

A Review of Key Points taught on the **Feast of First Fruits – File #50**

File #1

1. Different names for the feast
2. Calendar of Redemption
3. “When” was it to begin – Lev. 23
4. FFF, Sabbath, and Sabbath Land – Not Moral Laws
5. Old Testament – Grain harvest
6. Three required offerings: Burnt, Meat, and Drink –
 - Same as the Passover
7. Levitical Offering – Future Events
8. Five Red heifers – Byron Stinson and Temple Institute in Jerusalem
9. Connecting your life with God’s man, God’s Place, and Giving

1

A Review of Key Points taught on the Feast of First Fruits – **File #50**

File #2 – Sabbath – Who is it for? Three Views:

1. Sabbath under Mosaic Covenant, fulfilled in Christ – Hebrews 4
2. Sabbath begins at Creation – Hebrews 4:3-4
3. Sunday is the spiritual Sabbath.

Question: Where does the Bible teach that the Sabbath is no longer required to be kept today?

2

A Review of Key Points taught on the Feast of First Fruits – File #50**File #3 - Meat – Drink Offering**

- Connecting Your Life with God through Giving – Must connect to God to have power.
- Feast of First Fruits: Offerings required – Meat and drink
- Corbin – Offering – Leviticus 1:3
- List of Greek words transliterated from Hebrew.
- Judaism – Oral tradition became written law
- Controversy – translation - “meat offering.”
- Meat Offering – 3 forms and the problem of spiritualizing the text
- Proper hermeneutics
- Paleo Hebrew
- Drink Offering – Its impact
- Last Supper – Jesus fulfills all three offerings – Meat, Burnt, and Drink

3

A Review of Key Points taught on the Feast of First Fruits – File #50-4**File #4 – Peace, Sin, Trespass Offering**

- Basic outline of the five Levitical offerings as they speak of the mind of the giver and the daily impact God had on the giver's life.
- First three offerings – voluntary except on the Spring and Fall Feasts.
 - A reminder of what their life was to look like.
- Chart: All 5 offerings with Purpose, God's portion, Priest's Portion, and Symbolism.
- Peace Offering – Thanksgiving to God for answered prayers.
- Three motivations for the Giver to give a Peace Offering
- Explanation of the heave and wave offering.

4

A Review of Key Points taught on the Feast of First Fruits – **File #50-4**

File #4 – Peace, Sin, Trespass Offering

- My view on Biblical Prayer – I Thessalonians 5:17-18
- Sin Offering – Leviticus 4 – Reminder of our sinful nature (ignorance)
- Garden Tomb versus Church of the Holy Sepulchre
- Trespass Offering – Christ paid the price – Leviticus 5
- Three types of sin penalty
- Jesus is our trespass offering in Isaiah 53:10
- How do we explain the Old Testament confirming through sacrifices and forgiveness of sin with Hebrews 10?
- Mission Offering and Pastor Clifford Clark – Faith Promise Mission

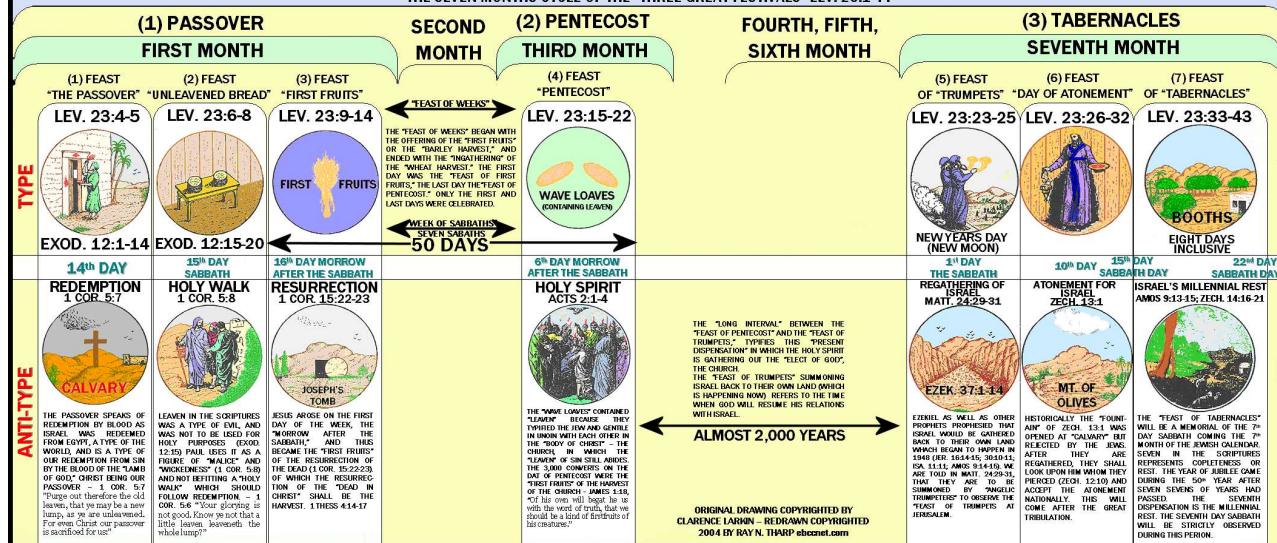
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God's Calendar of **Redemption**

THE FEASTS OF THE LORD

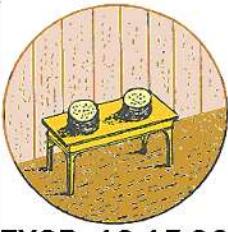
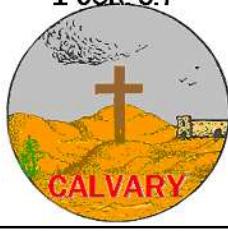
THE SEVEN MONTHS CYCLE OF THE "THREE GREAT FESTIVALS" LEV. 23:1-44



6

First and Second Spring Feast

- 1. Passover – 6 Part Series
- 2. Feast of Unleavened Bread
 - 2 Part Series, Files # 40-41 – What Day Did Jesus Die?

(1) FEAST "THE PASSOVER" "UNLEAVENED BREAD LEV. 23:4-5 	(2) FEAST "UNLEAVENED BREAD" LEV. 23:6-8 
EXOD. 12:1-14 14th DAY REDEMPTION 1 COR. 5:7 	EXOD. 12:15-20 15th DAY SABBATH HOLY WALK 1 COR. 5:8 

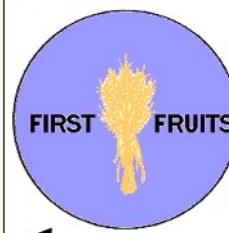
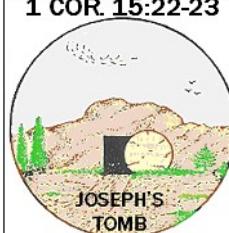
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3rd Spring Feast Series

Feast of First Fruits

- 1. Connecting Our Life with God Through:
 1. God's Man
 2. God's Place
 3. Giving – Levitical Offerings
- 2. Sabbath...who is it for?
- 3. Feast of First Fruits**

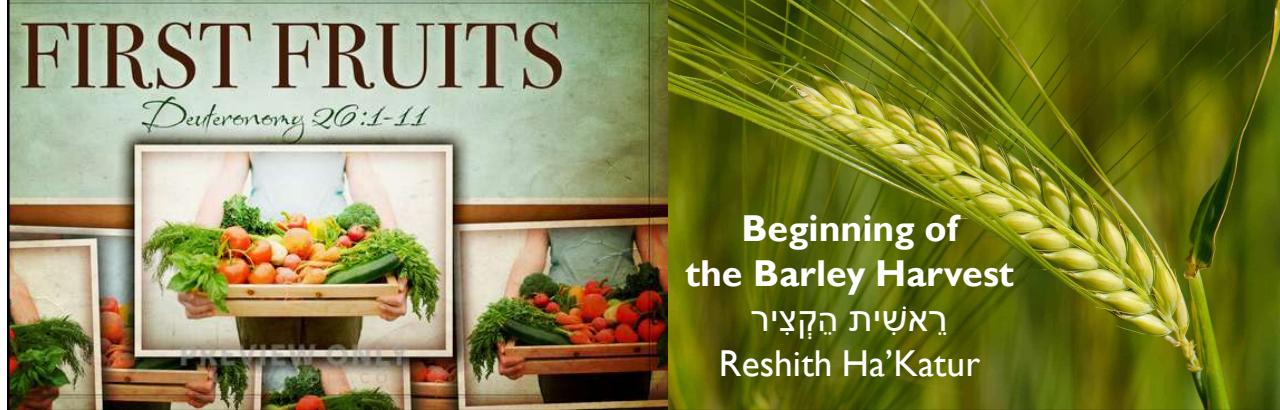
(3) FEAST "FIRST FRUITS" LEV. 23:9-14 
16th DAY MORROW AFTER THE SABBATH RESURRECTION 1 COR. 15:22-23 

8

God's Calendar of Redemption

3rd Feast - Feast of First Fruits - **יום הבכורים** (Yom HaBikkurim)

Leviticus 23:9-14



9

3rd Feast: Feast of First Fruits - Leviticus 23:9-11

And the LORD spake unto Moses, saying, (10) Speak unto the children of Israel, and say unto them, **When** (כִּי) ye be come into the land which **I give unto you**, and shall reap the **harvest** thereof, then ye shall bring a sheaf (עֹמֶר) - ('ōmer - Noun) of the **firstfruits of your harvest** unto the priest: (11) And he shall wave the sheaf before the LORD, to be accepted for you: **on the morrow after the sabbath** the priest shall wave it.

10

Feast of 1st Fruits - Old Testament



“When” - Began when Israel entered the Promised Land

- It was the first Sunday after the Feast of Passover, “*the morrow after the Sabbath*” (Leviticus 23:11)
- Beginning of the grain (barley) harvest.

11

3rd Feast: **Feast of First Fruits** - Leviticus 23:12-14

(12) And ye shall offer that day when ye wave the sheaf an **he lamb without blemish** of the first year for a **burnt offering** (1) unto the LORD. (13) And the **meat offering** (2) thereof shall be two tenth deals of fine flour mingled with oil, an offering made by **fire** unto the LORD for a sweet savour: and the **drink offering** (3) thereof shall be of wine, the fourth part of an hin. (14) ...it shall be a statute **for ever throughout your generations** in all your dwellings.

We connect the Feast of First Fruits' three Levitical offerings with Jesus' fulfillment at the last supper in Luke 22:19-20.

1. “And he took bread” – **Meat** Offering
2. “This is my body” – **Burnt** Offering
3. “This cup *is* the new testament in my blood” – **Drink** Offering

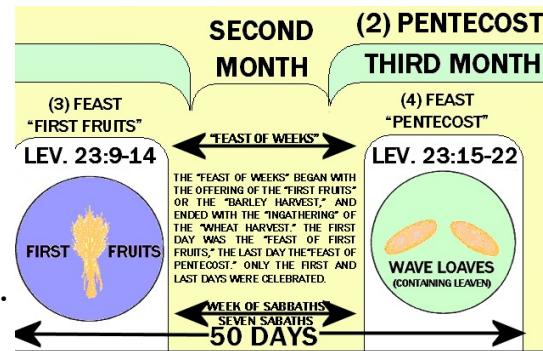
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3rd Feast – Feast of First Fruits

The individual would pick the beginning of his barley crop, which was just emerging from the ground (first harvest). He would bring it to the Priest, who would wave it to the Lord.

It was called a sheaf (omar).

- This would **begin** the count of Seven Sabbaths (49 days) till the Feast of Weeks (Shavuot) or Feast of Pentecost.
- As noted earlier, rabbinical sources (Pharisees) argued the 50 days began at the Passover despite the Biblical text.
- The chart shows the correct picture.



13

Feast of First Fruits - Old Testament



Beginning of the grain (barley) harvest.

- Deuteronomy 8:7-8 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; (8) A land of **wheat**, and **barley**, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

Exodus 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a **good land** and a large, unto a land flowing with **milk and honey**..."

- Milk is goat's milk, and honey is from dates!

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Feast of First Fruits in the Old Testament



KEY: It was a celebration for a harvest that **HAD NOT** happened (“firstfruits”), but God promised would come.

- **Leviticus 23:10** - Speak unto the children of Israel, and say unto them, When ye be come into the land **which I give unto you**, and shall reap the **harvest** thereof, then ye shall bring a sheaf (עִזֶּב - 'ōmer - Noun) **of the firstfruits of your harvest** unto the priest: One would pick a small handful of the crop as it had just come from the ground.
- They brought their offering to the Temple and gave it to the priest, who would wave it before the Lord in thanksgiving.

God wanted his people to thank him **before** the harvest comes!

15

Feast of First Fruits in the Old Testament



The harvest that **HAD NOT** happened (“firstfruits”), but God promised would come. God wanted his people to thank him **before** the harvest comes!

This is still true today! When we give our tithes and offerings, it is **not** supposed to be what is left over after we pay our bills.

- Israel had to trust God to take care of them (faith), so we are to trust him for: Salvation, Giving, and Service.

This means putting **God first in our lives**, in our giving, and our service. That means we are living within our means financially and in time management.

