

## **In Defense of Biblical Christianity**

### **Article 9: Malachi 3:10 The Tithing is for Christian's Heresy**

A Paper

By `

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This apologetic paper is the ninth of a series of articles called 'In Defense of Biblical Christianity.' I will be challenging false doctrines that have infiltrated, subverted, and perverted the truth of Biblical Christianity.

## Preface

I believe there is some confusion within evangelical circles as to which covenant we are currently operating within. I have heard and continue to hear that Christians are required to tithe.

Preachers frequently cite **Mal 3:8-10** as evidence that we should be tithing. The text says *Will man rob God? Yet you **are robbing me**. But you say, '**How** have we robbed you?' In your **tithes and contributions**. **9You are cursed** with a curse, for you are robbing me, the whole nation of you. **10Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need.***

The above scripture is very powerful in moving the unlearned to action. The preacher will exegete the passage to declare the benefits and consequences of tithing.

**Here Observe what the text says:**

- 1) If you do not tithe, you are stealing from God.
- 2) If you do not tithe, you will be cursed.
- 3) You are required to bring the whole tithe (10% to the storehouse)
- 4) Test the Lord and see if you are blessed when you tithe.
- 5) If you bring the tithe, the windows of heaven will be opened, and you will not be in need.

As you can see, the preacher has tremendous ammunition to compel his membership to depart with some of their cash. Some preachers will use the full force of this text, while others are far less aggressive but will still make the point you need to tithe weekly.

Some preachers take a positive approach and focus on the blessing of tithing, some focus on the curses of not tithing, and some will give you both.

The problem is that using Mal 3:8-10 in this way is an absolute misappropriation of the text for the following three reasons.

- 1) Tithing does not apply to the church.
- 2) Tithing puts people under the law of Moses.
- 3) Tithing robs people of spiritual growth.

Preachers who are teaching Christians to tithe are operating in theological ignorance, purposeful deception, or have been theologically brainwashed by the organization they belong to.

**I intend to prove this from the Scriptures.**

## Introduction

I converted to Christianity at 31 and was interested in studying the scriptures. I immersed myself in them, studying every chance I had.

My wife thought I had taken leave of my senses, but soon after seeing God's incredible transformation in my life, she also converted.

We started attending church. We were there twice on Sunday and Wednesday nights when the door opened. I enrolled in Bible College to advance my understanding of the scriptures.

After about three years, I completed the ten-course certificate program and was still avidly studying. One of the courses I studied was called Old Testament Survey, and let's say that for me, it was not at the survey level. I immersed myself in understanding the theology of the Old Covenant. This, together with reading the book of Hebrews, I immediately began to understand the head pastor was way off the mark regarding his teaching on tithing.

The impact on me was devastating; it went to the very core of my spirituality. At the time, I thought the Pastor was operating in deliberate deception to get money.

After all, I had only been a Christian for a few years, and it was beyond evident that tithing served a specific purpose in the Old Covenant and was not for Christians.

The church I was attending would preach on tithing numerous times a year. Every single time, we received the **Mal 3:8-10** guilt trip. The church was under pressure for money, so guilt seemed essential.

It is ridiculous for any Christian pastor to preach that Christians are required to make the sacred tithe, and here is why.

1. God gave The tithe as an inheritance to the Levites.
2. The tithe is tied to the promised land.
3. The tithe funded the Levites and the Priests.
4. The tithe was essential to the theocratic system of government.
5. No Christian was ever a part of the Old Covenant and cannot be now.
6. The Old Covenant is obsolete (Heb 8:13), so this means there is no:
  - i. Tithing
  - ii. Feast of God.
  - iii. Sacrifices of God.
  - iv. Need for an earthly theocracy.
  - v. Need for an earthly temple.
  - vi. Need for a Levitical priesthood.
  - vii. Need for the Law of Moses
  - viii. Need for believers to live in the promised land.

