

The Oneness Apostolic View Of Tithing



- Doctrinal Lesson 6 -

from the

**Restoring Oneness Apostolic Truth
In The Last Days**

Comprehensive Study Guide Series

By Pete Wierzbicki

Former Pastor, San Francisco, CA

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Lesson 6:

The Truth About Tithing:

A Call For Apostolic Integrity

In

A Comprehensive Study

Concerning The Biblical Model

Of

Financial Stewardship And Leadership

In An Apostolic Framework

PREFACE

The Apostolic Church of Jesus Christ **is not just another church or denomination**, it is the literal Kingdom of God on the earth, and for its overseers lies a *great* responsibility. It cannot be overstated that ministers are to be blameless and to uphold the untainted teachings of the early Apostolic Church established by Jesus Himself and His apostles. A minister who publicly chooses to follow the Apostolic example of humility and sacrificial leadership stands out as a beacon of light in a world often skeptical of religious institutions. This commitment demonstrates integrity and a focus on the spiritual well-being of the flock rather than personal gain, inspiring trust and admiration among believers and seekers alike. By modeling Christ's selflessness and the apostles' dedication to serving others, such a minister removes barriers to faith and draws attention to the purity of the Gospel. Their actions reflect true discipleship, prioritizing the mission of bringing souls to Christ and glorifying God over any personal benefit, creating a powerful testimony that attracts people to the only saving faith.

This standard of leadership also requires ministers to take responsibility for financial oversight of the church, ensuring all financial practices align with the teachings and examples of the apostles. This responsibility reflects the biblical principle of stewardship where leaders are not owners but caretakers of God's provision, using it wisely to advance the Gospel and care for the flock. By adhering to these Apostolic principles, pastors uphold the integrity of their calling and maintain the trust of their congregation, ensuring that every financial decision glorifies God and serves His purpose. Disagreement with this biblical principle by anyone claiming to be apostolic should immediately consider a prayerful time of self-examination with Christ and His guiding Spirit.

Before we proceed, we must emphasize that all of our studies rely heavily on a demanding system of biblical interpretation known as hermeneutics — a system of established principles and rules guiding us to the primary goal of accurate scriptural interpretation. Hermeneutics combined with a sincere desire for understanding from God, will determine whether one, after reading the Bible, arrives at Oneness or Trinity; "Accepting Christ as your personal savior" or Acts 2:38 salvation; and "once saved, always saved" or a lifestyle holiness. This is why sound hermeneutics are essential when studying any biblical subject or doctrine.

In our 'Restoring Oneness Apostolic Truth In The Last Days' doctrinal series, we carefully reexamine important doctrines by meticulously applying sound hermeneutics. Hermeneutics are essential to any Bible study because human interpretation can be influenced by factors such as personal biases, cultural contexts, presuppositions, and others. Hermeneutics provide tools to help us arrive at the original intent of the Bible's authors, building an evidential case and guiding us toward Truth, as God is not the author of confusion. Ultimately, a sincere heart is needed to fully accept and understand what God is conveying. One can simply not base their doctrine on what is popular, convenient, or their own reasoning.

As a former Apostolic Pastor myself, my goal was then as it is now, is to ensure that first and foremost, I am embracing and teaching what the Apostles' taught. The claim to be "Apostolic" has been severely abused first by the Roman Catholic Church, and today in our churches, as men have crept in and subtly introduced the doctrines and commandments of men, as well as parts of the Law given to Israel that do not align with genuine Apostolicity.

Our Warning

Normally, as previously stated, we examine every potentially supporting and opposing verse, passage, and the global context of the doctrine in question under the microscope of hermeneutics to reveal the true intent of what the Bible *writer* is conveying to the Bible *reader*. But on the topic of tithing, **such effort is almost unnecessary, as not a single verse in the Bible teaches or supports tithing in the New Testament church. Not one. This glaring absence (which makes it impossible to examine supporting scriptures) should be a significant red flag** for anyone involved in taking or paying tithes—especially in light of the seriousness of the matter, which is money—lots of money. Tithing is a doctrine which has been horrendously abused since it was **first introduced** into “Christianity” over 500 years *after* Pentecost; long after the existence of the Apostolic church of the Bible where tithing was *never* taught—not even once.

We urge you to examine this exposé closely and see for yourself if tithing has any place in Christ’s blood-bought church under the Covenant Of Grace. To reject the truths of Scripture revealed in this work is to reject accountability and the command to “*study to show thyself approved unto God.*” You may think you know all there is to know about tithing, but this unique Apostolic approach will lead you into uncharted territory, revealing scriptural and historical facts, evidence, and insights you’ve never considered. You are obliged to examine *all* of the facts.

Some may say, “My pastor has already taught on this, and I’m convinced that tithing is biblical.” To you, I would caution that there are over 2 billion Trinitarians in the world today who believe what they’ve been taught about the nature of God and have no interest in hearing the other side — the case for Oneness. When they read the Bible, they see the Trinity because that is what they have been taught. But ignorance does not excuse error—especially now that you’ve been alerted to the complete silence and absence of support for New Testament tithing in the Bible.

An Apostolic pastor I know wrote a booklet titled *Tithing by the Book*, in which he used just a few Old Testament scriptures given exclusively to Israel under the Mosaic Law and **applied them directly to the New Testament Apostolic church**. Worse, he took New Testament passages meant solely for **Apostolic freewill giving** and twisted them into support and justification for **tithing**, despite this being a flagrant violation of basic biblical and hermeneutical principles. For example, a reader cannot take specific scriptures about Moses and apply them to Paul. He did this to fabricate support for tithing because biblically, there is **none**. This is a prime example of the need for hermeneutics; had he applied them, his booklet would never have been written. This distortion of Scripture is a blatant misuse of God’s Word, coercing believers into giving 10% of their income in a way the Bible never instructs. Such serious mishandling of Scripture will not go unpunished, and neither will those who willingly reject the true **Apostolic model of freewill giving**.

At this point, some might say, “Tithing is principle that has its roots in Abraham and predates the Law—end of story.” More than likely, you believe this because that’s what you’ve been told and never been taught or pursued this subject with thorough and sincere study. I can assure you, you have **not** been taught on the full scope of “tithing is a principle”; there is more—the other side. This subject is not taboo and off limits, but demands proper examination in light of Scripture like any other doctrine we teach in our churches.

Reexamining Tithing in the Light of Scripture as an Apostolic Doctrine

Tithing, as it is commonly practiced today, has become a foundational teaching in most churches, often presented as a fundamental expression of Christian obedience. However, a closer examination of Scripture reveals a startling truth: the New Testament church—the church shaped directly by the teachings of Christ and the apostles—**neither practiced nor taught tithing in any form. As stated earlier, it bears worth repeating:** tithing appears nowhere in the practices or doctrines of the early church and was entirely absent from Christian teachings until it was officially **introduced by the Roman Catholic Church at the Council of Mâcon in 585 AD**, over five centuries after the church was established on Pentecost. Instead, the apostles emphasized freewill giving, led by the Spirit and grounded in a heart of love, humility, and generosity.

Today's system of tithing, often drawn from Old Testament laws given to Israel and entirely redefined and injected into the New Testament church, imposes a financial burden on believers that is inconsistent with the New Covenant of grace. The apostles, who were entrusted with establishing the foundational doctrines of the church, rejected any attempt to bind New Covenant believers to Old Covenant laws, which were fulfilled and completed by Christ's sacrifice. Reinstating Old Covenant practices like tithing not only distorts the Gospel, but risks placing believers under a yoke of legalism similar to the Old Testament Law. It has led to financial exploitation, where church members are pressured to give a fixed percentage of their income, often under the threat of curses or guilt—a practice that contradicts the voluntary, joyful giving promoted by the apostles.

As Oneness Apostolic Pentecostals and our claim to being the true Apostolic Church, **we rely heavily on the teachings of the apostles, drawing from the Epistles and the practices recorded in the Book of Acts** to establish our foundational doctrines. These writings reveal the essentials of our faith—doctrines we consider indisputable because **they were taught directly by those commissioned by Jesus Christ**. As much importance as our churches have placed on tithing, if it were truly a timeless principle intended for the New Testament church, it would be clearly and consistently affirmed within the writings of the apostles. **Instead, we find no such foundation;** its practice is **absent** and even contrary to the spirit of true Apostolic teachings and practices. The apostles emphasized giving that was **freewill, sacrificial, and voluntary**, based not on a fixed percentage but on each believer's ability and willingness to give. For a church committed to preserving the doctrines and practices of the apostles, returning to a biblical model of giving is essential to maintaining the integrity of our message and mission.

If we claim to follow the teachings of the apostles, then we should allow any and every practice and doctrine we promote **to be reexamined in the light of Scripture**. The founders which rediscovered the Oneness Pentecostal Church in America in the 20th century got some things right and some things wrong, partly by borrowing from Trinitarian Catholic and Protestant ideologies. Other problematic teachings have also been accepted as Gospel. The integrity of the Apostolic Church is at stake in this matter, and we must abandon unbiblical traditions that burden God's people with the weight of legalism over the freedom of grace. As we explore this critical issue, let us seek truth alone, realigning our faith and practices with **the pure Apostolic foundation of the early church**.

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1. Introduction: Understanding The Biblical Tithing System

Because the Apostolic texts from Acts to Revelation **contain no teachings, examples, or activities related to tithing whatsoever**, except for a lengthy passage in Hebrews that specifically addresses Old Testament tithing which we will discuss later—we must first look to the extensive biblical data provided of systematic tithing practices established by God under the Mosaic Law, which remained in effect for approximately 1,500 years. This is where we find the framework of tithing in a thorough, consistent, and structured format, as no such system exists anywhere else, and certainly not in the New Testament.

Additionally, we will also examine the two instances of tithing involving Abraham and Jacob, which predate the Law. However, these examples are unique, localized, and limited to two individuals who set their own terms for tithing, without direction, guidance, or obligation from God. We have dedicated a chapter to examine their relationship to the modern practice of tithing. The objective of this comprehensive Apostolic, hermeneutical study is to gather all of the available information concerning tithing, and attempt to affirm or discredit the practice thereof in our churches. No one can argue this is a serious matter before the watchful eyes of God, and we must study to show ourselves approved unto Him.

The Rigorous System of Biblical Tithing

Tithing, as practiced in ancient Israel, was part of the Mosaic Law and held a specific purpose within the nation of Israel. This law-bound practice was never about money or income but focused on agricultural produce and livestock. The tithe's origin, therefore, was neither universally applied to all people nor meant to be a practice of monetary giving. God established tithing for a unique purpose: it supported the tribe of Levi, who, unlike other tribes, had no inheritance of land and were solely responsible for temple duties and priestly functions (Numbers 18:21-24). The Levites depended on this tithe because they could not work the land or earn wages through typical means.

The tithe's agricultural nature aligned with Israel's agrarian society, where land, food, and livestock represented wealth and sustenance—even though money (mostly silver and gold) were also commonly used as forms of currency and barter in the Old Testament. God's directive specifically applied to crops, fruits, and herds, which required no interpretation or expansion into financial forms. Under the Mosaic Covenant, tithing was the means of sustaining the Levitical priesthood. However, this concept of tithing was distinctively bound to the structure of Israel's theocratic society and was not a practice that the surrounding nations or other religions adopted.

Another point often overlooked is that Israel's tithing practice extended only to what was grown or raised within the Promised Land. Scripture underscores that the tithe was for Israelites alone, with no command for foreigners or gentile nations to tithe. The narrow application of tithing makes it clear that it was not meant as a global mandate. The very logistics of the tithing system—requiring the storage and distribution of crops and animals—would be unfeasible outside of Israel's closed, agrarian economy.

It is important to emphasize that there were multiple tithes in the Old Testament, each with a specific purpose. One tithe supported the Levites; another, known as the "Festival Tithe," was used to fund annual religious celebrations and feasts, which the people were to enjoy alongside their families and Levites (Deuteronomy 14:22-27). A third tithe, collected every three years, was distributed among the poor, including widows, orphans, and foreigners (Deuteronomy 26:12-13). This structure highlights that tithing was not intended solely for priestly income but was also a means of social welfare. Likely, these points have never been mentioned in any church study on tithing.

In addition, Old Testament tithing was intricately tied to the system of animal sacrifice established under the Mosaic Law. The tithe, which consisted of agricultural produce and livestock, was brought to the tabernacle or temple and often accompanied or directly linked to sacrificial offerings. Leviticus 27:30-32 specifically mentions the tithe of the herd and flock, stating that every tenth animal passing under the rod was holy to the Lord. These animals, along with other agricultural tithes, were used to sustain the Levites, who facilitated the sacrificial rituals, and to provide for the sacrifices themselves. The blood offerings served as a means of atonement for sin and as acts of worship, making the tithe a vital component of the sacrificial system. With the fulfillment of the Law through Christ's ultimate sacrifice (Hebrews 10:10), the entire sacrificial system, including the tithe, was rendered obsolete. Therefore, modern attempts to resurrect tithing as a practice disconnected from its sacrificial context distort its original purpose and covenantal significance. Furthermore, tithing is in direct conflict with the spotless, slain Lamb who put an end to the sacrifice of animals and the tithes used to provide them.

In this context, it becomes clear that tithing was more than a mere payment. It was a covenantal act tied to Israel's national and spiritual identity. The Old Covenant tithe functioned as both a sacred duty and a social contract within the community. Any attempt to reinterpret these ancient agricultural practices as monetary donations in today's churches ignores the biblical and historical context that made tithing what it was—a law for Israel's theocratic society, never extended to gentile Christians or New Testament believers.

2. Old Covenant Tithing Detail and Requirements

The Specifics of Old Testament Tithing

The specifics of the Old Testament tithing system reveal an intricate structure meant to support a spiritual and societal framework unique to Israel. Tithing primarily involved produce and livestock, never cash or currency, which Israelites could only use to buy tithable items for consumption if the distance to the temple was too far.

Money as a Medium, Not an Offering

In Deuteronomy 14:22-26, God clearly instructed Israelites to convert their produce to money if necessary, but then to use that money to buy food and drink for a communal feast. This distinct provision underscores that even when money was used as a medium, it was never offered as a tithe but as a tool to facilitate the required offerings.

Supporting the Levitical Priesthood

Under Mosaic Law, the tithe was not merely a contribution; it had strict rules governing who would benefit from it. God established the Levitical priesthood, assigning them spiritual responsibilities that precluded them from earning an income as other Israelites did. The tithe served as their inheritance, covering their daily needs as they worked in the tabernacle (Numbers 18:21-24). This dependence on the tithe kept the Levites focused on their temple duties rather than on earthly possessions or wealth accumulation, setting a stark difference from today's tithing practices that often fund pastors' salaries, material wealth, church programs, and a wide array of non-essential expenses.

Tithing for Community Welfare

Additionally, tithing in Israel involved a system of charitable redistribution that extended beyond the priestly class. Every third year, the tithes were gathered for the benefit of the needy, such as widows, orphans, and foreigners residing within the community (Deuteronomy 26:12-13). This aspect of the tithe was essential to maintaining social equity and supporting those unable to sustain themselves. Unlike the modern tithe, which often bypasses direct assistance to the poor, the Old Covenant tithe placed high importance on community welfare.