- Is it wrong to have a nice house, car, or boat, or a hobby? **No**, as long as you are giving to the Lord your time and talents first!

16

First 3 Feasts - 10 Days apart in God's Calendar – Order of Prophecy!

1. **PASSOVER** – Death of Jesus on the Cross – Thursday night/Friday – 1st Day (yes, *I hold to a Friday death* – see File #40)
2. **UNLEAVENED BREAD** – Perfect Sinless Perfection (Unleavened) Savior Died and was buried in the Grave
 - Lasted Saturday thru Saturday – 7 Days = total of 8 Days
 - The New Testament combined these two feasts (Pharisee view).
3. **FIRST FRUITS** - 10th Day - Unusual time it began?
 - “**on the morrow after the sabbath.**”
 - “sabbath” – 7th Day of the Week - Day of Rest
 - Sunday – is the “**morrow after the sabbath.**”

17

So What Happened to this Feast of 1st Fruits?

After 70 A.D. (Temple destroyed), it is **no longer observed** even though it was to be “*for ever*” (Lev. 23:14b).

Do we have a problem since it can not be done today?

- “Let no man therefore judge you in meat, or in drink, or in respect of an **holyday**, or of the new moon, or of the **sabbath days**: Which are a **shadow of things to come**; but the body is of Christ.” (Colosians 2:16-17);
- “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to **fulfil**.” (Mat. 5:17)
 - When Jesus came, died, and arose, the dress rehearsals (feasts) were **fulfilled** (not replaced!)

18

Jesus fulfilled the “Feast of First Fruits”!



Christ fulfilled it at His Resurrection (thus forever!):

- “But now is Christ risen from the dead, and become the **firstfruits** of them that slept. (21) For since by man came death, by man came also the resurrection of the dead. (22) For as in Adam all die, even so **in** **Christ** shall all be made alive. (23) But every man in his own order: **Christ the firstfruits**; afterward they that are Christ’s at his coming.” (1 Corinthians 15:20-23)

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1st Key Statement - 1 Corinthians 15:20-23

“But now is Christ risen from the dead, and become the **firstfruits** of them that slept.” (1 Corinthians 15:20)

Resurrection is not just someone coming back to life:

- “For this corruptible must put on **incorruption**, and this mortal must put on **immortality**. (54) So when this corruptible shall have put on incorruption, and **this mortal shall have put on immortality**, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” (1 Cor. 15:53-54)

20

“...For as in Adam all die, even so **in Christ** shall all be made alive”
(1 Cor. 15:22)



“in Christ” - τῷ (preposition) Χριστῷ - **This phrase is found 77 times in the New Testament.**

Strong's Definition τῷ - a primary preposition denoting **(fixed) position** (in place, time or state), and (by implication) instrumentality (medially or constructively).

- **The KJV translates Strong's G1722 (τῷ): **in**** (1,902x), **by** (163x), **with** (140), **among** (117x), **at** (113x), **on** (62x), **through** (39x), **miscellaneous** (264x).

21

2nd Key Statement - 1 Cor. 15:20-23



“...For as in Adam all die, even so **in Christ** shall all be made alive” (1 Corinthians 15:22)

Adam – His fall as the head position, which brought sin into the world (as represented later by Goliath).

- So, Christ, who through his death, as the first fruits, rose from the dead, we who have placed our faith/trust in Him will also rise with Him.

What does “**in Christ**” mean? We know that positionally, it is a ‘fixed’ position.

- Our salvation brings us to a **fixed connection** as we are now with Him forever.

So now the question becomes, how can we, as sinners, be forever **connected** to a perfect, Holy God?

22

Feast of First Fruits: Illustration - What it means to be “in Christ?**”**

“...For as in Adam all die, even so **in Christ** shall all be made alive” (1 Corinthians 15:22)

In May 2006, Keith Lay, the Enron CEO, was convicted of fraud based on overwhelming evidence.

- An interesting situation arose because our judicial system is based on a Judaic-Christian foundation of **first fruits**; it allowed Keith Lay, to now be pronounced **NOT Guilty!**



23

Illustration: What it means to be “**in Christ**”

What situation allowed a man convicted of fraud to become **NOT-GUILTY?**

- July 5, 2006 - He died **before** he was sentenced for his crime. His death removed the jury's guilty verdict.



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An Illustration that explains: to be “in Christ”

In like manner, we are guilty based on **overwhelming evidence** (despite our protest of being a good person) and deserve Hell!

- But if we put our faith in Jesus Christ, who died and arose from the grave, so will we arise with Christ and become **NOT Guilty!**

25

3rd Key Statement - 1 Corinthians 15:20-23

“But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.” (1 Cor. 15:23)

- Note: “*every man in his own order*”–
 - Military term - General; Sergeant; Foot soldier
 - Not all believers are resurrected at the same time!
 - 1st stage is Christ’s resurrection;
 - 2nd stage - believers in Christ (rapture - dead and alive);
 - 3rd stage; O/T saints & Tribulation saints (2nd Coming)

26

Tithing: Biblical Requirement Today or Only for Israel?

"I Fought Tithing, and Tithing Won!"

- A play on words from the old Country-Western song "*I Fought the Law and the Law Won*," written in 1966.

I heard it in 1978, when Hank Williams Jr. sang it.

- It might not be very spiritual to use a secular song, but if you think about it, it works, at least the title works.

I have heard many misinterpretations of Biblical texts in hopes of "proving" that tithing is still for today. Many pastors do this because they are fighting many scholars and lay writers who reject tithing as an Old Testament practice for Israel only. They teach that Christians are to give a "freewill" offering since we are no longer under the law. We don't need to "fudge" the Biblical text to accomplish our view that tithing is still required today.



27

Biblical and Historical Teaching on Tithing



28

Past Lesson:

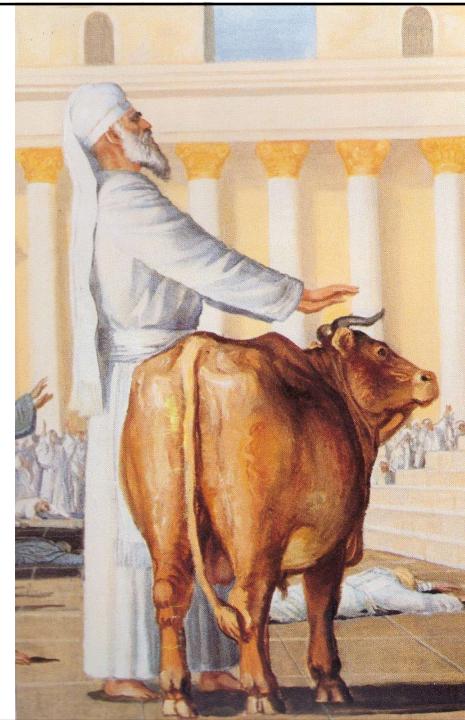
The Five Offerings requirements by the Giver:

Voluntary Offerings: As God **led** you to give:

1. **Burnt** –for your salvation
2. **Meat** –for providing your sustenance.
3. **Peace** –for God's answered prayers

Required Offering: As God's Word brought understanding:

1. **Sin – Unintentional** breaking of the law. – Focused on the sin itself.
2. **Trespass – Intentional** sin of breaking the law. – Focused on the **penalty** of the **sin**.
 - Isaiah 53:10 "...his soul an offering for sin..." (**מַעַן**) - 'âshâm)



29

Tithing: Our Answer up Front:

Before we get into the study, let me make several things clear.

- I believe personally that tithing to your local church is scriptural.
- It **connects** our life with God, just as giving to missions and special offerings, as we have taught in lessons 1-4.

My problem has been that some individuals have **misused** Old Testament texts to *justify* this view. Most studies miss:

- Very few arguments have been used to show that other religions also used this concept of giving to a "deity."
- Very few arguments have used Church history.

Finally, I see the tithe so **ingrained** in both Old and New Testament **culture** that it was accepted/approved without thought or argument.

Let's look at the Biblical evidence first!

30

Tithe – **First** mention

Genesis 14:17-20 And the king of Sodom went out to meet him after his return from the **slaughter of Chedorlaomer**, and of the kings that were with him, at the **valley of Shaveh**, which is the king's dale. (18) And **Melchizedek** king of Salem brought forth **bread and wine**: and he was the priest of the **most high God**. (19) And he blessed him, and said, Blessed be Abram of the **most high God**, possessor of heaven and earth: (20) And blessed be the **most high God**, which hath delivered thine enemies into thy hand. And he gave him **tithes of all**.

“tithes” – (מָעֵשֶׂר – *ma 'ăsēr*) - Noun: Common Masculine Singular Absolute (standard form). H4643 –

- The KJV translates Strong's H4643: **tithe** (27x), tenth part (2x), tenth (2X), tithing (1x).

31

Background of Genesis 14:17-20 – Two confederacies

Genesis 14:1-6 And it came to pass in the days of **Amraphel king of Shinar**, **Arioch** king of Ellasar, **Chedorlaomer** king of Elam, and Tidal king of nations; (2) That these made war with Bera king of **Sodom**, and with Birsha king of **Gomorrah**, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. (3) All these were joined together in the **vale of Siddim, which is the salt sea**. (4) **Twelve years** they served Chedorlaomer, and in the **thirteenth year** they **rebelled**. (5) And in the **fourteenth year** came Chedorlaomer, and the kings that were with him, and smote the **Rephaims** in Ashteroth Karnaim, and the **Zuzims** in Ham, and the **Emims** in Shaveh Kiriathaim, (6) And the **Horites** in their mount Seir, unto Elparan, which is by the wilderness.

32

Background of Genesis 14:17-20 – Two confederacies

Genesis 14:7-12 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the **Amalekites**, and also the Amorites, that dwelt in Hazezontamar. (8) And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the **vale of Siddim**; (9) With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. (10) And the **vale of Siddim** was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. (11) And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. (12) **And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.**

33

Seven cities destroyed
Genesis 14:5-7

1. Rephaimsm
2. Zuzims
3. Emims
4. Horites
5. Elparan
6. Amalekites
7. Amorites

Four Kings

1. Amraphel
2. Arioch
3. Chedorlaomer
4. Tidal

Genesis 14:5-7

The 4 kings destroyed 7 cities before they had war with the 5 kings in the valley of Siddim.

34



35

Two Confederacies: Eastern – 4 Kings

Eastern confederacy: Four kings who ruled from the **Euphrates and Tigris river** area.

Shinar refers to Babylonia (modern Iraq)

- Genesis 10:10 And the beginning of his kingdom was **Babel**, and Erech, and Accad, and Calneh, in the **land of Shinar**.
- Daniel 1:2 And the Lord **gave** Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the **land of Shinar** to the house of his god; and he brought the vessels into the treasure house of his god.
 - Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the **times of the Gentiles be fulfilled**.

36

Two Confederacies: Eastern – 4 Kings

Eastern confederacy: Four kings who ruled from the **Euphrates and Tigris river** area. **Shinar** refers to Babylonia (modern Iraq); Daniel 1:2 And the Lord **gave** Jehoiakim king of Judah; Luke 21:24 “**times of the Gentiles be fulfilled.**”

A **time** that will **cease** at the **end of the seven-year tribulation period** when **Christ returns** (2nd Coming) to rule the world in righteousness, out of Israel (Daniel 2:34, 35, 44; Revelation 19:11, 21).

- Zechariah 5:7-8, 11 And, behold, there was lifted up a talent of lead: and this is a **woman** that sitteth in the midst of the ephah. (8) And he said, **This is wickedness.** And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof....And he said unto me, To build it an house in the **land of Shinar:** and it shall be established, and set there upon her own base.

37

Two Confederacies: Eastern – 4 Kings

Eastern confederacy: Four kings who ruled from the Euphrates and Tigris river area.

NOTE: A 1901 excavation revealed that **Amraphel**, King of **Shinar**, and **Hammurabi** were the same.

- While this is **disputed**, the Hebrew word for Hammurabi would be Amraphel.

Hammurabi wrote the famous Babylonian law that ruled for 800+ years.

- He ruled from c.1792–1750 BC and controlled the Mesopotamian area.

Elam to Persia (modern Iran)

- Chedorlaomer - king of Persia takes the lead



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Is Amraphel, King of Shinar, and Hammurabi the same?

- Genesis 14:1 And it came to pass in the days of **Amraphel** king of Shinar...
- 14:1 וְיָהִי בַּיּוֹם **אַמְרָפָל** מֶלֶךְ-שְׁנָעַר אֲרִיוֹת מֶלֶךְ אֶלְסָר כָּדְרַלְעָמָר מֶלֶךְ עַילָּם וְתְּדָעֵל מֶלֶךְ גּוּם:

Brown-Driver-Briggs Lexicon STRONGS H569: **אַמְרָפָל** proper name, masculine king of Shinar Genesis 14:1, 9 (probably = Hammurabi, = Hammurabi of Babylon, who reigned approximately 2100 B.C., compare SchrSBA 1887, xxxi (June 23) COTⁱⁱ, 296 f. DL in De^{Gen} 1887, Excursus)

- My thoughts: While I can understand the closeness of the two words in Hebrew – Amraphel and Hammurabi, it would require changing the actual text, which is always fraught with danger, so I **reject going down that slippery slope**.
- On the other hand**, we have seen many cases where names are spelled slightly differently but do not cause redaction issues.

