III. The Encyclopaedia Americana spells out the general notion of a tithe as the ten percent of farm produce or other wage, paid deliberately or under the impulse of law for the advantage of religious foundations, so as to help ministers and ministerial work, and the alleviation of those in need (Smylie, 2001).

IV. The Encyclopaedia of Religion (1987) places accentuation on the Ancient Near East which lie on the beginnings of a hallowed offering or instalment of a tenth part of expressed products



or property to the deity. Regularly given to the lord or to the imperial sanctuary, the 'tenth' was generally surmised, and not exact.

V. The Westminster Dictionary of the Bible, declares that the tithe is ten percent of one's pay going to God. The separation of a specific extent of the results of one's industry or of the riches of war as tribute to their divine beings was honed or practiced by different nations of times long past (John, 1964).

VI. Kelly says that conservative and foundational churches allude to tithing as the 10% of "total" pay and is desired from every monetary class, both rich and poor alike. Notwithstanding paying compensations of gospel labourers and giving social projects, some smaller places of worship additionally utilize the tithe for building funds and instalment of every Church obligation. Consequently, Kelly likewise expressed the meaning of tithe among the direct and liberal holy places of worship and likens tithes with through and through freedom offerings. Individuals are encouraged to start off in a low level of giving and bit by bit increase the rate as per their capacities. Among these holy places there is practically no reference to a correct obligatory giving of 10% from total pay as a lawful necessity (Kelly, 2001).

Types of tithes

A standout amongst the frequently faced off regarding themes inside the tithing discourses is what number of tithes were in the Holy Bible. There are different perspectives to what number of tithes existed. At whatever point people hear tithing referenced in a congregation, one could without much of a stretch of the imagination, accept there is just a single meaning of the term tithe, 10% of one's pay. Truly, there are a few unique kinds of tithes and meanings thereof (Kostenberger & Croteau, 2005).

The most normally cited tithe is the statute requiring the country of Israel to give a tenth of everything from their territory, herds and flocks to Levites as a component of their legacies, since they did not acquire any land and were in charge of low maintenance rotational obligations in the sanctuary (Narramore, 2006).

The Levitical tithe: This type of tithing enabled the nation of Israel to give, on a yearly premise, a tenth of everything from their territories, herds and flocks to the Levites in the urban communities where they lived and worked around Israel, as a major aspect of their legacy and their duty regarding sanctuary obligations in Jerusalem (Reed, 2006). In like manner, the Levites were required to give a tenth of the best and holiest piece of their tithes to the Aaronic ministers as expressed in the accompanying references of the Bible (Num. 18:25-26, 28-29; Lev. 27:1-2, 30, 32; Neh. 10:37-38).

The feast or festival tithe: It was expected of the nation of Israel to bring in their tithes yearly from their farmlands, herds and flocks to the sanctuary in Jerusalem, where everyone celebrated before the Lord as they ate segments of this tithe as found in Deuteronomy 12:1, 5-7; 14: 22-27.

The poor tithe: This is additionally expected of the nation of Israel to give, on a triennial premise (once at a regular interval of three years), a tithe of any year's was stored in their urban areas, where the poor could come and eat and be fulfilled as recorded in Deuteronomy 14:28-29.

Old Testament position on tithing

The principal scripture standing on tithe is found in Genesis 14. Francis et al., (1906: 672), pronounced that after four Mesopotamian lords had taken Lot hostage, Abraham assaulted them and recouped all the goods. Abraham was victorious over his enemy and the ruler of Sodom turned out to meet him, thus did Melchizedek, a minister of God. Melchizedek favoured him, and he "gave him a tenth of everything" (Genesis 14:20).



The content does not let us know whether Abraham had ever tithed previously, or ever tithed a short time later. Maybe it was a custom and part of his way of life. Abraham was liberal, and gave whatever remained of his goods to the ruler of Sodom (verses 23-24). Abraham kept the greater part of God's laws that were important in his day (Genesis 26:5), yet Genesis does not give in that the case of tithing was a law in Abraham's day, which is a reality that cannot be questioned nor queried. A considerable lot of God's pronouncements and necessities were worked around the nation of Israel and the Levitical order of the sanctuary. Abraham never kept such ordinances and laws. He may have tithed frequently, yet no proof can substantiate this.

