

THE TENTH

Numbers 6:24-26 "The Lord bless you and keep you! May the LORD make his face shine upon you, and be gracious to you! May the Lord turn his face upon you and give you peace!"

TITHING IN THE LEVITICUS PRIESTHOOD

Lev 27:30-32 "Every tithe of the earth, whether of the harvests of the soil or of the fruit of the trees, belongs to the Lord; it is consecrated to the Lord. If a man wants to redeem a portion of his tithing, he shall add the fifth to it. Every tithe of the herd or flock, the tenth head of all that passes under the shepherd's rod, shall be consecrated to the Lord.

Ne 10:34-39 "We, the priests, the Levites, and the people, have determined by lot when each of our families is to bring to the house of God, at the appointed time, every year, a contribution of wood to be burned on the altar of the Lord our God, as it is written in the law; and we have undertaken to bring to the house of the Lord every year the firstfruits of our soil and the firstfruits of the fruit of all the trees, and so also the firstborn of our children and of our cattle according to what is written in the law, and the firstborn of our herds and flocks to present them in the house of our God to the priests who are serving in the house of our God. We have also undertaken to bring to the priests in the storehouses of the house of our God, our first flour, our offerings, the firstfruits of the fruits of all the trees, of wine and oil, and to give the tenth of the revenues of our soil to the Levites, who are themselves to take these tithes in all the places cultivated by us. A priest, son of Aaron, will be with the Levites when they take tithes; and the Levites shall bring the tenth of the tithe to the house of our God in the rooms used as storehouses, for in those rooms the children of Israel and the children of Levi are to bring the offering of corn, wine, and oil; there are the utensils of the sanctuary, the priests who do the service, the gatekeepers, and the singers. We have thus pledged ourselves not to neglect the house of our God.

Deut 14:22-29 "You shall take care to take your tithe from all that pro-

duces your seed, from what the field will bring you every year. You shall eat in the presence of the Lord your God, in the place which he has chosen for the dwelling place of his name, the tenth of your wheat, your wine, and your oil, and the first parts of your herds and flocks, that you may learn to fear the Lord your God always. But if the way is too long for you, and you cannot carry those tithes thither, the place that the Lord your God has chosen to establish his name is too far from you, because the Lord your God has blessed you, then you will convert them into money, you will hold this money tightly in your hand, you will go to the place that the Lord your God has chosen. You shall use that money to buy for yourself whatever your heart desires: oxen, sheep, wine, spirits, or whatever you may like best; and there you shall eat in the presence of the Lord your God, and you shall rejoice with your household. You shall not forsake the Levite who dwells in your cities, for he has no part or inheritance with you. At the end of each three years, you shall lay aside all the tithes of your income for that year, and deposit them in your cities: and the Levite, who has no part or inheritance with you, and the stranger, the fatherless, and the widow who dwell in your cities, shall come, eat, and be filled, so that the Lord your God may bless you in every work in which you have your hand.

In the Levitical priesthood, God himself commanded Moses and the Israelites to give tithes, a share to be paid into the temple for the sustenance and service of the priests, Levites, singers, gatekeepers, and nethineans, and was imposed only on farmers and cattle breeders, not on all. In other cases, when the temple could not be reached, the tithing could be converted into money, to buy food and share it with family members in a city. In addition, the tithes of the third year were used to feed the poor, orphans, widows and foreigners. Why do many preachers today mandate tithing in local churches? Why is it that since the birth of the apostolic church there is no longer talk of tithing but only of voluntary donations for apostolic missions, for leaders or for the poor?

SPIRITUAL LAW OF FREEDOM IN CHRIST JESUS

Which law? The ceremonial law or the law of freedom?

Heb 7:11-12 "If, then, perfection had been possible through the Levitical

priesthood (for the law given to the people is based on it), what need was there for another priest to arise according to the order of Melchizedek, and not chosen according to the order of Aaron? For when the priesthood changes, there must also be a change in the law.

Rom 7:14 For we know that the law is spiritual.

Rom 8:2 "For the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death."

Jom 1:25 But he who looks intently into the perfect law, that is, into the law, of freedom, and perseveres in it, will not be a forgetful listener but one who puts it into practice; he will be happy in his work.

Rom 7:6 "But now we have been loosed from the bonds of the law, having died to that which held us in subjection, to serve in the new regime of the Spirit, and not in the old one of the letter.

While in the Levitical priesthood the ceremonial law subsisted, so it was a duty to give the tithe and the offering, today instead in the time of grace the spiritual law of God applies, observed out of love, where donations (only offerings) are voluntary and according to one's own means!

