

The Bible and Money ...

The New Covenant

Doctrine of Giving:

Does tithing apply to Christians?

Review

Part 1

- 1) Discussed several concepts
- 2) Discussed 20 arguments that support tithing
- 3) Discussed Church History and tithing

Part 2

- 1) Tithing Before the Mosaic Law
- 2) Tithing in the Mosaic Law
- 3) Tithing in Malachi 3

Old Testament Tithing

The act of giving 1 out of every 10 items produced from the ground (crops: grain from the soil or fruit from the trees) or from the herd. It only applied when the Israelites lived in Palestine and never referred to earned income.

Structure for Today

- 1) Passages in the New Testament that directly reference the tithe
- 2) Passages in the New Testament that some *say* refer to the tithe

Structure for Today

1) Passages in the New Testament that directly reference the tithe

- Matthew 23:23 (cf. Luke 11:42)
- Luke 18:9–14
- Hebrews 7:1–10

New Testament Tithe Passages

Two conclusions:

- 1) None of the passages have tithing as their *primary* subject
- 2) None of the passages *command* tithing for Christians

New Testament Tithe Passages

Two conclusions:

- 1) None of the passages have tithing as their *primary* subject
 - being mentioned, and being the primary subject, are two different things

New Testament Tithe Passages

Two conclusions:

1) None of the passages have tithing as their *primary* subject

- being mentioned, and being the primary subject, are two different things

- We are looking for the author's intent

New Testament Tithe Passages

Two conclusions:

- 1) None of the passages have tithing as their *primary* subject
- 2) None of the passages *command* tithing for the New Covenant believer
 - *Commanding* tithing and *mentioning* tithing are **NOT** the same thing
 - *Commanding* tithing for the Jews does not *automatically* command it for Christians

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Woe to you, scribes and Pharisees, hypocrites!
For you tithe mint and dill and cummin, and
have neglected the weightier provisions of the
law: justice and mercy and faithfulness; but
these are the things you should have done
without neglecting the others. You blind
guides, who strain out a gnat and swallow a
camel!

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

1) Jesus never condemned the act of tithing

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

- 1) Jesus never condemned the act of tithing
- 2) Jesus considered tithing to be a less central aspect of the Mosaic Law

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

- 1) Jesus never condemned the act of tithing
- 2) Jesus considered tithing to be a less central aspect of the Mosaic Law
- 3) However, it was **STILL** part of the Mosaic Law

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

What is the main point of this verse?

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

What is the main point of this verse?

- That justice, mercy, and faithfulness are required, basic responses to God in the Old Testament

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Cross References

Micah 6:8

He has told you, O man, what is good;
And what does the LORD require of you
But to do justice, to love kindness,
And to walk humbly with your God?

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Cross References

Zechariah 7:8–10

Then the word of the LORD came to Zechariah saying, “Thus has the LORD of hosts said, ‘Dispense true justice and practice kindness and compassion each to his brother; and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another.’”

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

What is the main point of this verse?

- That justice, mercy, and faithfulness are required, basic responses to God in the Old Testament

Does that *alone* negate the tithing requirement?

- No!

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

“but these are the things you should have done”

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

“but these are the things you should have done”

Why does Jesus say that?

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

“but these are the things you should have done”

Why does Jesus say that?

It was prescribed in the Mosaic Law that all Jews were to give tithes.

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

MAIN TEACHING ON TITHING

Jesus does not *prohibit* tithing;
he condemns the wrong *attitude* and *motive* of
those who were tithing

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Tithing for the Church?

This verse should not be used to argue for the continuation of tithing based on one main fact ...

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Tithing for the Church?

This verse should not be used to argue for the continuation of tithing based on one main fact ...

**THE COMMAND WAS FOR THE SCRIBES
AND PHARISEES WHO WERE STILL
UNDER THE OLD COVENANT**

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Tithing for the Church?

Look at Matthew 23:2–12: Jesus is talking to the
crowds and his disciples

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Tithing for the Church?