The following notice of tithing is in Genesis 28:20-22. Jacob had a supernatural dream at Bethel. Toward the beginning of the day, Jacob pledged to tithe if God helped him amid his voyage. He was attempting to make a deal with God. He needed uncommon help, and as an end-result of that assistance, he was ready to adore God, and to tithe as a piece of that love. Tithing may have been a piece of the normal love practices of that time and culture, or it might have been an additional or exceptional pledge for the individuals who frantically wanted heavenly or awesome help (Fried, 2000).

According to Herald (2006), scriptural orders about tithing are for the most part about grain, wine and oil. The Bible portrays tithing in an agricultural sector. It does not reveal whether or how potters, craftsmen, shippers or businessmen and so on determined tithes. An alternate arrangement of giving was required for a few creatures. In the plagues placed upon the Egyptians, God executed the first male child of both man and animal, however He saved the Israelites and their animals (Moretsi, 2004). Along these lines, God asserted responsibility for Israelite firstborn and first born male animals (Exodus 13:2; Numbers 3:13).

Subsequently, Morrison (2002) stated an issue of reality that the application is not just to the age that left Egypt. For the age that left Egypt, God made a fabulous exchange: Instead of the first male child of every family and flock, Almighty God acknowledged the clan of Levi and every one of its creatures in Numbers 3:40-50 and every future age as well. Firstlings of cloven hooped animals were to be given to the Priests (Numbers 18:15, 17); Priests and individuals ate them amid the celebrations (Deuteronomy 15:19-20). Unclean animals and people were to be redeemed (Exodus 13:12-15). This kept on being the law during the time of Nehemiah (Nehemiah 10:36). Therefore, the general population likewise gave first-products of their harvests (Exodus 23:19; 34:26; Leviticus 2:14), however these first-organic products do not appear to be a fixed percentage or at a settled rate.

The view of Moore (2006) cannot be jettisoned revealing that tithing was required on groups: "each tenth creature that goes under the shepherd's bar". It is not clear how this functioned. Was the whole flock checked, or just the sheep? In awful years, the flock would return no bigger than it had been the earlier year, so it would not go well to tithe on every one of the grown-ups once more, since there would have been no expansion. Maybe the "pole" served somehow to isolate sheep from grown-ups in Leviticus 27:32. Was this the firstlings, or would it say it was rather than firstlings? These things were not known precisely or how these laws would be controlled. "A tithe of everything from the land, regardless of whether grain from the dirt or natural product from the trees, has a place with the Lord; it is blessed of the Lord" in Leviticus 27:30. It may be contended that the tithes were blessed and in this way had dependably been sacred, even before the old pledge was made. That is conceivable, yet it cannot be demonstrated. The firstlings were additionally holy to the Lord, however this depended on occasions of the Exodus, not on creation. "When blessed, constantly heavenly" is not a legitimate rule.

Also, tithes and first-natural products had a place with Jehovah and he doled out the Levites to get them for his benefit (Numb. 18:12-13). They could keep 90 percent of what they were given, however they needed to give 10 percent as an offering (verses 26-32). Tithing was done in the times of Hezekiah (2 Chro. 31:5-6), Nehemiah (10:35-39) and in Malachi's day,



tithing was also required (Malachi 3:8-10). Physical favours were guaranteed for submission, similarly as physical endowments were guaranteed for compliance to the Old Testament (Robbins, 1987).

God gave the tithes to the Levites, however the general population could eat their tithes amid celebrations (Deuteronomy 12:5-7; 14:23). Many Old Testament Scholars reasoned that Deuteronomy is discussing an extra tithe, a celebration tithe. It is conceivable to have two tithes, yet it is not conceivable to have two arrangements of firstborn animals. The firstlings were consecrated to the Lord, and given to the Levites (Numbers 18:15-17), Deuteronomy 15:19-20 says that they were eaten by the general population. Obviously the firstlings were shared between the first owners and the Levites. It is conceivable that the same is valid for the tithe (Sataline, 2007).