SUPPORTERS OF TITHING

Compulsory tithing in the Levitical priesthood, ceremonial law

2 Chr 31:4-6,11-12 (Hezekiah king of Judah) He commanded the people, the inhabitants of Jerusalem, to give their share to the priests and Levites, that they might give themselves to the fulfillment of the law of the Lord. As soon as this order was published, the children of Israel gave in great quantity the firstfruits of the wheat, wine, oil, honey, and all the produce of the field; and they brought the tenth of everything, in abundance. And the children of Israel and Judah, who dwelt in the cities of Judah, also brought a tenth of the herds and flocks, and the tenth of the holy things which were consecrated unto the LORD their God, and of which they made so many heaps. And Hezekiah commanded that rooms should be prepared in the house of the LORD, and they were prepared. And they faithfully placed their offerings, tithes, and consecrated things there.

Mal 2:1,4,8 "Now this order is for you, O priests! (Levite priests) If ye hearken, and take it not to heart to give glory to my name, saith the Lord of hosts, "I will send a curse upon you, and curse your blessings; in fact I have already cursed them, because you do not take the matter to heart. Then you will know that I have given you this commandment that my covenant with Levi may endure," (today the new blood covenant of our Lord Jesus Christ is in the priesthood of Melchizedek) says the Lord of hosts. But ye have gone astray, ye have stumbled many in the law, ye have broken the covenant of Levi, saith the Lord of hosts.

Mal 3:7-10 "From the time of your fathers you have departed from my precepts and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. "But you say, 'How are we to return?' Can man rob God? And yet you rob me. But you say, "Where have we robbed you?" In tithes and offerings. You are stricken with a curse, because you rob me, you, the whole nation! Bring all the tithes to the treasure house, that there may be food in my house; and test me in this, saith the LORD of hosts; "You will see if I do not open the windows of heaven to you and pour out on you so much blessing that there is nowhere to put it.

Reading the whole context of the two chapters of the prophet Malachi, we notice that tithing in the temple had been established by God as a covenant with Levi so it was obligatory for the sustenance of the priests, for the doorkeepers, the singers, the nethinim and those who served in the temple, but both the people and the priests had violated this covenant, and God rebuked the priests and the people, and commanded them to restore tithing and offering, and challenged them to test Him if they would receive blessings again. So the dialogue is between God and the Levite priests and the people of Israel. Today, however, this passage is often used in churches to get tithes from believers, putting burdens and feelings of guilt on them, stating that if they do not do so, they rob God. (This is false)

Abraham's Tithe

Ge 14:18-24 Melchizedek king of Salem caused bread and wine to be brought. He was a priest of the Most High God. He blessed Abraham, saying, "Blessed be Abraham of the Most High God, Lord of the heavens and the earth! Blessed be the Most High God, who has delivered your enemies

into your hand!" And Abraham gave him a tenth of everything. The king of Sodom said to Abraham, "Give me the people; take the goods for yourself." But Abraham answered the king of Sodom, "I have lifted up my hand to the Lord the Most High God, the Lord of heaven and earth, swearing that I will not take a thread, nor a sandalshoe, of all that belongs to you; lest you have to say, "I have made Abraham rich." Nothing for me! Except what the young men have eaten, and the portion that belongs to the men who have come with me, Aner, Escol, and Mamre; let them take their share."

They use this passage of Abraham to make believe that being prior to the law of Moses it is applicable to today's time of grace, linking it to the verse of (Heb 7:8) but in this context we do not read that Abraham gave the tenth of his personal goods because requested by God, but voluntarily gave the tenth of the spoils won by his enemies, returning everything else to the king of Sodom, and this happened only once, it was not repeated afterwards. Also, if Abraham's tithing were to be accepted as a rule to be followed before the law of Moses, why did Isaac never give any tithes? How is it that the twelve sons of Jacob never tithed before they became the nation of Israel and lived in Egypt?

Heb 7:1,4 "This Melchizedek king of Salem was a priest of the Most High God. He went out to meet Abraham, as he returned after defeating kings, and blessed him. Consider, therefore, how great this man is, to whom Abraham, the patriarch, gave a tithe of the spoils!

There are three considerations to make here:

- 1 - Melchizedek is an angel at the service of the Most High God (Jesus Christ the High Priest).
- 2 - Abraham voluntarily tithed Melchizedek without making it a doctrine, he gave it only once. In fact, we see that Isaac never gave any tithe to God and yet he was rich all the same (But preachers never say this)
3. The tithe that Abraham gave was not his property but that of his enemies.

Jacob's Tithe

Ge 28:20-22 Jacob made a vow, saying, "If God is with me, if he protects me during this journey that I am making, if he gives me bread to eat and clothes to cover, and if I return safely to my father's house, the Lord will be my God, and this stone, which I have set up as a monument, will be the house of God; of all that you give me, I will certainly give you a tenth."

