

## Leverite Marriage Law **Versus** Tithing Law

| <b>Category</b>                            | <b>Leverite Marriage Law –<br/>Marrying deceased<br/>husband’s male relative</b>                    | <b>Tithing Law</b>   |
|--|---|--|
| <b>Definition</b>                          | Marrying deceased husband’s nearest male relative if there are no surviving male heirs              | ALWAYS food, agricultural products, seed of the land, produce, oil, wine and livestock INSIDE the promised land but NEVER referred to earned income or money   |
| <b>How did it start?</b>                   | Unknown, no specific reason and no commandment given  | Unknown, no specific reason and no commandment given   |
| <b>Purpose</b>                             | To continue and preserve the male line of the deceased husband                                      | Levitical (1 <sup>st</sup> ) tithe was to offset the loss of land inheritance for the tribe of Levi, Festival (2 <sup>nd</sup> ) tithe was to teach the fear of the Lord & Charity tithe (3 <sup>rd</sup> ) was to take care of widows, orphans, strangers and Levites |
| <b>Before the law of Moses</b>             | Practiced   | Practiced  |
| <b>Compulsory or Optional?</b>             | Mandatory in many parts of the ancient Middle East  | Not always compulsory but done as a free will offering conforming to the culture of the land or part of a previous vow   |
| <b>Incorporation into the Law of Moses</b> | Modified and adapted into the Mosaic law, also affected inter-tribe marriages, became a commandment | Modified and codified into the Mosaic law, different types of tithes introduced, became a commandment.   |
| <b>How did it start?</b>                   | Unknown and no specific reason or no commandment  | Unknown and specific reason or no commandment  |
| <b>Frequency</b>                           | Does not matter, could happen in any year, any month and any day                                    | 6 years of continuous tithing and no tithing on the 7 <sup>th</sup> year and on the year of Jubilee  |
| <b>Mentioned in the Jewish Talmud?</b>     | Yes, discussed at least in one tractate   | Yes, discussed at least in one tractate  |
| <b>Question posed to Jesus?</b>            | Sadducees posed a specific question to Jesus  | No one asked Jesus about tithing specifically  |

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| <b>What did Jesus say?</b>  | Never explicitly abrogated and did not command the Jews to discontinue the practice   | Never explicitly abrogated but asked the Jews under the law to tithe not to give up  |
| <b>Elsewhere in the New Testament</b>   | Mentioned only by Jesus and the Sadducees, not mentioned elsewhere  | Mentioned by Jesus in Matthew 23:23, Luke 11:42 ( <i>matters of the law</i> ) & Luke 18:12 ( <i>parable</i> ) and mentioned in the book of Hebrews ( <i>point to prove the superiority of Jesus' sacrifice</i> ) |
| <b>Primary Subject in the New Testament verse where it is mentioned?</b>      | No, resurrection of the dead was the primary subject when the Sadducees questioned Jesus  | No, pride vs. humility (in the parable – Luke 18:9-14), emphasis on justice and mercy (Matt. 23:23/Luke 11:42) and comparison of Levitical and Melchizadek's priesthood (Hebrews 7:1-10)                         |
| <b>Apostle Paul's position</b>  | Paul never made a statement about the custom of Levirate law  | Paul never mentioned about tithing <i>unless he wrote the book of Hebrews</i>  |
| <b>Commanded to New Testament Christians?</b>                                 | No, A Christian woman need not marry her deceased husband's nearest male relative if there is no surviving son                                      | No, A Christian is not commanded to tithe money to the local Church  |
| <b>How does today's Christian church (various denominations) follow both?</b> | No Pastor asks a widow to remarry her husband's nearest male relative in the event of the husband's though it was practiced before the law of Moses | Pastors exhort Christians to give 10% of their gross income (money earned) to the local Church stating that tithing was practiced even before the law of Moses!  |

Slavery was practiced **before** the law of Moses too, codified into the law of Moses and neither abolished nor condemned in the New Testament! Therefore, is it okay to practice slavery today? Just because something was practiced before the law of Moses, it does not mean it should automatically carry over to the New Testament Christians. This type of argument is deeply flawed and illogical.

For more info: <http://www.tithing-russkelly.com> / <http://www.vimeo.com/tithe>

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