

CAUTION: It might be easy to slip into a works-mindset-trap when discussing the issue of gifting. Trusting in Christ alone is the path to heaven, not any form of gifting or works related effort. Those efforts should simply be a response to the free gift of Christ's salvation.

Proverbs 3:9 Honor the LORD with thy substance, and with the firstfruits of all thine increase.

<https://biblehub.com/commentaries/proverbs/3-9.htm>

Relevant Terms To Gain A Deeper Understanding

- Capital = refers to money or assets that are used to generate wealth or support business operations. It can include financial resources, physical assets like machinery, and even intellectual property.
- Estate = everything comprising the **net worth** of an individual, including all land and real estate, possessions, financial securities, cash, and other assets that the individual owns or has a controlling interest in.
- Penitence = money paid for remorse for sins or faults.
- Revenue = total income generated by a business from the sale of goods or services over a specific period, before any expenses are deducted. It is often referred to as the "top line" on a company's income statement. (1)
- Riches = Riches refer to abundant and valuable possessions, typically associated with wealth and material prosperity. It can also imply a large supply of desirable qualities or resources.
- Sacrificial Giving = Sacrificial giving is the act of giving beyond one's means, often involving personal cost or discomfort, to support others or a cause.
- Self-Sacrifice = Self-sacrifice is the giving up of something that a person wants for themselves, so that others can be helped or protected, or so that other external values can be advanced or protected.
- Storehouse Of Value = A storehouse of value, or store of value, is an asset or commodity that maintains its value over time, allowing individuals to save and retrieve wealth without significant depreciation. Common examples include money, gold, and real estate, which can be exchanged in the future while retaining purchasing power.
- Substance = a material with specific physical characteristics or a particular kind of matter. It can also mean the essential quality or importance of something.
- Wealth = the abundance of valuable financial assets or physical possessions which can be converted into a form that can be used for transactions. This includes the core meaning as held in the originating Old English word *weal*, which is from an Indo-European word stem. The modern concept of wealth is of significance in all areas of economics, and clearly so for growth economics and development economics, yet the meaning of wealth is context-dependent. A person possessing a substantial net worth is known as wealthy.

(1) Copilot > Is business revenue taxed? Yes, business revenue is generally taxed in the U.S., but how it's taxed depends on the type of business entity and the nature of the income.

HubSpot References
(In blue)

Benson Commentary

Proverbs 3:9-10. *Honour the Lord with thy substance* — Lay out thy estate, not to please thyself, but to glorify God; *and with the first-fruits of all thy increase* — Or, with *the chief*, or *best*; which answers to the first-fruits under the law. *So shall thy barns be filled with plenty* — This is not the way to diminish thy estate, as covetous and profane persons allege, but rather to increase it.

Tier 1 Personal-use-only could be considered all thy increase on the immediate crops at hand, now... Food-On-The-Table & The Berry On The Tree.

But then... here comes Tier 2

A Tier 2 surplus is created then used as a literal storehouse of value; for now or later.

If all Tier 1, Tier 2 & Tier 3 are "first-fruited" your estate will not be diminished, so why are modern day unrealized gains in investment accounts "not tithed"?

Matthew Poole's Commentary

With thy substance; or, *with thy riches*. Lay out thy estate not only to please and advance thyself or family, but also to glorify God; which is done by the payment of all those offerings and dues which God hath required; by giving according to thy abilities whatsoever is necessary for the support and advancement of God's worship and service in the world; by free and liberal contributions to those whom God hath made his deputies, and, as I may say, the receivers of his rents, to wit, faithful ministers and good Christians, and all others who need and require thy help. The performance of these duties is here called an *honouring of God*, partly because that word is sometimes used for *giving of gifts*, as [1 Timothy 5:17](#), and elsewhere; and partly because it is, a testimony of our respects to God, of our obedience to him as our sovereign Lord, and that in hard and costly duties, of our thankfulness to him as our chief Benefactor and Donor of all that we have, and of our belief of his promises made to the faithful practisers of this duty; which if they were believed, the most covetous persons would be the most charitable.

With the first-fruits; or, with *the chief*, or *best*, or *first*, which answers to the first-fruits under the law.