7. The New Covenant is in force with:
  - i. Jesus is our High Priest (Heb 7:12)
  - ii. Jesus is our Lord, King, Prophet, Teacher and Priest.
  - iii. Jesus has supremacy over Moses. We answer to him, not Moses
  - iv. We are under the law of Christ, not the law of Moses
  - v. The New Covenant, having 1050 moral commands, not the 613 laws of the Torah.
  - vi. The church is not under Rabbinic Judaism; we are under Messianic Judaism.
8. Of the 1050 New Covenant commands, there is no command to tithing.
9. No credible scholar supports tithing for the church.
10. The early church did not tithe.

The ten points above prove that mandating tithing on Christians is heretical. I do not expect you to take my word for this. I will defend my position.

I initially presented this argument against tithing in writing over twenty years ago. Since then, I have greatly improved my skills and education. Today, I have a Master's in Apologetics and Evangelism and have written numerous papers, so my writing skills have also improved.

Today, you are reading a rewrite because I felt compelled to improve the paper.

## The Argument

### Before the Law

We first see the tithe in the Old Testament with the story of Melchizedek; he was a priest of God who came to Abraham after a great victory. He blessed Abraham, and Abraham blessed him with 10% of his spoils of war.

This was a one-time event. He did not give from his income; he gave from the spoils of war. This event is connected to one of the three tithes under the law. This tithe was foundational to the first tithe, called the sacred tithe, given to the Levites under the law of Moses. More about this later.

Jacob's and his Ladder's experience is the next tithing event in the Bible. (**Gen 28:10-22**). Jacob wrestles with God, and the promise to Abraham continues for Jacob's descendants to occupy the promised land. Jacob set up a pillar, poured oil on it, and then promised to give God a tithe for all he received from God. This is connected to the second tithe, the Lord's tithe, under the law of Moses. More about this later.

These two tithes set the stage for tithing under the law. The New Covenant validates this concept. **Heb 9:9-10** says *"One might even say that Levi, who collects the tenth, paid the tenth through Abraham because when Melchizedek met Abraham Levi was still in the body of his Ancestor. (This is a direct reference to the sacred tithe)"*

A fundamental principle is that both tithes are tied to Abraham's descendants receiving the **LAND**. The first covenant between God and the Israelites was tied to the Promised Land. It is

imperative to understand if there is no Promised Land, there is no need for Levites to collect the tithe. When the Jews were exiled, they did not tithe because they understood this principle.

## During the Law

When you study the tithe in the Old Testament, you quickly realize there were two annual tithes, one three-year tithe, and no tithe every seven years.

- 1) The Jews tithed to the Lord the Tithe of the Feasts (Lev 27:30-32, Deut 14:22-24, 2 Chron 31:5-6, Neh 13:5,12). The worshiper ate this tithe at the 3 Feasts in Jerusalem. (Passover, Pentecost & Tabernacles)
- 2) The Jews tithed the Sacred Tithe to the Levites (Number 18:21-24, Neh 10:38, 12:44). God ordained this as a lasting inheritance because the Levites could not own land.
- 3) The Jews tithed The Poor Tithe every three years for the benefit of the alien, fatherless and stranger (Duet 26:12-15, 14:28-29)
- 4) The Levites tithed to the chief priests (Num 18:25-28) (10% of 10%)
- 5) There was no tithe every seventh year because the Lord commanded the land to rest, so there was no cultivation. (Lev 25:3)

This works out to an average of 23.33% every six years or 20% every seven years. The Levites tithed 10% of their sacred tithe.

One significant point about tithing is that only landowners paid a tithe, and even the landowners did not pay any tithe every seventh year.

If the Israelites did not work in farming or ranching, they were not required to pay the tithe. The Old Covenant has 33 references to the tithe, tithes and tithing, and every reference is tied to agriculture, as evidenced below.

**Lev 27:30-33** says, “**Every tithe of the land**, whether of the **seed of the land** or of the **fruit** of the trees, is the LORD’s; **it is holy to the LORD**. 31If a man wishes to redeem some of his tithe, he shall add a fifth to it. 32And every **tithe of herds and flocks**, **every tenth animal** of all that pass under the herdsman’s staff, shall be holy to the LORD. 33One shall not differentiate between good or bad, neither shall he make a substitute for it; and if he does substitute for it, then both it and the substitute shall be holy; it shall not be redeemed.”