39

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- Cedron**: Kidron (2 Samuel 15:23, 2 Kings 23:4)
- Charran**: Haran (Genesis 11:31-32)
- Elias**: Elijah (Matthew 11:14)
- Elisabeth**: Elizabeth (Luke 1:5)
- Emmanuel**: Immanuel (Isaiah 7:14)
- Huram**: King Hiram of Tyre (1 Chronicles 8:5)
- Jehoshua**: Joshua (Numbers 13:16, 1 Chronicles 7:27)
- Lucas**: Luke (2 Corinthians 13:14, Philemon 1:24)
- Marcus**: Mark (John Mark)

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Two Confederacies: **Western** - 5 Kings

Western confederacy: Five kings from the Salt Sea (Dead Sea) area.

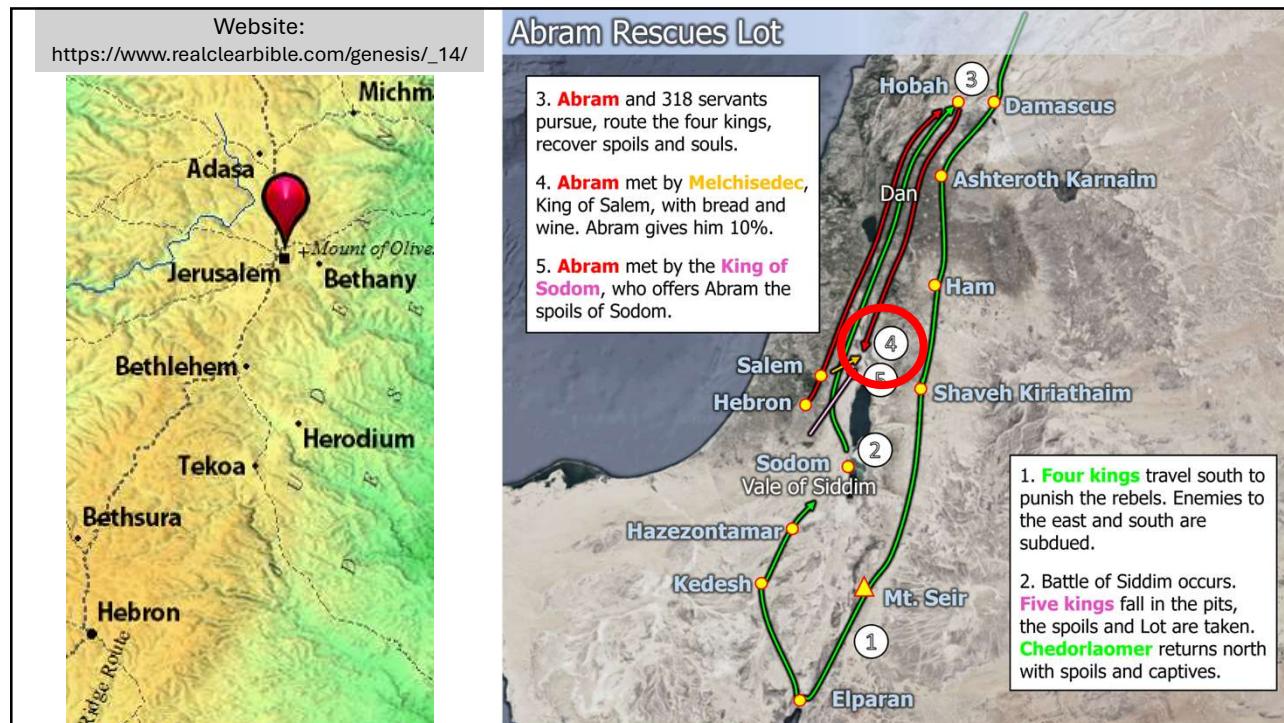
- Bera, the king of Sodom, took the lead.
- The king of Zoar was not named, as it was the smallest and weakest.
 - Based on Lot, as he fled Sodom, who was told to go to a “little one.”

Genesis 19:20 Behold now, this city is near to flee unto, and it is a **little one**: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

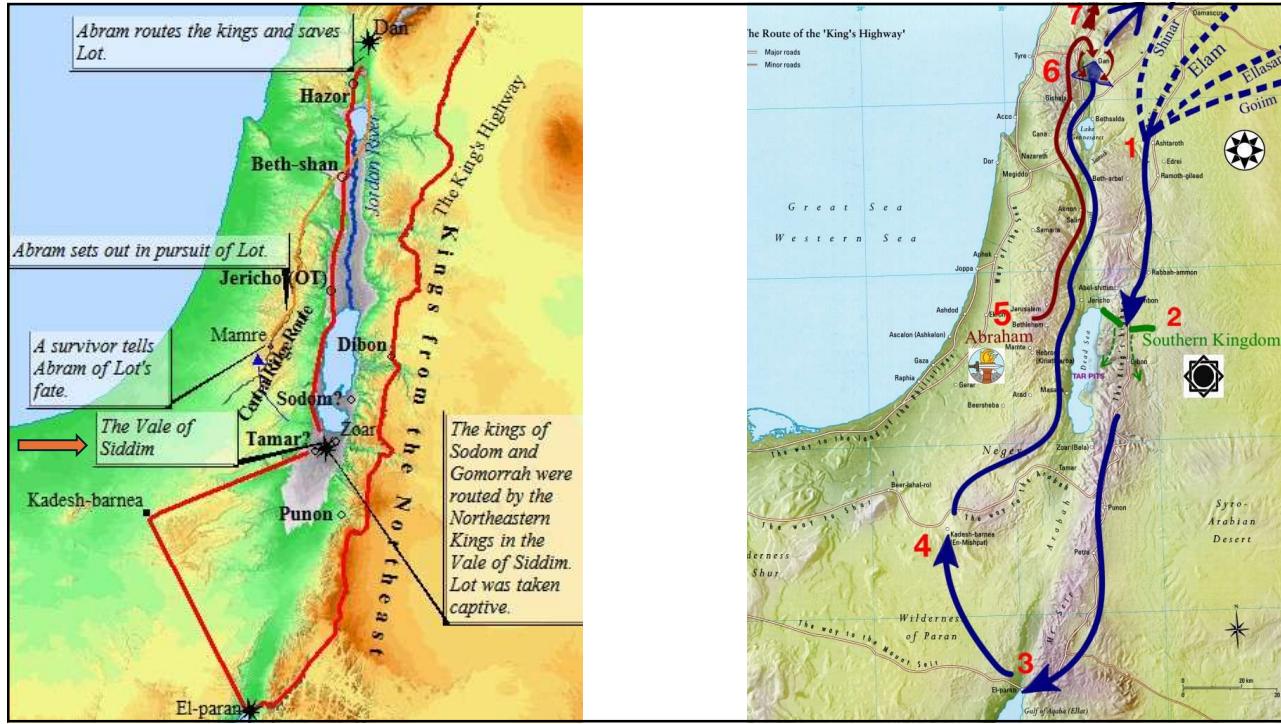
- Of the five cities in “the vale of Siddim”, four were later destroyed by God for their wickedness.

“valley of Shaveh” – **Southern** end of the Dead Sea or **maybe** the **northern** end of the Dead Sea, near Jericho, because of the parting of Lot and Abram (Genesis 13:1-3).

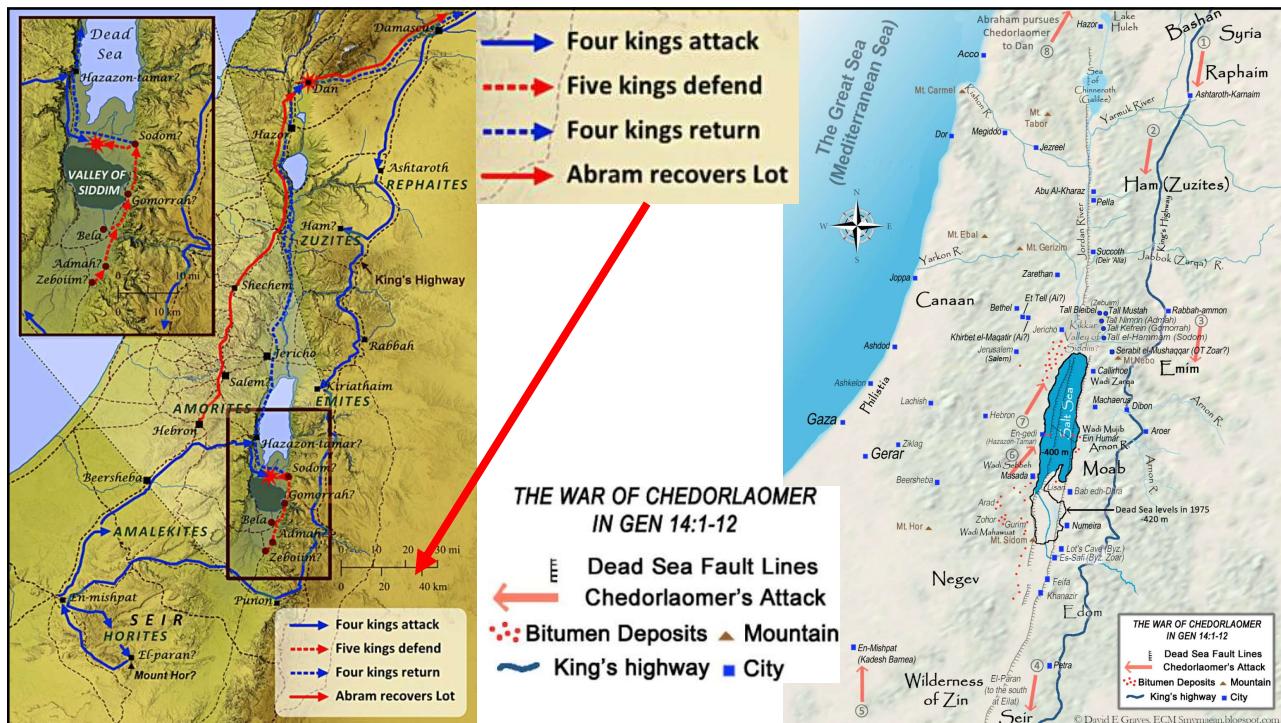
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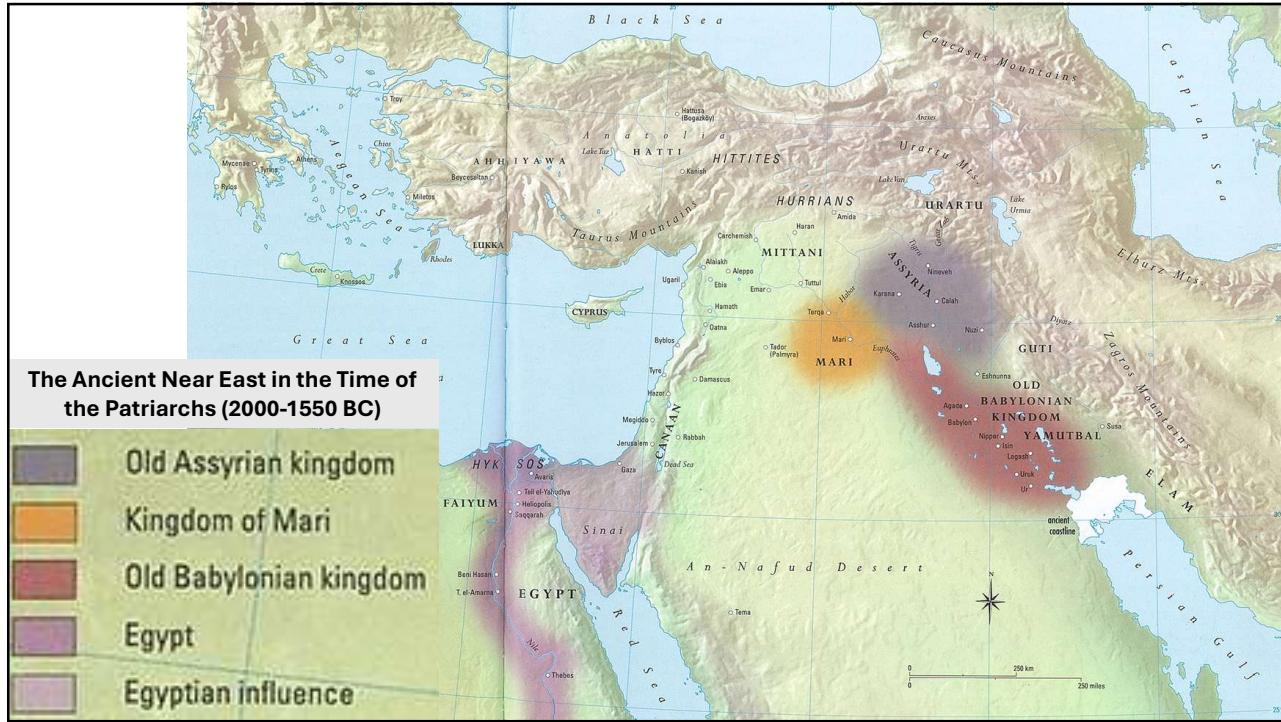
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46

Background of Genesis 14:17-20 – Two confederacies

Eastern (Southern) confederacy - Kings of Sodom, along with Kings of Gomorrah, Admah, Zeboiim, and Bela, fought against a coalition of four kings led by Chedorlaomer of Elam.