Jacob made a vow and not a voluntary donation like Abraham's. But in both passages we see a common parallel, both Abraham and Jacob were first blessed by God and then tithed. Today, however, they teach the opposite that if someone gives a tithe, God blesses him.

Ge32:3-5,9-10 Jacob sent messengers before him to his Esau brother, in the land of Seir, in the country of Edom. And he commanded them, "Say these things to my lord Esau, 'Thus says your servant Jacob: I have dwelt with Laban and have remained there until now; I have oxen, donkeys, sheep, servants and maidservants; I send it to tell my Lord, that I may find favor in your eyes.'" Then Jacob said, "O God of Abraham my father, God of my father Isaac! O LORD, who said to me, "Return to your own country, to your relatives, and I will do you good," I am too small to be worthy of all the kindness you have shown and all the faithfulness you have shown to your servant; for when I passed this Jordan I had only my staff, and now I have two hosts.

Jacob was indeed blessed by God as we read in these verses, and he kept the vow he made, for in the next verses it is written:

Gee 32:13-15 "He stayed there that night, and out of what he had he took a present to his brother Esau: two hundred goats and twenty beaks, two hundred sheep and twenty rams, thirty suckling camels and their young, forty cows and ten bulls, twenty donkeys and ten foals.

Ge 33:10-11 ... Jacob said, "No, I pray thee (Esau) if I have found favor in thy sight, accept the gift from my hand, for I have seen thy face as one sees the face of God, and thou hast welcomed me. Please accept my gift that has been presented to you, because God has been very good to me, and I have everything." And he insisted so much that Esau accepted it.

God blesses Jacob a second time

Ge32:24,28-30 "Jacob was left alone, and a man wrestled with him until

dawn. And the man said, "Let me go, for the dawn is breaking." And Jacob: "I will not let you go until you have blessed me!" The other said to him, "What is your name?" And he answered, "Jacob." He said, "Your name will no longer be Jacob, but Israel, because you have fought with God and with men and have conquered." Jacob asked him, "Please tell me your name." He answered, "Why do you ask my name?" And he blessed him there. Jacob called the place Peniel, because he said, "I have seen God face to face, and my life has been spared."

It should be noted that this second blessing does not concern the tithe because he had already been blessed with goods, but this blessing was given to him because he recognized himself as a sinner because of his deceptions, also seeking the forgiveness of his brother, "you have conquered with God and with men", in fact his name was changed from Jacob (deceiver) to Israel (the one who saw God or prince of God). And we know from the scriptures that when God changes someone's name, it's because He changed their heart. (Abraham-Abraham, Sarai-Sarah, Jacob-Israel, Simon-Peter, Saul-Paul)

Prediction of Tithing in the Levitical Priesthood

Heb 7:9-10 "In a sense, in the person of Abraham, Levi himself, who receives tithes, paid tithes; for he was still in his father's loins when Melchizedek met Abraham.

The fact that Levi in the person of Abraham paid the tithe means that it was a prefiguration of the tithe that God would establish in the Levitical priesthood where it was then practiced and continued to be practiced until after the resurrection of Jesus, until 70 A.D. when the temple was destroyed, as reported by the apostle Paul in the letter to the Hebrews.

Paul in the letter to the Hebrews and in the letter to the Corinthians points out how tithing was still practiced in the temple by the people of Israel:

Heb 7:8 "Moreover, here those who collect (did not collect) tithes are mortal men; but there one who is testified to live collects them.

In these verses the real meaning is not the one that the preachers give to confirm that even today the tithe is valid, telling believers that if they give it in church to them it is as if they give it to Jesus or to God, since

for them Melchizedek is a figure of Jesus. (Heb 7:3 therefore like the Son of God) But the meaning is different, first of all the letter of the apostle Paul is addressed precisely to the Jews, those who most of all understand the ceremonial law, and if we read well when the apostle Paul speaks of those who collect tithes in the temple, he does not speak in the past tense as if they collected them but collect them, therefore the law of Moses for the Israelites was still in force at that time, despite the spread of Christianity. We can see this in the following chapters, to show that in reality at the same time that the Jewish people who did not believe in Jesus, delivered the tithes to the Levite priests, they fulfilled the commandment of the law of Moses through the priesthood of Melchizedek of which Jesus is the High Priest, remembering that when the priesthood changes, the law also changes.

Heb 8:4-5 "But if he were on earth, he would not even be a priest, for there are those who offer (did not offer) gifts according to the law. (not according to the law of liberty and grace) They (not we) celebrate (did not celebrate) a cult that is representation and shadow of celestial things.