Look at Matthew 23:2–12: Jesus is talking to the crowds and his disciples

Look at Matthew 23:13: Jesus has changed his audience to the scribes and Pharisees

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Finding Balance

- 1) All of Jesus' words in the Gospels were given to those in the old covenant

New Testament Tithe Passages

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Finding Balance

- 1) All of Jesus' words in the Gospels were given to those in the old covenant
- 2) They are still useful for the Christians since the evangelists wrote them **FOR** the Church

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Finding Balance

- 1) All of Jesus' words in the Gospels were given to those in the old covenant
- 2) They are still useful for the Christians since the evangelists wrote them **FOR** the Church
- 3) This tension needs to be balanced

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Finding Balance

Examples

- Jesus celebrated Passover; we don't have to

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

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- Matthew 8:1–4:

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Finding Balance

Examples

- Jesus celebrated Passover; we don't have to
- Matthew 8:1–4: When Jesus came down from the mountain, large crowds followed Him. And a leper came to Him and bowed down before Him, and said, "Lord, if You are willing, You can make me clean." Jesus stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed. And Jesus said to him, "See that you tell no one; but go, show yourself to the priest and present the offering that Moses commanded, as a testimony to them."

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Finding Balance

Examples

- Jesus celebrated Passover; we don't have to

- Matthew 8:1–4

- * Must Christians demonstrate their purity so they may enter a church on Sunday for worship?

- * What about the offering? Is the gift prescribed by Moses in Leviticus 14 also required of Christians?

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Conclusion

To advocate tithing based upon Jesus' endorsement of it to the scribes and Pharisees is endorsing [at least] a twenty percent contribution, not ten percent

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

If you use Matthew 23:23, then ...

- 1) Christians must give at least 20%
- 2) This includes items from a garden
- 3) To tithe correctly you would have to live in Palestine (Israel)

New Testament Tithe Passages

Matthew 23:23–24 (cf. Luke 11:42)

Conclusion

Whether or not you advocate tithing based upon the New Testament, it must be based upon other passages, not Matthew 23:23

New Testament Tithe Passages

Luke 18:9–14

The Parable of the Tax Collector and the Pharisee

New Testament Tithe Passages

Luke 18:9–14

The Parable of the Tax Collector and the Pharisee

9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: 10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.

New Testament Tithe Passages

Luke 18:9–14

The Parable of the Tax Collector and the Pharisee

12 I fast twice a week; I pay tithes of all that I get.’

13 But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’ 14 I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

New Testament Tithe Passages

Luke 18:9–14

The Parable of the Tax Collector and the Pharisee
Hermeneutics and Parables

New Testament Tithe Passages

Luke 18:9–14

The Parable of the Tax Collector and the Pharisee

Hermeneutics and Parables

One main point for every major character

New Testament Tithe Passages

Luke 18:9–14

The Parable of the Tax Collector and the Pharisee

Two main characters: the tax collector and the Pharisee

New Testament Tithe Passages

Luke 18:9–14

The Parable of the Tax Collector and the Pharisee

Two main characters: tax collector and Pharisee

- 1) This is not about tithing or stewardship ... neither are the main points

New Testament Tithe Passages

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Two main characters: tax collector and Pharisee

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- 2) He who exalts himself will be humbled and he who humbles himself will be exalted

New Testament Tithe Passages

Luke 18:9–14

The Parable of the Tax Collector and the Pharisee

- Tithing is not prohibited
- The one justified, the tax collector, is never said to have tithed

New Testament Tithe Passages

Luke 18:9–14

Conclusion

It would be inappropriate and tenuous to attempt to draw any more conclusions concerning tithing from this parable

New Testament Tithe Passages

Hebrews 7:1-10

Hermeneutical Principles to Remember

- 1) Author's intent
- 2) Primary and Secondary meanings
- 3) Only primary meanings build doctrine

New Testament Tithe Passages

Hebrews 7:1-10

1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, 2 to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation *of his name*, king of righteousness, and then also king of Salem, which is king of peace. 3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually. 4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. 5 And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

New Testament Tithe Passages

Hebrews 7:1-10

6 But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.

7 But without any dispute the lesser is blessed by the greater.

8 In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on. 9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes, 10 for he was still in the loins of his father when Melchizedek met him.