- It took place at the **vale of Siddim** (Salt Sea)

After the battle, the king of Sodom met Abram in the **Valley of Shaveh** (King's Valley), where Melchizedek, the king of Salem, brought bread and wine.

47

What caused the war – vv. 4-7

Fourteen years earlier, the Eastern group ruled over the Western group.

- After paying taxes for 12 years, they rebelled.

That led to Chedorlaomer and his allies coming to punish the rebels.

- Before that war began, he went south along the eastern side of Jordan, defeating his enemies there to solidify his position.

So, now let's get **back** to the key purpose of the story.

48

NOW: Tithe – Old Testament **Biblical** Mandate - Numbers 18:21-24

Numbers 18:21-24 And, behold, I have given the children of **Levi** all the **tenth** in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. (22) Neither must the **children of Israel** henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. (23) But the Levites shall do the service of the tabernacle of the congregation, and **they shall bear their iniquity**: *it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.* (24) But the **tithes** of the children of Israel, which they offer as **an heave offering unto the LORD**, **I have given to the Levites** to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

49

Tithe – Old Testament Biblical Mandate - Numbers 18:21-24

NOTE: It was the **Levites** who bore the iniquity of the children of Israel. (vs. 23)

- 23) But the Levites shall do the service of the tabernacle of the congregation, and **they shall bear their iniquity...**
- **“they shall bear their iniquity”** – עֲוֹתָה עֲוֹתָה
- **Iniquity**” – עֲוֹתָה

The KJV translates Strong's H5771: **iniquity** (220x), punishment (5x), fault (2x), iniquities (with H1697 - dabar) (1x), mischief (1x), sin (1x).

Whose iniquity? The children of Israel! That was how **necessary** these sacrifices were.

- We have discussed this concept of how the sacrifices that the Israelites did indeed remove their iniquity. Not by the blood of an animal but because of **Jesus’ final sacrifice** that was to come.

50

Tithe – Old Testament Biblical Mandate - Numbers 18:21-24; Leviticus 27:30

KEY: The concept is that the **tithe is the Lord's**, and he has given it to the Levites to inherit. (Vs. 24)

- (24) But the **tithes** of the children of Israel, which they offer as **an heave offering unto the LORD**
- Leviticus 27:30 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.

This law was to last “**throughout your generations**” (vs. 23)

- (vs. 23)...*it shall be* a statute for ever **throughout your generations**, that among the children of Israel they have no inheritance.

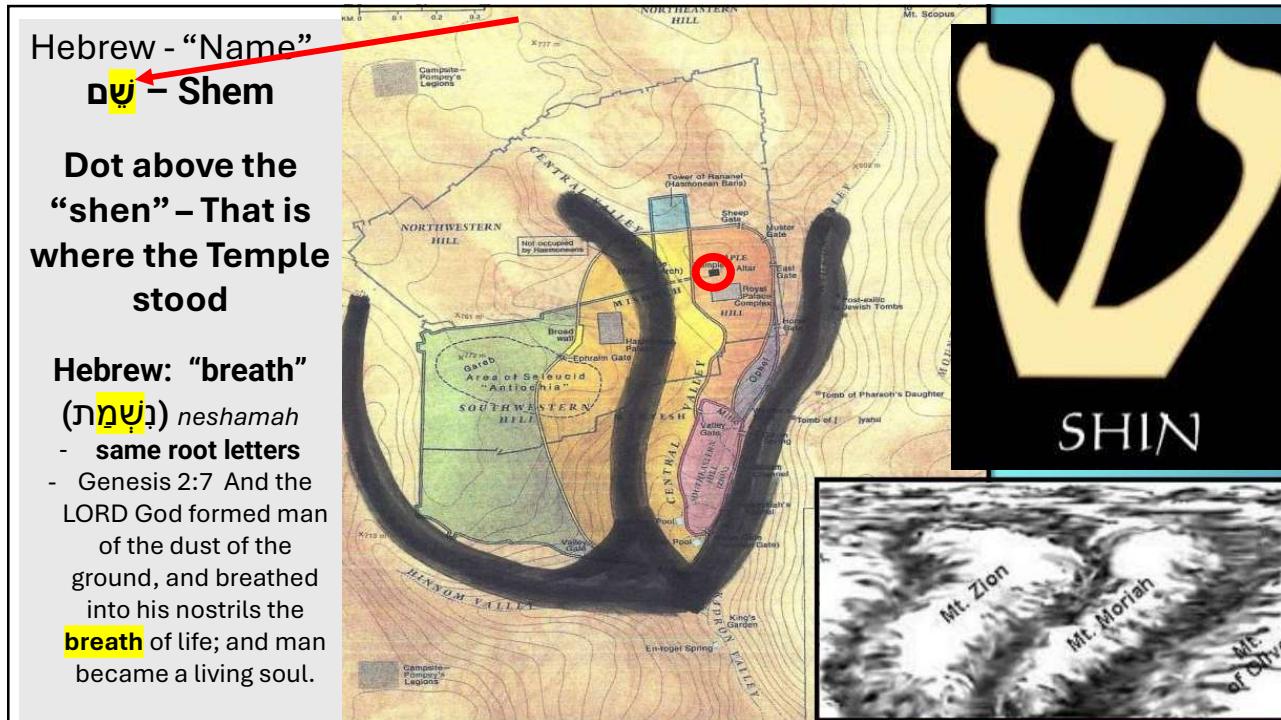
This is the key verse to understanding the tithe...it “**is the Lord's.**”

51

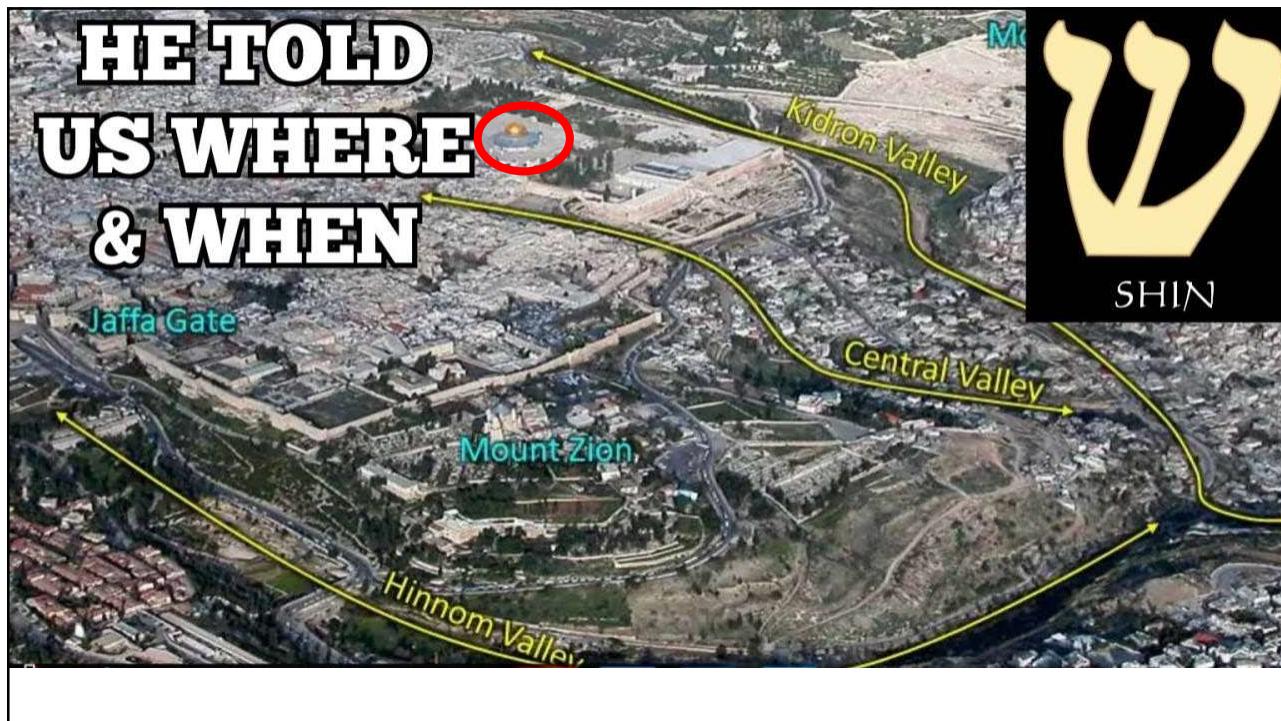
Interesting verses on tithing - Deuteronomy 12:11; 14:23

- Deuteronomy 12:11 Then there shall be a place which the LORD your God **shall choose** to cause his name to dwell there; thither shall ye bring all that I command you; your **burnt** offerings, and your **sacrifices, your tithes**, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:
- Deuteronomy 14:23 And thou shalt eat before the LORD thy God, in the place which he shall **choose to place his name** there, the **tithe of thy corn**, of thy **wine**, and of thine **oil**, and the **firstlings of thy herds** and of **thy flocks**; that thou mayest learn to fear the LORD thy God always.

52



53



54

Interesting verses on tithing - Deuteronomy 14:24-27

Tithing was supposed to be a “**year by year**” opportunity.

- If it was “**too long**” to make it to the Temple, you could “**turn it into money**.”

Deuteronomy 14:24-27 **And if the way be too long for thee**, so that thou art not able to carry it; or if the place be too far from thee, which the **LORD thy God shall choose to set his name** there, when the LORD thy God hath blessed thee: (25) **Then shalt thou turn it into money, and bind up the money in thine hand**, and shalt go unto the place which the LORD thy God shall choose: (26) And thou shalt **bestow that money for whatsoever thy soul lusteth after**, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and **thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household**, (27) And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

55

Interesting verses on tithing - Deuteronomy 14:24-27

These verses speak of an interesting event. Israel is just about to pass over Jordan to the Promised Land.

- You realized God had blessed you, so you sought to do what God asked, to bring your required offering to a centralized location where God’s name was placed.
- But the distance (to this place) may be too far (weather, late start, animal gets sick/hurt), and because of all those problems, you were not able to make it at the proper time.

What are you supposed to do?

- You were still not to give up and go home, but to go ahead and sell your offering for money and take it to the place where God chose.
 - This seems to be a different place, as vs. 24 states, “**LORD thy God shall choose to set his name** there”
 - to now, vs. 25 – “the place which the LORD thy **God shall choose**.”

56

Interesting verses on tithing - Deuteronomy 14:24-27

- Evidently, you were to eat/drink it rejoicing because you intended to be obedient to the Law of God.

God always looks at our hearts, while man/the law looks at **outward appearances**.

- 1 Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: **for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.**
- Jeremiah 17:10 **I the LORD search the heart**, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.
- Psalms 51:10 **Create in me a clean heart**, O God; and renew a right spirit within me.
- Matthew 5:27-28 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: (28) But I say unto you, That whosoever **looketh on a woman to lust after her hath committed adultery with her already in his heart.**

57

Interesting verses on tithing - Deuteronomy 14:28-29

Deuteronomy 14:28-29 At the **end of three years** thou shalt bring forth all the **tithe of thine increase the same year**, and shalt lay *it* up within thy gates: (29) And the Levite, (because he hath no part nor inheritance with thee,) and the **stranger**, and the **fatherless**, and the **widow**, which are **within thy gates**, shall come, and **shall eat** and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest. (see also Deuteronomy 26:11-13)

Because the Levites were given no land (v. 29), they received their offering from 48 cities.

- Numbers 18:24 But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, **I have given to the Levites to inherit**: therefore I have said unto them, Among the children of Israel they shall have no inheritance.
- Numbers 35:7 So all the cities which ye shall **give to the Levites** shall be **forty and eight cities**: them shall ye give with their suburbs.

Vs. 29 – This tithe was for the poor (“stranger”, “fatherless”, “widow”) and was connected to Deuteronomy 15 and the Sabbatical year, where every seven years, the land was to rest.

58

Interesting verses on tithing - 2 Chronicles 31:5-6

2 Chronicles 31:5-6 And as soon as the commandment came abroad, the children of Israel brought in abundance the **firstfruits** of corn, wine, and oil, and **honey**, and of all the increase of the field; and the **tithe of all things** brought they in abundantly. (6) And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the **tithe of oxen and sheep**, and the **tithe of holy things** which were consecrated unto the LORD their God, and laid *them* by heaps.

- “**honey**” – This is from dates, not bees.

59

Interesting verses on tithing - Nehemiah 10:37-38

Nehemiah 10:37-38 And *that* we should bring the firstfruits of our dough, and **our offerings**, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the **tithes of our ground** unto the Levites, that the same Levites might have the **tithes in all the cities of our tillage**. (38) And the priest the son of Aaron shall be with the Levites, when the Levites take **tithes**: and the Levites shall bring up the **tithe of the tithes** unto the house of our God, to the chambers, into the treasure house.