In the Catholic Bible, Tobit 1: 6-8 builds up the way that individuals required a tithe for the celebrations, since the celebrations constituted around 5 percent of the year, in addition to movement time. Amid vacation years, agriculturists would not have their general salary, so they might not have possessed the capacity to go to each celebration consistently. Or on the other hand maybe they spared the celebration tithe from year in and year out. Toward the end of at regular intervals of cultivating, the Israelites were to set aside a tithe for the Levites, occupant outsiders, vagrants and widows (Deuteronomy 14:28-29). It is not evident whether this was an elective utilization of a past tithe, or an extra tithe (Walker, 2003).

New Testament position on tithing

Stevens (2006), states that with an indisputable confirmation for Christian tithing in the Old Covenant, the New Testament proof should be all encompassing. Truth be told, tithing advocates promptly concede that there are not very many references to tithing in the New Testament. Jesus' made it clear in Matthew 23:23 should be taken in setting. He was reprimanding the educators who had "situated themselves in the seat of Moses" (v. 2). Christ had not yet gone to the Cross and been raised once more, and the Old Testament which include the greater part of its common law as the basic.

Smith (2007), says that Christ additionally and clearly trusted that Moses' law originated from God, and it was not the in the least letter or stroke of that Law that would come to pass until the point that all things are fulfilled (Matt. 5:18), and that whosoever abrogated the slightest of these instructions would be the smallest in His kingdom (Matt. 5:19ff). Jesus Christ, hence, consummately watched the common and the ethical law and instructed others to watch Moses's law until "everything came to pass" through the two aspects of dynamic submission (keeping the Law) and detached dutifulness (making amends on the Cross for our inability to keep it). Nobody would utilize the second reference to tithing in the New Testament as a proof content for Christian tithing: "The Pharisee stood and was supplicating along these lines to himself ... God, I express gratitude toward Thee that I dislike other individuals: swindlers, shameful, miscreants, or even like this assessment gatherer. I fast twice per week; I pay tithes of all that I get" (Luke 18:11– 12).

The third and last say on tithing in the New Testament is in Hebrews 7:8– 9. When analysing this entry, the researcher could not find a direction to tithe, nor a case of New Testament adherents tithing. Truth be told, tithing is not even the topic of the entry, yet rather the amazing issue of the organization of Melchizedek over that of Aaron. An occurrence of tithing in the Old Testament is referred to, yet no proposal is made that tithing has a New Testament application, and for Walker (2003), the contention still remains. As clever as that contention appears, it asks an excessive number of questions. For instance, it expects that this section is inferentially prescriptive as opposed to just clear with respect to tithing, but that is precisely what it endeavours to demonstrate. On the off-chance that one does not expect in advance that tithing is ordered for Christians, this must be viewed as a delineation of the predominance of Christ's brotherhood over the Levitical order.



Analysing some pertinent questions on the subject

1) Should tithing be based on gross or net income?

This inquiry raises its head every now and then in the Christian group. It is challenged, talked about and contended, however never let go of. Some say that the congregation are burglarizing God by tithing on nett pay. On the other hand, others say by not tithing on gross salary, the church members are not picking up the full gift God has in store for them. Be it that as it may, is not just contending whether one should tithe on nett or gross pay overlooking the main issue?

Many prosperity churches place a prominence on the importance of philanthropical giving. Some of their services include a teaching-time focused on generosity and prosperity, and they include Biblical references to tithing. Many Pentecostal churches claim that a specific blessing can be exchanged for any money being donated to a ministry; "...some churches have been reported to instruct worshipers to hold their donations above their heads during the prayer" (Klassen, 2009).