New Testament Tithe Passages

Hebrews 7:1-10

Context Question: How does Hebrews 7:1–10 fit into the context of the argument of Hebrews?

New Testament Tithe Passages

Hebrews 7:1-10

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What is the argument of Hebrews?

New Testament Tithe Passages

Hebrews 7:1-10

What is the argument of Hebrews?

**Jesus' sacrifice is superior,
so do not turn back to your
former ways**

New Testament Tithe Passages

Hebrews 7:1-10

What is the argument of Hebrews?

- 1) Jesus is demonstrated as superior to the angels, even though he was temporarily made lower

New Testament Tithe Passages

Hebrews 7:1-10

What is the argument of Hebrews?

- 1) Jesus is demonstrated as superior to the angels, even though he was temporarily made lower
- 2) He was temporarily made lower so his priesthood could be made superior to the Levitical priesthood

New Testament Tithe Passages

Hebrews 7:1-10

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- 1) Jesus is demonstrated as superior to the angels, even though he was temporarily made lower
- 2) He was temporarily made lower so his priesthood could be made superior to the Levitical priesthood
- 3) Jesus' priesthood is then shown to be greater than Aaron's based on election

New Testament Tithe Passages

Hebrews 7:1-10

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- 2) He was temporarily made lower so his priesthood could be made superior to the Levitical priesthood
- 3) Jesus' priesthood is then shown to be greater than Aaron's based on election
- 4) Then, Melchizedek's priesthood is shown as greater than the Levitical priesthood

New Testament Tithe Passages

Hebrews 7:1-10

What is the argument of Hebrews?

5) Then, Jesus' priesthood is declared to be of the same kind as that of Melchizedek

New Testament Tithe Passages

Hebrews 7:1-10

What is the argument of Hebrews?

- 5) Then, Jesus' priesthood is declared to be of the same kind as that of Melchizedek
- 6) Since Melchizedek's is greater than the Levitical priesthood, so is Jesus' priesthood.

New Testament Tithe Passages

Hebrews 7:1-10

What is the argument of Hebrews?

Hebrews 7:1–10 is the section demonstrating that Melchizedek's priesthood is superior to the Levitical priesthood

New Testament Tithe Passages

Hebrews 7:1-10

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THAT IS THE MAIN POINT OF THE PASSAGE

New Testament Tithe Passages

Hebrews 7:1-10

- 1) Verses 1-3: Melchizedek remains a priest forever
- 2) Verses 4-10: the proof of Melchizedek's priesthood's superiority

New Testament Tithe Passages

Hebrews 7:1-10

3 proofs that Melchizedek's priesthood was superior

1) Melchizedek is greater than Abraham because
Abraham gave him an offering (vs 4)

New Testament Tithe Passages

Hebrews 7:1-10

3 proofs that Melchizedek's priesthood was superior

1) Melchizedek is greater than Abraham because

Abraham gave him an offering

THIS IS THE CENTRAL ARGUMENT

New Testament Tithe Passages

Hebrews 7:1-10

3 proofs that Melchizedek's priesthood was superior

1) Melchizedek is greater than Abraham because

Abraham gave him an offering (vs. 4)

2) Melchizedek is greater because he blessed Abraham

(vs. 7)

New Testament Tithe Passages

Hebrews 7:1-10

Historical Background

- 1) Levitical priests typically served only after they reached a certain age (20, 25, or 30)
- 2) They stopped ministering after a certain age
- 3) Eventually they would die

New Testament Tithe Passages

Hebrews 7:1-10

3 proofs that Melchizedek's priesthood was superior

1) Melchizedek is greater than Abraham because

Abraham gave him an offering (vs. 4)

2) Melchizedek is greater because he blessed Abraham

(vs. 7)

3) Abraham's descendants paid tithes to priests who would die, Abraham paid his tithe to a priest who lives on: Melchizedek (vs. 8)