The Festival Tithe: Celebrating Unity

The tithe also had a festive aspect known as the Festival Tithe, encouraging Israelites to set aside a portion of their produce to celebrate together at the tabernacle. This celebration involved the whole family and fostered unity among all Israelite tribes, including the Levites (Deuteronomy 14:22-27). The festival tithe was both a spiritual and social gathering meant to strengthen communal bonds and reinforce Israel's identity as God's chosen people. By contrast, today's church tithing rarely incorporates these elements of social and communal celebration and where the tithers partook of their own tithes.

The Storehouse: Purpose and Misinterpretation

In addition to these agricultural stipulations, God was precise about where and how the tithe was to be delivered. The location of the tithe, known as the “storehouse,” was a designated place within the temple complex, which served as a storage for agricultural offerings (Malachi 3:10). This “storehouse” was never a financial bank or church treasury but an area reserved for storing food supplies for the Levites. Modern interpretations that equate the storehouse with a church account are inaccurate and dismiss the practical, logistical purposes of the biblical tithing system.

A Multi-Purpose System Rooted in Covenant Life

Through these regulations, we see that the Old Testament tithe served an organized, multi-purpose role. Its primary goals were to sustain the Levitical priesthood, provide for the poor, and foster social unity within Israel. With no resemblance to today’s monetary tithing practices, the ancient tithe was both uniquely Israelite and deeply embedded in the cultural and covenantal life of the nation.

When we study the Old Covenant carefully, we see that **tithing was very different** from how it is taught in most churches today. Modern churches often ignore the real details God gave about tithing under Moses.

First, **tithing was never about money.**

It was about **agriculture** — food from crops, herds, and flocks — grown on the land of Israel.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

— *Leviticus 27:30 (KJV)*

This means the tithe came from **what the land produced** — not from salaries, trades, fishing, or business profits.

Also, **only those living inside the Promised Land** — Israel — were required to tithe.

There was **no commandment** for Israelites living outside the land to tithe.

The **Levites**, who served in the Temple, received the tithe as their inheritance.

But even the Levites themselves were commanded to give a tithe **of the tithe** they received:

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe."

— *Numbers 18:26 (KJV)*

Tithes Were Only Collected from Certain Things

God specified exactly what was to be tithed:

- The **seed of the land** (grains, crops)
- The **fruit of the trees**
- Every **tenth animal** that passed under the shepherd’s rod

There was no command to tithe the following:

- Fishing catches
- Carpentry or weaving
- Employee's wages or earnings from services rendered
- Business revenue
- Barter or possessions
- **Any form of monetary income**

The Law focused only on **the land's produce** and **livestock**.

The Tithe Was a National System

Tithing was **part of Israel's national government and religious system**.

It was their way of:

- Supporting the Levites
- Funding the national religious system (Temple, sacrifices)
- Helping the poor

Israel was a literal **theocratic nation** — ruled directly by God's laws — and tithing was one of the civil laws for that society.

Today, the New Testament Church is **not a theocratic nation**. **The Church is a spiritual body made up of believers from all nations**.

The Temple No Longer Exists

The Old Covenant system, including the Temple and the Levitical priesthood, was **abolished** through Jesus Christ's death on the cross.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;"
— *Colossians 2:14 (KJV)*

There is no Temple, no Levitical priesthood, and no national system of tithes today according to the New Testament.

Teaching Old Covenant tithing today **misrepresents** what the Bible says. It **confuses** God's covenant with Israel and the New Covenant of Christ.

3. The Inseparability of Tithing from the Context Of The Law

Tithing cannot be disconnected from the Law because it was explicitly created, codified, and practiced within the framework of the Mosaic Covenant. Unlike other principles of generosity or giving found in Scripture, tithing as a structured system did not exist independently of the Law. It was introduced by God through Moses as part of a theocratic system designed specifically for the nation of Israel. To understand why tithing is inseparably linked to the Law, it is crucial to examine its origins, purpose, and practice.

In *Leviticus 27:30-34*, the tithe is first introduced as “holy unto the LORD,” applying specifically to agricultural produce and livestock. This command was not a general principle for all people but a covenantal requirement for Israel, tied to their unique relationship with God. The tithe was a legal obligation to support the Levitical priesthood (*Numbers 18:21-24*), sustain temple worship, and provide for the poor and marginalized (*Deuteronomy 14:28-29*). These purposes were deeply embedded in the Law and inseparable from the broader system of sacrifices, offerings, and religious observances.

To attempt to practice tithing today without the full context of the Law creates a theological inconsistency. *Galatians 5:3* warns, “*For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*” This principle highlights that adopting any single element of the Law obligates one to uphold the entire Law. Tithing was not an isolated concept; it was part of a comprehensive legal system that included animal sacrifices, Sabbath observance, and dietary restrictions. When practiced today outside of its original context, tithing becomes a selective and fragmented application of the Law, which contradicts New Testament teachings on grace.

If one insists on practicing tithing today, they must acknowledge that they are borrowing directly from Old Testament law. There is no New Testament command or precedent for tithing in the church, as the practice is fundamentally tied to the Levitical priesthood and temple system. To claim otherwise would be to deny the biblical and historical foundation of tithing. Adopting it as a Christian practice inadvertently reintroduces Old Testament legalism into a New Covenant framework, contradicting the clear teaching that believers are under grace, not the Law (*Romans 6:14*).

Furthermore, the New Covenant explicitly nullifies the Old Covenant’s legal requirements. *Hebrews 7:18-19* declares, “*For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*” By continuing to advocate for tithing as a practice for New Testament believers, one reintroduces the very system of the Law that Christ fulfilled and rendered obsolete.

Modern attempts to reinterpret tithing as a timeless principle ignore its distinctly legal and covenantal nature. Unlike voluntary giving, which the New Testament emphasizes (*2 Corinthians 9:7*), tithing was mandatory, systematic, and strictly governed by the Law. It was geographically tied to the land of Israel and the temple in Jerusalem (*Deuteronomy 12:5-11*). Without these elements, tithing as practiced under the Law is rendered meaningless and unsustainable.

4. The Claim of Tithing as a Pre-Law Principle

One of the most common arguments for tithing in the church today is the claim that it “predates the Law” and therefore remains binding. Supporters of this view often refer to Abraham’s one-time act of giving a tenth to Melchizedek in Genesis 14, citing it as a timeless principle. However, a careful examination of Abraham’s tithe reveals that this single event bears little resemblance to the modern practice of church tithing

Abraham’s Tithe: A One-Time Voluntary Act

Genesis 14:20 states, *“And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”* Abraham’s tithe was voluntary and consisted of war spoils, not income. Abraham gave a tenth of the spoils of a specific battle, which was neither commanded by God nor part of a routine practice. It was not a tithe from his regular assets, crops, or livestock; instead, it was a one-time act in response to Melchizedek’s blessing, given freely and without instruction.

In contrast, today’s church tithe is often presented as a recurring obligation on one’s regular income. It is expected from members every time they receive wages, whether weekly, bi-weekly, or monthly, and is typically directed toward church upkeep and pastoral support. There is no evidence that Abraham’s tithe was intended to establish an ongoing practice for all believers. If Abraham’s single gift of a tenth can be taken as a “timeless principle”, then the context and specifics of his gift—its voluntary nature, its basis in war spoils, and its lack of repetition—should also be respected. The modern tithe departs from Abraham’s example in nearly every respect, raising the question of whether it has any valid scriptural basis as a “principle.”

Perhaps most importantly, Abraham tithed directly to God, a practice that cannot be equated with tithing to pastors or ministers, who are not substitutes for God. This is where the precedence argument for Abraham’s tithe breaks down, as it deviates from the most critical aspect of his act: the recipient of the tithe. Altering the original tithe to suit the practice of modern-day tithing significantly undermines its biblical intent and distorts its meaning, reducing a unique act of worship into a man-made tradition disconnected from its original context.

Jacob’s Vow: A Conditional Promise, Not a Law

Supporters of tithing also refer to Jacob’s vow in Genesis 28:20-22, where he promised, *“Of all that thou shalt give me I will surely give the tenth unto thee.”* However, Jacob’s tithe was a conditional promise, made in response to a specific encounter with God. Jacob stated, *“If God will be with me, and keep me in this way that I go...then shall the Lord be my God.”* Jacob’s vow was personal, and there is no record of God commanding or requesting it. Moreover, Jacob’s promise does not establish a precedent for an obligatory, universal tithe, as it was contingent upon God’s future provision and protection.

Jacob’s tithe further underscores the voluntary and situational nature of tithing before the Mosaic Law. His promise was a personal, conditional act, not a binding directive for future generations. Like Abraham’s tithe, it was unique and did not involve a recurring obligation. The modern church tithe, however, is often enforced as an obligation, with some churches threatening “devourer” curses for non-compliance—a stark contrast to the freewill giving exemplified by Jacob and Abraham.

The Disannulment of the Law and the Obsolescence of Tithing

Hebrews chapter 7 further dismantles the argument for a binding tithe. In explaining the change from the Levitical priesthood to the priesthood of Christ, it states, “*For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof*” (Hebrews 7:18). This disannulment means that the entire system of law-based ordinances, including tithing, was rendered obsolete with the establishment of the New Covenant. If tithing were truly a principle meant to endure under grace, we would expect to see it reiterated in the New Testament as an essential part of Christian practice. However, the epistles are silent on tithing.

Paul’s instruction in 2 Corinthians 9:7 clearly states, “*Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*” This stands in direct contrast to a compulsory tithe and reflects the spirit of the New Covenant, where giving is based on personal conviction and generosity, not legalistic requirements. Paul’s teachings represent a complete departure from the Old Covenant’s mandated giving, underscoring that tithing has no place in the church founded by the apostles.

A Principle Disconnected from the Actual Principle

If pastors today claim the role of a New Testament equivalent to Old Testament priests, asserting authority to receive tithes, they should likewise adhere to the original tithing structure as established for the Levitical priesthood. In the Old Testament, only a fraction—**specifically 1/10 of the 10% tithe given by the Israelites—went to the priests themselves**, who were descendants of Aaron. The remaining 90% of the tithe was distributed among the entire Levite tribe, who were not priests but served in various capacities around the Tabernacle and Temple. By comparison, pastors claiming a modern priestly role are taking far more than what would have been allotted to the priests under the original system, effectively reinterpreting the principle of tithing to justify a larger share of church finances.

This deviation suggests that today’s approach is less about following a “biblical model” and more about adapting the concept for financial gain. If pastors truly want to model themselves after the Old Testament priesthood, they would limit their portion to 1/10 of the tithe and distribute the rest among those supporting church functions. By taking the full tithe, they are not preserving the Old Testament structure but, in effect, rewriting it. This selective application raises ethical and theological questions, challenging whether their model aligns with scripture or is, instead, a restructured tradition that benefits them financially.

The Levite priests, specifically the descendants of Aaron, received **1/10 of the 10%** tithe that the Levites collected from the people. Here’s how it worked:

1. **The People’s Tithe to the Levites:** The Israelites gave a tithe, or 10%, of their agricultural produce and livestock to the Levites (Numbers 18:21-24).
2. **The Levites’ Tithe to the Priests:** From what the Levites received, they were instructed to give a “*tithe of the tithe*” (1/10 of the 10%) to the Aaronic priests, who performed the specific priestly duties within the Tabernacle or Temple (Numbers 18:26-28).

If pastors truly wish to follow the Old Testament model, they should receive only 1/10 of the tithe, while the remaining 90% could be allocated to the church and the many church workers who currently volunteer their time and resources for free. This approach would not only honor the original distribution principle but would also provide meaningful support to those who contribute to the church's ministry without compensation, creating a more balanced and fair system aligned with the biblical precedent.

Furthermore, if someone **insisted on paying their tithe in money** instead of agricultural produce, they were required to add an **additional 20%** to its value. **Leviticus 27:30-31** specifies that a tithe of the land, whether from crops or fruit, belonged to the Lord, and if anyone wanted to redeem their tithe (meaning to convert it to money), they had to add a fifth (20%) to its value. This law underscored the importance of giving directly from the land's yield, reinforcing that tithing was intended to be agricultural. **Paying with money was permitted as an exception but incurred a penalty**, highlighting that monetary contributions were not the standard form of tithing. **Nowhere in the Bible are tithes specified to be paid in money.** Yet, today, that is the only form accepted by pastors in the Apostolic churches despite having no biblical example, principle, or precedence.

A Principle Disconnected from Apostolic Doctrine

If tithing were truly a timeless principle intended for the New Testament church, it would have been consistently taught by the apostles. The absence of tithing in their teachings, as well as in the practices of the early church, indicates that it is not a binding principle for believers. We should note there are no other Old Testament scriptures that suggest in any way that tithing should be continued, taught, or implemented in the New Testament Apostolic Church. Tithing was for a specific time, people, place, and purpose that ended—not begun, at Pentecost.

In summary, the claim that tithing is a “timeless principle” collapses when we compare Abraham's one-time, voluntary act with today's compulsory, income-based tithe. Without New Testament endorsement and lacking any consistent pattern among the apostles, modern tithing practices are left without a biblical foundation. For a church committed to Apostolic teaching, it is essential to abandon unbiblical practices and return to the true model of giving established by the Apostles in the New Testament.

Authority to Alter the “Principle” of Tithing

In the New Testament, tithing is never commanded, and neither Jesus nor the apostles instituted it as a practice for believers. To turn Abraham's one-time offering of war spoils into a binding requirement on all believers directly contradicts the New Covenant model of grace-based giving. Neither Jesus or the apostles authorized them to transform it from an occasional, voluntary act into a compulsory, income-based tithe? The transformation from a freewill offering of goods (as seen with Abraham) to an enforced monetary tithe on income is a radical departure from Scripture's example. Jesus criticized the Pharisees for their rigid tithing practices while neglecting mercy and justice (Matthew 23:23), yet He never commanded or encouraged a tithe for His followers.

If tithing were indeed a binding pre-Law principle, the question arises: **who has the authority to alter or establish its form, frequency, and recipients?** Yet, modern tithe-takers have done exactly that, redefining every aspect of both Abrahamic and Levitical tithing; creating their own monetary system to fund their comfortable lifestyles. The authority to continue or modify tithing in any way, if it were a timeless principle, would have had to come from Christ or His apostles, yet they emphasized generosity from the heart, not adherence to a fixed percentage.

5: Pre-Law Tithing and Law Tithing versus Modern Church Tithing

Similarities or Precedence For New Testament Tithing do not Exist in Pre-Law or Law Scripture

Modern church tithing bears little resemblance to either pre-Law or Mosaic Law tithing. The modern practice has shifted away from its original agricultural and covenantal purposes and is largely disconnected from the biblical context, making it incompatible with both the Old Covenant and the grace-based principles of the New Covenant.

Modern tithing lacks the authority of scripture to impose a system that distorts pre-Law and Mosaic Law examples for an unbiblical purpose. The practices of Abraham and Jacob were isolated, voluntary, and without divine command, while Mosaic tithing was a structured system explicitly tied to Israel's covenant with God. To extract elements from these examples and reinterpret them into a monetary system for the modern church is a misuse of scripture that goes beyond its intended context. Jesus Himself warned against such distortions, saying, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9). By imposing a system rooted in human interpretation rather than divine mandate, modern tithing reflects the very practices Christ condemned—commandments and doctrines of men crafted for personal or institutional gain. Such a system has no scriptural foundation, no Apostolic endorsement, and no place within the grace-based framework of the New Covenant. It is a man-made tradition that compromises the integrity of God's Word for the benefit of those who impose it.