Stressing over the correct sum of money to be given should imply worry about the activities rather than their outcomes. Croteau (2005) says, "In case I'm making the inquiry [whether to tithe on my net pay or my gross income] with the expectation to interpret how little I can escape with giving, at that point a genuine heart issue is uncovered". When people are driven by the standards of giving from the New Covenant, the after-charge question winds up insignificant. God's children should endeavor to discover approaches to give more, not less." Helping others more is the real reason for Christianity being on the planet. In the event, making inquiries with the expectation to help others to adjust their Church activities rather than religion.

The researcher opines that numerous individuals trusted that the Old Testament tithe is a decent standard for adherents to take after. Giving 10% of your wages back to God exhibits your gratefulness to Him for what He has given and helped you to achieve and is absolutely dependent on God rather than on wealth. The church has endeavored to stay away from oversight of measuring dues as a means of expressing their gratitude to Almighty God.

Ramsey (2013) declares that, a few organizations do not have a 10% control. Whatever the nett benefit of the business is, that is the thing that one is required to pay charges on, and that is the thing that one should tithe on. The pre-prominent Scripture on tithing is in Deuteronomy. It says, to tithe on net increment. Considering an agrarian culture where that was composed, in the event that a rush of sheep and one was slaughtered by a wolf however had eleven sheep left, at that point one had an expansion of ten. The owner would tithe on that i.e. making a better than average case for it scripturally in any case.

Diminishing Christian religion to a contention of whether ransacking God or getting full offer of His approval does not address the hidden actuality that others require – and God needs His children – to give merrily, regardless of ten percent of nett wages or gross salary.

2) What is the difference between tithe and offering?

There is a noteworthy distinction between tithes and offerings. Akhadin (2006) says 'Tithes concerned money related or monetary help of the Jewish society and the ministry while offerings were expected to make up for the wrongdoings of the general population'. Should Christians tithe today? The author stated, it depends. Does the Church need God to bless their offerings?' Akhadin was not saying the tithe is ordered but rather a man will be honoured in the event that they do tithe. This is trusting that numerous Christians can give over ten percent (10%) and some can just give as God blesses them in addition.

In any case, the researcher is of the opinion that the Churches are not under the law rather operating under the dispensation of grace which ought to offer back to God something worthwhile. Apostle Paul expounds on this in 1 Corinthians 9:9-14. While offerings in the Old



Testament that were a piece of the Mosaic law were likewise summoned and the word offerings and penances are basically a similar thing. Creature penances were summoned in light of the fact that they demonstrated that wrongdoing required a blood forfeit (Lev 17:11). The shed blood was to make up for the wrongdoings of the general population in light of the fact that without the shedding of blood, the transgressions remained (Heb. 9:11-18). Obviously animal penances are never again required in light of the ideal forfeit from the pure Lamb of God took them away forever (Hill, 2004).

In a time like this, offering alludes to anything that we give as a gift to the Church. Therefore, an offering need not be a tenth of what your wage is. Budgetary endowment of any add up to the congregation is viewed as giving. An offering is far beyond a tithe at times, and it ought not to be translated as something that is intended to supplant a tithe. The idea of offering was established to give some break and caution to Christians.

In spite of the fact that Akhadin has expressed his mind, the author is of the view that the Christian tithe has its underlying foundations in Old Testament law through Abraham, it was polished in the Old Covenant law and yet drilled by dutiful adherents today. Though churches are not putting into practice - the tithe. Despite that, the Church ought to do everything they can to move towards dutifulness of correct tithing. Be that as it may, it ought not to stop there. Giving should move into the "offering" level, giving far beyond the tithe to mission causes, to Christian destitute havens, to Church planting causes where the Kingdom of God is deliberately extending over the world.

Hill (2007), backs the way that God cherishes an upbeat supplier who gives a long ways past what he or she thought conceivable. One final point. "Tithe" may well be an early English term meaning tenth yet that is not where the possibility of a tenth originates from. Tithe has its root in the sacred writings (Holy Bible), not in Old English.

3) Does the teaching on tithing in Malachi 3: 8-12 apply to Christian today?