This means fishermen, like many of the apostles, did not tithe. Jesus did not tithe because he was a carpenter and a preacher. Also, the poor, widows, and orphans did not tithe.

The people required to tithe were either blessed or cursed based on tithing (Mal 3:8-10) as cited in the preface.

Now, a point of consideration. If only landowners paid a tithe in the Old Covenant and tithing is for Christians, then only Christian farmers should pay the tithe. Right? So, I ask why the church collects tithes from firefighters, teachers, business people, etc.

This is very problematic because it reaps of theological inconsistency. But it gets worse.

Why does the church focus on collecting the sacred tithes and not the other two applicable tithes? If the church is going to mandate tithing, they must collect the other two tithes. The church must collect, 20% for six years and then 30% in the seventh year.

Moving beyond the theological inconsistency, I will focus my argument on the Sacred Tithe since this appears to be the tithe the churches are collecting.

The New Testament highlights the sacred tithe in **Heb 7:5**: *“Now the law requires the descendants of Levi who become priests to collect a tenth from the people- that is their brothers- even though their brothers are descendants from Abraham.”*

Notice the text says the law requires the descendant of Levi to collect the tithe, not your pastor in Toronto, Dallas or Mexico City.

We need to examine the sacred tithe closer in the following scripture.

### ***Levitical Promise Numb 18:21-24 The Sacred Tithe***

***18:21 “I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the tent of meeting.*** 22 From now on, the Israelites must not go near the tent of the meeting, or they will bear the consequences of their sin and will die. 23 It is the Levites who are to do the work at the tent of meeting and bear the responsibility for any offences they commit against it. ***This is a lasting ordinance*** for the generations to come. They ***will receive no inheritance among the Israelites.*** 24 ***Instead, I give to the Levites as their inheritance the tithes that the Israelites present as an offering to the Lord. That is why I said concerning them: ‘They will have no inheritance among the Israelites.’”***

### **Here Observe**

- 1) All the tithes were given to the Levites in Israel.
- 2) The tithe is the Levite’s inheritance for serving at the tent of meeting.
- 3) Only the Levites could serve in the tent of meeting and later the temple.
- 4) The tithe is a lasting ordinance for the generations to come.

Anyone who collects a tithe must be from the tribe of Levi, and it must happen in the land of Israel. The word inheritance is critical in this text. Each of the 12 tribes was allocated land as their inheritance, see (**Josh 22:1-6, 10-16, 21-27**). The Levites’ inheritance was the tithe, not the land.

## The Firstfruits Offering

The Jews were also required to make Firstfruits offerings. This offering was a way to honour him because he is the source of every blessing. Below are a few selected scriptures.

- 1) You shall give The Firstfruits of grain, wine, oil, and sheep to the Lord. (Deut 18:4)
- 2) The priest waved the Firstfruits of the people before the Lord as an offering (Lev 23:10)
- 3) The bringing of the Firstfruits was mandatory (Neh 10:35)
- 4) The Firstfruits were in addition to the tithe. (Neh 12:44)

The Bible does not mention a percentage associated with the Firstfruits. Jewish rabbis believed it to be between 1.6 and 2.5 of the initial harvest. This was significant in early church writings.

I bring this up because the Didache (c.80-140, E), 7.381 says that the Firstfruits (1.6 to 2.5%) were to be given to the prophets, teachers, or if not available to people experiencing poverty.

I do not understand this because no scripture or secondary writing supports this other than the Didache. What is clear from the Didache is that some were teaching the local church members to make Firstfruits offerings, not a tithe.

Again, I state no church taught or collected the tithe for the first 300 years of Christianity.

## The New Covenant

None of the tithes of the Old Covenant carry into the New Covenant, not even the Poor Tithe, which is given every three years.