Heb 9:6-7 "This, then, is the arrangement of the rooms." The priests enter (they did not enter) but continually into the first tabernacle to perform the acts of worship; but in the second, only the high priest enters (entered) only once a year, not without blood, whom he offers (did not offer) for himself and for the sins of the people.

Heb 9:24-25 "For Christ did not enter into a most holy place made with hands, a type of truth, but into heaven itself, that He might now appear in the presence of God for us; not that He might offer Himself again and again, like the high priest, who enters (did not enter) into the most holy place every year with blood that was not His own.

Heb 10:11 "While every priest stands (was not) standing every day to perform his service and repeatedly offer the same sacrifices that can never take away sins.

1 Corinthians 9:13-14,18 "Do you not know that those who do the sacred service eat what is offered in the temple? And that those who wait at the altar have a share in the altar? Similarly, the Lord has commanded that those who preach the gospel should live by the gospel. What, then, is my

reward? This: that in proclaiming the gospel, I offer the gospel freely, without availing myself of the right that the gospel gives me.

THE SUPPORTERS OF THE TRUTH

Having seen these two examples of tithing, especially that of Abraham, where preachers place more emphasis because they see that period as similar to today's period of grace, then there is at this point another consideration to be made regarding Abraham in his time, let's call him "of grace" before the law of Moses. All the laws of God given to man to Adam and Eve, to Noah, were later observed by Abraham even before they were given to Moses with the tablets of the law and then transmitted in the Levitical priesthood:

Ge 22:11-12,18 ... and the angel of the LORD called him from heaven, and said, Abraham, **Abraham!** ... Now I know that **you fear God...** All the nations of the earth will be blessed in your seed, because **you have obeyed my voice.**

Ge 26:5 ... **Abraham obeyed my voice and kept what I had commanded him my commandments, my statutes, and my laws.**

Commandments and laws before the law of Moses

Ex 16:26 "Gather for six days; but **the seventh day is the Sabbath;** on that day there will be none." On the seventh day some of the people went out to gather some, but they found none. Then **the Lord said to Moses,** **How long will ye refuse to keep my commandments and my statutes?**

Therefore, if Abraham in his "**time of grace**" before the law of Moses kept all the commandments and laws, and Moses also had to observe them at the end of the "**time of grace**" (Ex 20 begins the law of Moses) why today the commandments are not observed, including the fourth commandment on the Sabbath, the seventh day for worship of the Lord? And instead the tenth yes?

Believers are intimidated by saying that if they do not give tithing, they are robbing God and making people believe that God's blessings come from tithing, but they do not teach that God's true blessings come only from obedience to His Word as it is written:

Deut 28:1-13 "But if you diligently obey the voice of the LORD your God, taking care to do all his commandments that I give you today, the LORD your God will put you above all the nations of the earth; and all these blessings will come upon you and be fulfilled for you, if you will hearken to the voice of the LORD your God: You will be blessed in the city and you will be blessed in the countryside. Blessed shall be the fruit of thy womb, and the fruit of thy land, and the fruit of thy cattle; blessed shall be the calves of thy cows and thy sheep. Blessed will be your basket and your cupboard. You will be blessed when you enter and blessed when you go out. The LORD will cause your enemies, when they rise up against you, to be defeated before you; they will go out against you by one way, and by seven ways they will flee before you. The LORD shall command, and blessing shall come upon thee, and upon thy barns, and upon all thy doings; he shall bless thee in the land which the LORD thy God giveth thee. The LORD shall make thee his holy people, as he hath sworn unto thee, if thou wilt keep the commandments of the LORD thy God, and walk in his ways. All the peoples of the earth will see that you bear the name of the Lord, and they will fear you. The LORD your God will fill you with good things, and he will multiply the fruit of your womb, and the fruit of your cattle, and the fruit of your land, in the land which the LORD swore to your fathers to give you. The LORD will open his good treasure for thee, the heavens, to give thy land rain in due season, and to bless all the work of thy hands; thou shalt lend unto many nations, and borrow nothing. The Lord will put you at your head and not at your tail. You will always be above, and never below, if you obey the commandments of the LORD your God, which I give you this day so that you may keep them and do them.

God also made a covenant with Abraham that is that of circumcision

Ge 17:9-10 "Then God said to Abraham, As for you, you shall keep my covenant, you and your descendants after you, from generation to generation. This is my covenant which you shall keep, a covenant between me and you and your descendants after you, that every male among you shall be circumcised.

Jesus confirmed this to the Pharisees:

John 7:22 Moses gave you circumcision (not that it comes from Moses, but is by the fathers); and ye circumcised a man on the sabbath day.