Notices the separation between “offerings” and “tithe.”

- Nehemiah 12:44 And at that time were some appointed over the chambers for the treasures, for the **offerings**, for the firstfruits, and for the **tithes**, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

60

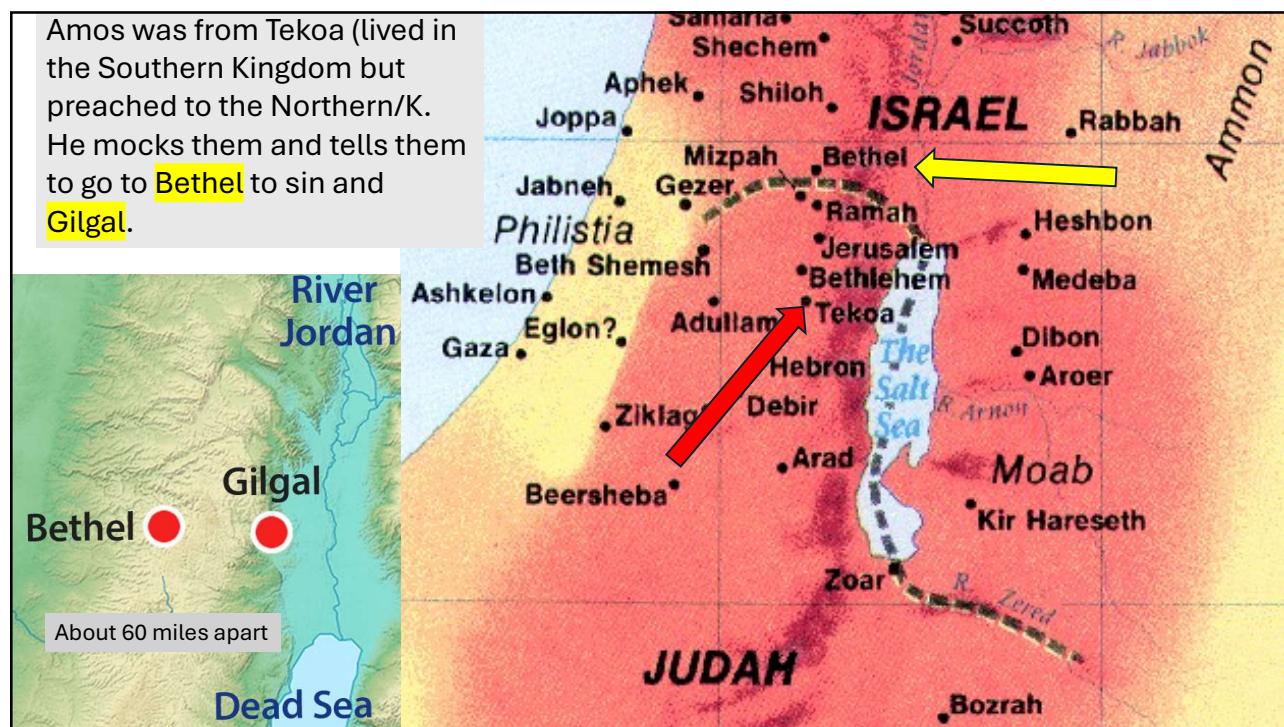
Interesting verses on tithing - Amos 4:4

Amos 4:4 Come to Bethel, and **transgress**; at Gilgal multiply transgression; and bring your **sacrifices every morning**, and your **tithes after three years**:

- Amos, a layperson (a herdman from Tekoa), during the days of Jeroboam, the son of Joash, king of Israel. In the South, Uzziah, king of Judah.
 - Amos 1:1 The words of Amos, who was among the herdmen of **Tekoa**, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, **two years before the earthquake**.

“Tekoa” -10 miles south of Jerusalem and 5 miles north of Bethlehem

61



62

Amos 1:1 – “... two years before the earthquake.”

According to Ussher chronology, Uzziah's reign falls c. 791–739 BC and Jeroboam II's c. 793–753 BC.

- That puts the earthquake around 760–755 BC. (*There is archaeological proof in many cities.*)

This well-known event, also quoted by Zechariah, is used to illustrate the **Second Coming** of the Lord (the Day of the Lord).

- Zechariah 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, **like as ye fled from before the earthquake in the days of Uzziah king of Judah:** and the LORD my God **shall come**, and all the saints with thee.
- Zechariah 14:1 Behold, **the day of the LORD** cometh, and thy spoil shall be divided in the midst of thee.

63

Interesting verses on tithing - Amos 2:6-8; 5:12

It was a time of prosperity, especially for Israel (Northern Kingdom) as they were stealing from the poor.

- Amos 2:6-8 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; **because they sold the righteous for silver, and the poor for a pair of shoes;** (7) That pant after the dust of the earth on the head of the poor, and **turn aside the way of the meek:** and a man and his father will go in unto the same maid, to profane my holy name: (8) And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.
- Amos 5:12 For **I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.**

64

Amos 4:4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

They thought their prosperity was from God, not realizing their giving was not from the heart (faith) but **culture** (more on that later).

- The leaders used injustice and idolatry to influence the masses while going through the motions of “worshiping” God.
 - We don’t know anything about that today, do we??? LOL
 - I don’t think “prosperity” preachers will quote this verse!
- They did not realize they were about to be overcome by the Assyrian army, and their wealth would do them no good.

Amos mocks their false worship, telling them to come to **Bethel** to sin.

- One will remember that earlier, under King Josiah, he ordered Hilkiah (High Priest) to burn all the vessels made for Baal outside Jerusalem, and to have their **ashes taken to Bethel**.

65

Amos 4:4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

One will remember that earlier, under King Josiah, he ordered Hilkiah (High Priest) to burn all the vessels made for Baal outside Jerusalem, and to have their ashes taken to Bethel.

- 2 Kings 23:3-4 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. (4) And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, **to bring forth out of the temple of the LORD all the vessels that were made for Baal**, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the **fields of Kidron**, and **carried the ashes of them unto Bethel**.

66

Interesting verses on tithing - Amos 4:4

Amos 4:4 Come to Bethel, and **transgress**; at **Gilgal multiply** transgression; and bring your **sacrifices every morning**, and your **tithes** after three years:

“**multiply**” - רָבָה (root - rābâ); Hiphil (“causative” action of Qal) Imperative (command) 2nd Person Masculine Plural

- The KJV translates Strong's H7235: **multiply** (74x), increase (40x), much (29x), many (28x), more (12x), great (8x), long (3x), store (2x), exceedingly (2x) greater (2x), abundance (2x), miscellaneous (24x).

“**transgression**” - לִפְשָׁע (root – yâšâ‘) - Qal (simple) Infinitive Construct

- The KJV translates Strong's H6586: transgress (17x), transgressor (9x), rebelled (6x), revolt (6x), offended (1x), **transgression** (1x), trespassed (1x).

67

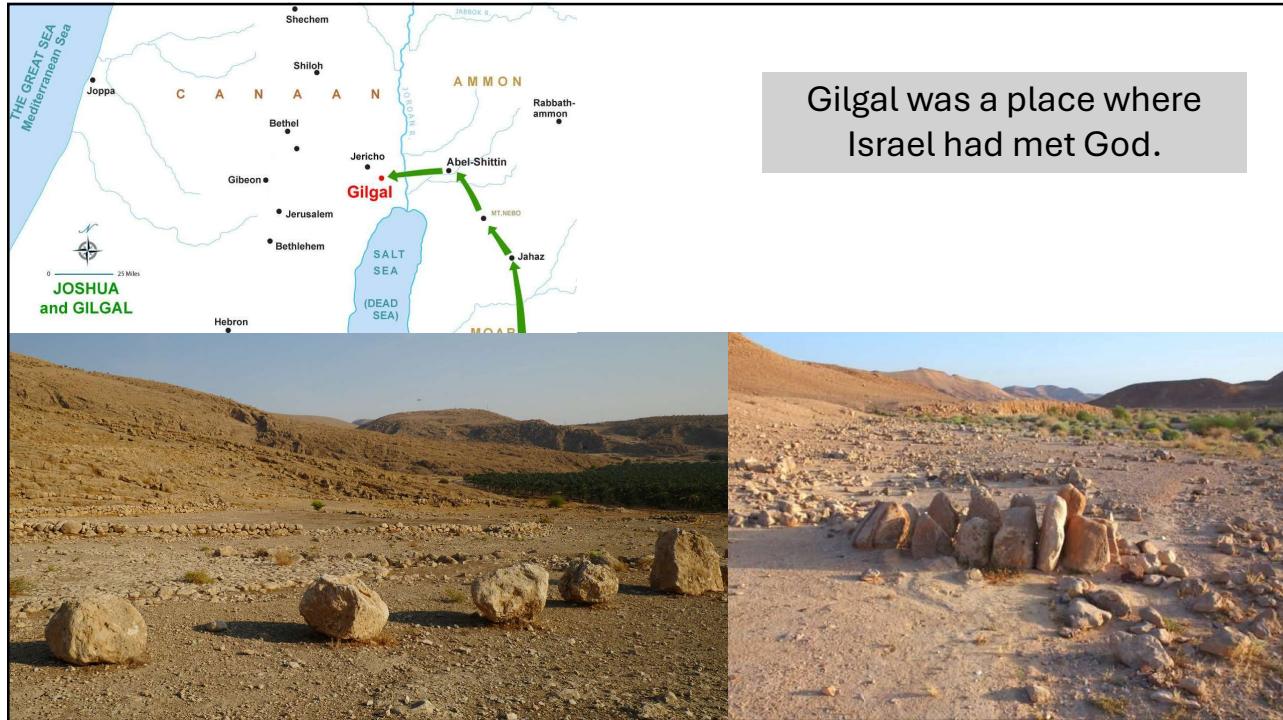
Interesting verses on tithing - Amos 4:4

Amos 4:4 Come to Bethel, and **transgress**; at **Gilgal multiply** transgression; and bring your **sacrifices every morning**, and your **tithes** after three years:

What about “Gilgal”?

- Gilgal was a place where Israel had met God. After crossing the Jordan River, memorial stones were set up by Joshua:
 - Joshua 4:19-20 And the people came up out of Jordan on the tenth day of the first month, and encamped in **Gilgal**, in the east border of Jericho. (20) And those **twelve stones**, which they **took out of Jordan**, did Joshua pitch in Gilgal.

68



69

A verse that is quoted very often in our churches when teaching on tithing...

But does it mean what YOU think it does?

Malachi 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

70

Interesting verses on tithing - Malachi 3:6-12 - Problem

Malachi 3:6-12 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. (7) Even from the **days of your fathers ye are gone away from mine ordinances, and have not kept them**. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? (8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (9) Ye are cursed with a curse: **for ye have robbed me, even this whole nation**. (10) **Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it**. (11) And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. (12) **And all nations shall call you blessed: for ye shall be a delightsome land**, saith the LORD of hosts.

- “And all nations shall call you blessed” – Millennial Kingdom
- This implies that during the Millennial Kingdom, tithing will still be required.

71

Interesting verses on tithing - **Malachi 3:6-12 – Big Problem**

Four key Bible texts that causes problem: Do YOU see it:

1. Malachi 3:7- Even from the **days of your fathers** ye are gone away from mine ordinances, and have not kept **them**.
2. Malachi 3:9 Ye are cursed with a curse: **for ye have robbed me, even this whole nation**.
3. Malachi 3:10 **Bring ye all the tithes into the storehouse...**

“storehouse” – **הַאֲזֶר** (root - **אָזַר** ôšār) –

The KJV translates Strong's H214: treasure(s) (61x), **treasury** (10x), **storehouse(s)** (3x); cellars (2x), armoury (1x), garners (1x), story (1x).

Malachi 3:10 – “storehouse” is a controversial translation (many translations used “treasury”), but it shouldn’t be:

72

Interesting verses on tithing - Malachi 3:6-12 – **Big Problem**

1 Chronicles 27:25 And over the king's **treasures** was Azmaveth the son of Adiel: and over the **storehouses** in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah:

Both words have the same root (**אָזָר** - ôṣār) – treasures (צְרָתָה) and storehouses (אָזָרָה) are the same root word.