Modern tithing is a fabricated system with no scriptural precedent or authority for implementation in the Apostolic Church. The Apostolic texts, from Acts to Revelation, are entirely silent on the practice of tithing within the church, providing neither instruction nor example. This absence is significant. To introduce tithing into the New Testament church requires the creation of an entirely new framework, one that is wholly disconnected from the practices prescribed in the Old Covenant and unsupported by Apostolic authority. Such an invention undermines the sufficiency of scripture as the final authority in matters of faith and practice. Without any command from Christ or the apostles, modern tithing becomes a human tradition imposed on the church, carrying with it none of the divine sanction required to enforce its observance. This lack of scriptural basis makes the practice not only incompatible with Apostolic teachings but also an affront to the integrity of the New Covenant.

Appendix to Chapter 5: 20 Contradictions: Pre-Law Tithing and Law Tithing versus Modern Church Tithing

1. Voluntary vs. Mandatory

- **Pre-Law Tithing:** Voluntary and situational (Abraham and Jacob gave tithes spontaneously, not by command).
- **Law Tithing:** Mandatory under the Mosaic Covenant, codified for Israelites.
- **Modern Tithing:** Often taught as a requirement for Christians, with implied or explicit spiritual consequences for non-compliance.

2. Recipient

- **Pre-Law Tithing:** Abraham gave to Melchizedek, a unique figure; Jacob vowed a tithe to God.
- **Law Tithing:** Given to the Levites for their priestly service, who then gave a tenth of that tithe to the high priest.
- **Modern Tithing:** Typically given to pastors or church organizations, who are not Levites or a type of Levite priests.

3. Substance

- **Pre-Law Tithing:** Included spoils of war (Abraham) or undefined future offerings (Jacob).
- **Law Tithing:** Exclusively agricultural produce, livestock, and wine (*Leviticus 27:30-32*).
- **Modern Tithing:** Primarily money, often from wages or business income.

4. Frequency

- **Pre-Law Tithing:** One-time events, not recurring practices.
- **Law Tithing:** Annual and triennial tithes, tied to agricultural cycles.
- **Modern Tithing:** Typically taught as a weekly or monthly obligation tied to all income.

5. Purpose

- **Pre-Law Tithing:** Personal acts of gratitude or vows to God.
- **Law Tithing:** To support the Levites, provide for the temple, and aid the poor (*Numbers 18:21-29; Deuteronomy 14:28-29*).
- **Modern Tithing:** Primarily to fund church operations, staff salaries, and programs.

6. Geographic Requirement

- **Pre-Law Tithing:** No specific location; personal.
- **Law Tithing:** Brought to the temple in Jerusalem (*Deuteronomy 12:5-6*).
- **Modern Tithing:** Given to local churches or denominational organizations.

7. Temple or Storehouse

- **Pre-Law Tithing:** No mention of a temple or storehouse.
- **Law Tithing:** Stored in designated places, such as the temple storehouse.
- **Modern Tithing:** Often equates the local church to the "storehouse" in Malachi 3:10, though this has no biblical basis.

8. Cultural Context

- **Pre-Law Tithing:** Reflective of ancient Near Eastern practices of tribute.
- **Law Tithing:** Integral to Israel's covenantal and theocratic system.
- **Modern Tithing:** Adapted to contemporary church needs, with little connection to Old Testament practices.

9. Inheritance

- **Pre-Law Tithing:** No inheritance laws tied to tithing.
- **Law Tithing:** Levites received no land inheritance and were sustained by tithes (*Numbers 18:20-21*).
- **Modern Tithing:** Pastors and church leaders often own property and draw salaries beyond what tithes alone would cover.

10. Penalty for Non-Compliance

- **Pre-Law Tithing:** No penalties; entirely voluntary.
- **Law Tithing:** Disobedience to the tithe was considered disobedience to the Law, punishable under the covenant (*Malachi 3:8-9*).
- **Modern Tithing:** Non-tithers may face guilt, shame, or spiritual condemnation from some pastors or leaders.

11. Redistribution

- **Pre-Law Tithing:** Not mentioned.
- **Law Tithing:** Portions of tithes redistributed to widows, orphans, and foreigners (*Deuteronomy 14:28-29*).
- **Modern Tithing:** Often used to sustain church infrastructure, with minimal redistribution to the needy.

12. Sacrificial Context

- **Pre-Law Tithing:** No sacrificial system tied to tithing.
- **Law Tithing:** Integrated into Israel's broader system of sacrifices and offerings.
- **Modern Tithing:** Disconnected from any sacrificial or ritual framework.

13. Authority

- **Pre-Law Tithing:** Self-directed by the giver (Abraham, Jacob).
- **Law Tithing:** Directed by Mosaic Law under God's covenant with Israel.
- **Modern Tithing:** Enforced by church leaders, often with little scriptural justification.

14. Covenantal Basis

- **Pre-Law Tithing:** No covenantal basis; entirely individual.
- **Law Tithing:** Integral to the Old Covenant (*Deuteronomy 14:22-29*).
- **Modern Tithing:** Inappropriately tied to the New Covenant, which emphasizes freewill giving.

15. Biblical Examples

- **Pre-Law Tithing:** Only two recorded examples (Abraham and Jacob).
- **Law Tithing:** Detailed throughout Leviticus, Numbers, and Deuteronomy.
- **Modern Tithing:** No mention or example in the New Testament church (Acts to Revelation).

16. Spiritual Motivation

- **Pre-Law Tithing:** Personal devotion and gratitude.
- **Law Tithing:** Covenant obligation for national and spiritual purposes.
- **Modern Tithing:** Often tied to prosperity theology or fear of disobedience.

17. Monetary Element

- **Pre-Law Tithing:** No mention of money.
- **Law Tithing:** Prohibited the use of money unless the tithe was converted for travel purposes, with a 20% penalty (*Leviticus 27:31*).
- **Modern Tithing:** Exclusively monetary in practice.

18. Spiritual Consequences

- **Pre-Law Tithing:** No consequences for not tithing.
- **Law Tithing:** Failure to tithe was seen as robbing God (*Malachi 3:8*).
- **Modern Tithing:** Often taught as necessary to avoid spiritual or financial curses.

19. Generational Responsibility

- **Pre-Law Tithing:** No generational continuation.
- **Law Tithing:** Obligatory for all Israelites, generation after generation.
- **Modern Tithing:** Applied to Christians regardless of cultural or covenantal context.

20. Spiritual Blessings

- **Pre-Law Tithing:** No explicit blessings attached.
- **Law Tithing:** Promised blessings tied to obedience in the land (*Malachi 3:10*).
- **Modern Tithing:** Often associated with personal financial blessings, misapplying Old Testament promises.

6. The New Covenant: Tithing is Canceled

The advent of the New Covenant through Jesus Christ fundamentally redefined the believer's relationship to Old Testament law, including tithing. Hebrews 7:18-19 makes this explicit by stating, *"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."* The former commandment here encompasses all aspects of the Mosaic Law, including tithing, which was fulfilled and set aside with Christ's establishment of a new priesthood.

Under the New Covenant, the believer's relationship to God is no longer mediated through the Levitical priesthood or a system of obligatory sacrifices. Instead, Jesus Himself is the sacrifice and the high priest, establishing a direct relationship between God and the individual believer (Hebrews 7:23-28). As such, the Levitical laws governing tithes—meant to support a now-obsolete priesthood—are also rendered obsolete. The New Testament emphasizes a transition from the old laws of physical offerings to spiritual sacrifices, encouraging believers to offer their lives, rather than material goods, in service to God (Romans 12:1-2).

Jesus' statements about tithing in the Gospels must be interpreted within this transitional framework. When He addressed tithing with the Pharisees in Matthew 23:23, He was addressing Jewish Pharisees who were under the Law at the time. He was not endorsing a practice for New Covenant believers. Instead, He was critiquing the Pharisees, who remained under the Mosaic Law, for neglecting justice, mercy, and faithfulness—the *"weightier matters"* of the Law. Jesus' reference to tithing here is not a prescriptive endorsement but a critique of religious hypocrisy. New Testament believers are thus not bound by this Old Covenant command to tithe; they are called to embody the spiritual principles of justice, mercy, and faith.

The absence of any command to tithe in the New Testament epistles underscores this shift. The apostles, inspired by the Holy Spirit, refrained from instructing gentile believers to tithe. In Acts 15, the Jerusalem Council debated whether gentile converts should follow Mosaic Law, including circumcision. They concluded that gentiles were not bound by these laws, describing them as a *"burden"* that neither the Jewish forefathers nor the apostles could bear (Acts 15:10). Tithing, as part of this Mosaic system, was likewise deemed unnecessary for believers under grace.

Paul frequently addressed the topic of financial and material support for various people, groups, and causes throughout his letters, including his own needs as an apostle. He encouraged generosity for the saints in Jerusalem (1 Corinthians 16:1-3), acknowledged the support he received from the Philippians (Philippians 4:15-17), and even worked with his own hands to avoid burdening others (Acts 20:33-35). Yet, in all these discussions, **Paul never once instructed anyone to pay tithes, took tithes himself, or taught tithing as a practice for the New Testament church.** This omission is profoundly significant, as Paul had numerous opportunities to address tithing if it were relevant under the New Covenant, particularly given the financial needs of the early church and his own ministry. The absence of any reference to tithing in Paul's extensive writings highlights its incompatibility with the teachings of grace and the practices of the Apostolic church. If tithing were necessary or mandated, it would be both ironic and inconceivable for Paul, the Apostle to the Gentiles, to completely overlook it.

By setting aside the command to tithe, the New Covenant establishes a different relationship between God and the believer. This covenant, founded on grace and spiritual freedom, shifts the focus from law-based requirements to grace-filled response and highlights the relational aspect of faith. With Jesus as our High Priest, each believer has direct access to God, rendering the old system of temple-based tithing unnecessary and even obsolete (Hebrews 7:27-28).

“Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.” (Hebrews 7:27-28.)

7. Jesus Christ Himself Replaced the Tithe, Not Money

In the Old Testament, the tithe involved specific material sacrifices: bulls, goats, grain, and produce. These were given as a means of atonement and worship, a constant reminder of Israel's dependence on God. But the New Testament reveals that the purpose of these material offerings was to point toward the ultimate sacrifice—Jesus Christ, the Lamb of God. With His death and resurrection, Jesus fulfilled and replaced the sacrificial system entirely. By insisting on a monetary tithe today, churches risk diminishing the completeness of Christ's work, suggesting that a payment is still needed to secure God's favor. The focus has shifted from faith in the sufficiency of Christ's sacrifice to reliance on a financial transaction, turning the atonement into something to be bought.

Atonement by Money or Atonement by Blood?

The New Covenant does not require additional payments, monetary or otherwise. Christ's blood alone is our atonement. Hebrews 9:12 explains this further: *"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."* The Old Covenant system required constant sacrifice, but Jesus entered once, obtaining eternal redemption. The high priests who took tithes of material offerings did so to maintain a temporary system, but the New Covenant is not temporary or dependent on further offerings. Christ's blood accomplished all that was necessary, forever rendering the tithe system obsolete.

The Material Tithe: Bulls, Goats, and Physical Offerings

Under the Old Covenant, the tithe was physical and specific. As Hebrews 9:13-14 says, *"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"* The Israelites gave physical offerings because they foreshadowed the perfect sacrifice to come. But now, Christ has offered Himself "once for all" (Hebrews 10:10). He alone fulfilled the purpose of the tithe and all Old Testament offerings, **replacing these material sacrifices with the substance of His own body.**

One important aspect of tithing was the substance itself: gentle, innocent animals not deserving of death. When Jesus Christ Himself and his fleshly body became the substitute and fulfillment for these innocent creatures, one must ask, "How could the substance of a monetary tithe replace or add to Christ?" To replace material offerings with money is to misunderstand the tithe's purpose and Christ's accomplishment. Jesus wasn't a new version of the Old Testament sacrificial system; He was the perfect fulfillment of it, rendering further material offerings unnecessary. For New Testament believers, to tithe money as though it were an obligatory offering suggests that Christ's blood is insufficient. It implies that something additional is required, but Hebrews 10:12 declares, *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."* Christ has finished the work, and any attempt to supplement it is an affront to His sacrifice.

Money as a Substitute: Denying the Blood of Christ

For those who insist on a financial tithe in the New Covenant, the question must be asked: ***What is your money supposed to replace?*** If the Old Testament tithe consisted of material sacrifices for atonement, and if Christ's own body has now replaced those sacrifices, then a monetary tithe is both redundant and a denial of His broken body and blood. Hebrews 7:27 makes this clear: *"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."* If Jesus' sacrifice was once for all, then to demand money as though it were a replacement for this tithe denies the sufficiency of His offering.

Whether they realize it or not, by requiring a monetary tithe, New Testament **tithe-takers are effectively having people "pay" for their atonement by replacing the foreshadowed tithe of Jesus' body with the literal tithe of money.** Christ's sacrifice paid the full price, and no additional offering is required to secure God's favor or forgiveness. As Hebrews 10:18 states, *"Now where remission of these is, there is no more offering for sin."* Christ's work on the cross is final and complete. Attempting to supplement it through tithing undermines the New Covenant of grace, turning a freely given salvation into a transaction. Christ Himself replaced the tithe, not with a financial obligation but with His own blood. Hebrews 10:14 reinforces this truth: *"For by one offering he hath perfected for ever them that are sanctified."* The only offering now required is faith in Christ's perfect sacrifice, and any attempt to add financial requirements diminishes and even invalidates His work on the cross.

8. The Apostolic Church and the Consistent Absence of Tithing

Absence in Apostolic Practice and Teaching

In the New Testament, the apostles, who were foundational leaders of the early church, **never once taught, mandated or practiced tithing**. Despite their role in establishing church doctrine, they did not include tithing as a directive, nor did they create any system of mandatory giving that resembled Old Testament tithing. The book of Acts and the epistles, which offer detailed records of the early church's practices and teachings, make no mention of tithing to the church. This silence is striking, especially considering that these texts carefully outline the essentials of Christian worship, community life, and support for the church.

Financial Matters and Support for Ministers without Compulsory Tithing

Instead of tithing, the apostles endorsed voluntary support for church leaders and ministers through freewill offerings. In **1 Corinthians 9:13-14**, Paul explained that those who preach the gospel are entitled to “live of the gospel,” but he did not command a fixed percentage or tithe. Rather, Paul worked to support himself at times to avoid placing a financial burden on the congregations he served. This approach reflects a profound departure from the tithe-based system that financially sustained the Old Testament Levitical priesthood. Paul's writings emphasize that support for ministers should come willingly, not as an imposed obligation.

In the Apostolic church, giving was not only directed toward supporting church leaders or maintaining church operations but was also a critical means of caring for those in need, such as widows, the fatherless, and the impoverished. In Acts 6:1-6, for example, the apostles organized provisions for widows to ensure that their needs were met. Similarly, James 1:27 defines “*pure religion*” as caring for “the fatherless and widows in their affliction,” reinforcing that generosity extended far beyond the church's inner circle. This model of giving reveals the heart of the Apostolic church's mission: a community bound together by love and compassion, ensuring that no one was neglected. Modern pastors who uphold a legalistic, unbiblical tithe-taking system should answer the question, “Why do you not also uphold this essential aspect of Apostolic giving as the apostles did?” If they insist on invoking scripture to support financial for themselves, they should equally prioritize the welfare of those in need, as the early church did, aligning their practices with the full spirit of New Testament generosity.

