



To Tithe or NOT to Tithe - Part 7

Ps 24:1 *The earth is YeHoVaH's, and the fulness thereof; the world, and they that dwell therein.*

Ps 24:2 *For he hath founded it upon the seas, and established it upon the floods.*

Ps 24:3 *Who shall ascend into the hill of the YeHoVaH? or who shall stand in his holy place?*

Ps 24:4 *He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.*

Ps 24:5 *He shall receive the blessing from YeHoVaH, and righteousness from the God of his salvation.*

Ps 24:6 *This is the generation of them that seek him, that seek thy face, O Jacob. Selah*

Ps 24:7 *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.*

Ps 24:8 *Who is this King of glory? YeHoVaH strong and mighty, YeHoVaH mighty in battle.*

Ps 24:9 *Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*

Ps 24:10 *Who is this King of glory? YeHoVaH of hosts, he is the King of glory. Selah*

Mt 6:19 *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:*

Mt 6:20 *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:*

Mt 6:21 *For where your treasure is, there will your heart be also.*

Mt 10:7 *And as ye go, preach, saying, The kingdom of heaven is at hand.*

Mt 10:8 *Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*

Don't charge people to hear the Word.

Don't charge people to heal them or cast demons out of them.

Tithes in the New Testament

As YeHoVaH reveals His truth to us freely, we are to freely give the Word He gives us without charge. Yeshua did not come to abolish the Law or the Prophets.

Yet some Messianic and Christians say He abolished certain parts of the Law, like the **parts they don't like**.

They say He abolished Tithing.

- We no longer need to Tithe.

They say He abolished wearing Tzitzits.

- We no longer have to wear them.

They say He abolished the Laws of Niddah.

- We can touch unclean things and sit and sleep on unclean beds and chairs and sleep with people who are in the state of Niddah, you just can't have intercourse.

He abolished Keeping the Sabbath Holy.

- We can do whatever we want and go wherever we want on the Sabbath Day as long as it is with family.

He abolished Idolatry.

- We can fellowship and eat anything we want and worship with anybody on The Jewish Sabbath (Saturday) or The Christian Sabbath (Sunday).

He abolished the Laws concerning men with men, women with women, and people with animals.

- We can do it with anyone and anything as long as we love one another because God is a god of love and tolerance.

He abolished holiness.

- We know Yeshua is coming back looking for a people that is without, spots, wrinkles, and blemishes, but He really doesn't mean that, after all He knows our heart.
- So, if we are a little spotty, or dirty, or blemished with wrinkles, He is going to overlook that because no one is perfect, even though He said be perfect.

The Truth is, Yeshua Did Not Abolish any of the Law or The Prophets. **He said so Himself.**

Mt 5:17 Think not that I am come to destroy the law, or the prophets: **I am not come to destroy, but to fulfil.**

Mt 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(4137)— play-ro'-o; from (4134) (plh>rhv); to make replete, i.e. (literal) to *cram (a net), level up (a hollow), or (figurative) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.* — accomplish, x after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), **fully preach**, **perfect**, supply.

Mt 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but **whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.**

Up until Israel's deliverance, YeHoVaH spoke His Laws directly to His people.

- YeHoVaH spoke to Mr. and Mrs. Adam.
- YeHoVaH spoke to Cain and Abel.
- YeHoVaH spoke to Abraham.
- YeHoVaH spoke to Isaac.
- YeHoVaH spoke to Jacob/Israel.
- YeHoVaH spoke to Moses.

YeHoVaH spoke to all of Israel.

He tried to establish this same means of communication with Israel as a freed people, but they had a slavery mentality.

The practice of Tithing took place in Yeshua's Day.

Yeshua did not abolish the Tithe. He reinforced Tithing.

Mt 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the **weightier matters of the law**, *judgment, mercy, and faith*: **these ought ye to have done**, and **not to leave the other undone**.