New Testament Tithe Passages

Hebrews 7:1-10

Since Melchizedek was able to perform the functions of a priest without being in the Levitical lineage, Jesus, likewise, is also able to be a priest without the necessary lineage

New Testament Tithe Passages

Hebrews 7:1-10

The one theological truth the author was intending:

*Melchizedek was greater than Abraham and
thus greater than the Levitical priests*

New Testament Tithe Passages

Hebrews 7:1-10

This passage is a stepping stone to 8:1-2

That passage proclaims that Jesus, a superior high priest, rendered a superior sacrifice

New Testament Tithe Passages

Hebrews 7:1-10

The Argument for Tithing

- 1) 7:8: “In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on”

New Testament Tithe Passages

Hebrews 7:1-10

The Argument for Tithing

- 7:8: “In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on”

Question: who is “he”?

New Testament Tithe Passages

Hebrews 7:1-10

The Argument for Tithing

- 7:8: “In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on”

Question: who is “he”?

Some say the “he” is Jesus and thus Jesus is proclaimed to have received tithes

New Testament Tithe Passages

Hebrews 7:1-10

The Argument for Tithing

- 7:8: “In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that **he** lives on”

Response: The “he” does not occur in the Greek; neither does “receives them”

New Testament Tithe Passages

Hebrews 7:1-10

The Argument for Tithing

- 7:8: “In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that **he** lives on”

Response: The “he” does not occur in the Greek; neither does “receives them”

They are both implied by the Greek, but **NOT** stated

New Testament Tithe Passages

Hebrews 7:1-10

The implied “he” or “one” is not a reference to Christ, but Melchizedek

New Testament Tithe Passages

Hebrews 7:1-10

The implied “he” or “one” is not a reference to Christ, but Melchizedek

The author does not turn his attention to Jesus until verse 10 ... this passage is about Melchizedek

New Testament Tithe Passages

Hebrews 7:1-10

MAIN OBJECTION

The author of Hebrews was not attempting to argue for a continuation of the practice of tithing in this passage

New Testament Tithe Passages

Hebrews 7:1-10

MAIN OBJECTION

To prove tithing from the New Testament, a passage must be produced that has as its **PRIMARY** purpose to advocate tithing

New Testament Tithe Passages

Hebrews 7:1-10

The reference to tithing is:

- 1) Illustrative
- 2) Descriptive

New Testament Tithe Passages

Hebrews 7:1-10

The reference to tithing is:

- 1) Illustrative
- 2) Descriptive

*DESCRIPTION DOES NOT EQUAL
PRESCRIPTION*

New Testament Tithe Passages

Another use of Hebrews 7

Verse 12: “For when the priesthood is changed, of necessity there takes place a change of law also.”

New Testament Tithe Passages

Another use of Hebrews 7

Verse 12: “For when the priesthood is changed, of necessity there takes place a change of law also.”

Some, including early Baptists (1600s) declared that this passage abrogated the law of tithing

New Testament Tithe Passages

No other passage explicitly mentions tithing

New Testament Tithe Passages

No other passage explicitly mentions tithing
None of these command Christians to tithe

New Testament Tithe Passages

No other passage explicitly mentions tithing

None of these command Christians to tithe

All references to “tithe” in the New Testament
are incidental

New Testament Tithe Passages

Two conclusions:

- 1) None of the passages have tithing as their *primary* subject
- 2) None of the passages *command* tithing for Christians

What about the “concept” of tithing?

Just because a word is not present, this does not necessitate that the concept is absent

What about the “concept” of tithing?

Just because a word is not present, this does not necessitate that the concept is absent

Therefore, other New Testament passages must be mined to see if the concept of tithing is present

What about the “concept” of tithing?

Many have been suggested:

Matthew 22:17–22

1 Corinthians 9:13–14

1 Corinthians 16:1–4

2 Corinthians 8:8

2 Corinthians 9:7

What about the “concept” of tithing?

1 Corinthians 9:13–14

This would be the most likely place for Paul to have referred to Malachi 3 or to tithes and offerings

What about the “concept” of tithing?