Blanchard and Cathy, (2002) explained that Malachi 3:9-10 is being used to instruct the requirement for Christians to tithe to neighbourhood places of worship today. What's more, along these lines this puts people under a magnifying glass, saying the LORD of hosts, in the event that God would not open the windows of heaven for His children and pour down blessings until there is no more need." Do these verses of the scripture indeed apply to Christians today?

To begin with, the setting of this section concerns the Israelites not conveying their offerings to the sanctuary. On account of their non-compliance, God had passed judgment on them with a little collect. The Lord tested them to bring the "full tithe" of grain penances (Leviticus 6:14-23) and see that He would favour them with a plenitude of future yields. The "storage facility," specified in verse 10, is a place to store grain in the sanctuary.

Again, this section shows that the Jews were to give a tithe as a component of the sanctuary love, however it does not show that Christians are to provide for houses of worship. Malachi was composed over four centuries before the principal church in Jerusalem. Applying its charge of sanctuary providing for the neighbourhood church removes these verses from their original context (Alcorn, 2003).

Jesus reprimanded the religious pioneers of His day, saying, "However hardship to you Pharisees! For you tithe mint and rue and each herb, and disregard equity and the adoration for God. These you should have done, without ignoring the others" (Luke 11:42). These Pharisees complied with the Law of Moses in that they tithed conscientiously, yet did not really cherish God. They were tested to do both.

Burkett (2002), argued the law was established in Jesus Christ (Matthew 5:17). At the point when the congregation started developing the Jewish individuals and gain more Gentiles, pioneers battled with regardless of whether to order these new believers to take after the



Mosaic Law or forget about it totally (Edersheim, 1994). At last, just a couple of directions were given for peace, yet tithing was not among them (Acts 15:19, 21).

The standard in the New Testament is to offer deliberately to help the requirements of others (Acts 2:45), bolster Christian labourers as indicated by Apostle Paul (1 Timothy 5:18), and extend Christian efforts (Philippians 4:15, 16). No particular sum is ever summoned, and no rate is recommended. While a tithe or tenth of one's accounts might be a decent standard to use for Christian giving, it is clear the early church did not centre around a particular sum yet rather on addressing human needs. This occasionally included giving significantly more than a tenth, as a few Christian sold homes or land to address the issues that existed in the early Church (Acts 4:34, 35, 37).

Consequently, the reality still remains that tithe had a religious measurement, since it spoke to the edict given to the Israelites as a major aspect of the Sinai pledge, yet additionally a social measurement, since it was operated for supporting Levites, Priests, and the poor (Hubbard & Pagano, 2004). In view of all that we have stated, the author thinks it is more correct than wrong to expect that the strict use of the tithe as depicted in the Old Testament is unimaginable for New Testament Christians today.

4) What does it mean to 'rebuke the devourer' in Malachi 3: 11?

The expression rebuke the devourer is seen in the book of Malachi, the last book of the Old Testament. "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" (KJV). In this verse Malachi records a brilliant guarantee of God to the country of Israel.

The Hebrew word interpreted "devourer" signifies "eater" and alludes to the insect or caterpillar or any such animal that eats up crops. The NIV translates Malachi 3:11 as "I will keep bothers from eating up your yields." The "devourer" could likewise allude to plant infections—truly, anything that would wreck Israel's harvests: the New Life Translation says, "Your products will be inexhaustible, for I will monitor them from creepy crawlies and ailment." Swarms of grasshoppers were a normal occurrence in the Middle East back then, and could obliterate to all intents and purposes all the creation of a whole nation. The destruction brought by grasshoppers could be terrible. At the point when God said He would "rebuke the devourer," He guaranteed that He would shield Israel from such catastrophes.

According to MacArthur (2000), some have attempted to compare God's rebuking of the devourer with Christians' reprimanding of the devil. However, this is an error and takes the verse outside of any relevant connection to the main issue at hand. The "devourer" is not Satan; it is the grasshopper. The congregation is not Israel; that are not under the Old Testament Law; they are not guaranteed material endowments; and tithing is not expected of them. Obviously, people do have a profound foe. Satan slinks around looking for whom he may eat up (1 Peter 5:8), however regardless of whether Malachi 3: 11 was alluding to Satan, which is not the case, the verse is certain that it is God who does the rebuking (Jude 1:9). The Bible does not give Christians the specialist act to rebuke the fallen angel or to address him by any stretch of the imagination. The people are advised to oppose him and he will flee from them (James 4: 7).