Gill's Exposition of the Entire Bible

Honour the Lord with thy substance,.... Or, "out of thy substance" (n); for as it should be a man's own that he gives, and not another's, and therefore called "thy substance"; or, as the Septuagint version, "out of thy just labours", what is righteously and lawfully gotten, and not by fraud and oppression; so it is only a part of it, and not all, that is required; what in proportion to his substance can be prudently spared, and is sufficient and suitable to the call in Providence. A man's "substance" are his wealth and riches; his "mammon", as the Targum; which, in comparison of heavenly things, indeed have no substance in them: yet these are worldly substance, and of account; and as with these God has honoured men, they should honour him with them again, by giving to the poor, especially his poor saints; for as an oppressing of them is a reproaching of him, so having mercy on them is honouring him, [Proverbs 14:31](#); and especially by contributing to the support of his worship, the keeping up the interest and credit of religion, and for the spread of the Gospel; and chiefly by communicating to the ministers of it, giving them the "double honour" which is due to them, and which, when given them, the Lord takes as done to himself, as an honouring him, [1 Timothy 5:17](#);

and with the firstfruits of all thine increase; or, "out of the chief of all thine increase" (o); God must have the best, and in the first place. The allusion is either to the maintenance of the priests and Levites under the law, and the manner of doing it; which, among other things, was out of the annual produce of the earth, and the firstfruits of it; and may respect the comfortable support of Gospel ministers under the present dispensation; see [1 Corinthians 9:13](#); or to the firstfruits of every kind offered to the Lord, and to the feast kept sacred to him at the ingathering the fruits of the earth, [Leviticus 23:10](#); and even among the Heathens formerly were something of the same kind. Aristotle says (p) the ancient sacrifices and assemblies were instituted as firstfruits, after the gathering of the fruits, at which time especially they ceased from working.

(n) "e substantia tua", Montanus; "de substantia tua", Baynus, Junius & Tremellius, Piscator; "de divitiis tuis", Mercerus, Gejerus; "de opibus tuis", Tigurine version, Cocceius, Michaelis, Schultens. (o) "de praecipuo totius proventus tui", Junius & Tremellius. (p) Ethic. l. 8. c. 11.

Tier 2 Riches & Tier 3 Wealth & are both beyond the Tier 1 crops at hand achieved "out of just labours".

Gift giving on Tier 2 Riches & Tier 3 Wealth spares the diminution of the vast remaining amounts; a 10 % tithe leaves 90% to remain stored or invested to possibly increase in value further in Tier 2 or Tier 3.

Barnes' Notes on the Bible

Tier 2

Tier 1

"Substance" points to capital, "increase" to revenue. The Septuagint as if to guard against ill-gotten gains being offered as an atonement for the ill-getting, inserts the qualifying words, "honor the Lord from thy righteous labors."

9. *substance ... increase*] Perhaps (as *Speaker's Comm.*) capital, and revenue. It is interesting that (as there pointed out) the LXX. qualify both words, by restricting them to "righteous," well-gotten wealth: ἀπὸ σῶν δικαίων πόνων ... ἀπὸ σῶν καρπῶν δικαιοσύνης. ↑ Restitution is the true consecration of unrighteous gain, [Luke 19:8](#).

Tier 3

Pulpit Commentary

Tier 3

Verse 9. - **Honour the Lord with thy substance**, etc. An exhortation to self-sacrificing devotion by the appropriation and use of wealth to the service of Jehovah. **With thy substance** (*mehonehka*); Vulgate, *de tua substantia*; LXX., ἀπὸ σῶν δικαίων πόνων. **Hon**, properly "lightness," is "opulence," "wealth," as in [Proverbs 1:13](#). The *min* in composition with *hon* is not partitive, as Delitzsch and Berthean take it, but signifies "with" or "by means of," as in [Psalm 38:7](#); [Isaiah 58:12](#); [Ezekiel 28:18](#); [Obadiah 1:9](#). The insertion of *δικαίος* by the LXX. limits the wealth to that which is justly acquired, and so guards against the erroneous idea that God is honoured by the appropriation to his use of unlawful wealth or gain (*Plumptre*). The Israelites "honoured Jehovah with their substance" when they contributed towards the erection of the tabernacle in the wilderness, and later when they assisted in the preparations for the building of the temple, and in the payment of tithes. The injunction may undoubtedly refer to tithes, and is in accordance with the requirement of the Mosaic Law on that and other points as to oblations, free will offerings, etc.; but it has a wider bearing and contemplates the use of wealth for all pious and charitable purposes (see [Proverbs 14:31](#)). The word *maaser*, "tithe," does not occur in the Proverbs. **With the firstfruits** (*mere-shith*); Vulgate, *de primitiis*. So Targum Jonathan, Syriac, and Arabic. The law of the firstfruits is found in [Exodus 22:29](#); [Exodus 23:19](#); [Exodus 34:20](#); [Leviticus 23:10](#); [Numbers 18:12](#); [Deuteronomy 18:4](#); [Deuteronomy 26:1-3](#). The firstfruits were presented by every Israelite to the priests, in token of gratitude and humble ↓ thankfulness to Jehovah, and consisted of the produce of the land in its natural state, or prepared for human food (*Macleod*, 'Old Test. Hist.', bk. 4, c. 3, a). The "firstfruits" also carried with it the idea of the best. The custom of offering the firstfruits of the field and other revenues as a religious obligation was observed by ancient pagan nations (see *Diod. Sic.*, 1:14; *Plut.*, 'De Iside,' p. 377; *Pliny*, 'Hist. Nat.', 18:2 (*Zockler*). Some of the ancient commentators find in this verse an argument for the support of the ministry. It is well known that the priests "lived of the sacrifice," and were "partakers of the altar," and as their support by these means tended to the maintenance of Divine worship, so those who supported them were in the highest degree "honoring God." The injunctions also show that the honouring of God does not consist simply of lip service, of humility and confidence in him, but also of external worship, and in corporeal things. They are not peculiar to Israel, but are binding on all. They oppose all **selfish** use of God's temporal gifts, and lead to the thought that, in obeying them, we are only giving back to God what are his own. "The silver and the gold is mine, saith the Lord of hosts" ([Haggai 2:28](#)).