1 Corinthians 9:13–14

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. 3 My defense to those who examine me is this: 4 Do we not have a right to eat and drink? 5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? 6 Or do only Barnabas and I not have a right to refrain from working?

What about the “concept” of tithing?

1 Corinthians 9:13–14

7 Who at any time serves as a soldier at his own expense?

Who plants a vineyard and does not eat the fruit of it?

Or who tends a flock and does not use the milk of the flock? 8 I am not speaking these things according to

human judgment, am I? Or does not the Law also say these things? 9 For it is written in the Law of Moses,

“YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING.” God is not concerned about oxen,

is He? 10 Or is He speaking altogether for our sake?

Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher *to thresh* in

hope of sharing *the crops*.

What about the “concept” of tithing?

1 Corinthians 9:13–14

11 If we sowed spiritual things in you, is it too much if we reap material things from you? 12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. 13 Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share from the altar? 14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

What about the “concept” of tithing?

1 Corinthians 9:13–14

Paul’s main point is in verse 4:

What about the “concept” of tithing?

1 Corinthians 9:13–14

Paul’s main point is in verse 4:

*Do we not have a right to eat and
drink?*

What about the “concept” of tithing?

1 Corinthians 9:13–14

Paul’s main point is in verse 4:

Do we not have a right to eat and drink?

Or to paraphrase:

Don’t Paul and the other apostles have the *right* to have their needs supplied by those to whom they minister?

What about the “concept” of tithing?

1 Corinthians 9:13–14

Paul’s main point is in verse 4

The NET Bible

What about the “concept” of tithing?

1 Corinthians 9:13–14

Paul’s main point is in verse 4:

The NET Bible

Do we not have the right to financial support?

What about the “concept” of tithing?

1 Corinthians 9:13–14

Paul’s main point is in verse 4:

The NET Bible

Do we not have the right to financial support?

The footnote says that while the literal Greek says “the right to eat and drink,” “In the context this is a figurative reference to financial support.”

What about the “concept” of tithing?

1 Corinthians 9:13–14

The Context

1 Corinthians 8 was a discussion on food sacrificed to idols

What about the “concept” of tithing?

1 Corinthians 9:13–14

The Context

1 Corinthians 8 was a discussion on food sacrificed to idols

The overall context is that of *foregoing rights*.

What about the “concept” of tithing?

1 Corinthians 9:13–14

The Context

1 Corinthians 8 was a discussion on food sacrificed to idols

The overall context is that of *foregoing rights*.

1 Corinthians 9 is an illustration of Paul foregoing his **RIGHT** to financial support, just as the Corinthians were told to forego their right to eat food that was sacrificed to idols.

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

- 1) soldiers do not serve in the military at their own expense; the government provides for them

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

- 1) soldiers do not serve in the military at their own expense; the government provides for them
- 2) when a farmer plants a vineyard he, naturally, will eat some of the fruit

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

- 1) soldiers do not serve in the military at their own expense; the government provides for them
- 2) when a farmer plants a vineyard he, naturally, will eat some of the fruit
- 3) a shepherd partakes of the milk of his flock

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

- 1) soldiers do not serve in the military at their own expense; the government provides for them
- 2) when a farmer plants a vineyard he, naturally, will eat some of the fruit
- 3) a shepherd partakes of the milk of his flock

What are these illustrations supporting? The right for Paul to be financially sustained in his ministry

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

- 1) soldiers do not serve in the military at their own expense; the government provides for them
- 2) when a farmer plants a vineyard he, naturally, will eat some of the fruit
- 3) a shepherd partakes of the milk of his flock

These are three illustrations that are based upon human reasoning, the next two are proofs based upon the Old Testament, followed by a proof from Jesus.

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

- 1) soldiers do not serve in the military at their own expense; the government provides for them
- 2) when a farmer plants a vineyard he, naturally, will eat some of the fruit
- 3) a shepherd partakes of the milk of his flock
- 4) “Do not prevent an ox from eating while it is treading out the grain” – Deuteronomy 25:4

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

- 5) Just as those who ministered in the Temple were fed by the Temple, and those who served on the altar partook of the offerings, so should ministers be supported.