In these clear examples of ministerial and other financial matters, **the Apostles did not discuss tithing even one time**. The claim of modern Oneness churches to be “Apostolic” is fundamentally wrong when their teachings and practices are not rooted in Apostolic texts and even directly oppose the teachings and practices of the apostles. The Apostolic church, as seen in the New Testament, was explicitly guided by the doctrines and examples of the apostles, who upheld the sufficiency of grace and the authority of scripture. Practices or traditions that have no basis in Apostolic writings and contradict the New Testament's emphasis on liberty in Christ expose a glaring inconsistency. To claim Apostolic authority while promoting practices the apostles neither taught nor observed undermines the integrity of such claims. True Apostolic faith is defined by adherence to the scriptures left by the apostles, not by man-made traditions or reinterpretations. This divergence highlights the danger of veering from the foundation laid by the apostles into doctrines and practices that lack biblical support.

9. Misinterpretations and Manipulations of Tithing

Many modern teachings on tithing misinterpret or misapply Old Testament scriptures to create a narrative that supports financial tithing. Because of the complete lack of Biblical support for church tithing, a handful of common verses are frequently cited to justify this practice, including Malachi 3:10 and Matthew 23:23. In applying these references in an attempt to support tithing, one must ignore the context and meaning intended in Scripture. Malachi 3:10, for example, is often quoted to suggest that failing to tithe is “robbing God,” yet the full context reveals that the rebuke was directed partly at corrupt priests, not just the general congregation. The “storehouse” mentioned in this verse refers to a physical storage area for agricultural goods, not a metaphor for modern church finances. Using Malachi 3:10 as a mandate for Christians to tithe money is, therefore, a significant distortion (we will cover this in more detail in the next chapter).

Similarly, Matthew 23:23 (which we also covered earlier) is sometimes presented as Jesus’ endorsement of tithing for New Testament believers. However, this verse shows Jesus rebuking the Pharisees for their hypocrisy, not instructing His followers to tithe. The Pharisees were meticulous in their tithing practices but failed to uphold the “weightier matters” of the law—justice, mercy, and faith. Jesus’ statement in this context emphasizes that the Pharisees were under the Old Covenant, where tithing was indeed required. Today’s application of this verse to justify tithing misinterprets Jesus’ intent and applies an Old Covenant law to New Covenant believers.

Another misused reference is Abraham’s tithe to Melchizedek in Genesis 14:20 (which we also covered earlier). Some argue that Abraham’s act of tithing establishes a timeless principle for all believers. Abraham’s tithe to Melchizedek was a unique, one-time act involving war spoils, not a percentage of his personal income, and it was neither commanded nor intended as a recurring obligation. The Bible does not present Abraham’s tithe as a model for future tithing practices, nor does it suggest that this event established a precedent for New Testament believers. Hebrews 7 uses the story of Abraham’s tithe to Melchizedek not to endorse tithing for Christians but to illustrate the superiority of Melchizedek’s priesthood (and, by extension, Christ’s priesthood) over the Levitical priesthood.

This interpretation aligns with the theological argument in Hebrews that, under the New Covenant, Jesus’ priesthood—like Melchizedek’s—transcends and supersedes the old priestly system, including the practice of tithing. Therefore, using Abraham’s tithe as a foundation for New Testament tithing is indeed both theologically unsound and biblically unsupported.

The misinterpretation of these passages has practical consequences, as they fuel a system that burdens believers financially and distorts the gospel message. In some churches, members are compelled to tithe out of fear of divine retribution, often reinforced by teachings that suggest non-tithers will face curses or financial hardships. Such teachings exploit vulnerable believers, using fear and guilt as tools of control, which stands in stark contrast to the freedom offered in Christ.

It is critical for Christians to examine the full biblical context to avoid being misled by traditions and teachings that misuse Scripture. Understanding these verses in their proper context reveals that modern monetary tithing practices are built on a misapplication of Old Testament law and fail to align with New Testament principles of grace, freedom, and voluntary generosity.

10. The Book of Malachi: Not the Gospel Edict of Monetary Tithing

The book of Malachi, often quoted as “Gospel” to support tithing, was written to address issues among the Israelites, particularly **focusing on the corruption of the Levite priests**. These priests were neglecting their duties and offering tainted sacrifices, failing in their covenantal responsibilities (Malachi 1:6-8). Malachi 2:1 explicitly addresses the priests: *“And now, O ye priests, this commandment is for you.”* In Malachi 3:9-10, the rebuke broadens to include *“the whole nation”* of Israel, who were failing to bring in the required tithes. The message of Malachi is thus a call for **Israel, under the Old Covenant**, to fulfill their covenantal obligations, not a directive for New Testament believers to pay tithes to the church.

Twisting Agriculture and Livestock into Money

In the Old Testament, tithes consisted of **agricultural products and livestock**. The Israelites were instructed to tithe from their crops and herds, not from income or wages. **Leviticus 27:30** says, *“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s.”* Yet, modern interpretations twist these commands into a demand for monetary contributions, entirely disconnected from the original intent. Even though money was used in Israel, it was never meant to be part of the tithe. **Deuteronomy 14:22-26** demonstrates that if the distance was too great to bring the tithe in its original form, it could be exchanged for money, but that money was then to be converted back into food upon reaching the designated place.

The Misuse of Malachi 3:8 to Manipulate Believers

Malachi 3:8-10 is frequently cited in churches to instill fear and guilt, with the phrase, *“Will a man rob God? Yet ye have robbed me.”* However, in its proper context, this statement targets the priests who were abusing the sacrificial system and failing to bring the required offerings to God. The rebuke was about neglect of duty and sacrilege, not about a congregation failing to donate money. By misapplying this passage, some ministers attempt to compel Christians to give under threat of being “cursed,” turning a text about priestly corruption into a tool for financial gain. This tactic imposes guilt, creating a **false gospel of fear and condemnation**. This verse was taken from the Old Covenant regarding the tithe of agriculture and livestock directed at the Jews in Israel and reapplied to the Gentile Church around the world under the New Testament and changed into *money*; a significant misapplication of scripture which the apostles did not commission.

Tithing Under the Law, Not Grace

Tithing, as presented in the Old Testament, was part of the **Law of Moses** and applied to the nation of Israel under the Old Covenant. **Hebrews 7:18** makes it clear that the Old Covenant, including tithing, was disannulled (cancelled) because it was weak and unprofitable. By reinstating tithing as a mandate for New Testament believers, some preachers impose a legalistic requirement that contradicts the freedom granted through Christ. **Romans 6:14** states, *“For ye are not under the law, but under grace.”* Therefore, the New Testament church is called to freewill giving, motivated by love, not by the fear of violating an obsolete law.

Challenging Authority and Questioning Methods

The authority claimed by those who demand tithes often goes unchallenged, but it is crucial to question where such authority originates. Nowhere in the New Testament is there an instruction for pastors or church leaders to collect tithes from believers. Instead, **Acts 15:24** explicitly addresses the rejection of Old Testament law requirements, warning against those who “*troubled you with words, subverting your souls.*” This includes any attempt to place believers back under the burden of laws that Christ’s sacrifice abolished. Our churches must **challenge all misuse of Scripture** that places believers back under the bondage of the Old Law.

The Harm of Legalistic Giving on the Church

Legalistic tithing fosters a sense of obligation rather than joy, often causing financial strain, especially on low-income believers. Tithing was never intended to be a burden on those who could barely provide for themselves, yet the modern interpretation creates pressure to give a fixed percentage regardless of personal circumstances. Tithe-takers often suggest that those who are struggling to pay bills and will miraculously receive heavenly blessings, enabling them to pay their tithes and even more. Jesus clearly stated that *giving* would be rewarded, not paying tithes (Luke 6:38). Nor did Jesus imply that this giving was to be strictly money and that you would be rewarded with money. Those who are not financially able to give can also offer their time, energy, skills, labor, material possessions, or anything else that is in their power to give. Jesus and the apostles did not limit giving strictly to the ministry, but also anyone in need. This is an important apostolic concept not taught in our churches today. (See Matthew 5:42, Luke 6:38, Acts 20:35, Romans 12:13, 2 Corinthians 9:7, Galatians 6:10, James 2:15-16, 1 John 3:17).

Reclaiming the Gospel from Manipulation

The misuse of Malachi and other tithing scriptures has led to a distorted gospel, one that prioritizes church revenue over the spiritual health of believers. The New Covenant is built on the foundation of **grace, freedom, and personal conviction**, not on rigid, compulsory practices from the Law. Pastors and church leaders must remember their role as shepherds, not as financial enforcers. When giving becomes an obligation imposed by fear, the true essence of the gospel is lost. The church is called to offer a message of hope and freedom, not one of fear and guilt.

Returning to Biblical Principles

Malachi’s rebuke of the Levite priests stands as a historical account, not a mandate for New Testament giving. By understanding this distinction, believers can resist manipulative teachings that twist Old Testament laws to impose burdens under the New Covenant. **Galatians 5:1** reminds us, “*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage*”. Churches that teach tithing as the New Covenant method of “giving” are not encouraging giving at all, but rather an outdated, obligatory practice given to the Jews for the sole purpose of the old system of animal sacrifice. In no way does this apply to the church today.

11. The Documented History of Tithing Post-Pentecost

After Pentecost, the practice of tithing vanished from the earth and did not reemerge until centuries later within the establishment of the Roman Catholic Church (RCC). This resurgence marked the beginning of a tithing system that diverged sharply from Apostolic teachings. Far from being a practice endorsed by the apostles, tithing was introduced by the RCC around the 6th century AD, over 500 years after the inception of the New Covenant Church. This historical shift from Apostolic precedence and doctrine highlights the pagan and legalistic origins of modern tithing, which took root not from New Testament teachings, but from the RCC's adaptation of Old Testament law. (*Ferraris, Bibliotheca canonica, III (Rome 1886), s.v., Decimae; Addis and Arnold, The Catholic Dictionary (6th ed., New York, 1889), s.v.; Selden, History of Tithes (London, 1618); Spelman, Of Tythes (London, 1723).*)

The RCC itself admits that its tithing practices were “adopted from the Old Law” and viewed as a “divine ordinance,” with no basis in the New Covenant teachings of grace, freewill giving, or Apostolic example. Initially enforced through ecclesiastical mandates, tithing was further legitimized by civil authorities, beginning with Charlemagne's decrees in the late 8th century. Over time, the church not only required tithes but instituted legal mechanisms to enforce payment, making tithing an obligation under civil law in much of Christendom. This transformation of tithing into a legal requirement blatantly contradicted the Apostolic model of voluntary giving and shifted the church from its grace-based roots into a system reliant on compulsory payments—a system Jesus and the apostles would have rebuked.

A Red Flag For All Who Practice Tithing: The RCC's Influence and the Modern Revival of Tithing

The RCC's adaptation of tithing was a blending of state and religious practices, which essentially instituted a form of “tax” on the kingdom of God. The RCC, often with the backing of civil authorities, formalized tithing as an obligatory system that resembled state taxation, merging religious obligations with financial support for the church as a societal institution. Since the Roman Catholic Church played a central role in reintroducing tithing as a practice in the 6th century, the tithing customs seen in today's churches likely rooted in this adaptation, shaped by the RCC's blending of cultural and state practices with Christian doctrine. This conclusion is supported by the similarities in application and by the lack of any other known institution practicing organized tithing until modern times. We must ask, would Jesus or the Apostles have instituted a tax on salvation and local church membership?

Condemning this practice is essential, as the RCC's tithing system gave birth to the modern tithe, which many churches now perpetuate, even though it is neither Apostolic nor sanctioned by Scripture. The New Covenant explicitly disannuls tithing, along with the Levitical priesthood and sacrifices, under which the tithing law originally operated. Hebrews 7:5-18 describes how the Levitical priesthood and tithing laws were set aside, replaced by Jesus Christ's eternal priesthood. By reintroducing tithing, the RCC—and later Seventh Day Adventists and Protestant denominations—rejected this foundational aspect of grace, reverting to a legalistic framework that was both unnecessary and spiritually regressive. Sadly, Oneness churches later incorporated tithing as well which is not based on Apostolic precedence, but rather a man-made scheme of taking money from the saints and distributing it to the pastors.

The Modern Roots of Tithing

Dr. Marvin Arnold, an Apostolic historian, has documented substantial evidence of the continual existence of the True Apostolic church and tradition over the last 2000 years in its various groups, labels, and geographical locations. There is no evidence whatsoever, that these Apostolic believers ever embraced tithing. And as you will see, the Protestant Reformation further demonstrates that tithing remained absent from all forms of Christianity outside of Catholicism. Reformers like Martin Luther, John Calvin, and Ulrich Zwingli rejected tithing as a New Covenant obligation, advocating instead for freewill giving. Luther explicitly called tithing a relic of the Mosaic Law, inappropriate for New Testament believers. Calvin (though an evil man), and supportive of church funding, stopped short of endorsing tithing as a legalistic command. The Anabaptists went even further, denouncing tithing entirely as an Old Testament practice that ceased with the advent of the New Covenant, opting instead for communal sharing based on the early church model in Acts 2:44-45.

Key Points in the History of Non-Catholic Tithing

✓ Reformation Era (1500s)

During the Protestant Reformation, leading reformers like Martin Luther, John Calvin, and Ulrich Zwingli rejected the RCC's tithing practices. They emphasized freewill giving and vehemently critiqued the Catholic Church's financial systems.

- Martin Luther:** Luther explicitly rejected tithing as a legalistic requirement, arguing that Christians are not bound by the Mosaic Law. He stated that giving should be voluntary and come from the heart, not through compulsion. While he supported state-collected tithes in some cases for governance purposes, this was not a theological endorsement of tithing.

- John Calvin:** Calvin viewed tithing as a practical system for supporting the church but stopped short of declaring it a Christian obligation. He emphasized proportionate giving, based on New Testament principles, without imposing the legalistic nature of the Old Testament tithe.

- Ulrich Zwingli:** Zwingli strongly denounced the misuse of tithing by the Catholic Church. He argued that the obligation to tithe ceased with the Old Covenant and that giving should be done freely and as needed.

- The Anabaptists:** The Anabaptists outright rejected tithing, considering it a relic of the Old Testament law. They practiced communal sharing, modeled after the early church in *Acts 2:44-45*, where resources were distributed among believers according to their needs.

✓ Post-Reformation Developments (1600s-1700s)

In Protestant England and parts of Europe, tithing persisted in a modified form as a state-enforced practice to support established churches, such as the Church of England. However, this was more a continuation of medieval Catholic practices than a theological shift. Most Protestant churches during this period adhered to freewill giving rather than imposing tithes as a doctrinal requirement.

✓ The American Context (1700s-1800s)

In colonial America, many churches operated without state support, relying on voluntary contributions to sustain their ministries. Throughout the 18th and early 19th centuries, tithing was largely absent outside of Catholic contexts. Some denominations, such as Methodists and Baptists, encouraged systematic giving but avoided framing it as a “tithe” or legalistic requirement.