We are instructed to give to people experiencing poverty, as evidenced by the following scriptures. (**2 Cor 8:1-9:15, Acts 2:43-47, 4:32-37, 11:27-30 and Gal 2:10**) but it is not a tithe. And we are to give generously (**1 Tim 6:17-18**), not a tithe.

We are commanded to support those who preach the gospel, evidenced by (Matt 10:10, Luk 10:7, 1 Cor 9:6-14, 1 Tim 5:17-18) again, not a tithe.

Christians are never instructed to tithe, but we are instructed to give.

Supporters of tithing often cite **1 Cor 6:1-4**. It says- *Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. 2 On the first day of every week, each of you is to put something aside and store it up, as he may prosper so that there will be no collecting when I come.*

## Here Observe

- 1) The texts call this money a collection, not a tithe.
- 2) They are instructed to set something aside; it does not say a percentage.
- 3) They are to give more as they prosper.

- 4) Paul asks them to do this on Sunday when they come together so the collection will be in place, and he will not have to take up an offering.

Anyone teaching this text is about tithing is reading into the text, because this text has nothing to do with tithing whatsoever. The argument continues.

Today, in Christianity, we don't have Levites, an Aaronic Priesthood, a Temple, or an Israeli Theocracy, and the Levitical Priesthood was set aside because it was weak and useless (for the law made nothing perfect) (**Heb 7:18-19**).

For someone to convince me to tithe, they have to prove the following:

- 1) Pastors today are Levites, so they have the authority to collect the tithe.
- 2) The sacred covenant given to the Levites has been transferred to Pastors.
- 3) The church buildings in the world have replaced the Jewish Temple.
- 4) The church has replaced Israel.
- 5) The world is a theocracy that is under Mosaic law.
- 6) That the Levitical Priesthood is still in effect.

I am being fallacious because no one can prove anything stated above. The Bible emphatically states several things that should silence anyone who wants to put you under the law of Moses and force you to pay a tithe.

May I draw your attention to **Heb 8:13**, which says By calling this covenant new, **he has made the first one obsolete**".

Please observe that the text does not say the ceremonial law is obsolete; it says covenant. The covenant includes all the rules, ordinances, laws, and practices. The New Covenant of our Messiah has abrogated the Old Covenant. We are under the law of Christ (**Gal 6:2**). The New Covenant has 1050 commands. Click [commands](http://www.breakfreeapologetics.com/free) to see the listing on my website or type [www.breakfreeapologetics.com/free](http://www.breakfreeapologetics.com/free).

The Old Covenant is obsolete, and we have a new priest. **Heb 7:11-12** says- "*If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come- one in the order of Melchizedek, not in the order of Aaron. **For when there is a change of the priesthood, there must be a change of the law***".

The law changed when the priest changed. We are under a New Covenant. You can't be under the Old Covenant and the New Covenant simultaneously.

Jesus is revealed as our Great High Priest in the book of Hebrews from **4:14- 10:18**. May I suggest you read these chapters.



Please also consider reading (**2 Cor 3:4-18, Gal 3:15-4:7 and Rom 6:14-15**) where it is clearly articulated that Christians are not under the Mosaic Covenant.

In the New Covenant, believers are the priests (1 Pet 2:9, Rev 1:6, 5:10, 20:6), and Jesus is our great high priest. **Heb 8:1-2** says- *Now the point in what we are saying is this: we have such a **high priest**, one who is **seated at the right hand** of the throne of the Majesty in heaven, **2a minister in the holy places**, in the **true tent that the Lord set up, not man**.*

If you understand these teachings, you will never tell anyone to tithe again.

I suggest you read Article 2, It is Finished, The Finished Work of the Cross Heresy. This article will provide a comprehensive understanding of the Old and New Covenant. Click [Article 2](#) or go to [www.breakfreeapologetics.com/Articles](http://www.breakfreeapologetics.com/Articles).

## The History of Tithing

The early church did not tithe and was supported by freewill offerings for over 300 years. The following two quotes prove the early church did not practice tithing. Our church fathers understood that tithing was a legal requirement under the law of Moses and that they were under the law of Christ and Messianic rule.