If we are to consider Abraham's "time of grace" where God had Circumcision established, why then is tithing accepted in the time of grace today and circumcision in the flesh excluded?

Those who ask for tithing should also be circumcised in the flesh like Timothy:

Ac 16:1 And he came to Herba and Lystra, and there was a disciple named Timothy, the son of a believing Hebrew woman, but of a Greek father. The brothers in Lystra and Iconium bore good witness to him. Paul wanted him to go with him, so he took him and circumcised him because of the Jews who were in those places, because everyone knew that his father was Greek.

Either both conditions are accepted, or both must be rejected, if they are looked at from the point of view of grace. Someone could object and say: Today circumcision in the flesh is not needed because in Christ circumcision is in the heart!

Rom 2:28 ... circumcision is not that which is external, in the flesh; but a Jew is he who is circumcision within; and circumcision is that of the heart, in the spirit, not in the letter.

Well, circumcision of the heart, or salvation, existed even before the time of the law of Moses, already by Abel and then by Abraham, the father of all believers, since all the nations of the earth are blessed in Abraham (Rom 4:9-12,16-17) and also by Moses before receiving the tablets of the law. In the letter to the Hebrews, Moses is on the list of those who were saved by faith in hope:

Heb 11:4-5,7-8,11,20-21,24-26,28,32 By faith Abel... By faith Enoch ... By faith Noah... By faith Abraham... By faith even Sara... By faith Isaac... By faith Jacob... By faith Moses, having grown up, refused to be called the son of Pharaoh's daughter, preferring to be ill-treated with the people of God, than to enjoy for a short time the pleasures of sin; esteeming the outrages of Christ as riches greater than the treasures of Egypt, because he had his eyes fixed on reward. By faith she celebrated the Passover (before being included in the Levitical priesthood) and sprinkled the blood so that the exterminator of the firstborn would not touch those of the Israelites. ...David, Samuel and the prophets.

The circumcision of the heart during the law of Moses

Deut 10:16 Circumcise your heart, and harden not your own neck; for the Lord your God is the God of gods, the Lord of lords...

Jer 4:4 Circumcise yourselves for the LORD's sake, circumcise your hearts, ye men of Judah, and inhabitants of Jerusalem...

Jesus himself from the point of view of salvation said:

Mt 8:11-12 ... I (Jesus) tell you that many will come from the East and the West and will sit down to table with Abraham, Isaac and Jacob in the kingdom of heaven, but the children of the kingdom will be cast into the darkness outside.

Gal 4:28-29 "Now, brethren, like Isaac, you are children of the promise. And just as he who was born according to the flesh persecuted those who were born according to the Spirit, so it is now .

So why is only tithing imposed and the feasts appointed by God not observed by faith, but only the Passover? (Easter is also celebrated according to the traditional custom of the Roman Catholic Church, on the first Sunday after the first full moon of spring in the month of April and not according to the day established by God on the 14th of Nisan) (see New Testament biblical festivals on the website at the bottom of the page)

JESUS' EXAMPLE

Mt 17:24-27 "When they came to Capernaum, those who collected the didrachms came to Peter and said, 'Does not your master pay the didrachms? He answered, "Yes." When Jesus entered the house, he forestalled him and said to him, "What do you think, Simon? Who do the kings of the earth get their taxes or taxes from? By their children or by strangers?" "By foreigners," replied Peter. Jesus said to him, "Children, therefore, are exempt from it. But, in order not to scandalize them, go to the sea, cast the hook and catch the first fish that comes up. Open his mouth: you will find a statère. Take it, and give it to them for me and for you."

Jesus gave an example of this when he was asked to pay the temple taxes, to indicate that kings and priests being persons authoritative, their children were exempt from any tax and therefore only subjects or foreigners

were obliged to pay, in the same way we too are children of God, kings and priests, joint heirs with Christ and heirs of God and we do not have to pay any tithes to our heavenly Father or to anyone. In fact, in the text we see that He referred both to earthly kings and He is the KING of kings and to the Levite priests of the temple and He is the High Priest.

The Tithe Reserved for Kings

1 Sa 8:10-11,15,17 And Samuel spoke all the words of the LORD unto the people, who asked him for a king. He said, "This will be the way of the king who will reign over you. He will take a tenth of your seeds and vineyards to give to his eunuchs and his servants. He will take a tenth of your flocks...