1800 Years After Pentecost Tithing is Revived Outside of the Catholic Church:

✓ Ellen G. White and SDA Influence (Late 1800s)

Ellen G. White and the Seventh-day Adventist Church **formalized tithing as a doctrine in the 19th century**, making it **a central tenet of their denomination**. White promoted tithing as a biblical principle for supporting ministers and missionary work. Her writings, such as the *R&H Supplement* (Dec. 1, 1886), demanded strict adherence to tithing, suggesting blessings or curses depending on compliance. While White did not invent tithing within Protestantism, her advocacy significantly influenced its adoption among other evangelical movements in the late 19th and early 20th centuries.

✓ Pentecostal and Evangelical Movements (1900s)

In the 20th century, **tithing became widespread among Pentecostal and evangelical denominations**, particularly in the United States. Preachers often linked tithing to blessings and financial prosperity, popularizing it through televangelism and prosperity gospel teachings. These developments further distanced tithing from its biblical roots, making it a system built on manipulation and misinterpretation of Scripture.

Modern Tithing: A Man-Made Innovation

This revival of tithing represented a significant departure from the freewill giving endorsed by the apostles, creating a hybrid system that blended Old Testament legalism with church tradition. The following is the origin of modern church tithing:

“Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried.” E G White, *R&H Supplement*, Dec. 1, 1886.

History Refutes the Practice of Tithing

The history of tithing post-Pentecost exposes it as a product of religious and civil control rather than Apostolic tradition. Even the Catholic Encyclopedia acknowledges that the payment of tithes “was adopted from the Old Law” and required civil endorsement to enforce. Initially given to bishops, the right to collect tithes eventually passed to parish priests and, disturbingly, even to lay nobles who used tithes as a source of wealth and control. This corruption underscores the problematic nature of tithing, which often led to spiritual abuse, legal coercion, and

hypocrisy. Even today, the echoes of this misuse are felt in churches where tithing is practiced and extracted by guilt, manipulation, and misinterpretation of Scripture. While we preach against paganism and man-made commandments and doctrines, today's modern tithing rite is eerily similar to the one the Catholic's hierarchy unilaterally established without a single scripture of support.

The practice of tithing in the modern church is both historically flawed and biblically indefensible. It originated in a context of control and legalism, perpetuated by an institution far removed from the grace-filled teachings of Jesus and the apostles. Tithing was never intended as a requirement for New Testament believers, and its reintroduction into the church represents a return to a paganized, legalistic system that stands in opposition to the freedom we have in Christ. To honor God truly, believers must reject this distortion and embrace the New Testament model of freewill giving, rooted in love and grace, as the only acceptable under the covenant of grace.

The Apostolic Contrast

The Apostolic church, as documented in Scripture, operated without any mention or practice of tithing. Instead, financial support for the ministry and community was based entirely on freewill giving, guided by the Holy Ghost and proportional to each person's ability (*2 Corinthians 8:12*). This voluntary model was sufficient for the church's needs and upheld the principles of grace and faith. The Apostles rejected the imposition of Old Testament laws on New Covenant believers, with Paul warning against returning to the bondage of the Law (*Galatians 5:4*). For modern churches to claim Apostolic authority while imposing tithing is a contradiction, as this practice directly opposes the teachings and example of the apostles.

Important Chapter Note:

There are two significant numbers to consider if you are taking or paying tithes: **600 and 1900**. Monetary tithing did not exist anywhere on earth from the Creation until the RCC introduced it **600 years** after Pentecost. Furthermore, it remained exclusively a Catholic practice until **1900 years** after Pentecost when Ellen G. White and the Seventh-day Adventist Church adopted it. From there, it gradually infiltrated mainstream Protestantism, Evangelical churches, and, regrettably, without any biblical foundation, the modern Oneness Pentecostal movement.

12. The Financial and Ethical Implications of Modern Tithing

The demand for monetary tithing in modern churches often places undue financial stress on congregants, particularly those with limited resources. While affluent members may contribute 10% of their income with ease, this expectation can be a significant burden for those with lower incomes. In these cases, the practice of tithing may exacerbate financial hardships rather than support the well-being of the church community. The ethical implications of this imbalance are concerning, as it can create a culture where financial contributions become a measure of faithfulness, often disregarding individuals' capacity to give and even fostering a clearly defined social status within the body of Christ. In Pentecostal circles where so much emphasis is placed upon paying tithes, it quickly becomes evident that this worldly culture has taken root in many of our churches.

Furthermore, the redirection of tithes to fund church salaries, building projects, and operational costs deviates significantly from the original purpose of the tithe. In the Old Testament, tithes supported the Levites, who did not own property or accumulate wealth. Today, however, some church leaders benefit disproportionately from tithing, using funds to maintain personal lifestyles that do not align with the humility and self-sacrifice exemplified by early apostles like Paul. This misuse of funds raises questions about accountability and the proper stewardship of resources within the church. The Apostle Paul directed the church to: *"Let your moderation be known unto all men. The Lord is at hand" (Philippians 4:5).*

This modern approach to tithing often shifts focus from community welfare to institutional maintenance and leadership comfort. While the early church emphasized communal support and charity, today's church sometimes prioritizes ministerial well-being and institutional growth and expansion over helping those in need. The New Testament model promotes a spirit of giving aimed at uplifting the entire community, especially the poor and vulnerable, without enforcing a fixed percentage. By contrast, today's monetary tithing can result in church resources being channeled away from those most in need, contributing to social inequality within the congregation.

The ethical implications of monetary tithing are further compounded by the use of guilt and coercion to ensure compliance. Some church leaders imply that those who do not tithe will face spiritual or financial repercussions, creating an atmosphere of fear rather than faith. This manipulation contradicts the spirit of New Testament giving, which is grounded in love and freedom. Such tactics not only exploit vulnerable believers but also damage the church's witness by associating Christianity with financial exploitation rather than spiritual renewal.

In summary, the modern practice of monetary tithing raises significant ethical concerns. It diverges from biblical precedent, often pressures financially vulnerable believers, and can lead to the misuse of church funds. A return to New Testament principles of voluntary, need-based giving would better reflect the values of grace, humility, and communal care promoted by Jesus and the apostles.

13. The Salvational Implications of Tithing

The Severity of Mixing Law and Grace

Tithing, as practiced in many modern churches, is rooted in the Old Testament Law. However, the New Covenant established by Christ replaces the Law with grace, rendering tithing incompatible with the doctrine of salvation through faith. This chapter explores the salvational implications of tithing, focusing on the warnings in Scripture about mixing Law and Grace and how such practices can jeopardize one's standing under the New Covenant.

Falling From Grace by Embracing the Law

The introduction of tithing into the church reestablishes a system of legalism that Christ abolished. Paul states unequivocally, *"For Christ is the end of the law for righteousness to every one that believeth"* (Romans 10:4). Mixing the practices of the Law, such as tithing, with the grace of the New Covenant is not just unnecessary—it invalidates the grace that Christ provides. Paul's admonition to the Galatians, *"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain"* (Galatians 2:21), applies directly here. Tithing, as a remnant of the Mosaic system, brings believers back under a yoke of bondage that Christ has freed them from. To introduce the Law into the grace-filled church is to undermine the sufficiency of Christ's sacrifice and to forfeit the liberty He purchased with His blood. This dangerous mixture renders the transformative power of grace ineffective in the life of the believer.

Grace is the Spirit of Grace — The Holy Ghost

Grace is not merely a concept or theological principle—it is embodied in the Spirit of Grace, which is the Holy Ghost. The Holy Ghost provides the resurrection power that raised Christ from the dead and quickens the believer into newness of life. As Paul writes, *"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you"* (Romans 8:11). To invalidate grace is to reject the very Spirit that imparts resurrection power, the core of our hope in Christ. Without this grace, the resurrection power that transforms and secures eternal life is rendered ineffectual. This changes the potential consequences of tithing significantly.

The Curse of the Law

Even if you claim not to rely on tithing for justification, introducing any part of the Old Testament Law into your faith practice, such as tithing, still places you under the entirety of the Law. The Bible is explicit on this point: *"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"* (James 2:10). The Law is not a collection of separate rules that can be selectively observed or introduced into the covenant of grace; the Law is a unified covenant. By adopting tithing, you are, in effect, binding yourself to the entire system of the Mosaic Law, including all its commandments, curses, and requirements. This means you are no longer living under the grace of Christ but under the legalistic obligations of a covenant that has been fulfilled and replaced by the New Covenant. This grave error leads to spiritual bondage and contradicts the liberty and completeness found in the finished work of Jesus Christ. To mix the Law with grace is to nullify the freedom and power of the cross, leaving you accountable to a system that brings condemnation, not salvation.

Bondage to the Old Covenant

Paul draws a sharp contrast between the Old and New Covenants in Galatians 4:30: *"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."* This allegory of Hagar and Sarah illustrates that those who cling to the Law (the bondwoman) cannot inherit the promises of grace given through Christ (the freewoman). Tithing aligns one with the bondwoman, thus disqualifying them from the inheritance of the New Covenant.

The Just Shall Live by Faith

In Galatians 3:11-12, Paul affirms the foundation of New Covenant salvation: *"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them."* By participating in tithing as a legalistic practice, one operates outside the faith-based righteousness that the New Covenant demands.

The Righteousness of Faith

Paul explains why Israel failed to achieve righteousness: *"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone"* (Romans 9:32). Modern tithing practices create a similar stumbling block, leading believers to rely on the old system of works rather than faith, undermining the righteousness that comes from trusting in Christ and His mercy.

The Incompatibility of Law and Grace

The New Covenant leaves no room for mixing Law and Grace. Paul writes, *"For if they which are of the law be heirs, faith is made void, and the promise made of none effect"* (Romans 4:14). Churches that teach tithing as necessary for blessings or salvation undermine the very foundation of the New Covenant, making void the promise of grace through faith.

A Matter of Eternal Consequence

Tithing is not merely a doctrinal error; it is a salvational issue. As Paul declares, *"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain"* (Galatians 2:21). By embracing tithing, believers jeopardize their salvation, for they replace faith in Christ's finished work with a reliance on the Law. This compromise nullifies grace and leaves them outside the blood-bought salvation offered by Christ. The decision is clear: one cannot serve both Law and Grace. To embrace tithing is to risk falling from grace entirely.

14. The Corruption and Opulence of Modern Tithing: A Stumbling Block to the World

The modern practice of tithing creates a troubling system of opulence, allowing church leaders to accumulate wealth at levels far beyond that of their congregation. Scripture explicitly warns against this kind of excess. In multiple passages, the Bible calls for a life of moderation, urging believers to avoid the temptation of riches and luxuries. This principle applies especially to leaders, who are to live as examples of humility and moderation. Yet, in churches where pastors command a tenth of each member's income, they often amass a lifestyle that grossly exceeds the standard of living of their congregation. If a pastor takes 10% from just 10 congregants, he lives at their average income level; with 20 tithe-payers, his spending power doubles; with 100, it skyrockets to ten times that of the average member. This kind of unchecked wealth for spiritual leaders is not only unbiblical but corrupts the integrity of the church's mission, creating a structure where the Gospel is overshadowed by material greed.

The church, which should be a place of support, healing, and guidance, instead becomes an enterprise where pastors leverage their influence to increase personal wealth. Unlike the apostles, who worked tirelessly to avoid burdening the church financially, many modern pastors willingly partake in a system that encourages indulgence at the expense of the congregation. This kind of behavior not only distorts the purpose of spiritual leadership but breeds resentment and mistrust among believers and non-believers alike. The world sees pastors driving luxury cars, living in mansions, and enjoying lavish lifestyles funded by the hard-earned money of their followers. Such displays of wealth are not only out of step with biblical teaching but actively harm the Gospel's credibility, making it appear as if the church is a tool for self-enrichment rather than self-sacrifice.

Ironically, the word "tithe" was virtually absent from the apostles' vocabulary and practice, yet today, hardly a service passes without mentioning and collecting the tithe. In the early church, gatherings centered on worship, the teaching of the Word, and communal support, with a spirit of freewill giving. The apostles emphasized voluntary generosity without a fixed percentage or financial obligation. Today, however, the mention of tithing has become as common as Scripture itself, often delivered with an air of expectation or pressure. This shift has turned a church gathering into a fundraising event, emphasizing financial giving as a measure of faith and obedience, which the apostles would have found completely foreign to the teachings of Jesus and the New Covenant.

The requirement to tithe 10% of one's income can be a financial burden, particularly for those struggling to make ends meet. This flat percentage weighs heavily on low-income individuals, affecting them more acutely than wealthier congregants and making it inherently unfair. For families on tight budgets, this tithe can mean the difference between paying for essentials or falling behind on bills. This financial strain imposed on believers creates a hidden "tax" on salvation, the Gospel, and the grace freely given by Jesus Christ. When believers are pressured to pay this church "tax," they find themselves shouldering a manmade burden that Jesus never placed on His followers, thus distorting the message of salvation and love that He came to deliver. We are called to be like Christ. How distant is the life of a self-enriched, financially independent pastor from the example of Jesus?

The worldly view of this opulence is damning. Observers outside the church witness this hypocrisy and question the integrity of the Christian faith. They see wealthy pastors and wonder why a faith that preaches humility and servanthood allows its leaders to live extravagantly. The luxurious lifestyles of some pastors become a stumbling block, deterring people from coming to faith and driving others away. This misrepresentation of Christianity turns

the church into a caricature, where spiritual leaders seem more interested in accumulating riches than serving Jesus' flock. Many who might have once considered the church a refuge now view it as an institution of exploitation and deceit, willing to profit off the vulnerable while ignoring the principles of humility, service, and moderation exemplified by Christ.

Furthermore, this culture of opulence within church leadership is antithetical to the example set by Jesus and the apostles. Christ Himself lived a humble life, teaching His followers to serve others rather than seek status or wealth. When Jesus washed His disciples' feet, He provided a clear image of servant leadership, showing that true greatness in the kingdom of God is not measured by material possessions but by a heart of service. The apostles, too, followed this model, working when necessary to support themselves and avoiding any appearance of exploiting their followers. They understood that lavish living would undermine the message of the Gospel, opening it to criticism and blame. Today's pastors, however, seem far removed from this example, embracing wealth and comfort at the expense of their congregants' faith and trust. Many even teach that paying tithes will result in your own financial superiority.

In conclusion, modern tithing has become a means of corruption and excess, creating an environment where pastors live lives of luxury while the average member struggles. This display of opulence does more harm than good, undermining the church's witness and reinforcing the world's worst perceptions of Christianity. When church leaders embrace wealth and excess, they betray the Gospel, turning a message of selflessness into one of self-interest. If the church is to reclaim its integrity, it must reject this system of tithing that promotes luxury and instead return to a model of leadership rooted in humility, service, and genuine care for the flock. Only then can the Gospel shine free from the shadows of greed and hypocrisy that so often taint its message today. Without excuse or hesitation, we must diligently look to the Apostle Paul's divine guidance to the ministry if the Gospel is to be received in a world without Christ:

2 Corinthians 6:3-10

(3) Giving no offence in any thing, that the ministry be not blamed:

(4) But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

(5) In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

(6) By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

(7) By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

(8) By honour and dishonour, by evil report and good report: as deceivers, and yet true;

(9) As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

(10) As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

If the Apostolic ministry today held themselves to the same account that the Apostle Paul taught and lived, only the sincere and dedicated to the cause of Christ would apply for the job. Instead, the potential to be a minister is coveted and seen as an opportunity for fortune and fame. And unfortunately, the worldly rewards of modern tithing are not only a stumbling block to the saints of God, but also to a world in need of redemption.