What follows is evidence that the early church before Constantine and Roman Catholic corruption did not collect the tithe.

**Irenaeus (c. 180, E/W), 1. 4777**

*“And for this reason did the Lord, instead of that [commandment], ‘You shall not commit adultery,’ forbid even concupiscence; and instead of that which runs thus, ‘You shall not kill,’ He prohibited anger; and instead of the law enjoining the giving of tithes, to share all our possessions with the poor; and not to love our neighbors only, but **even our enemies**; and not merely to be liberal givers and bestowers, but even that we should **present a gratuitous gift to those who take away our goods**. ”<sup>1</sup>*

### Here Observe

- 1) Irenaeus reveals the higher call of the New Covenant:
  - i. Jesus teaches beyond the commandment to kill to make anger unacceptable.

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<sup>1</sup> <https://tithingstudy.wordpress.com/2010/05/15/church-father-irenaeus-on-tithing/>

- ii. Instead of tithing, Christians should share with the poor, love their enemies and give gifts to those who take away their goods.

Irenaeus taught that tithing was for the Jews. The Christian way of giving is sharing possessions. In most cases in those days, it would not even be money. It could be a coat or food, etc.

### **Tertullian (c. 197, W), 3.46**

*On a month day, if he likes, each puts in a small donation-but only if is **his pleasure** and only if **he is able**. For there is no compulsion: all is voluntary.*

Here, observe that giving is called a donation, and it is voluntary.

For over 300 years, there was no tithing. Then, Emperor Constantine came to power in 324 A.D. He started collecting tithes to pay the bishops and build his extravagant edifices. The bishops were wealthy, and laypeople were poor.

In A.D. 390, we get the following decree by the Catholic Church to collect the tithe.

### **Apostolic Constitution (compiled c. 390, E) 7.381**

*Let the bishop as a man of God those **tithes and first-fruits** that are given according to the **commandment** of God. Let him also dispense in the right manner the free-will offerings that are brought for the poor.*

Here, observe that the church leadership is telling the bishop to impose the law of Moses, evidenced by the commandment of God. No such command exists in the New Covenant, so we know it is from the law of Moses. It is clear to me that the Catholic church got a taste of the money that tithing could bring, so they compromised the truth for personal financial gain.

Shortly after Constantine's death, the tithe faded away but resurfaced in the sixth century.

The Council of Tours in 567 and the Third Council of Macon in 585 made tithing ecclesiastical Catholic law. Christians who did not pay the tithe were ex-communicated. Then, in 765, the Carolingian King Pepin instructed all bishops to collect the tithe, declaring it state law. Pope Leo III made his son Charlemagne ruler of the Holy Roman Empire in 800 A.D. Under his rule, tithing was state law.<sup>2</sup>

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<sup>2</sup> <https://thetithinghoax.com/when-was-tithing-instituted-in-the-church/>

The reality is that tithing was implemented by corrupt men who used the Bible as a means to build incredible edifices and line their pockets with money. Some protestant reformers were no better; many kept the same practices and imposed tithing on the masses.

Many today still teach tithing because no one wants to give up mandating church support.

The New Testament speaks about tithing, but there is no reference that remotely implies that Christians are to tithe.

According to Strong's Concordance, the word tithe is listed twice, and the word tithing is listed five times in the New Testament in the following scriptures.

### Tithe

- 1) **Matt 23:23- 23:** *“Woe to you, scribes and Pharisees, hypocrites! For **you tithe** mint and dill and cumin and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others*
- 2) **Luke 11:42:** *“But woe to you Pharisees! For **you tithe** mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.*

### Tithing

- 1) **Luke 18:12-** *I fast twice a week; I **give tithes** of all I get.’*
- 2) **Heb 7:4-10-** *4See how great this man was to whom Abraham the patriarch gave a **tenth** of the spoils! 5And those descendants of Levi who receive the **priestly office** have a commandment in the law to take **tithes** from the people, that is, from their brothers, though these also are descended from Abraham. 6But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. 7It is beyond dispute that the inferior is blessed by the superior. 8 In the one case, **tithes** are received by mortal men, but in the other case, by one of whom it is testified that he lives. 9One might even say that Levi himself, who receives **tithes**, paid **tithes** through Abraham, 10for he was still in the loins of his ancestor when Melchizedek met him.*