The researcher has looked at the picture of Israel's covenant agreement with God which includes both positive and negative promises. If Israel complied, God had promised blessings. In the event that Israel rebelled, God promised outcomes (Deuteronomy 28:15– 68). Verse 10 was an interest for Israel to respect this assertion by bringing "the full tithe" to God's house. Earlier verses, for example, Malachi 3: 8 clarified that withholding some portion of God's required tithe was a demonstration of theft (McSwain, 2007).

For this situation, it appears that the essential advantage guaranteed is farm produce. Contrasted with present day ranchers, antiquated cultivators battled extraordinarily to battle



creepy crawlies and other common dangers to their harvests. God's affirmation that "the devourer" would not influence their harvests is a guarantee of flourishing, far as long as Israel will abide by the covenant agreed upon.

5) Why is giving so important in Christian faith?

For Christians, the choice to give is not principally money related in nature. It is established in (1) the nature of God and (2) our association with Him. John 3:16 reveals to us that "God so cherished the world that He gave ..." This affirmation is not just a fervent special motto or a compelling seeing instrument. It's a disclosure of the core of God and a summation of the significance of the Christian life. Thus, there's one thing the New Testament shows us, it's that God is love, and that those of us who claim to put stock in Him should love each other as He has cherished us (1 John 3:15, 16). The message of John 3:16 is that charity gives (Malphurs & Stroope, 2007).

At that point, is the theological or spiritual reason for Christian giving? However, how can it work itself out with regards to regular day to day existence? In Christ, people of God have acknowledged three unpreventable realities: (1) a place with God; (2) they have gotten much to share; and (3) cash matters should be thrown off. To investigate every one of these imperative scriptural thoughts and discover how they formed inspiration to give.

Giving is a spiritual issue and actually, a secret issue with God. With a specific end goal to really respect God's responsibility for belonging, Christians should assess painstakingly what might be the most telling proof of stewardship. Similarly as people of God settle on what to spend on a machine or the amount put in a funds or retirement account, they should likewise need to choose how to manage the needy. Indeed, even to give nothing is a choice. Stewards are responsible in every choice to satisfy the owner (Kendall, 2004).

Numerous people see the duty of giving as a weight. How tragic that is in light of Apostle Paul's update that God adores a cheerful giver. Giving is really a social choice. During the time spent settling on giving choices Christians truly set up togetherness with God about stewardship. As Christians consistently choose to give, they always attest the amount they esteem their relationships requires to God as His people.

An astounding advantage of giving as stewards is that it discharges believers from the genuine weight of owning money related requirements. As Christians figure out how to trust God through giving, they can live unhesitatingly on what is left since the realization has dawned on them that God is dealing with that. Giving is a liberating background as it associates with all the more intently to God socially. A definitive result is that the individuals who give as stewards encounter a feeling of closeness with God that all those believing in Christ yearn for. Giving moves toward becoming loving. Giving turns into a method for expressing profound gratitude to God for His elegance and guaranteed abundance to the faithful. Giving turns into a profound piece of our own relationship with God (Jones & Woodbridge, 2011). The commands specified in the Mosaic covenant are no longer applicable for believers. Tithing is just not part of the moral law. It may be accurate that the moral norms of the Old Testament are still enforced today, and we differentiate these from the law of Christ in the New Testament, but tithing is most definitely not amid these instructions.

Beliefs of some church fathers

According to Skarsaune (2007), the original church fathers spoke all the time about the Lord's Supper being the event for contributions for the penniless. Aid giving was viewed as superior to both fasting and petitions. Tithing, be that as it may, was excluded and never mentioned! The unquestionable nearness of freewill-giving in their works, alongside the certain non-appearance of tithing in their compositions exhibits a genuine predicament for the individuals who bolstered the idea of tithing and demanded that it was a legitimate tenet of the Church from the earliest starting point.