15. Stunning Facts About Tithing in the Bible and the Real Tithing Numbers

Tithing in the New Testament Church:

- Number of times tithes were collected in the New Testament Church: **0**
- Number of times tithes were paid in the New Testament Church: **0**
- Number of times paying tithes were taught in the New Testament Church: **0**
- Number of times the Apostles, pastors, or ministers mentioned tithes in the church: **0**
- Number of times tithes were paid with **money** in the Bible: **0**

In the Bible, tithes were:

- **Only collected** by Jewish Levite priests under the Old Covenant Law
- **Always paid** in the form of agricultural produce, not money
- **Sometimes given** as wine or strong drink
- **Consumed by the giver** as part of religious observance
- **Also provided** for widows and orphans
- **Collected by** Levite priests, who were limited in their earthly possessions (Numbers 18:20).

Jesus on Tithing:

- Number of times Jesus mentioned tithing: **1** (recorded twice, but is actually the same event; Matthew 23:23, Luke 11:42). When Jesus addressed the Jewish Pharisees and mentioned tithing, He was not instituting tithing but rather rebuking them for their rigid adherence to tithing in spices as required under the Old Covenant Law, while they neglected the 'weightier matters' of justice and mercy. His words were a correction, not an endorsement of tithing as a New Testament practice.

The Apostolic View:

- Number of times the Apostles discussed tithing in the New Testament books (Acts to Revelation): **1**, (Hebrews Chapter 7) — here the writer explained that tithing was **“disannulled”** (v18).
- Number of times New Testament pastors were authorized to collect monetary tithes: **0**
- Number of times New Testament pastors were authorized or instructed to collect monetary tithes to pay for their expensive houses, cars, and bountiful lifestyles: **0**
- The Bible includes **37** verses on tithing, but **none** instruct Christians to pay a tithe; **none** describe money as form of payment.

The Cases of Abraham and Jacob:

- Number of times Abraham and Jacob were asked to pay tithes: **0**
- Number of times they were told how to pay tithes: **0**
- Number of times Abraham and Jacob paid tithes with money: **0**
- Number of times they tithed on regular income: **0**

The Overwhelming Silence About Tithing in the Early Apostolic Church Under the Oversight of the Apostles

Compare this list of foundational teachings and examples on tithing from the Biblical Apostolic church with those of Apostolic churches today, and you'll find no similarities. Given this discrepancy, perhaps it's time for modern Apostolic churches to reconsider their claim to being Apostolic.

Apostolic Teachings and Practice:

1. The number of times Apostolic ministers are recorded taking tithes: 0
2. The number of times Apostolic believers are recorded paying tithes: 0
3. The number of instructions in the New Testament for saints to pay tithes: 0
4. The number of instructions for pastors or ministers on **how** to collect tithes: 0
5. The number of times pastors or ministers were instructed to collect tithes: 0
6. The number of times the apostles stated they needed tithes for church growth, outreach, or other projects: 0
7. The number of teachings on tithing in the writings of Paul, Peter, or John: 0
8. The number of teachings on tithing to Gentile churches: 0
9. The number of times "failure to pay tithes" was mentioned in the letters to 6 out the 7 churches in Revelation who were rebuked for their failures, shortcomings, and sins: 0
10. The number of times tithing is mentioned in the ministerial letters to Timothy and Titus: 0
11. The number of times the carnal church at Corinth was called out for "failure to pay tithes in Paul's 2 exhaustive rebuke to that church: 0
12. The number of accounts of "Apostolic tithing" for the support of church buildings or property: 0
13. The number of examples of tithing in the book of Acts: 0
14. The number of times in Paul's many discourses on money, offerings and giving, he mentioned tithes: 0

Jesus' Teachings:

15. The number of times Jesus instructed His followers to tithe: 0
16. The number of times Jesus taught that tithing was to be implemented in the church: 0
17. The number of times Jesus or the apostles taught tithing as a Christian principle: 0
18. The number of verses where Jesus references tithing as a Christian practice: 0
19. The number of times Jesus instructed His apostles to teach tithing: 0
20. The number of times Jesus equates righteousness with tithing among His followers: 0
21. The number of instructions by Jesus for His disciples on how to tithe after His resurrection: 0

Tithing as a Christian Practice:

22. The number of times tithing is commanded in the New Testament church: 0
23. The number of times tithing is referred as your basic Christian duty: 0
24. The number of verses stating that tithing is required under the New Covenant of grace: 0
25. The number of times the New Testament mentions money to support the church or the pastor: 0
26. The number of times Scripture calls tithing a necessary *or* voluntary Christian practice: 0
27. The number of verses where tithes are stated to be collected each service: 0
28. The number of times the Holy Ghost, through the apostles or the gifts of the Spirit commanded tithing: 0

Tithing and Financial Support:

- 29. The number of verses or examples where Paul or any apostle asked for tithes for ministry support: **0**
- 30. The number of times pastors were instructed to provide “Tithe and Offering” boxes in the church buildings: **0**
- 31. The number of times tithing was required from those with no agricultural produce: **0**
- 32. The number of times tithing is recommended as a way to “ensure blessings” in the New Covenant: **0**
- 33. The number of New Testament blessings promised specifically to tithers: **0**
- 34. The number of the Bible calls tithes received by pastors “the blessings of God”: **0**

Freewill Offerings and Income:

- 35. The number of times the Bible refers to “tithes and offerings”: **0**
- 36. The number of times tithing is mentioned in relation to wages, salaries, or income: **0**
- 37. The number of instructions in the New Testament to “tithe” on earnings or business income: **0**
- 38. The number of mentions of Apostolic believers being blessed for tithing: **0**
- 39. The number of mentions of Apostolic believers being cursed for not tithing: **0**

Old Covenant vs. New Covenant:

- 40. The number of times Old Testament tithing laws are affirmed in the New Covenant: **0**
- 41. The number of times the Bible says tithes were paid by non-farmers or non-herdsmen: **0**
- 42. The number of instructions from Paul for Gentiles to follow Jewish tithing laws: **0**
- 43. The number of verses affirming a connection between tithing and salvation in the New Testament: **0**
- 44. The number of times Old Testament Priests are equated with New Testament Pastors: **0**
- 45. The number of times the Old Testament equates Israel’s tithing laws with New Testament church tithing: **0**
- 46. The number of times Old Testament storehouse is equated with the New Testament church building: **0**
- 47. The number of times the Bible teaches the Old Testament tithe of agriculture to the Levite priests was transferred to Apostolic pastors and converted to money: **0**

Rebukes and References to Tithing:

- 48. The number of times a pastor or minister rebuked the saints for not paying their tithes: **0**
- 49. The number of times the Holy Ghost through the gifts of the Spirit rebuked the church for not paying tithes: **0**
- 50. The number of times the Apostles referred to Malachi 3:8 or any verse in Malachi in any Apostolic texts:: **0**

Isn’t tithing mentioned at all in the Apostolic writings? **Yes!**

- 1. The number of New Testament teachings on tithing From Acts to Revelation: **1**

Hebrews chapter 7 addresses tithing strictly within the context of **the Law** and its relationship to the New Covenant under Christ’s new priesthood. In verse 18, it concludes that tithing—along with the Levitical priesthood, the commandments, and the Law itself—has been **“disannulled,”** meaning completely canceled. In context, it states that the weak and temporary system of the Law, including its commandments, priesthood, and the practice of tithing, have all been rendered **obsolete** by the perfect sacrifice of Christ.

This is the **one and only** Apostolic teaching on tithes found in the Bible. In it, it is clear that tithing has been done away with. This exactly why there is no other mention of tithing found anywhere in the entirety of Apostolic teachings and practices.

16. Common Arguments Pastors Use to Justify Tithing

- **Does your pastor cite Malachi 3:8 to teach that you're "robbing God" if you don't pay a tithe?**

Malachi 3 is primarily directed at Jewish priests mishandling tithes (Malachi 2:1-9) but also includes the nation of Israel in general. These instructions were given to Israel under the Old Covenant and were specifically about agricultural produce, not money. These tithes were never assigned to the Church and were not paid in money.

- **Does your pastor claim that Jews didn't tithe money because they didn't have it?**

They did have money, but the Bible actually **discourages tithing with money**. Those who insisted in paying with money were **charged a 20% penalty** (Leviticus 27:30-31), clearly indicating God's preference for not tithing with money.

- **Has your pastor ever rhetorically asked, "Where does the Bible tell us to stop tithing?"**

The simple response is that the Bible never instructed us to **start** tithing.

Some of the Unbiblical Teachings of Monetary Tithing in Today's Apostolic Churches That Pastors Often Teach:

1. "Tithing is your covenant with God."
2. "You will be blessed for tithing and cursed if you don't."
3. "If you're not tithing, you're not saved."
4. "Tithing is required for true Christianity."
5. "Jesus commanded the New Testament church to tithe."
6. "Pastors are Levites who have a right to your tithe."
7. "Tithing is commanded in the New Testament."
8. "Without tithing, God will not bless you, hear your prayers, or meet your needs."
9. "God will open the windows of heaven to you and pour out a blessing, overflowing...."
10. "The tithe is to consist of money from 10% of your income."
11. "Churches have the authority to collect tithes."
12. "Malachi 3:10, Matthew 23:23, Hebrews 7:8, Genesis 14:20, Hebrews 7:2, and Genesis 28:20-22 instruct a Christian to tithe."
13. "If you don't tithe, you're hindering the preaching of the Gospel."
14. "You must tithe to be in a right standing with God."
15. "The New Testament does not end tithing."
16. "If you don't tithe, the church will fall and be unable to function."
17. "Tithing is essential to obey God."
18. "Jesus and His disciples tithed."

Yet, not a single one of these teachings above has any biblical support.

- No pastor can show you a single verse where Christ or any apostle collected monetary tithes.
- Nowhere do Christ or the apostles tell believers to pay monetary tithes.
- There is no verse in which Christ or the apostles instruct anyone to collect monetary tithes on God's behalf.
- God never appointed pastors to be His official tithe collectors.
- Nowhere does Scripture state that church buildings are "Authorized Tithe Collection Centers."
- Nowhere does God command Christians to tithe, nor does He say that tithes should be collected worldwide.

Perhaps the most convincing argument tithers use is that **"Musical instruments and praise dance aren't mentioned in the Apostolic texts either."** This is the only argument relative to tithing that they can make, so we will address it in detail. It is commonly used as the preferred edict to justify tithing and it could be a legitimate claim if it weren't false. But even if it were true, it would still amount to little more than a desperate *philosophical* excuse because worship, by its very nature, includes singing, praising, dancing, and playing instruments, much like cleaning one's teeth naturally involves using a toothbrush. To claim that these expressions of worship are missing or unauthorized would require ignoring both scriptural context and the essential nature of worship itself.

However, as we said, the absence of these elements of worship is a false claim. **Harps** are mentioned multiple times in Revelation as instruments of worship in heavenly scenes. In Revelation 5:8, the twenty-four elders each hold a harp as they worship the Lamb. Similarly, in Revelation 14:2-3, John hears a sound as *"and I heard the voice of harpers harping with their harps"* as the redeemed sing a new song before the throne. If God permits worship with instruments in heaven and honors it in the Old Testament, it would be remarkably inconsistent with His character to prohibit it in the church after the manifestation of God unto men in Jesus Christ, the sole Person worthy of our worship.

Furthermore, the Apostolic Scriptures (Acts to Revelation) do encourage the church to both worship and praise God in specific ways. In Colossians 3:16 we are instructed *"teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."* This instruction to incorporate psalms—rich in references to musical instruments and joyful praise—reveals the Apostolic approval of worship as described in the Old Testament. Psalm 33:2 exhorts, *"Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings."*

Psalms 150 takes instrumental worship even further: *"Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the LORD. Praise ye the LORD"* (Psalms 150:1-6).

And here in Romans 15:10-11, the Gentiles are instructed to worship alongside the Jews. *"And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people."* We see above in Psalm 150 how the Jews were instructed to worship. Clearly, the tither's only relative argument to tithing falls flat on its face. It is inconceivable that Jesus would be angry with me if I took out my guitar and sang Him a love song. On the other hand, I can envision His fury if I misrepresent the Word of God to coerce people out of their money. In closing we offer two more Scriptures regarding Biblical worship:

- Psalm 149:3-4 - *“Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people...”* Whereas God said the Law, commandments, and tithing were carnal, weak, and unprofitable, this verse suggests that God takes pleasure in the praise of His people, which includes music and dance.
- 2 Chronicles 5:13-14 - *“When the musicians and singers praised God during the dedication of Solomon’s temple, it says, “...the glory of the Lord filled the house of God.” This indicates that music was part of the worship that welcomed God’s presence in a powerful way, demonstrating His response to musical worship. This temple was a foreshadow of the Apostolic Temple of the believer. Certain we want God to fill our temple with His presence.”*

17. A Biblical Challenge to Modern Tithing: A Conversation with a Pastor

A Modern, Man-Made Ordinance

Today's pastors have invented their own tithe ordinance with teachings that directly contradict the Bible's instructions about tithing. By promoting their interpretation of tithing, they mislead countless believers, exploiting biblical illiteracy to maintain control over church finances and demanding contributions that Scripture does not require. Their opinions on tithing are not God's Word. They have redefined God's tithe into something self-serving, placing a financial burden on the body of Christ and distorting the Gospel of grace.

A Conversation on Tithing: Examining the Scriptural Basis

Tithing is often presented as a core tenet of Christian faith, with many pastors insisting that it's a biblical mandate for New Testament believers. However, a closer examination of Scripture raises questions about whether the modern practice aligns with the teachings of Jesus and the apostles. In the following two conversations, common arguments for monetary tithing are challenged with a scriptural perspective, revealing discrepancies between the Old Covenant requirements and the principles of the New Covenant. This dialogue underscores the need for a biblically grounded understanding of giving and highlights the importance of challenging traditions that lack scriptural foundation.

Two Approaches to the Tithing Conversation

The first discussion, as a thoughtful dialogue, may be better suited for a pastor who is genuinely sincere, lives modestly, and may simply be unaware of the true biblical context surrounding tithing. Such a pastor may be following tradition or what he's been taught without having explored the topic deeply for himself. In this case, a gentler, question-based discussion allows for open exploration and reflection, helping him gain a clearer understanding of New Testament teachings on giving without feeling accused or attacked.

On the other hand, the second discussion, framed as a rebuke, is more fitting when addressing a pastor who may be resistant or unwilling to consider the biblical perspective on tithing. In situations where a pastor seems entrenched in the practice of enforcing a tithe—especially if he's using it to fund a lifestyle far beyond that of his congregants—a strong, direct approach can challenge the ethical and scriptural integrity of his actions. This kind of conversation holds him accountable and underscores the seriousness of misusing church resources.