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

5) Just as those who ministered in the Temple were fed by the Temple, and those who served on the altar partook of the offerings, so should ministers be supported.

Verse 14: So also the Lord directed those who proclaim the gospel to get their living from the gospel.

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

Verse 14: So also the Lord directed those who proclaim the gospel to get their living from the gospel.

Does the “so also” mean that there is an equivalence to support between those in verse 12 and ministers of the gospel?

What about the “concept” of tithing?

1 Corinthians 9:13–14

Supportive Illustrations

- 1) This argument has not been made very well
- 2) I will try to make it as strong as possible

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

1) While the priests were to live off the sacrificial system by means of the tithes and offerings given to them, preachers are to live from the gospel.

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

- 1) While the priests were to live off the sacrificial system by means of the tithes and offerings given to them, preachers are to live from the gospel.
- What is the relationship between the “gospel” and “tithes and offerings”?

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

- 1) While the priests were to live off the sacrificial system by means of the tithes and offerings given to them, preachers are to live from the gospel.
- What is the relationship between the “gospel” and “tithes and offerings”?
 - Can “tithes and offerings” be separated from the rest of the sacrificial system and be applied to the gospel ministry

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

1) Refuted:

While the sacrificial system was a shadow of the substitutionary death of Christ, the gospel brings that shadow into completion: no longer were sacrifices necessary because Christ became the sacrifice. Therefore, because of the relationship between the gospel and the sacrificial system, to import “tithes and offerings” into the new covenant appears wholly inappropriate.

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

2) The preaching ministry in this age has replaced the ministry of the priests and Levites. Since they no longer are active, preachers should receive the tithes that formerly went to the priests and Levites

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

2) Refuted

- To be consistent, Paul would also be saying that preachers are: a soldier, farmer, shepherd, and an ox

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

2) Refuted

- To be consistent, Paul would also be saying that preachers are: a soldier, farmer, shepherd, and an ox
- Nowhere are preachers ever remotely referred to (analogously) as an ox (or any similar animal)

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

2) Refuted

- Unless one can apply the illustrations/proofs consistently, their purpose should be kept in mind:

the worker has the right to be supported by his work

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

2) Refuted

- Why did Paul use this “Temple analogy”

What about the “concept” of tithing?

1 Corinthians 9:13–14

Arguments

2) Refuted

- Why did Paul use this “Temple analogy”

Probably because the argument is over meat sacrificed to idols

What about the “concept” of tithing?

1 Corinthians 9:13–14

The Illustrations

- Each type of proof given by Paul is gradually more persuasive

What about the “concept” of tithing?

1 Corinthians 9:13–14

The Illustrations

- Each type of proof given by Paul is gradually more persuasive
- Examples from everyday life might open their eyes to what Paul was saying; proofs from the Old Testament should have been satisfactory evidence; the argument is conclusive by citing Jesus.

What about the “concept” of tithing?

1 Corinthians 9:13–14

More Refutations

- Paul’s teaching in this chapter is not consistent with tithing as discussed in the Mosaic law
 - Paul does not refer to this support (supposedly “tithes”) as a requirement of the people in all circumstances
 - Instead, Paul says that he has the *right* to receive support; if he forgoes that right, they are not obligated to give it

What about the “concept” of tithing?

1 Corinthians 9:13–14

More Refutations

- Therefore, tithing would become optional depending on if the preacher wanted to accept it
- This is completely at odds with an understanding of tithing in the Old Testament
- In the Mosaic law, not paying tithes was equivalent to robbing God; it was not an option

TITHING IN THE NEW TESTAMENT

Summary

1) No text in the New Testament commands Christians to tithe

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Summary

- 1) No text in the New Testament commands Christians to tithe
- 2) All direct references to tithing in the New Testament were incidental
- 3) No passage contains the concept of tithing and commands Christians to tithe

TITHING IN THE NEW TESTAMENT

Next Week

If not ten percent, then what?

**20 Principles of Giving for
Christians**

Next Week

If not ten percent, then what?

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20 Principles of Giving for Christians