Tithing for Levite Priests

Nu 18:21,24-28 "To the sons of Levi I give all the tithes in Israel as property in exchange for the service they do in the tent of meeting. For I give as property to the Levites the tithes which the children of Israel shall present to the LORD as an exalted offering; therefore I say of them, they shall possess nothing among the children of Israel. The LORD said to Moses, "And thou shalt speak unto the Levites, and say unto them, When ye receive from the children of Israel the tithes which I give unto thee for theirs as your property, ye shall set aside an offering unto the LORD, a tenth of the tithe; and the offering that you have taken will be counted as the wheat that comes from the threshing floor and as the must that comes out of the press. And ye shall also set aside an offering unto the LORD from all the tithes which ye receive from the children of Israel, and shall give unto Aaron the priest the offering which ye have set apart unto the LORD.

No Tithing for God's Children

Rom 8:16-17 The Spirit himself testifies together with our spirit that we are children of God. If we are children, we are also heirs; heirs of God and joint heirs with Christ, if we truly suffer with him, that we may also be glorified with him.

Rev 1:5-6 ... **Jesus Christ**, the faithful witness, the firstborn of the dead, and the prince of kings of the earth. To him who loves us, and has freed us from our sins with his blood, and **has made us kings, and priests of his God and Father**, to him be glory and power forever and ever. Amen.

Rev 5:9-10 ... You are worthy to take the scroll and open its seals, because you were sacrificed and **purchased for God, with your blood, people of every tribe and tongue and people and nation, and you made us kings and priests to our God; and we will reign over the earth."**

Jesus said that we are all brothers, kings and priests, which would mean that we should all take tithes after reading that both kings and priests took it, but since it was not established that way, why then do preachers use the verses that speak of honoring the conductors with goods or sharing material goods or with offerings and abusively request tithing?

Jesus Christ also gave this commandment to his disciples: Sell your goods and give alms; make purses for yourselves that do not grow old, an inexhaustible treasure in heaven, where a thief does not approach and a moth does not gnaw. For where your treasure is, there will your heart be also. (Lk 12:33-34) and they, after the Holy Spirit was poured out upon them, put it into practice.

THE APOSTLE PAUL PHARISEE OF THE STRICTEST SECT

When speaking of the apostle Paul, it must never be forgotten that he had been a Pharisee as far as the flesh was concerned, for he had been a member of the sect of the Pharisees, which was the strictest sect of the Jewish religion, which did not tolerate not paying tithes. Remembering that Paul was well acquainted with the commandment of tithing, because he had scrupulously adhered to it when he was a Pharisee, so much so that he could tell the Philippians that he, as regards the righteousness that is in the law, was blameless; yet in all his letters to his brothers he never commanded them to pay it. Paul in his letters gave many and many commandments, but among them there is not that of tithing.

Acts 22:3-5 "**I (Paul) am a Jew, born in Tarsus of Cilicia, but brought up in this city, brought up at the feet of Gamaliel in the strict observance of the law of the fathers; I have been zealous for the cause of God, as you**

all are today; I persecuted this Way to death, binding and imprisoning men and women, as the high priest and the whole college of elders testify to me; having received letters from them for the brethren, I went to Damascus to bring those who were there bound to Jerusalem to be punished.

Php 3:5-6 "I, (Paul) circumcised on the eighth day, of the nation of Israel, of the tribe of Benjamin, a Jew son of Jews; as for the law, Pharisee; as for zeal, persecutor of the Church; as for the justice that is in the law, blameless.

THE FIRST APOSTOLIC CHURCH BEFORE THE PERSECUTION

Ac 2:44-45 "All who believed were together and had all things in common; they sold their possessions and goods, and distributed them to all, according to the need of each one.

Ac 4:32-37 "And the great number of those who believed were of one heart and one soul; no one said that what he had was his, but all things were in common with each other. And the apostles with great power bore witness of the resurrection of the Lord Jesus; and great grace was upon them all. For there was no needy among them, for all who owned farms or houses sold them and brought the proceeds of the things sold, and laid it at the feet of the apostles, and it was distributed to each one according to his particular need. Now Joseph, surnamed by the apostles Barnabas (which translated means: Son of consolation), Levite, Cypriot by birth, having a field, sold it, and delivered the proceeds by placing it at the feet of the apostles.

Barnabas was a descendant of Levi, and every Levite knew that according to the law of Moses, the Levites were commanded to take tithes from the people, and to give to God the tithe of the tithes collected from the people, and therefore Barnabas also knew the commandment of tithing as well as the blameless Paul, but when he sold the field he owned, he did not bring the tithe of the proceeds, but all the proceeds, and not only that, he did not even give the tithe of the tithe to God in the temple of Jerusalem, despite the fact that the Levitical priesthood was still in force and was until 70 AD.