Lk 11:42 But woe unto you, Pharisees! for ye tithe **mint** and **rue** and **all manner of herbs**, and pass over judgment and the love of God: **these ought ye to have done**, and **not to leave the other undone**.

Yeshua is saying they should Tithe, but not neglect the other matters.

Don't just focus on the Tithe, focus on the whole Law especially the part about justice, mercy, and faithfulness.

The Tithe had absolutely nothing to do with the Tabernacle.

The Tithe had absolutely nothing to do with the Temple.

As was pointed out in previous messages, Tithing was done long before there was a Tabernacle or Temple.

Abraham Gave Tithes/Tenth of ALL.

Jacob/Israel Promised to Tithe/Tenth of ALL.

At one point in Israel's history, the Tithe was presented at the Tabernacle and another point in history, the Tithe was presented in the Temple, but the Tithe was not instituted for Tabernacle or Temple purposes.

Therefore, the argument that you cannot Tithe because there is no Temple is a mute argument.

The Temple Tax
Tribute Money

There was a Temple tax or tribute money extracted from every male Israelite 20 years and older.

Where this practice came from is not clear from Scripture.

During the Second Temple Period, the Temple institution collected a half-*shekel* tax annually. This tax was designated for the daily and *Shabbat* (festival) sacrifices, their libations, the *omer*, the two loaves of bread, the show bread, the communal sacrifices and other needs of the Temple (*Mishnah Shekalim* 4:1-4).

The **rabbis linked** the annual half-*shekel* tax to the half-*shekel* Offering in Exodus 30:11-16.

Ex 30:11 And the LORD spake unto Moses, saying,

Ex 30:12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou numberest them*.

Ex 30:13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is twenty gerahs*;) *an half shekel shall be the offering of the LORD*.

Ex 30:14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

Ex 30:15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they give an offering unto the LORD, to make an atonement for your souls*.

Ex 30:16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

Josephus, the First Century AD Jewish historian, likewise understood the Temple tax to be the same as the one decreed by Moses in the wilderness (*Antiquities* 3:193-196; LCL 4:409-411; 18:312-314; LCL 9:181).

During the First Temple Period, the Census/Atonement money was used to keep up the Temple.

2Ki 12:4 And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, *even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD*,

2Ki 12:5 Let the priests take *it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found*.

The referenced monies, in 2nd Kings, was money derived from three different sources.

1. *Money collected in the census. At the age of 20, Israelite youths were required to register for military service and to make an offering of half a shekel for use in the service of the central sanctuary.*

2. *Money received from personal vows. Various types of vows and their equivalence in monetary assessments are described in Leviticus 27:1-25.*

3. *Money brought voluntarily to the Temple. For Voluntary Offerings see Leviticus 22:18-23 and Deuteronomy 16:10.*

Governor Nehemiah imposed a third of a shekel for the Temple services.

Ne 10:32 Also **we made ordinances for us**, to charge ourselves yearly with the **third part of a shekel** for the service of the house of our God. KJV

By the time of the Gospel accounts, this tribute money/Temple tax was required of Israel.

Mt 17:24 And when they were come to Capernaum, they that received **tribute money** came to Peter, and said, Doth not your master pay tribute?
Mt 17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth **take custom or tribute?** of their own children, or of strangers?
Mt 17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
Mt 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee KJV

In the American Standard Version this passage reads as follows:

Mt 17:24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel?
Mt 17:25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?
Mt 17:26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free.
Mt 17:27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee. ASV

Lk 18:8 ... Nevertheless when the Son of man cometh, shall he find faith on the earth?
Lk 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
Lk 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
Lk 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are, extortioners, unjust, adulterers, or even as this publican.*
Lk 18:12 I fast twice in the week, **I give tithes of all that I possess.**
Lk 18:13 And the publican, standing afar off, would not lift up so much as *his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*
Lk 18:14 I tell you, this man went down to his house justified *rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

Hebrews 7