Baker, (1959) says that the pioneers [before 100 CE] more often than not worked with their hands for their material needs. There was no counterfeit refinement amongst pastorate and common people. He later included, the newest religious administrators or presbyters occupied with common work to make their living and play out the obligations of their congregation office when not at work.

Alfred Edersheim

Alfred was born 7 March 1825 in Vienna of Jewish guardians of culture and riches. English was talked in their home, and he wound up familiar at an early age. He was taught at a nearby exercise centre and furthermore in the Talmud and Torah at a Hebrew school, and in 1841 he gained admission into the University of Vienna.

At this juncture, let us go to the major issue of tithing. "Seeing in what way a large number of the supporters and believers of the Lord picked up their living by some local craft; how in a similar way the Master Himself stooped to the exchange of his receptive Father; and how the best of his missionaries all through earned his bread through the work of his hands, most likely after, similar to the Lord Jesus, the exchange of his father. For it was a guideline, much of the time communicated, if conceivable not to neglect the exchange of the father", these were a portion of the remarks of Alfred. Furthermore, he absolutely depended on what to give unto others and not what people will donate to him as tithe or offering while serving God, in other words not requesting for man's sponsorship but rather looking up to God for heavenly provisions.

Clement of Rome

This is recorded by Irenaeus and Tertullian as Bishop of Rome, holding the position from 88 CE to his passing in 99 CE His compositions do not utilize, "tithe." He was not particular when he expressed, "God has charged contributions to be presented and administration to be performed to Him, and that not neglectfully or sporadically, but rather at the selected circumstances and hours". No doubt, as of now, Jewish Christians in the Roman church would have protested any clue that tithes be detracted from Levitical ministers.

As indicated by apocryphal acta dating to the fourth century, Clement was expelled from Rome to the Chersonesus amid the rule of the Emperor Trajan and was set to work in a stone quarry. Finding on his landing that the detainees were experiencing absence of water, he bowed down in supplication. As a discipline, Saint Clement was martyred by being attached to a grapple and tossed from a watercraft into the Black Sea. The legend relates that consistently an inexplicable ebbing of the ocean uncovered a supernaturally fabricated holy place containing his bones. In conclusion, the most established sources on Clement's life, Eusebius and Jerome, note nothing of his unworthy death.

Justin Martyr

He was born around 100 CE at Flavia Neapolis (today Nablus) in Samaria into an agnostic family, and characterized himself as a Gentile. His grand-father, Bacchius, had a Greek name, while his father, Priscus, bore a Latin name, which has prompted theories that his precursors may have settled in Neapolis not long after its foundation or that they were originated from a Roman "political" group that had gone there.

Iustinus Martyr plays his accentuation on giving, not tithing, by saying that the well-to-do among us should help the poor ... when our petition is finished, bread and wine and water are brought, and the president in like way offers supplications and thanksgiving, as indicated by his capacity, and the general population consent, saying Amen; and there is a dissemination to each, and an interest of that over which thanks have been offered, and to the individuals who are not available as a segment is shared by the deacons. Again, they who are well to do, and willing, give what everyone thinks fit; and what is gathered is saved with the president, who aids the vagrants and widows and the individuals who, through affliction or some other



reason, are in need, and the individuals who are in securities and the outsiders visiting among us". As per the first century Scripture, "Presidents," or church pioneers, are just skilled managers, and not really ministers or instructors of the Word. Justin's compositions just utilize, "tithe," four times: twice from Matthew 23:23 to bring up that the Jews disliked Christ, and twice from Genesis 14:20 while demonstrating that Melchizedek did not require circumcision.