### Here Observe:

- 1) In Matt 23:23, Luke 11:42, and Luke 18:42, Jesus is not teaching tithing in the New Covenant; he is scolding a pharisee for their religious hypocrisy.
- 2) In Heb 7:4-10, the writer of Hebrews emphasizes the connection of Abraham to the Levitical priest who collects the sacred tithe. This teaching does not support the concept of Christians tithing in the New Covenant.

It is absurd for anyone to use these scriptures in support of tithing. The New Testament says very little about tithing and every quote is descriptive. The argument continues.

## Scholars That Reject Tithing

The reason creditable scholars reject tithing for the church is because there is no internal or external evidence to support such a claim! The internal evidence drawn from the New Covenant teaches that the Old Covenant is obsolete. The external evidence drawn from our church fathers reveals the church did not tithe until political corruption entered the church.

Below is a short list of church leaders throughout history who reject tithing. I created this list referencing Jared's research from Tithing.com.

Please notice the list consists of early church fathers, reformation fathers, and other scholars who rejected tithing. Notable modern-day scholars are in yellow, early church fathers are in blue, and reformation fathers are in orange.

### *Non-Tithing Pastors and Theologians<sup>3</sup>*

1	Arnold Fruchtenbaum Ph.D.	28	John Huss (1369 – 1415)
2	B. B. Warfield (1851 – 1921)	29	John MacArthur (1939)
3	Bob Utley Ph. D.	30	John Milton (1608 – 1674)
4	Bruce Metzger (1914 – 2007)	31	John Nelson Darby (1800 – 1882)
5	C. S. Lewis (1898 – 1963)	32	John Owen (1616 – 1683)
6	C.I. Scofield (1843 – 1921)	33	John Piper (1946)
7	Charles Buck (1771–1815)	34	John Robinson (1576 – 1625)
8	Charles C. Ryrie (1925)	35	John Smyth (1570 – 1612)
9	Charles Spurgeon (1834 – 1892)	36	John Wesley (1703 – 1791)
10	Charles Ward “Chuck” Smith (1927 – 2013)	37	John Wycliffe (1330 – 1384)
11	David Croteau, Ph.D.	38	Justin Martyr (100 – 165)
12	Erasmus (1466 – 1536)	39	Les Feldick
13	F.F. Bruce (1910 – 1990)	40	Lewis Sperry Chafer
14	Francis Chan (1967)	41	Mark Driscoll
15	Francis Turretin (1623 – 1687)	42	Martin Luther (1483 – 1546)
16	Frank Stagg (1911-2001)	43	Matthew Henry (1662 – 1714)
17	Frank Viola	44	Origen (184 – 253)
18	Franz Pieper 1852 – 1931	45	Ray Stedman (1917 – 1992)
19	G. Campbell Morgan	46	Richard C. H. Lenski (1864 – 1936)
20	George Barna (1955)	47	Roger Williams

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<sup>3</sup> <https://www.tithing.com/those-who-disagree-with-tithing/>

21	George Fox (1624 – 1691)	48	Russell Earl Kelly, Ph.D.
22	Irenaeus (130 – 202)	49	Tertullian (160 – 220)
23	J. Vernon McGee, Th.D., LL. D (1904 – 1988)	50	Thomas R. Schreiner
24	James Montgomery Boice (1938 – 2000)	51	W.E. Vine (1873 to 1949)
25	John Bunyan (1628 – 1688)	52	Walter Elwell, Ph.D. (1937)
26	John Cotton (1585 – 1652)	53	William MacDonald (1917 – 2007)
27	John Gill (1697 – 1771)		

Below are a few quotes that I selected from the list of scholars above.