4. Malachi 3:12 **And all nations shall call you blessed: for ye shall be a delightsome land**, saith the LORD of hosts.

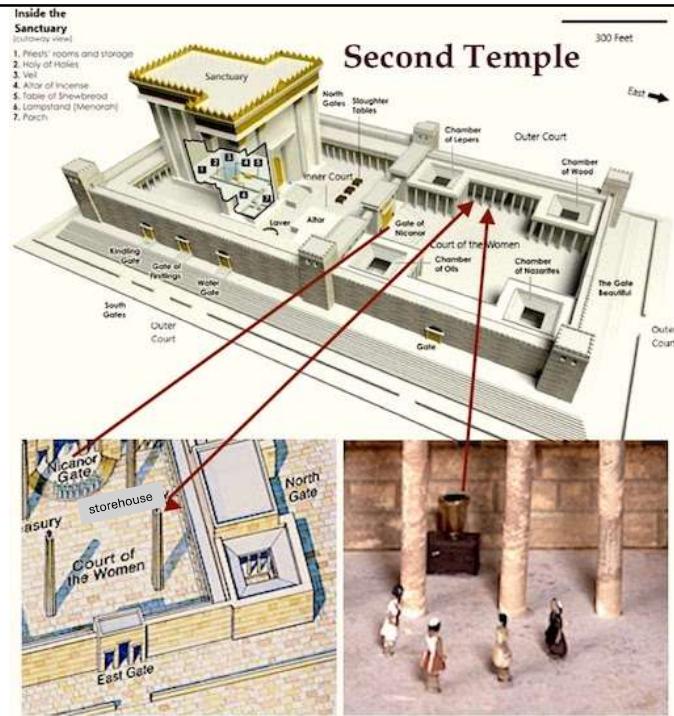
Nowhere does the Bible call the church “blessed” and a “delightsome land.” The Bible does call Believers “spiritual blessings,” and in Matthew 5:3-11 Believers are called blessed, but that is not what this text (Malachi 3:12) says.

- Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all **spiritual blessings** in heavenly places in Christ:

These texts all speak to ... the nation of Israel! Now, if you teach a Replacement Doctrine (the church is the New Israel), then it's easy to connect this text to the church. **Since we would disagree with that view**, we have a more *difficult* path. We can argue that the concept of giving, but does that remove the required tenth?

73

The location of the “storehouse” in the Second Temple.



74

What are the arguments that are *falsely* used to confirm that titling is still used today?

We have already covered:

1. The Malachi 3 passage.
2. The Mosaic Law requirement of giving the tithe
 - The tithe is God's, but he has given it to the Levites
3. Abraham titling to Melchizedek.

75

Their Argument: **Before** the Mosaic Covenant

It was Abraham who titling to Melchizedek in Genesis 14, long before the Mosaic Covenant was established.

- Therefore, it should be done today, even though the Mosaic Covenant is no longer in place.

It is seen as a “moral” law, which means it is always correct to do.

- This is confirmed with it being wrong for Cain to kill Abel, even though it is not till later that the Mosaic law - 6th commandment states:
 - Exodus 20:13 Thou shalt not kill.
 - Genesis 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and **slew** him.

76

Argument: **Before** the Mosaic Covenant – **Quote from this view:**

What Is “Tithing” According to the Bible?

Tithing, which means giving one-tenth of one's income or resources, first appears in the Bible before the Mosaic Law was established. Abraham's act of giving a tithe to Melchizedek (Genesis 14:20) signifies that tithing is not just a **ceremonial** law, but a **spiritual discipline that predates legal obligation**.

- <https://inspiringalways.com/the-biblical-foundation-and-importance-of-tithing/>

77

Argument **against:** **Before** the Mosaic Covenant

Our response: Based on that selective argument, we should:

1. Giving a **burnt offering** since it was done **before** the Mosaic Covenant:
 - Genesis 22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a **burnt offering** upon one of the mountains which I will tell thee of.
2. Still give a **sacrifice** as Jacob did **before** the Mosaic Covenant:
 - Genesis 31:54 Then Jacob offered **sacrifice** upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

78

Reminder of Abraham's giving of the tithe

The text reveals that Abraham's offering was one of **gratitude**.

- While this offering to **Melchizedek** was first mentioned, it seems to your professor a **cultural** act of giving, as no command by God was given to do it.
- No one previously or during this time did this, including Lot, who was just rescued.
- Abraham gave only what he had just acquired, and he had already vowed not to keep it.
 - Genesis 14:23 That I will not take from a thread even to a shoelatchet, and that I **will not take any thing that is thine**, lest thou shouldest say, I have made Abram rich:

No mention of Abraham doing this **again** until Jacob in Genesis 31.

79

Jacob's tithing – Genesis 31:54 – Background - Genesis 28:13-15

Background of Genesis 31:54 - Jacob's ladder – As Jacob was traveling from Beersheba to Haran (modern day Turkey), he stopped to sleep, and God made a covenant promise to Abraham, Isaac, and now Jacob, of God's Promised Land of Israel to his seed.

- Genesis 28:13-15 And, behold, the LORD stood above it, and said, I am the LORD God of **Abraham** thy father, and the God of **Isaac**: the **land whereon thou liest, to thee will I give it, and to thy seed**; (14) And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and **in thy seed shall all the families of the earth be blessed**. (15) And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

80

Argument: Before the Mosaic Covenants – Jacob's titling

The second person to tithe was Jacob.

2. Genesis 28:20-22 And **Jacob** vowed a **vow**, saying, **If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, (21) So that I come again to my father's house in peace**; then shall the LORD be my God: (22) And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me **I will surely give the tenth unto thee.**

“vow” – Peace Offering – If God answers his prayers (“...If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace...”), **he will give a tithe.**

- Again, this seems “cultural,” asking for God’s protection and sufficiency, he would tithe. This tithe does **not** sound like the required giving of the Old Testament tithe.

81

Side bar: Heard this on the website

The Land promise given to Abram was only to Abraham, not Israel.

- Therefore, this “theologian” argued that Israel (Jews) were not given the Promised Land, as Abraham was way before Israel became a nation. He quoted as the basis of this argument:
 - Genesis 12:1 Now the LORD had said unto **Abraham**, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a **land** that I will shew thee:

He conveniently left out:

- Genesis 12:2 And I will make of thee a great **nation**, and I will bless thee, and make thy name great; and thou shalt be a blessing;
- Genesis 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of **Abraham** thy father, and the God of **Isaac**: the **land whereon thou liest, to thee will I give it, and to thy seed**;

82

Evidence of Tithing Before the Bible - **Ancient Egypt and Tithing**

Your professor has argued that tithing was a cultural procedure and has been found in many other countries, like **Egypt**:

1. Inscriptions and administrative records from the Old and Middle Kingdoms of Egypt document the practice of making regular offerings to temples and the pharaoh, who was seen as a divine intermediary.
 - Breasted, J.H., "Ancient Records of Egypt," Vol. I-V, University of Chicago Press, 1906.
2. Although specific proportions are not always stated, some later Egyptian sources refer to a tax or offering of one-tenth, suggesting a precedent for tithing.
 - Gardiner, Alan H., "Egypt of the Pharaohs: An Introduction," Oxford University Press, 1961.

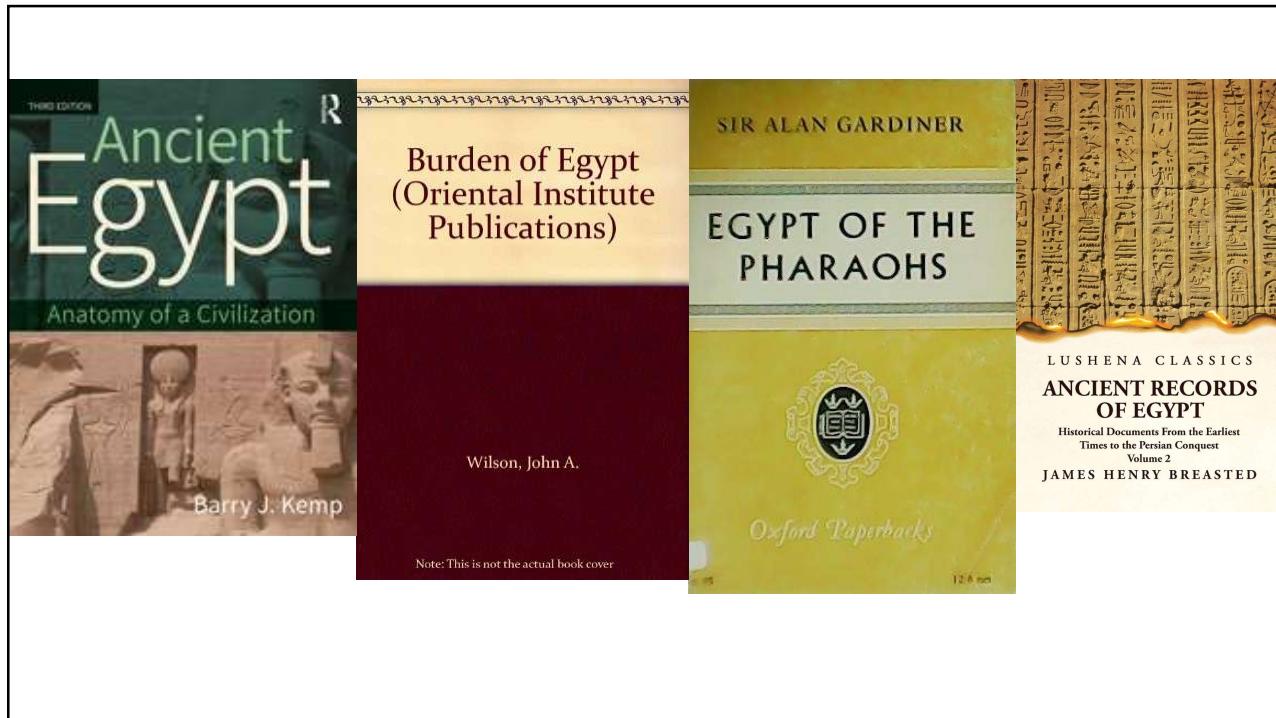
83

Evidence of Tithing Before the Bible - **Ancient Egypt and Tithing**

Your professor has argued that tithing was a cultural procedure. Here is Egypt:

3. Texts from the Ptolemaic period mention a "tithe" (or tenth) paid to temple authorities as a form of tribute.
 - Wilson, J.A., "The Burden of Egypt: An Interpretation of Ancient Egyptian Culture," University of Chicago Press, 1951.
4. This practice may have developed from older traditions of agricultural and livestock contributions and reflected the religious and economic obligations of Egyptian society.
 - Kemp, Barry J., "Ancient Egypt: Anatomy of a Civilization," Routledge, 2006

84



85

Tithing before Abraham – Various Other Nations

The Westminster Dictionary of the Bible says,

- “A 10th part of one’s *income* consecrated to God. The separation of a certain proportion of the products of one’s *industry* or of the spoils of war as tribute to their gods was practiced by **various nations of antiquity**.

The Lydians offered a tithe of their booty (Herod. I, 89).

The **Phoenicians** and **Carthaginians** sent a tithe annually to the Tyrian Hercules. These tithes might be regular or occasional, voluntary or prescribed by law.”

- John D. Davis, ed., *Westminster Dictionary of the Bible* (Philadelphia: Westminster Press, 1964), s.v. “tithe.”

THE WESTMINSTER BIBLE DICTIONARY
Thomas James Shepherd
New American Study Edition

86

Use of Culture in the Old Testament

We are discussing how **tithing** was practiced by other religions.

- This is not the only Old Testament practice found in other nations.

The book of Deuteronomy was written in the form of a **Suzerain Treaty** between God (the Suzerain) and Israel (the vassal).

The style is the basic outline of Deuteronomy

1. Preamble: **1:1-5**
2. Historical Background: 1:6-4:49
3. General Requirements: 4:44- 11:32
4. Details Requirements: 12-26
5. Blessings and Curses: 27-28
6. Witness: 30:19; 31:28
7. Continuity of the Covenant: 31-34

87

Structure Parallels Book of Deuteronomy and a Suzerain Treaties

<ol style="list-style-type: none"> 1. Preamble: 1:1-5 2. Historical Background: 1:6-4:49 3. General Requirements: 4:44- 11:32 4. Details Requirements: 12-26 5. Blessings and Curses: 27-28 6. Witness: 30:19; 31:28 7. Continuity of the Covenant: 31-34 	<ol style="list-style-type: none"> 1. Mediator: Moses – God Suzerain – Authority 2. God's work in Israel past Suzerain's work in the past 3. God calls Israel to be loyal Suzerain: a vassal's obligation 4. Key laws of obligations, duties, and ethical conduct. 5. Conditional laws...if you do, I'll do, or if you don't, this will happen. 6. God/Suzerain confirms the signing 7. Covenant's future binding
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88

Circumcision predates the Old Testament - Egypt

Circumcision predates the Old Testament and was practiced in various other cultures and civilizations around the world.

- Hodges, F. M. (2001). A Short History of Circumcision in the Ancient Near East.

Ancient Egypt - Earliest and most well-documented practices of circumcision.

- Archaeological findings, such as **wall reliefs** and paintings dating back to around 2400 BCE in the Sixth Dynasty, **illustrate** the act of circumcision being performed.
 - Strouhal, E. (1984). Evidence of Circumcision in Ancient Egypt. *Journal of Egyptian Archaeology*, 70, 105–108.

89

Circumcision predates the Old Testament - Egypt

The Egyptian Book of the Dead and writings from the Greek historian Herodotus also reference the practice.

- Herodotus. *The Histories*, Book II. (Trans. Aubrey de Selincourt, Penguin Classics).

In Egypt, circumcision was often associated with rites of passage, purification, and social distinction, commonly performed on young males as a symbol of entering **adulthood or priesthood**. (*contrast* with the 8th day of birth)

- Genesis 17:10-12 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be **circumcised**. (11) And ye shall circumcise the flesh of your foreskin; and it shall be a **token of the covenant betwixt me and you**. (12) And he that is **eight days old** shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

90

Another Argument by Pro-Tithes:

New Testament – Goes further!