Tier 1

Tier 2

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine shine,
A trust, O Lord, from thee."

(Day's 'Psalter.') [Proverbs 3:9](#)

Keil and Delitzsch Biblical Commentary on the Old Testament

9 Honour Jahve with thy wealth,

Tier 3

And with the first-fruits of all thine increase:

Tier 1

10 Then shall thy barns be filled with plenty,

And thy vats overflow with must.

It may surprise us that the Chokma, being separated from the ceremonial law, here commends the giving of tithes. But in the first place, the consciousness of the duty of giving tithes is older than the Mosaic law, [Genesis 28:22](#); in this case, the giving of tithes is here a general ethical expression. עֶשֶׂר and מַעֲשֵׂר do not occur in the Book of Proverbs; in the post-biblical phraseology the tithes are called חֶלֶק הַגְּבוּהַ, the portion of the Most High. כָּבֵד, as the Arab. wakḵra, to make heavy, then to regard and deal with as weighty and solemn (opp. קָלִיל, to regard and treat as light, from קָלִל equals Arab. hân, to be light). הוֹן, properly lightness in the sense of aisance, opulency, forms with כָּבֵד an oxymoron (fac Jovam gravem de levitate tua), but one aimed at by the author neither at [Proverbs 1:13](#) nor here. מֵן (מֵהוֹנֵךְ and מֵרַ', [Proverbs 3:9](#)) is in both cases partitive, as in the law of the Levitical tenths, [Leviticus 27:30](#), and of the Challa (heave-offering of dough), [Numbers 15:21](#), where also ראשית (in [Hebrews 7:4](#), ἀρχαῖα) occurs in a similar sense, cf. [Numbers 18:12](#) (in the law of the Theruma or wave-offering of the priests), as also תְּבוּאָה in the law of the second tenths, [Deuteronomy 14:22](#), cf. [Numbers 18:30](#) (in the law of the tenths of the priests).

Contra-Examination

Beyond the issue of gifting on mere income earned from working a job (Tier 1), is it a sin or violation of any scriptural reference to tithe on general riches (Tier 2) or wealth (Tier 3)- in any form?

Haggiah 2:8 The silver is Mine, and the gold is Mine, declares the LORD of Hosts.

Ellicott's Commentary for English Readers

Tier 2

(8) **Silver . . . gold.**—It is unnatural to suppose that this is said in the sense of Ps. 1:10, as implying "I have no need of silver or gold." Clearly what is meant is that the treasures of earth are at God's disposal, and that He will incite the Gentiles to offer their silver and gold in His Temple. A rigid application of this prediction is impossible. (See Introduction, § 2.)