### F.F. Bruce, Answers to Questions p 243, 1972 (1910 to 1990 A.D.)

*“Each Christian must come to a conscientious decision on this subject before God, and not be content to submit to the dogmatic statements of others; and it will be surprising if grace does not impel him to give a larger proportion than ever the law demanded. ”*

### John Bunyan, The Works of John Bunyan, p 224, 1861. <sup>4</sup>((1628-1688)

*“his paying of tithes was ceremonial, such as came in and went out with the typical priesthood.”*

### John Wycliffe (“Tracts and Treatises of John de Wycliffe” 1845 Translation by Robert Vaughan) <sup>5</sup>(1330-1384)

*“why curates are so severe in exacting tithes, since Christ and his apostles **took no tithes**, as men do now; **neither paid them**, nor even spoke of them, either in the Gospel or the Epistles, which are the **perfect law of freedom and grace**. But Christ lived on the alms of holy women, as the Gospel telleth; and the apostles lived sometimes by the labor of their hands, and sometimes took a poor livelihood and clothing, given of free will and devotion by the people, without asking or constraining.” Paul proved that priests, **preaching truly the gospel, should live by the gospel, and said naught of tithes**. Certainly, tithes were **due to priests in the Old Law — but it is not so now, in the law of grace.**”*

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<sup>4</sup> The Works of John Bunyan, p.224, 1861,  
[https://books.google.ca/books?id=UFsJAAAAQAAJ&pg=PA224&redir\\_esc=y#v=onepage&q&f=false](https://books.google.ca/books?id=UFsJAAAAQAAJ&pg=PA224&redir_esc=y#v=onepage&q&f=false)

<sup>5</sup> Ibid, Tracts and Treatises of John de Wycliffe, <https://oll.libertyfund.org/title/vaughan-tracts-and-treatises-of-john-de-wycliffe>

## John Wesley (From Sermon The Use of Money)<sup>6</sup> (1703-1791)

*“give all you can, or, in other words, give all you have to God. Do not stint yourself, like a Jew rather than a Christian, to this or that proportion. “Render unto God,” **not a tenth**, not a third, not half, but all that is God’s, be it more or less.”*

This secondary evidence adds to the biblical proof that tithing is not for Christians.

## Conclusion

The Biblical evidence against tithing is overwhelming.

The early church did not tithe. Many Reformation fathers did not believe in tithing, and you will be hard-pressed to find any credible scholar who believes tithing is for Christians.

There is no excellent way to put this. Those teaching tithing fit into one of the following categories:

- 1) They have never questioned the teaching of tithing.
- 2) They do not understand the theology of the New Covenant.
- 3) They are unthinkingly choosing to adhere to the teachings of their denomination.
- 4) They are operating in deception and are preying on the unlearned to steal their money under the threat of being disobedient to God.

If your church or denomination mandates tithing for members, the clergy, deacons and elders, they are putting people under the law of Moses. This is a direct violation against our Lord Jesus Christ, who died to deliver us from the Law of Moses. Paul in Gal 4:4 says *4But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5to redeem those who were under the law, so that we might receive adoption as sons.*

Pastor or leader, I am asking you to stop your assault against the New Covenant by imposing Mosaic rules and regulations against Christians.

If you are a layman, please keep giving freewill offerings to your local church, but do not put yourself under Mosaic Law by giving a tithe. May I suggest you read Matt 25, where Jesus instructed you to help people experiencing poverty? This is equal to or even higher than giving to the local church.

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<sup>6</sup> John Wesley, The Uses of Money, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-50-the-use-of-money/>

The New Testament teaches us that our giving must not be under compulsion or obligation. The only acceptable gift in the New Testament is love-motivated.

**2 Cor 9:6-7** says, “Remember this: Whoever sows sparingly will also reap sparingly and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, **not reluctantly or under compulsion**, for God loves a cheerful giver.

Faith motivated by love is the only thing that counts in the New Covenant. (Gal 5:6). Giving must be based on this same principle.

Give out of love for Christ and your fellow man; in doing so, you fulfill the law of love (Mark 12:30-31).

Thank you for taking the time to read this article. Please share this truth with others.

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