The Old Testament is a basic starting point

Adultery – Old Testament – Seventh Commandment:

- Exodus 20:14 Thou shalt not commit adultery.

Adultery – New Testament – Looking on a woman to lust has committed adultery.

- Matthew 5:28 But I say unto you, That whosoever **looketh on a woman** to lust after her hath committed **adultery** with her already in his heart.

Therefore, if you do not believe that a Christian is required to tithe, it is the starting point; one should go up, not down.

91

New Testament Teaching on Tithe



This is Jesus' fourth "woe" of seven against the scribes and Pharisees, who were the religious leaders in Israel.

- Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay **tithe** of **mint** and **anise** and **cummin**, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- “mint” - ἡδύοσμον - (*hēdysmon*) – A sweet-smelling, garden mint
 - The rabbis used it to scatter on the floors of their houses and synagogues (Jarchi in Misn. Oketzim, c. 1. sect. 2.)
- “anise” - ἄνηθον - (*anēthon*) – A plant used as a spice and medicine
- “cummin” - κύμινον - (*kyminon*) - a cultivated plant with seeds that have a bitter, warm taste and an aromatic flavour

God had commanded Israel to tithe only on oil, grain, and wine in Deuteronomy 14:22-29.

92

New Testament Teaching on Tithe

Leviticus 27:30-32 places tithing on seeds, fruit, and animals.

- Going past what was required (not a bad thing), the Pharisees applied the tithe to small garden plants.

Notice, Jesus does not condemn what they did. What he faults them with **was not their actions**, but that they were not doing... “the weightier matters of the law, judgment, mercy, and faith”.

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

So, how do those who do not believe tithing is **required** today handle this text?

93

Arguments: <https://jude1v3.com/did-jesus-say-in-matthew-2323-that-christians-should-pay-tithe/>

So, how do those who do not believe tithing is **required** today handle this text?

1. Jesus' focus was not on tithing with the Pharisees but on criticizing their religious zeal while overlooking the more important matters.

Response: While true, “tithing” was still in focus (one can’t ignore the first part of a statement), and no negative statement was made about it.

- Jesus ended with: “these **ought ye to have done** [“have omitted the weightier matters of the law, judgment, mercy, and faith:”, and not to leave the other undone [tithe].”]

John Gill states:

- “if they thought themselves obliged to them, Christ would not dispute the matter with them; if they thought fit to observe them, they might, so long as they did not interfere with, and take them off from things of greater moment. But alas! these men preferred the rituals of the ceremonial law [prof. – speaks of tithing], and the traditions of the elders [prof. speaks of tithing on small plants], **above** the duties of the **moral law**; and reckoned that the latter were nothing, if the former were wanting;

94

Arguments: <https://jude1v3.com/did-jesus-say-in-matthew-2323-that-christians-should-pay-tithe/>

So, how do those who do not believe titling is **required** today handle this text?

2. Jesus was speaking to the Pharisees and scribes and not to his disciples, so of course he was not **negative** on titling.

Response: Their argument is correct, but his disciples were there to be taught the truth as well. If titling were no longer required, a simple statement here would have corrected this problem as well.

- Matthew 23:1 Then spake Jesus to the multitude, **and** to his **disciples**,

This is an argument from silence, but it would be double-speak (fudging the truth to placate the Pharisees, knowing they held the view of titling) for Christ to confirm that titling was OK when it wasn't, as our previous slide taught.

95

So, how do those who do not believe titling is required handle this text?

3. Christians are not obligated to tithe to Levites or priests, who were under Mosaic law, since Jesus was the final sacrifice.

- Galatians 4:4-5 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (5) To redeem them that were under the law, that we might receive the adoption of sons.
- Hebrews 10:1-4 For the **law having a shadow of good things to come**, and not the very image of the things, **can never with those sacrifices which they offered year by year continually make the comers thereunto perfect**. (2) For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. (3) **But in those sacrifices there is a remembrance again made of sins every year.** (4) **For it is not possible that the blood of bulls and of goats should take away sins.**

96

So, how do those who do not believe tithing is required handle this text?

- Hebrews 10:5-14 (5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: (6) In burnt offerings and sacrifices for sin thou hast had no pleasure. (7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (8) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; (9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. (10) **By the which will we are sanctified through the offering of the body of Jesus Christ once for all.** (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (13) From henceforth expecting till his enemies be made his footstool. (14) For by one offering he hath perfected for ever them that are sanctified.

97

So, how do those who do not believe tithing is required handle this text?

3. Christians are not obligated to tithe to Levites or priests, who were under Mosaic law, since Jesus was the final sacrifice.

Response: Here is the key understanding that unlocks the correct understanding of tithing. The opening statement begins with a theological “a priori” view: “Christians are not obligated to tithe.” He then confirms his view with Old Testament teaching on the Levites, priests, and Mosaic law, and with the fact that we Christians are not obligated to tithe to them. That second part is correct.

Additional “taste” - If the tithe belongs to God (and it does, as taught in the Mosaic Law), why would that **change** in the New Testament and church age? **Did God ever renounce his ownership of the tenth?**

Last hint...What did change? Who He designate to receive the tithe!

98

So, how do those who do not believe tithing is required handle this text?

4. In the New Testament church, giving was practiced. But no one was **mandated** to give 10% (tithe). People exercised their free will in deciding what to give. Paul defined the type of giving in these words:
 - 2 Corinthians 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Response: This is a classic case of “don’t look” at the context, just read the words of a verse as “proof” text to confirm a presupposed viewpoint. The context of 2 Corinthians 9 begins in Acts 11:27-29, as there was a great need to help the poor believers in Jerusalem.

99

So, how do those who do not believe tithing is required handle this text?

4. In the New Testament church, giving was practiced. But no one was **mandated** to give 10% (tithe). People exercised their free will in deciding what to give. Paul defined the type of giving in these words: 2 Corinthians 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
 - Acts 11:27-29 And in these days came prophets from Jerusalem unto Antioch. (28) And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. (29) **Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:**

He is not speaking about giving their tithe, but a “freewill offering” as God had blessed them to help those in Jerusalem. Of course, no mention of the tithe is given.

100

Church History of the “Tithe”

Let me note the groups listed below. We are not saying these historical teachings are Biblical or even correct, as each one is controversial in many doctrines.

We are simply acknowledging their existence. Remember, our style of Bible study is the grammatical/historical view. The Bible is our only basis of belief.

1. **APOSTLES’ CREED** – 50 AD makes no mention of tithing
2. **Didache** (The 12 Apostles) – 90 AD - Does not mention the words “tithe” but does speak of “first fruits” and giving to charity.
3. **Apostolic Constitutions (of the Holy Apostles** - 375 to 380 AD)
 - It is a collection of documents (including the Didache and Didascalia Apostolorum) called the tithes and first-fruits, “the command of God.”

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<https://www.earlychristianwritings.com/text/didache-roberts.html>

Chapter 4 - Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for your sins. **Do not hesitate to give**, nor complain when you give; for you shall know who is the good repayer of the hire.

- **Prof:** This is supposed to be teaching Gentiles who did not live in Israel to still give, though it **does not say** tithe or first fruit like chapter 13 teaches.

Chapter 13. Support of Prophets. But every true prophet who wants to live among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every **first-fruit**, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have no prophet, give it to the poor. If you make a batch of dough, take the **first-fruit** and give according to the **commandment**. So also when you open a jar of wine or of oil, take the **first-fruit** and give it to the prophets; and of money (silver) and clothing and every possession, take the **first-fruit**, as it may seem good to you, and give according to the commandment.

102

Church History of the Tithe

Your professor was not **surprised** at the lack of teaching on the tithe in the early church.

- By this time (325), Augustine of Hippo had joined with Constantine, leader of the Roman Empire, to teach that Israel had been replaced by the church. The Amillennial doctrine of end-time study had become the rule.

The Council of Nicea (325 AD) showed an utter disdain for any connection to the Jewish faith and the Old Testament. It was at this council that the Passover Feast and the Sabbath were officially changed to Easter and Sunday service.

- **While we would agree with this change**, the extent to which this council went too far. If Easter were to land on the Passover, it would be moved to the following week. This is why, in some years, we find Easter (the Resurrection of Jesus) coming before the Passover Feast (the Upper Room).

103

Church History of the Tithe - **Council of Tours in 567 A.D.**

This animosity toward anything Old Testament was reversed 242 years later at the Council of Tours.

The **Council of Tours in 567 A.D.** encouraged ministry leaders to teach **tithing** to their congregants. The Christian faith holds that those who give generously to support God's work will be blessed by God, in the here and now, and in the age to come.

- 1 Corinthians 3:11-15 For other foundation can no man lay than that is laid, which is Jesus Christ. (12) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; (13) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. (14) If any man's work abide which he hath built thereupon, he shall receive a reward. (15) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

This council was an event for the Medieval **Roman Catholic church**. It marks the **first ecclesiastical legislation imposing a structured obligation on Christian believers**.

104

Church History of the Tithe - **Third Council of Mâcon, France, in 585 A.D.**

Third Council of Mâcon, France, in 585 A.D. This conference was mainly focused on tithing.

“The third council was held in 585. Among the main subjects the council considered was **the issue of Tithing – for which the council formally legislated.**”

- Herbermann, Charles, ed. (1913). "Ancient Diocese of Mâcon". *Catholic Encyclopedia*. New York: Robert Appleton Company.

Final thoughts on church history regarding tithes:

- There has been speculation that the early church used freewill offerings. Most of the early churches were in individual houses. By the fifth century, church building became larger, and the staff also grew. The need for additional offering were needed so the tithe came back into focus.

105

Here are the two KEY Bible proof that removes all doubt

1. God said the tithe belongs to Him –

- Leviticus 27:30 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.

KEY: If the tithe is the LORD's, and then Jesus the Messiah fulfilled the Law, **since when do the tithes now become yours?** The point is that the **tithe belongs to God from the beginning**, and that concept does **NOT** change at any time in the Bible.

Using this same logic, when God said, Israel was His, did he reject Israel?

- 2. Isaiah 43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; **thou art mine.**

Does the earth still belong to God?

- 3. Psalms 24:1 A Psalm of David. **The earth is the LORD'S, and the fulness thereof**; the world, and they that dwell therein.

Answer: NO!

106

My Two Key Thoughts that I see that nails the discussion on tithing.

107

Here are the two KEY Bible proof that removes all doubt

With those tithes, you **connect** your life with God as you would eat before Him.

- Deuteronomy 14:22-23a “Thou shalt truly **tithe** all the increase of thy seed, that the field bringeth forth year by year. (23) **And thou shalt eat before the LORD thy God...**”

So, we have determined that the tithe is the Lord's. What changed?

Before: The tithe was God's, and he gave it to the Levites.

Numbers 18:24b "...I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

ANSWER: *It is what God designated the tithe for that changed.*

108

My Key Thoughts: Two Biblical answers

1. The place God chose to “place his name.”

- Deuteronomy 14:23b “...**in the place which he shall choose to place his name there**, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

God placed His name in the Tabernacles and Temples, but now that Jesus fulfilled the law, it is the church where God has placed His name!

- Colossians 2:13-14 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; (14) **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**;
- Ephesians 3:6 That the **Gentiles** should be **fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel**:
- Ephesians 5:32 This is a great **mystery**: but I speak concerning **Christ and the church**.

109

My Key Thoughts: Two Biblical answers

The mystery of the **church** is now where He has placed His **name**!

- Matthew 18:19-20 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. (20) **For where two or three are gathered together in my name, there am I in the midst of them.**
- 1 Corinthians 5:4 In the **name of our Lord Jesus Christ**, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

Old Testament foundation: the children of Levi were given the tithe as their inheritance.

- Numbers 18:21 And, behold, I have given the **children of Levi all the tenth in Israel for an inheritance**, for their service which they serve, even the service of the tabernacle of the congregation.

Now, God has placed His name in the local church and has designated His tithe to it!

110

My Key Thoughts: Two Biblical answers

1. **But wait, are we being consistent in our theology that the tithe belongs to the Lord, first given to the Levites and now to the church?**

Did God not say the feasts are His three times?

- Leviticus 23:2 Speak unto the children of Israel, and say unto them, Concerning the **feasts of the LORD**, which ye shall proclaim to be holy convocations, even these are **my feasts**.
- Leviticus 23:37 These are the **feasts of the LORD**, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the **LORD**, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

By the criteria we have given, would it be consistent, then, that the feasts should be done today, like the tithe!

- Yet, we would disagree. Why?

111

My Key Thoughts: Two Biblical answers

1. **But wait, are we being consistent in our theology that the tithe belongs to the Lord, first given to the Levites and now to the church?**

Answer: Christ directly fulfilled the Feasts as they were “God’s Calendar of Redemption,” as we dealt with beginning with the Passover.

As noted in that series, the Passover, as delineated in Leviticus 23, cannot be observed today! This is obvious: with no Temple in Jerusalem, and no High Priest in Jerusalem, it has to make numerous changes not found in the Biblical text. The feasts are God’s, but Jesus **fulfilled** them.