Abel Damina's contribution

The position of Pastor Dr Abel on tithing is so vehement and his teachings were very informational and profoundly stable. Here are some of his remarks: 'Any congregation that approaches individuals to pay tithe for blessing is a fraud', 'The priest said the confidence in a few quarters that God would not favour anybody that does not pay tithe was a lie'. However, in a progression of lessons, Abel specified that giving was not done to be honoured but rather out of a gift idea. Once more, in a video posted on Facebook, Abel additionally expressed that 'a demonstration of urging church individuals to give for increasing impacts from God is a cheat or fraud and an affront to works of redemption and grace'.

Billy Graham's comment

Many Christians assume that this law of giving one-tenth should be held on into the New Testament period in accommodating the gathering and other Christian affiliations. Billy Graham would fit into this class. He has expressed, "We have found in our own home, as have a colossal number of others, which God's favouring upon the nine-tenths, when we tithe, urges it to go more remote than ten-tenths without His endorsement." However, and still, by the day's end the request in regards to whether to tithe from one's net or gross pay isn't answered in Scripture, nor is the point of whether to offer everything to the nearest church or to consolidate distinctive administrations. Pastor Graham feels that such decisions should be established on singular conviction.

Christians who tithe do all things considered basically in light of the way that they respect the Old Testament and find it an obliging spot to begin in their giving. They do not acknowledge, regardless, that tithing is a New Testament duty. It is not indicated in the New Testament beside where it is portraying Old Testament aspects or in the Gospels where Jesus is keeping an eye on people who were under the Old Testament law. Note Jesus' comments to the Pharisees in Luke 11:42. Also, a New Testament teaching on giving which may be helpful in this age is found in 1 Corinthians 16:2: "upon the first day of the week let every single one of you lay by him in store, as God has prospered him that there be no gatherings when I come." This passage brings out four concentrations: Giving should be done independently, much of the time, proficiently and proportionately.

Conclusion

Since tithes are a shadow but Christ is reality, this infers tithe offering controls have been done in His common administration. Furthermore, the wrongdoing offering is a shadow however Christ is reality, and this infers the transgression offering controls were done in the midst of the clerical work of Jesus. The possibility is that the Law was basically an embarrassment as the New Testament spiritual 'law' is typically disregarded. Places of worship today waste no time with storerooms of demanding sustenance, yet are storerooms of spiritual food. The time has come to build up a heap of scriptural knowledge! It is quite clear that tithing is not tied in with endeavouring to tell individuals they should quit giving yet that they should begin to comprehend and approach giving from the point of view of Jesus' life, example, and instructing. When we get hold of Grace and love and begin to utilize it as our standard for giving, we go beyond a tenth percent box and begin to give wholeheartedly with unconditional love and are not coerced into giving.

However, the researcher's fundamental emphasis has been that tithing was unequivocally part of the Old Covenant between God and Israel. It gives an impression of being weird to the point that they should stick so immovably to it when affirming that they were under a New Covenant.



For what reason do the contemporary Christians keep pushing themselves back under the Old Testament when they were never at any time a party to it?

Recommendations

In line with statement above, it implies that Christians should provide for help or support Churches, clergymen, preachers, poor people, and so on. The researcher's view is basically endeavouring to inform people that the way that tithing is shown today is not found in the Bible, and is not for Christians, and that there is a superior case for giving that all men should be citing, it is in the person of Jesus Christ, Who gave all for mankind. Some people defend tithing by saying Jesus acclaimed tithing, despite him asserting that it was less important than other things (Matt. 23:23; Luke 11:42). Jesus also stated presenting sacrifices in the temple (Matt. 5:23–24), but we do not do this. The Lord's words must be understood in their context.

Jesus used tithing and sacrifices as illustrations when speaking to his generation. Jesus kept the law since he was "born under the law" (Gal. 4:4). But we can no more take his words as a commendation for tithing today (Schreiner, 2017).

The reason for this article is not to prevent individuals from giving, but rather to free them from the guilt and condemnation of the law i.e. the very blame and judgment that Jesus liberated the Apostles from. In this way, people of God should give and give liberally in light of the fact that we are obviously called to do as such. The researcher cannot envision some other reaction to God's affection for humanity. Actually giving over ten percent is not a direct result of the law or the risk of guilt or even a curse befalling one.

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