Benson Commentary

Haggai 2:8-9. *The silver is mine* — Solomon's temple was more richly adorned with silver and gold than this, and I, that am the Lord of all the world, could easily command the riches of it, and bring them together for beautifying this my house, if I took delight in, or wanted any thing of this sort. A like expression as this is used, **Psalm 50:10**, with regard to sacrifices. *The glory of this latter house*, &c. — The glory of this second temple shall exceed that of the former, not in riches or costly ornaments, but in this, that there the prince of peace shall make his appearance, and there the gospel of peace shall be preached and published. See **Isaiah 9:6**; **Micah 5:5**; **Ephesians 2:14**. "Notwithstanding the former temple had the Urim and Thummim, the ark containing the two tables of the law, (written with the finger of God,) the pot of manna, Aaron's rod that budded, and the cloud that overshadowed the mercy-seat, and was the symbol of the divine presence; yet the glory of this latter house shall be greater by the appearance, doctrines, and miracles of Christ. Some interpret this passage of the richer decorations in the latter temple; but it may well be doubted whether the second temple could exceed that of Solomon in the splendour and costliness of its ornaments. The presumption is, that the former temple was more magnificent and sumptuous in its furniture than the latter, though inferior to it in point of magnitude. Prideaux values the gold, with which the holy of holies alone was overlaid, at four million three hundred and twenty thousand pounds sterling. P.I.B. 3. Ann. 534." — Newcome. What were the magnificence and beauty which adorned the former temple? What was even the Shechinah, the resplendent *cloud of glory*, which rested upon the mercy-seat, compared with the emanations of the divine perfections from Immanuel: the almighty power and boundless goodness exerted in acts of beneficence which shone forth in Christ, when *the blind and the lame came to him in the temple, and he healed them*; and the infinite wisdom displayed in his divine discourses, when *he taught daily in the temple*, **Luke 19:47**, and his *doctrine dropped as the rain, and his speech distilled as the dew*? And never, surely, was such peace given to men by any other as was imparted by and through him; peace between God and man, between Jews and Gentiles, and between man and man, wherever his religion is received in the truth and power of it: peace, spiritual, internal, and heavenly; peace of conscience, tranquillity of mind, serenity of heart; a peace which, as the apostle observes, *passeth all understanding*, all purely rational conception, or, which no one can comprehend, save he that receives it.

Pulpit Commentary

Verse 8. - *The silver is mine*. All the riches of the world are the Lord's, and he disposes of them as he wills; if he has promised that the Gentiles shall offer their treasures for his service, be sure he will perform his word. There may also be intended a word of comfort for the desponding; they need not grieve because they had but poor offerings to bring to the house; he wanted not gold or silver, for all was his. Haggai 2:8

Matthew Henry's Concise Commentary

2:1-9 Those who are hearty in the Lord's service shall receive encouragement to proceed. But they could not build such a temple then, as Solomon built. Though our gracious God is pleased if we do as well as we can in his service, yet our proud hearts will scarcely let us be pleased, unless we do as well as others, whose abilities are far beyond ours. Encouragement is given the Jews to go on in the work notwithstanding. They have God with them, his Spirit and his special presence. Though he chastens their transgressions, his faithfulness does not fail. The Spirit still remained among them. And they shall have the Messiah among them shortly; He that should come. Convulsions and changes would take place in the Jewish church and state, but first should come great revolutions and commotions among the nations. He shall come, as the Desire of all nations; desirable to all nations, for in him shall all the earth be blessed with the best of blessings; long expected and desired by all believers. The house they were building should be filled with glory, very far beyond Solomon's temple. This house shall be filled with glory of another nature. If we have silver and gold, we must serve and honour God with it, for the property is his. If we have not silver and gold, we must honour him with such as we have, and he will accept us. Let them be comforted that the glory of this latter house shall be greater than that of the former, in what would be beyond all the glories of the first house, the presence of the Messiah, the Son of God, the Lord of glory, personally, and in human nature. Nothing but the presence of the Son of God, in human form and nature, could fulfil this. Jesus is the Christ, is He that should come, and we are to look for no other. This prophecy alone is enough to silence the Jews, and condemn their obstinate rejection of Him, concerning whom all their prophets spake. If God be with us, peace is with us. But the Jews under the latter temple had much trouble; but this promise is fulfilled in that spiritual peace which Jesus Christ has by his blood purchased for all believers. All changes shall make way for Christ to be desired and valued by all nations. And the Jews shall have their eyes opened to behold how precious He is, whom they have hitherto rejected.