The First Discussion: A Thoughtful Dialogue

The first discussion, offers a more conversational tone, exploring the subject with a balance of questions and insights. Here, the goal is not only to present scriptural principles but also to invite reflection and understanding. This dialogue acknowledges common concerns pastors may have about church finances and provides scripturally based responses to encourage a model of freewill giving. It opens the door for meaningful exchange, helping both sides examine what the New Testament truly teaches about giving without mandatory percentages. This approach encourages a spirit of learning and thoughtful consideration.

Me: Pastor, I've been studying what the Bible says about tithing, and I have some questions. Could you explain why churches today expect believers to tithe, when the New Testament doesn't seem to command it?

Pastor: Of course! Tithing is an act of faith and obedience. While the New Testament doesn't directly command it, we see the principle of giving 10% all the way back with Abraham and Jacob, even before the Law. It's a way to honor God with our income.

Me: I understand, but when Abraham tithed, it was a one-time event involving spoils of war, not a regular portion of his income. And Jacob's promise to tithe wasn't commanded by God; it was a vow he made. Plus, neither of them tithed with money. If tithing is meant to be a "timeless principle," why did Jesus and the apostles never teach it as a requirement for believers?

Pastor: Well, Jesus did talk about tithing in Matthew 23:23 when He rebuked the Pharisees. He acknowledged that they were right to tithe, even if they were wrong in neglecting justice and mercy. So, He clearly didn't condemn tithing.

Me: That's true; He did mention tithing—but it was specifically to the Pharisees, who were still under the Law. Jesus commended their obedience to the Law while pointing out their hypocrisy. But this was before His sacrifice on the cross, which brought in the New Covenant. After His resurrection, there's no command to tithe in the church; instead, we see a pattern of freewill giving.

Pastor: But we need a practical way to support the church. Tithing is just a method we use to ensure there's enough financial support for ministry and church needs. Even Paul wrote about supporting ministers and the work of the church, so isn't tithing a good way to do that?

Me: Paul did teach that ministers have the right to receive support, but he emphasized freewill offerings, not a fixed percentage (1 Corinthians 9:13-14). In 2 Corinthians 9:7, he even said, *"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity."* That doesn't sound like a 10% requirement. If we're following the New Testament model, why not rely on freewill offerings instead of enforcing a tithe?

Pastor: But if we rely on freewill offerings, there's no guarantee we'll cover expenses. The tithe gives people a consistent way to support the church financially.

Me: I understand that concern, but didn't the apostles face the same challenge? They relied on voluntary support from believers and even worked to support themselves when necessary, like Paul did. The early church relied on the Spirit to guide believers' giving, not on a mandatory tithe. Isn't that a model we should follow as well?

Pastor: It's just that tithing has been taught in the church for centuries, and Malachi 3:10 says to "*bring all the tithes into the storehouse.*" If it was important under the Law, shouldn't it still be important today?

Me: Malachi 3:10 was directed to Old Covenant Israel and the Levitical priests, who managed the temple storehouse of produce and livestock, not money. The purpose of the tithe was to sustain the Levites, who had no land or income, but New Testament pastors don't serve as Levites. Hebrews 7:18 even says the old system, including the Levitical priesthood and tithing, was "*disannulled.*" We're under grace, not the Law, and the New Testament consistently promotes generosity without compulsion.

Pastor: But if we teach tithing, it encourages people to give, and some people need that structure.

Me: I don't think we should look to our own methods, but rather let the Bible guide us. The New Testament model encourages believers to give as they are led, which promotes a heartfelt response instead of an obligation. Freewill giving fosters generosity based on faith, not a specific percentage. Paul's example of working to support himself when necessary also suggests we shouldn't depend solely on congregational support.

Pastor: I see your point, but wouldn't dropping the tithe mean some people stop giving altogether?

Me: Placing mandates on giving where the Bible doesn't is contrary to the Apostolic model. When believers understand that giving is an act of love and worship, they'll give generously as they're led. And if we teach what the Bible says about cheerful, willing giving, the Spirit will inspire that generosity. We can trust God to provide through freewill offerings, just as He did in the early church.

Me: No matter what we believe works best in supporting the church, as ministers of the Gospel, we are called to uphold New Testament teachings and ensure our practices align with Apostolic instruction. The primary focus must be on establishing financial practices that reflect the freedom and grace of the New Covenant. Our handling of money should be rooted in transparency and freewill giving, as seen in the Apostolic model, and we should strive to set an example that is above reproach, inspiring trust and generosity without obligation.

Paul's rebuke of the Galatians for implementing circumcision—a practice that seems harmless—emphasizes the importance of keeping the New Covenant pure and unburdened by Old Covenant laws. How much more should we be careful with practices like enforced tithing, which can unintentionally alienate people, create undue financial stress, and potentially harm the church's reputation. When financial contributions are motivated by love and generosity, not pressure or threats, they foster a healthy church environment. Following the Apostolic model ensures that our ministry practices genuinely reflect the teachings of Christ and the freedom found in His grace.

The Second Discussion: A Scriptural Rebuke

The second discussion, in contrast, serves as a direct rebuke, challenging a pastor's defense of tithing head-on. This conversation is pointed and unapologetic, addressing the unscriptural foundations of modern tithing practices. It forcefully calls out inconsistencies between the Law and the New Testament, holding firm against traditional teachings that lack biblical support. This approach doesn't shy away from confronting practices that contradict New Testament principles of giving, making it clear that the modern tithe is unsupported by Scripture. This rebuke underscores the need for integrity in teaching and pushes for a return to scriptural accuracy in church finances.

Me: Pastor, why do you take the Old Testament tithe, which was specifically produce, and apply it to the church as a monetary requirement?

Pastor: Money wasn't as available back then, so God had them bring produce instead. The principle still applies today; we've just replaced produce with money.

Me: Actually, Pastor, money was available, yet God instructed them *not* to tithe with money. In fact, He instructed them to sell their produce if they needed to travel a long distance but to use that money only to repurchase goods for offerings upon arriving, not as a tithe itself (Deuteronomy 14:24-26). This shows that God intended tithing to involve produce, not money.

Even when money was available, the Law added a 20% penalty if someone "redeemed" their tithe for personal use before giving it, making it clear that God discouraged monetary substitutions for the tithe (Leviticus 27:30-31). There's no scripture indicating that God later authorized a change from produce to money or that the New Testament church was meant to tithe at all. And if you're only applying the "principle" of tithing, why don't you follow the part of the Law that instructs tithers to share their annual tithe every third year with the stranger, the fatherless, and the widow?

Pastor: Some aspects of the tithe were specific to those times and the sacrificial system. Now we're under the New Covenant, so things are different.

Me: So, are you saying we no longer have strangers, orphans, and widows in need? And if you're saying parts of the tithe law no longer apply, are you deciding, without biblical authority, which principles to keep, which to ignore, and which to alter? I find this selective approach disturbing and has no basis in Scripture.

Pastor: But the principle of tithing is timeless—it even predates the Law. Abraham gave a tenth of his increase.

Me: Abraham offered one-tenth of his *war spoils*, not his regular income, and only once (Genesis 14:20). God didn't command him to do it, nor was it a repeated practice. Furthermore, Hebrews 7 uses Abraham's tithe to illustrate the superiority of Melchizedek's priesthood over the Levitical one, not as a command for New Testament believers to tithe. The Mosaic Law, including its tithing requirement, was annulled and replaced by the New Covenant in Christ, who serves as our High Priest (Hebrews 7:18).

Circumcision and the Sabbath also predate the Law, yet we don't practice them in the New Testament church because they were fulfilled in Christ. The same applies to tithing. Your version of tithing doesn't resemble Abraham's or Jacob's practices; it's a completely new system with no biblical foundation.

Pastor: But tithing has been taught in the church since Paul's time, where he spoke about supporting the ministry.

Me: That's not true. Paul never taught tithing but emphasized freewill giving (2 Corinthians 9:7). In fact, there's no record of monetary tithing in church history until the Roman Catholic Church introduced it in the 6th century and made it mandatory. Modern monetary tithing has its roots in Catholic tradition, not Scripture. Non-monetary tithing ended when Jesus fulfilled the Law's requirements, and the apostles never introduced tithing into the church. They upheld freewill giving to support the church and the needy, not the repeated, income-based tithing you promote.

Me: Can you provide a single scripture to support New Testament tithing?

Pastor: Malachi 3:10.

Me: Malachi was addressed to Israel under the Old Covenant, not to Christians under grace. You have no biblical support for this modern tithe system. Tithing is mentioned in the New Testament only in Hebrews 7, where it states that the Mosaic Law, including tithing, has been annulled. The apostles consistently taught freewill offerings to support the church and assist the poor. Why don't you follow that model? It's biblically sound, but you reject it because it doesn't serve your agenda. Using Malachi to enforce tithing imposes the Law's curse on believers and extorts God's people, who were never commanded to pay pastors money.

Pastor: So, how do you expect the pastor to support the church?

Me: By following the biblical model:

1. **Rely on freewill offerings**—if that covers expenses, great!
2. **If there's a shortfall, get a day job**, like the apostles did (Acts 20:34).
3. **Refuse money altogether if necessary** to keep the Gospel free of blame.

Me: It's because of practices like yours that people blame the Gospel and turn away from church. Your tithing system enables you to live far above the average member's standard while they struggle to make ends meet. This is a luxury the apostles never allowed themselves, as they didn't want to hinder the Gospel. God never intended His ministers to exploit the church in this way.

Regardless of personal opinions on what works best for church finances, as ministers of the Gospel, it's essential to abide strictly by New Testament Apostolic teachings, practicing what we preach. The focus must always be on upholding a biblical standard that reflects integrity, humility, and the principles of grace laid out by Jesus and the apostles. Financial practices in the church should align with this gospel foundation, relying on freewill offerings and transparency rather than introducing Old Covenant laws that risk undermining the message of grace.

Paul's rebuke of the Galatians for reintroducing circumcision—a relatively harmless ritual—underscores how serious it is to mix Old Covenant practices with the New Covenant of grace. Tithing, when taught as obligatory, can create even greater harm, as it introduces control and financial pressures that can abuse church resources, turn away sincere seekers, and cast a shadow over the church's integrity. Implementing financial practices with guilt or intimidation risks becoming a form of spiritual extortion, damaging the very people we are called to serve. Faithful adherence to New Testament principles should be the foremost concern in our handling of church finances.

18. The Case for New Testament Giving

The New Testament encourages a model of giving that is radically different from the rigid requirements of the Old Covenant. Rather than mandating a fixed percentage, New Testament teachings emphasize voluntary, heartfelt generosity. Paul's instruction in 2 Corinthians 9:7 encapsulates this principle: *"Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver."* This approach allows believers to give out of love and gratitude, free from legalistic expectations. The emphasis shifts from obligation to willingness, making giving an act of worship rather than a financial duty.

In this New Covenant model, giving is motivated by compassion and the desire to meet the needs of others within the community. Acts 2:44-45 illustrates the early church's approach to communal support, where believers shared their possessions freely to ensure that no one among them suffered lack. This spirit of mutual aid aligns with Jesus' teachings on love and selflessness, fostering an environment where believers are encouraged to care for one another's needs. Instead of a transactional relationship based on set contributions, the New Testament model of giving builds a relational community based on mutual care.

This principle of generosity is not about fulfilling a law but about embodying the love of Christ. When Paul spoke to the Corinthians about giving, he reminded them that God values the heart's intent over the amount given. The early church's generosity was spontaneous and driven by love, not by obligation. This approach allowed believers to give according to their ability, creating a system that was both sustainable and deeply meaningful. Rather than imposing a burden, this form of giving empowered each believer to contribute in a way that honored God and benefited the entire church community.

Furthermore, New Testament giving reflects the values of humility and stewardship. **Jesus and the apostles lived modestly, exemplifying a lifestyle that prioritized spiritual wealth over material accumulation.** Paul, for example, often supported himself through tent-making to avoid burdening the churches he served (1 Corinthians 9:18). This commitment to modesty and self-sufficiency underscores the importance of using resources responsibly and reinforces the principle that giving should never be a means of self-enrichment.

In essence, New Testament giving is a form of worship that honors God by prioritizing love, unity, and community support. By shifting the focus from mandated tithes to freewill offerings, the New Covenant empowers believers to give joyfully and meaningfully, reflecting the generosity and grace of Christ. This approach not only fosters spiritual growth but also strengthens the church's witness as a community that values compassion over obligation.

19. 25 Biblical Reasons to Quit Tithing

Not only is tithing unnecessary under the New Covenant, but according to scripture, you also shouldn't do it. Some pastors go as far as to claim that your salvation depends on tithing. In a way, they might be right—not because you *don't* tithe, but because you **do**. The Roman Catholic Church (RCC) was the first institution to introduce tithing into Christendom centuries after the passing of the Apostles; openly admitting it was derived from the Old Testament Law. Introducing the Law into the New Covenant is no small matter.

Paul sharply rebuked the Galatians, calling them foolish and bewitched, and pronounced a curse on preachers who mixed Law with Grace. Tithing is no different. It is not an Apostolic teaching, and it stands in direct opposition to the principles of the New Covenant, where freewill giving has clearly replaced the legalistic practice of tithing. Mixing Law and Grace undermines the power of Christ's sacrifice and the freedom we have in Him.

1. **Tithing Was Part of the Law:** Under the Old Covenant, tithing was a legal requirement. As believers, we are no longer under the law but under grace (Romans 6:14).
2. **Tithing Was for Farmers:** Tithing was specifically commanded for those who earned an increase from the land, such as farmers (Deuteronomy 14:23).
3. **Tithes Were Food, Not Money:** Tithes consisted of crops and livestock, not monetary income. If converted to money, a 20% penalty was required (Leviticus 27:30-33).
4. **The Old Covenant Was for Israel:** The covenant of tithing was made with Israel and Judah (*Hebrews 8:13*). Today, both Jews and Gentiles are reconciled to God through the cross, forming one Body in Christ (Ephesians 2:13-20).
5. **The Levitical Priesthood No Longer Exists:** The tithe under the Old Covenant was primarily for the support of the Levitical priesthood, which is no longer in operation (Numbers 18:21).
6. **Pastors Do Not Replace Priests:** There is no priestly class in the New Testament church. All believers are "*priests unto God*" (Revelation 1:6, 5:10, 20:6) and have equal access to God through Christ by the Spirit (Ephesians 2:18).
7. **Tithes Were Brought to the Temple in Jerusalem:** Tithes were required to be delivered to the temple, which no longer exists (Deuteronomy 12:5-11).
8. **The Local Church Is Not the Temple:** The temple of God is now the Apostolic Body of Christ, and His Spirit dwells within believers (1 Corinthians 3:16).
9. **Feast Days Required Tithes:** Under the Law, tithes were associated with specific feast days. One tithe even allowed individuals to spend it as they desired at home (Deuteronomy 14:26; Deuteronomy 16:16).
10. **The Law Demands Full Obedience:** Adopting one part of the law, like tithing, obligates you to follow the entire law (Galatians 5:3).
11. **Giving Today Is Voluntary:** Under the New Covenant, giving is not a legal requirement but an act of generosity and willingness (2 Corinthians 9:7).