CHRISTIANS

Regarding the observance of the law of Moses, remembering that there were three different laws: Sacrificial, (fulfilled by Jesus), ceremonial (where tithing was also included with the Levitical priesthood) and moral, (still valid today) even the believing Jews made it a question against the Gentiles saved by grace; because they demanded both circumcision for the Gentiles to obtain salvation and the observance of the law of Moses:

Acts 15:1-2,5-6 "Some came from Judea and taught their brethren, saying, "Unless you are circumcised according to the rite of Moses, you cannot be saved." And since Paul and Barnabas disagreed and argued vigorously with them, it was decided that Paul, Barnabas and some other brothers should go up to Jerusalem to the apostles and older men to discuss the matter. ... some of the sect of the Pharisees, who had become believers, stood up, saying, "They must be circumcised, and they must be commanded to keep the law of Moses." Then the apostles and elders gathered together to examine

the matter.

Acts 15:13,19-20,28-29 ... Giacomo took the floor and said: ... I think that foreigners who are converted to God should not be disturbed; but that they should be written to abstain from defiled things in sacrifices to idols, from fornication, from choked animals, and from blood. it has seemed good to the Holy Spirit and to us not to impose any other burden on you than these things, which are necessary: to abstain from meat sacrificed to idols, from blood, from strangled animals, and from fornication; from these things you will do well to guard yourselves. Stay healthy.

Ac 21:25 "As for the Gentiles who believed, we wrote decreeing that they abstain from things sacrificed to idols, from blood, from strangled animals, and from fornication.

After the meeting between the apostles and elders, they concluded that salvation was obtained by grace through faith in Jesus, but as far as the observance of the law of Moses was concerned, the things to beware of were the things sacrificed to idols (today it is our body, our soul, our time not to be sacrificed to the world, to the works of the flesh and to the false doctrines of both men and demons) from blood (the generational line

of blood, family spirits, spirit guides) from choking animals (so as not to eat meat together with blood) and fornication (both spiritual and sexual). But as we see, tithing was not included with these things, because the apostle Paul was well acquainted with all the laws, both those concerning Moses and the law of the Spirit of life and liberty, otherwise he himself would have affirmed tithing for all, not only for the Gentiles, but he did not, because they also received confirmation from the Holy Spirit.

Let us consider what Jesus and the apostles taught believers at that time:

2 Corinthians 9:7-8 Let each one give as he has resolved in his heart, not grudgingly, nor under compulsion, for God loves a joyful giver. God is powerful so that all grace may abound upon you, so that, always having in all things whatever you need, abound for every good work.

1 - Donate to your family

1Ti 5:8 "But if anyone does not provide for his own, and especially for those of the house, He has denied the faith and is worse than an unbeliever.

2 - Donate as an offering for conductors and missions

Share one's possessions, i.e. the house such as hospitality, clothes, food, various expenses for the place of worship and other (not properly or just money) available to the tenants.

In the church in the house or local

1 Tim 5:17-18 "Let elders who exercise the presidency well be counted worthy of a double honor, especially those who labor in speech and teaching. For Scripture says, "Do not muzzle the ox that threshes," and again, "The laborer is worthy of his wages."

Gala 6:6 He who is instructed in the word, let him share all his goods to whom he instructs him.

Many misuse this verse to bring their tithes or in any case, asking for money, but "being part of the goods" means making available to the

conductor everything he actually needs, as the apostles did at the beginning, who distributed goods according to the need of each one, also remembering that the apostle Paul never asked for anything, he always entrusted himself to the grace of God and it was few churches or brothers who voluntarily donated goods, food and clothing for his mission.

On Mission Contribution of Believers (Mission Grants of the Apostle Paul and Other Apostles and Disciples)

2 Corinthians 11:9 And during my sojourn among you, when I was in need, I was a burden to no one, because the brothers who came from Macedonia provided for my need. (Paul)

Phil 2:25 But I thought it necessary to send you Epaphroditus my brother, my brother, comrade in work and struggle, sent to me by you to provide for my needs.

Phil 4:15-18 "You also know, Philippians, that when I began to preach the gospel, after I left Macedonia, no church took part in my nothing as regards give and take, except yourselves alone; for even in Thessalonica you sent me, first and then a second time, what I needed. I do not say this because I seek gifts; rather, I seek the fruit that abounds on your behalf. Now I have received everything and I am in abundance. I am full of good things, having received from Epaphroditus what you have sent me, and which is a sweet-smelling perfume, a sacrifice acceptable and pleasing to God.

3:12 13 "Take care of the journey of Zena the lawyer and Apollos, so that they may lack nothing. May ours also learn to devote themselves to works good enough to provide for the needs, so that they do not stay without bringing fruit.