Tier 2

Jamie Fausset-Brown Bible Commentary

8. The silver is mine—(Job 41:11; Ps 50:12). Ye are disappointed at the absence of these precious metals in the adorning of this temple, as compared with the first temple: If I pleased I could adorn this temple with them, but I will adorn it with a "glory" (Hag 2:7, 9) far more precious; namely, with the presence of My divine Son in His veiled glory first, and at His second coming with His revealed glory, accompanied with outward adornment of gold and silver, of which the golden covering within and without put on by Herod is the type. Then shall the nations bring offerings of those precious metals which ye now miss so much (Isa 2:3; 60:3, 6, 7; Eze 43:2, 4, 5; 44:4). The heavenly Jerusalem shall be similarly adorned, but shall need "no temple" (Re 21:10-22). Compare 1Co 3:12, where gold and silver represent the most precious things (Zec 2:5). The inward glory of New Testament redemption far exceeds the outward glory of the Old Testament dispensation. So, in the case of the individual poor believer, God, if He pleased, could bestow gold and silver, but He bestows far better treasures, the possession of which might be endangered by that of the former (Jas 2:5).

Tier 2

Barnes' Notes on the Bible

The silver is Mine, and the gold is Mine - These words, which have occasioned some to think, that God, in speaking of the glory with which He should fill the house, meant our material riches, suggest the contrary. For silver was no ornament of the temple of Solomon. Everything was overlaid with gold. In the tabernacle there were bowls of silver, in Solomon's temple they and all were of gold [1 Kings 7:50](#); [2 Chronicles 4:8](#). Silver, we are expressly told, "was nothing accounted of [1 Kings 10:21](#) in the days of Solomon: he [1 Kings 10:27](#). made silver to be in Jerusalem as stones - for abundance." Rather, as God says by the Psalmist [Psalm 50:10-12](#), "Every beast of the forest is Mine, so are the cattle upon a thousand hills: I know all the fowls of the mountains, and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine and the fullness thereof:" so here He tells them, that for the glory of His house He needed not gold or silver: for all the wealth of the world is His. They had no ground "to grieve then, that they could not equal the magnificence of Solomon who had abundance of gold and silver." All was God's. He would fill it with divine glory. The Desire of all nations, Christ, should come, and be a glory, to which all created glory is nothing.

Tier 2

"God says really and truly, that the silver and gold is His, which in utmost bounty He created, and in His most just government administers, so that, without His will and dominion, neither can the bad have gold and silver for the punishment of avarice, nor the good for the use of mercy. Its abundance does not inflate the good, nor its want crush them: but the bad, when bestowed, it blinds: when taken away, it tortures."

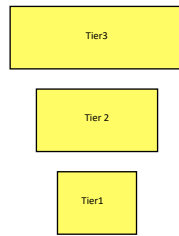
Tier 2

"It is as if He would say, Think not the temple inglorious, because, may be, it will have no portion of gold or silver, and their splendor. I need not such things. How should I? "For Mine is the silver and Mine the gold, saith the Lord Almighty." I seek rather true worshipers: with their brightness will I guild this temple. Let him come who hath right faith, is adorned by graces, gleams with love for Me, is pure in heart, poor in spirit, compassionate and good." "These make the temple, i. e., the Church, glorious and renowned, being glorified by Christ. For they have learned to pray, [Psalm 90:17](#). "The glory of the Lord our God be upon us."

Gill's Exposition of the Entire Bible

The silver is mine, and the gold is mine, saith the Lord of hosts. This seems designed to anticipate an objection taken from the gold and silver, with which the first temple was either decorated, or were in gifts dedicated to it; and which, it might easily be foreseen, would be wanting in the second temple; and in answer to which the Lord observes, that all the gold and silver in the world were his, were made by him, and were at his dispose; and therefore whatever were bestowed upon the former temple was only giving him his own; what he had a prior right to, and was no accession of riches or honour to him; and so it would be the same, let what would be expended on this; and therefore it was an article very inconsiderable, and of little significance; nor did he regard, or was he delighted with anything of this kind; and, was he so disposed, he could easily command all the gold and silver in the world together, and bring it into this house, to enrich and adorn it, without doing any injury to any person; but these were things he delighted not in; and, besides, he had a far greater glory in view to put upon this house, as follows:

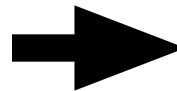
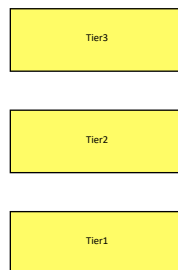
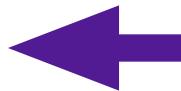
God's Perfect Glory



God's Perfect Glory

Man's Fallen State

10%



90%

What percentage of gold and silver which was used for Solomon's temple came from gifts and what percentage came from war bounty captured from enemies?