12. **The Law's Curse Is Broken:** Tithing under the law came with blessings for obedience and curses for disobedience (Malachi 3:10). However, Christ has redeemed us from the curse of the law (Galatians 3:13).
13. **Abraham's Tithe Was Unique:** Abraham's one-time tithe to Melchizedek was not commanded by God but was a voluntary act in response to a specific blessing (Genesis 14:18-19).
14. **Abraham Tithes the Spoils of War:** His tithe came from the spoils of war, not his regular income.
15. **Abraham's Tithing Was Not Repeated:** He never tithed again to Melchizedek or anyone else.
16. **No Command to Follow Abraham's Tithe:** There is no biblical directive for believers to replicate Abraham's tithe or to use it as a principle. Not is nothing similar between Abraham's tithe the modern church tithe. Abraham tithed one time on the spoils of war; churches tithe weekly on your monetary income.
17. **Christ's Priesthood and Tithing:** Christ's priesthood, like Melchizedek's, is eternal and not based on the carnal commands of the law (Hebrews 7:16).
18. **Your Pastor Is Not a High Priest:** Only Christ holds the office of the High Priest after the order of Melchizedek.
19. **Christ's Priesthood Replaced The Entire Levitical System:** Tithing, the Law, the Commandments, Animal Sacrifice and the Levitical Priesthood have all completed their purpose. They have been fulfilled and replaced by the fullness of Christ's priestly authority under the New Covenant for the church today (Romans 10:4, Hebrews 7:23-24, 10:10-12).
20. **Christ Is Not Collecting Tithes:** Those claiming to collect tithes for Him lack biblical authority (Hebrews 7:27).
21. **Paul Did Not Tithe:** Paul, the apostle to the Gentiles, did not tithe to a local church and instead modeled sacrificial giving (2 Corinthians 12:15). Certainly, Paul would have been required to both take *and pay* tithes — he did neither.
22. **Giving from the Heart Is Greater:** New Testament giving is based on the heart's purpose, not obligation or compulsion (2 Corinthians 8:7; 2 Corinthians 9:7).
23. **Spiritual Blessings Replace Physical Promises:** The Old Covenant tithe promised material blessings (Malachi 3:10) to a carnal people. Today, we are a "*spiritual house... to offer up spiritual sacrifices*" (1 Peter 2:5) blessed with every spiritual blessing in Christ (Ephesians 1:3). If you are trying to obtain the blessings of God through tithing, you are more likely to obtain His displeasure by giving life to the old Law in His blood-bought church.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Galatians 5:4)
24. **God Provides All We Need:** God supplies all we need according to His riches in glory. These blessing are not tied to blessings through tithing (Philippians 4:19).

- 25. Tithing Introduces the Law into Grace:** By incorporating Old Testament tithing into the covenant of grace, you undermine the New Covenant and the completed work of Jesus on the cross. This diminishes the power of His blood in your life and aligns you with those who reject the sufficiency of His sacrifice. While you may claim to honor Jesus, the Bible states otherwise: if you adhere to any part of the Law, you are obligated to keep the entire Law (Galatians 5:3). In doing so, you make the Law—not Christ—the basis of your righteousness, nullifying the grace that He freely offers.

20. 8 Steps: The Biblical Model of Financial Stewardship and Leadership in an Apostolic Framework

Apostolic ministerial financial stewardship is essential for any church that claims to be Apostolic. If we are to identify as the true successors of the Apostolic church, we must align ourselves in doctrine and practice, beginning with how we approach financial matters, particularly within the ministry. The apostles neither taught nor practiced tithing, as it was part of the Old Covenant fulfilled in Christ. To take tithes today is to introduce elements of the Law into the New Covenant, which directly opposes the grace-based teachings of the apostles (Galatians 5:4). Ministers who claim to follow Apostolic doctrine must reflect this in every area, including their financial practices, ensuring that their approach to support aligns with the New Testament model of voluntary, Spirit-led giving.

Ministers are to serve as examples to the flock in all things, including financial stewardship (1 Peter 5:2-3). Just as the apostles relied on freewill offerings and their own labor to meet their needs, modern ministers must demonstrate the same humility and faithfulness. By rejecting tithing as a practice and embracing the grace-centered model of giving taught by the apostles, ministers not only uphold biblical truth but also inspire the congregation to follow their example of faith, generosity, and integrity. To be Apostolic is to be consistent in both doctrine and practice, especially in the ministry, which sets the standard for the church.

A minister who publicly refuses to take tithes, choosing instead to follow the Apostolic example of voluntary, Spirit-led giving, stands out as a beacon of light in a world often disillusioned by materialism in religious institutions. This commitment demonstrates a profound dedication to biblical integrity and the teachings of the apostles, inspiring trust and admiration among believers and non-believers alike. Such a stance reflects the selflessness of Christ, who came not to be served but to serve, and the humility of the early church leaders, who prioritized the spiritual welfare of the flock over personal gain. By rejecting tithing, the minister sends a powerful message that the Gospel is not for sale and that their ministry is grounded in faith, not financial dependency.

This bold adherence to Apostolic example naturally attracts more people to Christ, as it removes one of the greatest barriers to faith: the perception that churches are focused on money rather than salvation. A minister who sacrifices personal financial security for the sake of the Gospel exemplifies the heart of true discipleship, drawing others to the purity of Christ's message. Such leadership redirects attention away from the financial well-being of the pastor and toward the ultimate goal of ministry—bringing souls to Christ and glorifying God. This countercultural approach not only strengthens the minister's testimony but also encourages the congregation to live out their faith in ways that reflect the sacrificial love and mission of Jesus Christ and the Apostolic church.

1. Servant Leadership and Sacrificial Living

In an Apostolic model, financial stewardship for ministers begins with a commitment to servant leadership. The Apostle Paul exemplified this by refusing to burden the churches he served, often working with his own hands to support himself and his ministry (Acts 20:33-35; 1 Thessalonians 2:9). Ministers are called to prioritize the spiritual and physical well-being of their flock over personal gain, mirroring Christ's example of sacrificial leadership (Mark 10:45). This approach discourages reliance on excessive financial support and promotes giving as one is able. This provides a layer of transparency and accountability, and that ministry funds are used for the advancement of the Gospel and the needs of the church community.

2. Accountability and Transparency

A key aspect of Apostolic financial stewardship is maintaining clear accountability for church finances. The early church established systems to manage funds with integrity. For example, when collecting and distributing offerings for the saints in Jerusalem, Paul ensured that the process was handled by trustworthy individuals to avoid any appearance of impropriety (2 Corinthians 8:19-21). Ministers today should similarly practice transparency in how funds are collected, allocated, and spent. Regular financial reports to the congregation can build trust and demonstrate that church resources are being used responsibly and in alignment with biblical principles.

3. Prioritizing the Needs of the Congregation

In an Apostolic model, the financial focus is not on enriching the minister but on meeting the needs of the congregation, especially the poor and vulnerable. Paul emphasized this in his collection efforts, which were directed toward aiding struggling believers (Romans 15:25-26). Ministers are called to steward resources in ways that ensure no one in the community lacks necessities (Acts 4:34-35). Church leaders must view themselves as shepherds who distribute God's provision equitably, ensuring that financial stewardship reflects the communal spirit of the early church.

4. Freewill Giving and Financial Accountability

Freewill giving empowers congregations to hold pastors and church leaders accountable for financial decisions. Unlike mandatory tithing, which often creates a sense of entitlement in spending, freewill giving requires leaders to earn the trust and support of their members by demonstrating wise and responsible stewardship. When church members see that funds are being used effectively and not wasted on unnecessary programs or extravagant projects, they are more likely to give generously. This dynamic encourages pastors to carefully evaluate expenditures, ensuring that every dollar serves a meaningful purpose in advancing the church's mission. It also fosters a culture of collaboration, where the congregation and leadership work together to meet the church's financial needs in a way that aligns with the Gospel's values.

5. Giving Without Tithing: Apostolic Support for Ministers

The Apostolic model of giving explicitly excludes tithing, as it was part of the Old Covenant law fulfilled in Christ. Instead, giving is Spirit-led, voluntary, and proportional to one's ability (2 Corinthians 8:12). This model enables believers to support ministerial needs without the legalistic burden of a mandated tithe. Paul taught that those who labor in the Gospel have the right to receive material support (1 Corinthians 9:13-14; Galatians 6:6), but this support came through freewill offerings from the congregation. Such giving was rooted in love and gratitude, ensuring ministers' needs were met while maintaining the grace-based principles of the New Covenant. By avoiding tithes, the Apostolic church ensured that financial contributions reflected genuine faith and were free from *coercion*.

6. Avoiding Exploitation and Compulsion

The Apostolic model also guards against exploitation or manipulation in financial matters. Paul was clear that giving should never be coerced but should flow willingly from the heart (2 Corinthians 9:7). Ministers have no biblical authority to impose financial obligations on the congregation beyond what the Spirit inspires individuals to

give. Leaders must avoid using guilt, fear, or promises of material blessings to compel giving, as these tactics undermine the principles of grace and voluntary generosity upheld in the New Testament.

7. Ministry Support Without Excess

While Paul often supported himself, he acknowledged the right of ministers to receive material support for their work (1 Timothy 5:18). However, this support should be reasonable, reflecting the modesty and humility expected of Christian leaders. Ministers are to avoid extravagance, using resources wisely to further the mission of the church rather than for personal luxury. Financial stewardship in the Apostolic model prioritizes the Gospel's advancement and the community's needs over personal gain.

8. Faithful Stewardship of Ministry Resources

Finally, an Apostolic model calls for faithful stewardship of all ministry resources, recognizing them as God's provision entrusted to the church. Ministers should seek wisdom in financial decisions, ensuring that resources are used to spread the Gospel, support missions, and serve the needs of the body of Christ. This stewardship extends to planning for long-term sustainability, such as maintaining church facilities and supporting ministry programs, while avoiding debt and financial mismanagement (Proverbs 22:7). Faithful stewardship reflects a heart that values spiritual wealth over material gain and seeks to glorify God in every financial matter.

21. Conclusion: A Call for Scriptural Integrity and a Return to Our Apostolic Foundation

No one in the Apostolic texts or the New Testament church ever took tithes. No one paid them. And no one taught on them because they did not exist in the early Apostolic church and were not introduced into any Christian teachings until almost 600 years after the birth of the church by the Roman Catholics. This former pastor finds it appalling that in today's Apostolic churches we are even mentioning tithes, much less taking them. We would not even be having this discussion if it weren't for the Catholic Church, which acknowledges they were the first to institute tithing which was based on the Law. How can we follow their lead? How can we incorporate their abominable doctrines into our churches, especially ones that have the potential to do so much harm to saints, sinners, and even the church as a whole? Yet today, pastors assume the right to take tithes from the people as if it were actually Apostolic. It is not. And they have no such rights.

Circumcision, Like Tithing, predated the Mosaic Law. Circumcision became a part of it later, and was eventually dismissed as a requirement for the New Testament church. Those who insisted on circumcision for believers under the New Covenant were rebuked by the apostles and warned against including it in the Gospel message. (Galatians 5:2-4). Tithing follows a similar path, yet its application today is far more distorted. Unlike circumcision, which offered no financial gain to its promoters, tithing has become a system susceptible to misuse, extortion, and excess.

Originally, tithing did not exist as a formal, structured practice prior to the Law. While pre-Law examples like Abraham's one-time gift to Melchizedek (Genesis 14:18-20) and Jacob's conditional vow (Genesis 28:20-22) involved giving a tenth, these were isolated, voluntary acts tied to specific circumstances. They lacked the systematic and covenantal framework later introduced under the Mosaic Law. These instances reflect personal decisions rather than divine mandates and bear no theological or structural continuity with the codified practice of tithing in the Law.

Under the Mosaic Covenant, tithing was created as an integral part of Israel's religious and communal life with specific guidelines: it involved agricultural produce, was collected annually or every three years, and was limited to the increase of the land. Its purposes included supporting the Levitical priesthood, who had no inheritance in the land (Numbers 18:21-24), sustaining temple worship, and providing for the poor, widows, and orphans (Deuteronomy 14:28-29). These functions were unique to the theocratic system of Israel and had no parallel in the pre-Law examples.

Thus, tithing was not a pre-existing practice that the Law later absorbed; it was a practice created within the Law. The similarity of the one-tenth figure is coincidental and applied differently in the pre-Law and Mosaic contexts. The codification of tithing as part of the Old Covenant underscores its dependence on the Law. When the Mosaic Covenant was fulfilled through Christ, the entire tithing system, along with its priestly and agricultural context, was rendered obsolete (Hebrews 8:6-13; Colossians 2:14). This makes tithing fundamentally incompatible with the New Covenant of grace.

Under today's church practices, however, tithing has been redefined without biblical authority. It has shifted from agricultural offerings to monetary payments, from annual or triennial contributions to weekly deductions from every paycheck, and from a covenantal duty for Israelites to a presumed obligation for the church. While Old Testament tithes supported Levites, priests, strangers, orphans, and widows, today's version often benefits a single pastor or ministry leader, and ignoring the needy in the church. Unlike circumcision, this transformed tithing system is prone to abuse, including manipulation, financial exploitation, and extravagance, and it even provides grounds for criticism of the church Jesus died for.

The New Covenant invites believers into a life marked by grace and freedom, unencumbered by the burdens of Old Covenant laws, including tithing. The modern practice of tithing money to churches, often enforced with the threat of curses or guilt, is not only unscriptural but runs counter to the message of the gospel. Tithing, as it was practiced under the Mosaic Law, served a specific function within a unique covenantal context, which was fulfilled and completed by Jesus Christ. Today, believers are called to a different standard—one that prioritizes relationship over ritual and generosity over obligation.

The New Testament model of giving calls for a church culture that values voluntary, heartfelt contributions. This shift away from compulsory tithing allows believers to give from a place of freedom, aligning with the New Covenant's emphasis on love and spiritual transformation. No New Testament scripture endorses tithing as a requirement for believers, underscoring the departure from Old Testament practices. Instead, the apostles encouraged giving that was rooted in love and aimed at meeting the needs of the church community, especially the poor and vulnerable.

Returning to a biblical understanding of giving **requires discernment and a commitment to scriptural integrity**. By examining the full context of both Old and New Testament teachings, believers can avoid **being misled by traditions that misapply or distort the Bible's message**. The gospel calls believers to embrace a spirit of generosity, not through compulsion, but through a love that mirrors Christ's own self-giving nature.

Ultimately, rejecting the unbiblical legalism of tithing and embracing New Testament giving allows the church to foster an environment of grace, compassion, and mutual support. This approach not only reflects the freedom we have in Christ but also honors the integrity of Scripture. As followers of Christ, let us embody the spirit of generosity that the New Covenant offers, moving beyond tithing to embrace a life of freewill giving that glorifies God and strengthens His church.

Making a Right Turn and a Thorough Abandonment of Tithing

To avoid all appearance of evil, we should completely abandon all resemblance to tithing, including the use of the word "tithe" and its variations (using "offering" or "giving" exclusively), as well as the routine practice of giving 10% without thoughtful examination. Instead, we should focus on examining our finances and giving as we are able—whether that means more or less than 10%—while prioritizing genuine needs within the church community. This includes looking out for poor families in the congregation who may need assistance, ensuring that offerings are directed to those in true need. If your pastor has been taking tithes for a long time and is financially well-supported, it might be more beneficial to redirect part or all of your giving to meet these pressing needs as the Spirit leads daily (not just when you get paid), reflecting the true spirit of Apostolic generosity and care for one another.