On mission: the contribution of non-believers

Lk 10:4-7 "Do not carry a purse or a sack or shoes, nor do you greet anyone on the way. Whatever house you enter, say first, "Peace be to this house!" If there is a son of peace there, your peace will rest upon him; if not, it

will return to you. Stay in that same house, eating and drinking what they have, because the laborer is worthy of his wages.

Lk 10:8 "Into whatever city you enter, if they receive you, eat what is set before you.

3 - Giving as an offering to the poor among the brethren, including orphans, widows and foreigners

Voluntary donations according to your possibilities

Acts 11:28-30 "And one of them, named Agabus, stood up and foretold by the Spirit that there would be a great famine in all the earth, for it occurred during the reign of Claudius. The disciples then decided to send a grant, each according to his or her possibilities, to the brothers who lived in Judea. And so they did, sending it to the elders, through Barnabas and Saul.

Rom 15:26 "For Macedonia and Achaia are pleased to make a collection for the poor who are among the saints of Jerusalem."

2 Corinthians 8:1-5,12-15 "Now, brethren, we want to make known to you the grace that God has given you." He has granted to the churches of Macedonia, because in the many tribulations with which they have been tried, their irrepressible joy and their extreme poverty have abounded in the riches of their generosity. In fact, I testify to this, they have willingly given, according to their means, nay, beyond their means, asking us very insistently for the favor of participating in the grant intended for the saints. And not only did they contribute as we hoped, but first they gave themselves to the Lord and then to us, by God's will. Good will, when it exists, is appreciated by reason of what one possesses and not what one does not have. For it is not a question of putting yourselves in need to relieve others, but of following a principle of equality; in the present circumstances, your abundance serves to supply their need, so that their abundance may also supply your need, so that there may be equality, according to what is written: "He who had gathered much did not have too much, and those who had harvested little, did not have too little".

In the latter verse the apostle Paul referred to the gathering of manna, each one taking according to his need, (Ex 16:18) in the same way as in the early apostolic church, to each one was given according to his need.

Rom 12:13 "Providing for the needs of the saints, eagerly exercising hospitality.

2 Corinthians 9:1,12-14 "As for the subsidy for the saints, it is superfluous for me to write to you about it... For the performance of this sacred service not only supplies the needs of the saints, but still more produces an abundance of thanksgiving to God; for the practical evidence furnished by this grant leads them to glorify God for the obedience with which you profess the gospel of Christ, and for the generosity of your communion with them and with all. They pray for you, because they love you because of the superabundant grace that God has granted you.

3 Joh 1:5-6 "Beloved, (Gaius) you act faithfully in all that you do in behalf of your brethren, especially foreigners. These have borne witness to your love before the church; and you will do well to provide for their journey in a manner worthy of God.

Gal 2:9-10 Acknowledging the grace that was bestowed upon me, James, Cephas and John, who are reputed pillars, gave me (Paul) and Barnabas their hand as a sign of communion, so that we might go to the strangers, and they to the circumcised; only they recommended us to remember the poor, as I have always tried to do.

1 Tim 5:16 "If any believer has widows with him, let him help them. No Let the Church be burdened, so that she can help those who are truly widows. (i.e. completely alone, without husband, children or relatives)

Ps 68:5-6 "God is the father of the fatherless, and the defender of the widows in his holy dwelling; to those who are alone God gives a family, and he frees the captives, and gives prosperity.

Ps 146:9 The LORD protects strangers, and sustains the fatherless and the widow.

For the poor of Israel by the Gentiles

Rom 15:26-27 For those of Macedonia and Achaia were pleased to make contributions for the poor who are among the saints in Jerusalem. Now it has pleased them to do this, because they are indebted to them; For if the Gentiles have had a share of their spiritual goods, they must also help them in material goods.

THE MISERS

1 Jn 3:17-18 "But if anyone has the goods of this world, and sees his brother in need, and closes his bowels to him, how does the love of God dwell in him?

Jom 2:15-16 "If a brother or sister has no clothes and lacks daily food, and one of you says to them, 'Go in peace, and be warmed and filled,' but you do not give them the things necessary for the body, what good is it?

Therefore, as we have seen with the birth of the Church of Jesus Christ, there is no longer any mention of tithing, but only of voluntary offerings according to the law of freedom in Christ in the Spirit and according to one's possibilities.

Jom 1:25,27 "But he who looks intently into the perfect law, that is, into the law of liberty, and perseveres in it, will not be forgetful hearers, but one who does it; he will be happy in his doing. Pure and unblemished religion before God and Father is this: to succor orphans and widows in their afflictions.

2 Corinthians 13:13 "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all." Amen.