Copilot

The Bible provides detailed accounts of the wealth used in constructing Solomon’s Temple, but it does **not specify exact percentages** of gold and silver that came from **gifts** versus **war bounty**. However, here's what we do know from biblical sources:

- 1. Gifts and Offerings
 - **King David**, Solomon’s father, contributed **100,000 talents of gold and 1,000,000 talents of silver** for the temple before his death (1 Chronicles 22:14). These were likely accumulated from both **state treasury** and **voluntary offerings** ¹.

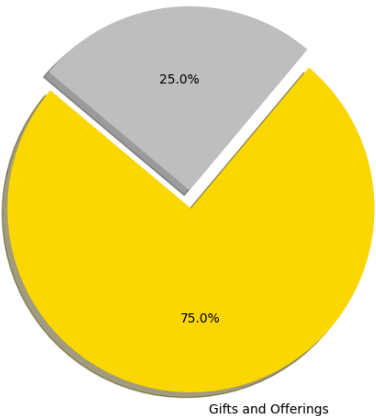
1. https://www.answers.com/religion-and-spirituality/What_was_the_total_quantity_of_the_gold_and_silver_that_was_use_to_decorate_King_Solomons_Temple

- **Leaders and people of Israel** also gave generously (1 Chronicles 29:6–9), suggesting a significant portion came from **voluntary gifts**.
- 2. War Bounty
 - David’s wealth was partly acquired through **military campaigns**. He defeated many neighboring nations and took spoils, which he dedicated to the Lord (2 Samuel 8:11).
 - These spoils were likely included in the resources passed on to Solomon, meaning **some portion of the gold and silver was war bounty**.

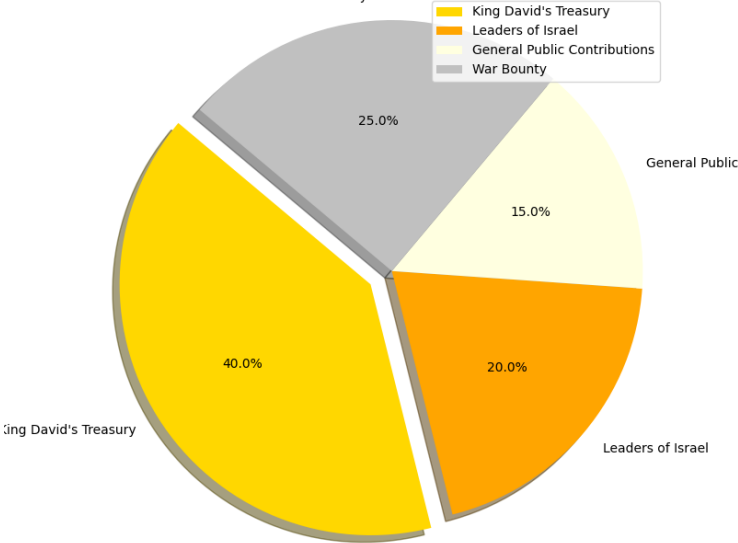
Summary Estimate (Based on Biblical Context)
While no precise breakdown exists, scholars and commentators often suggest:

- **Majority (perhaps 70–80%)** came from **gifts and offerings**, especially from David and the people.
- **Minority (20–30%)** came from **war bounty**, primarily collected by David during his reign.

Estimated Sources of Gold and Silver for Solomon's Temple



Detailed Sources of Gold and Silver for Solomon's Temple



Temple #1: Built by tithe from Tier 1 income, tithe from Tier 2 riches & tithe from Tier 3 wealth

Temple #2: Being built by tithe from Tier 1 income, tithe from Tier 2 riches & tithe from Tier 3 wealth

Could the enemy be deceiving the wealthy of this era- THE WEALTHIEST IN HISTORY- that Tier 2 riches & Tier 3 wealth are not to be used for building Christ's Kingdom in an urgent manner & now?

Given the scripture & commentary implying all income, riches & wealth are HIS and are to be used to fund HIS work now, do scriptures exist to the contrary?... that riches & wealth are to be excluded from the funding of Kingdom work now?

Tier 1 Crop gifts from work
Tier 2 Surplus barn gifts / riches
Tier 3 Gifts from general wealth

ONE SPOT CLUMPED
SINGLE RACE
TERRESTRIAL
HEAVILY REGULATED
TEMPLE
#1

Tier 1 Income gifts from work
Tier 2 Surplus / Investment gifts / riches
Tier 3 Gifts from general wealth

GLOBAL
UNCLUMPED
MULTI-RACIAL
DEREGULATED
HUMAN
TEMPLES
#2