- Colossians 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: (17) Which are a **shadow of things to come; but the body is of Christ**.

No mention of the tithe in the text, as it can still be done today.

112

My Key Thoughts: Two Biblical answers

2. But how do the actions of tithing square with Israel and the church being two separate entities?

We state that the Feasts were for Israel, not the Church (correct). We concluded that if one interprets the Feasts for the Church, we have taught a Replacement Doctrine (again correct). Why is this view of tithing not replacing Israel with the Church since the tithe was for Israel?

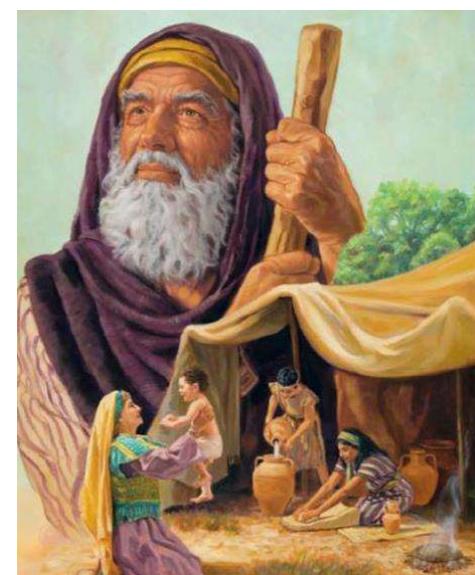
Answer: While there are at least nine different distinctions between Israel and the church, there are some similarities.

113

The differences between Israel and the church

When studying the Bible, it is essential to distinguish between Israel and the Church.

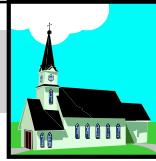
- They are **two separate** entities doing the same thing: bringing the Good News to a lost world.
- That is why there are many verses that draw parallels with both groups, yet both groups have distinctions.



114



Nine Distinctions Between: **Israel** and the Church



1. Israel is a nation, but the Church is not.

- Own national language...**church** does not
- Earthly: political state with a capital city, a political government, and rulers, but the church, while earthly (similar), has no political city or government.
 - In the Mosaic Covenant, God established and regulated an earthly political government for Israel.
 - **Israel has a common national tradition and history**, but the **church** comprises people from many different national traditions and histories.
 - **Israel has a national army with which to fight military battles against other nations**, but the **church** does not have an army (physically, but it does have one spiritually).

115



9 Distinctions Between: **Israel** and the Church



2. Israel became the people of God through the Abraham/ Mosaic Covenant, but it rejected Christ, just as God had forewarned (Isa. 53; John 1:11; 12:37-41). By contrast, the “church” received Christ.

- **John 1:11 He came unto his own, and his own received him not.**

John 12:37-41 But though he had done so many miracles before them, yet they believed not on him: (38) That the saying of Esaias the prophet might be fulfilled [Quoting Isaiah 53 and 6:1-10], which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? (39) Therefore they could not believe, because that Esaias said again, (40) He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. (41) These things said Esaias, when he saw his glory, and spake of him.

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9 Distinctions Between: **Israel** and the Church



3. Israel was the original persecutor of the church, indicating that they are not the same. Acts 6:8-8:3

- Killed Stephen - Acts 7:59; Sought to kill Paul - Acts 23:12-35.

4. A Gentile was excluded from membership in Israel.

- Ephesians 2:11-12 Wherefore remember, that ye being in **time past Gentiles in the flesh, who are called Uncircumcision** by that which is called the Circumcision in the flesh made by hands; (12) That at that time ye were without Christ, **being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:**
- **To become a member of Israel, he had to believe in God, be circumcised, and be placed under the law, yet still was not a Jew.**
 - He had to enter Israel's Mosaic Covenant relationship with God fully.

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4. A Gentile was **excluded** from membership in Israel



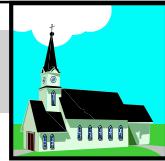
By contrast, a Gentile can be in full, equal membership in the **church** as a Gentile.

- Does not have to become an “Israelite” to enter.
 - Ephesians 2:13-16 But now in Christ Jesus ye who sometimes were far off **are made nigh by the blood of Christ.** (14) For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; (15) Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; (16) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

118



4. A Gentile was **excluded** from membership in Israel

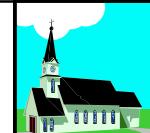


Ephesians 3:1-6 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, (2) If ye have heard of **the dispensation of the grace of God** which is given me to you-ward: (3) How that by revelation he made known unto me the mystery; (as I wrote afore in few words, (4) Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) (5) Which in other ages **was not made known** unto the sons of men, as it is **now revealed** unto his holy apostles and prophets by the Spirit; (6) **That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:**

119



4. A Gentile was **excluded** from membership in Israel



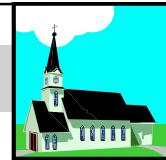
The Holy Spirit led the early church leaders to recognize God's distinction between Israel and the church.

- Acts 15:1-3 And certain men which came down from Judaea taught the brethren, and said, **Except ye be circumcised after the manner of Moses, ye cannot be saved.** (2) When therefore Paul and Barnabas had no small dissension and **disputation with them**, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders **about this question.** (3) And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

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4. A Gentile was **excluded** from membership in Israel



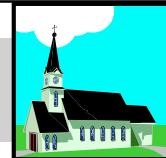
H/S - Early church leaders recognize this distinction between Israel and the church.

Acts 15:4-7 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. (5) But there rose up certain of the **sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.** (6) And the apostles and elders came together for to consider of this matter. (7) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

121



4. A Gentile was **excluded** from membership in Israel

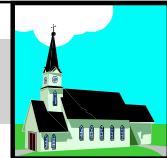


Acts 15:8-13 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; (9) **And put no difference between us and them, purifying their hearts by faith.** (10) Now therefore why tempt ye God, **to put a yoke upon the neck** of the disciples, which neither our fathers nor we were able to bear? (11) But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. (12) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. (13) And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

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4. A Gentile was **excluded** from membership in Israel



Acts 15:14-19 **Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.** (15) And to this agree the words of the prophets; as it is written, (16) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: (17) That the residue of men might seek after the Lord, **and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.** (18) Known unto God are all his works from the beginning of the world. (19) Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

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4. A Gentile was **excluded** from membership in Israel 4 of the 7 laws of Noah

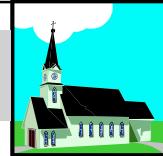


Acts 15:20-23 But that we write unto them, that they **abstain from pollutions of idols [1], and from fornication [2], and from things strangled [3], and from blood [4].** (21) For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (22) Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: (23) And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

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9 Distinction between: Israel and the Church



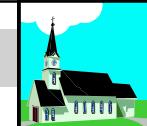
5. Israel had **both** believers and unbelievers in a full Mosaic Covenant relationship with God.

- All Israelites were subject to the regulations of the covenant regardless of their spiritual state.
- Regeneration was **not** required at Mt. Sinai to enter the Mosaic Covenant relationship with God.
- Future generations of Jews entered that covenant relationship by virtue of their **physical birth to Jewish parents**, not by a *spiritual* birth.
- The “**unsaved**” Jews of Israel were as much a part of the Mosaic Covenant people of God as were the “**saved**” Jews.

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5. Israel - **both** believers/unbelievers in a relationship with God.



By contrast, the church consists only of “saved**” or “**regenerated**” members.**

- Note: A “church,” by its definition, which is saved, calls out believers who assemble **themselves together**.

Luke states that the Lord added to the church -

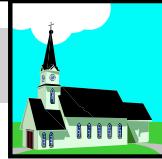
- Acts 2:47 Praising God, and having favour with all the people. And the **Lord added to the church daily** such as **should be saved**.

On Pentecost, only **saved Jews** were added; unsaved Jews were not – Acts 2

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9 Distinctions Between: Israel and the Church



6. The Bible never called them “saved Jews” in the Old Testament - only “Israel”... as in contrast, the church did not have “unsaved” Jews in it.

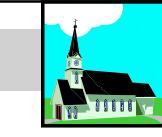
But Scripture does call the saved Jews (and saved Gentiles) of the church **“the church of God”** in contrast with unsaved Jews and unsaved Gentiles of the New Testament era.

- 1 Corinthians 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to **the church of God**:

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9 Distinctions Between: Israel and the Church



7. Romans 11, the Apostle Paul taught that in Old Testament times, as God’s covenant people, Israel was in the place of God’s blessing. In contrast, God has placed the church in a place of blessing. Romans 11:17

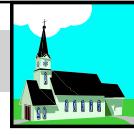
Because Israel rejected Christ through unbelief, **God removed it** temporarily from the place of His blessing. – Jeremiah 11:15-17

- Jeremiah 11:15-17 What hath my **beloved** to do in mine house, seeing she hath **wrought lewdness** with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. (16) The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the **branches of it are broken**. (17) For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

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9 Distinctions Between: Israel and the Church



7. Romans 11, the Apostle Paul taught that in Old Testament times, as God's covenant people, Israel was in the place of God's blessing. In contrast, God has placed the church in a place of blessing. Romans 11:17

While Israel was removed/set aside, God **placed the church** in the place of blessing. Romans 11:17

- Romans 11:17 And if some of the branches be **broken off**, and thou, being a wild olive tree, wert **grafted in** among them, and with them partakest of the root and fatness of the olive tree;

Thus, the church is in the place of God's blessing while Israel is **temporarily** set aside (Tribulation – brought back).

- This leads to the conclusion that Israel and the church are not the same.

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9 Distinctions Between: Israel and the Church



8. Israel/Jews were promised the land of Israel; in contrast, the church was **never promised** the land of Israel.

- Genesis 15:18 In the same day the LORD made a covenant with Abram, saying, **Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:**
- Joshua 1:4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

9. Israel was never promised a "rapture," but the church was.

- 1 Thessalonians 4:16-17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

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Replacement Doctrine Israel Replaced by the Church	Pre-Tribulation: Nine Differences Between Israel and the Church
Israel and the Church <ul style="list-style-type: none"> 1. Saints (Num. 16:3; Deut. 33:3) 2. Elect (Deut. 7:6, 7; 14:2) 3. Beloved (Deut. 7:7; 4:37) 4. Called (Isa. 41:9; 43:1) 5. Church (Ps. 89:5; Mic. 2:5 (LXX) Act. 7:38; Heb. 2:12) 6. Flock (Ezek. 34; Ps. 77:20) 7. Holy Nation (Exod. 19:5, 6) 8. Kingdom of Priests (Exod. 19:5, 6) 9. Peculiar Treasure (Exod. 19:5, 6) 10. God's People (Hos. 1:9, 10) 11. Holy People (Deut. 7:6) 12. People of Inheritance (Deut. 4:20) 13. God's Tabernacle in Israel (Lev. 26:11) 14. God walks among them (Lev. 26:12) 15. Twelve Patriarchs 16. <i>Christ married to them</i> (Isa. 54:5; Jer. 3:14; Hos. 2:19; Jer. 6:2; 31:32) <p style="text-align: center;">See the difference? NEITHER DO WE.</p>	<ul style="list-style-type: none"> 1. Saints (Eph. 1:1; Rom. 1:7) 2. Elect (Col. 3:12; Titus 1:1) 3. Beloved (Col. 3:12; 1 Thess 1:4) 4. Called (Rom. 1:6, 7; 1 Cor. 1:2) 5. Church (Eph. 1:1; Acts 20:28) 6. Flock (Luke 12:32; 1 Pet. 5:2) 7. Holy Nation (1 Pet. 2:9) 8. Kingdom of Priests (1 Pet. 2:9) 9. Peculiar Treasure (1 Pet. 2:9) 10. God's People (1 Pet. 2:10) 11. Holy People (1 Pet. 1:15, 16) 12. People of Inheritance (Eph. 1:18) 13. God's Tabernacle in Church (John 1:14) 14. God walks among them (2 Cor. 6:16–18) 15. Twelve Apostles 16. Christ married to them (Eph. 5:22, 23; 2 Cor. 11:2)

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 Similarities between Israel and the Church:	
<ul style="list-style-type: none"> 1. Covenant relations with God 2. Related to God by blood redemption in Christ, as illustrated by the figure of marriage 3. Witnesses for God to the world 4. Of the spiritual seed of Abraham 5. To be Glorified 	<ul style="list-style-type: none"> 6. Called to a walk of separation 7. Have One Shepherd 8. Have common doctrines 9. Called the elect of God 10. Both are dearly beloved of God 11. Both are recipients of eternal life through the Messiah/Christ

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My concluding thoughts: Two Biblical answers

2. Our analysis of Matthew 23:23 – Recap

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

Jesus ended with: “these **ought ye to have done** [tithing] “and not to leave the other undone “have omitted the weightier matters of the law, judgment, mercy, and faith:”

- Albert Barnes: “**These ought ye to have done**” - Attention to even the smallest points of the law of God **is proper**, but it should not interfere with the “higher” and more important parts of that law.

Jesus was speaking to Pharisees but also to His disciples. How could Jesus criticize them and not also tithing if it was no longer required?