Malachi 3:10 “Bring all the tithes (the whole tenth of your income) into the storehouse, that there may be food in My house, and prove Me now by it, says the Lord of hosts, if I will not open the windows of heaven for you and pour you out a blessing, that there shall not be room enough to receive it.”

1. **What is a “tithe?”**
   Tithe – Hebrew: ma’āšēr – “The tenth part of the whole of all income, particularly, the tithe.”

   Leviticus 27:30-32 “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 (Heb. Qodesh – a sacred thing, dedicated thing, hallowed, most holy, placed in a fixed position toward an appropriate end) unto the LORD. (32) And concerning the tithe of the herd, or of the flock, even of whatsoever passes under the rod (measured), the tenth shall be holy unto the LORD.

2. **How does the tithe differ from the Jewish “First Fruits” of the Mosaic Law?**
   Leviticus 23:10-14 “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 of the first-fruits 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.

   (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 unto the LORD. (13) And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savor:
and the drink offering thereof shall be of wine, the fourth part of an hin.

(14) And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings.”

The Feast of First Fruits – Meaning first in place or order of rank – “First Fruits,” i.e. “first of the harvested wheat,” was celebrated from the very first of the first wheat harvested, given to the High Priest (Aaron) along with a burnt offering.

Leavened Bread was made from that first portion of the harvest and festively waved by both the harvesters and the High Priest to seek and celebrate God’s blessing on the season of harvest.

It was done once each year during the time of festival.
Of course, the festival of “first-fruits” has nothing in common with the “Tithe” in that the tithe is the first tenth of all of the increase, in each instance as soon as harvested or brought to market, and is to be given to the Levites (Levitical Priests) as remuneration for their service to God.

3. How does the “first fruits” of Proverbs 3:9,10, differ from the “Feast of First Fruits of Leviticus 23:10-14 (above)?”

Proverbs 3:9-10 “Honor the LORD with thy substance (Heb: wages, wealth, riches), and with the firstfruits (Rotherham Hebrew Bible – off of the top, not the bottom of your income) of all thine increase: (10) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

The first fruits of all your increase – Hebrew: minnêy rê'śhiyth – “all ongoing income, revenue” is descriptive of the tithe.

Adam Clarke Commentary on Proverbs 3:9,10: “When that portion is thus disposed of, the rest is sanctified; when it is withheld, God’s curse is upon the whole.”

Keil & Deleitzch (K&D) Bible Commentary – “The Chokma (Proverbs, Book of God’s Divine Wisdom) being separated from the Law (with the Psalms) references the Tithe in honoring the Lord, the Tithe being older than the Mosaic Law (minnêy rê'śhiyth pointing to the tithe not to the Levitical Feast of First Fruits held once marking the beginning of the 50-day period of the Festival of Pentecost.)

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.”

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.”

4. In the Old Testament Who was to receive the tithe (that which is “holy unto the Lord”)?

Numbers 18:21-32 “Behold, I have given the children of Levi (the Priests) all the tenth in Israel for an inheritance, for their service which they serve, even the service of the
tabernacle of the congregation. (23) But the Levites shall do the service of the
tabernacle of the congregation: it shall be a statute for ever throughout your
generations, that among the children of Israel they have no inheritance (K&D
Commentary – shall not amass income from secular labor). (24) But the tithes of the
children of Israel, I have given to the Levites to inherit: therefore I have said unto them,
Among the children of Israel they shall have no inheritance [for amassing income]. (25)
And the LORD spake unto Moses, saying, (26) Thus speak unto the Levites, and say
unto them, When ye take of the children of Israel the tithes which I have given you
from them for your inheritance, then ye shall offer up an heave offering of it for the
LORD, even a tenth part of the tithe. (27) And this shall be reckoned unto you, as
though it were the corn of the threshingfloor, and as the fulness of the winepress.
(28) Thus ye also shall offer an heave offering unto the LORD of all your tithes,
which ye receive of the children of Israel; and ye shall give thereof the LORD’S heave offering
to Aaron the priest. (29) Out of all your gifts ye shall offer every heave offering of the
LORD, of all the best thereof, even the hallowed part thereof out of it. (30) Therefore
thou shalt say unto them, When ye have heaved the best thereof from it, then it shall
be counted unto the Levites as the increase of the threshingfloor, and as the increase
of the winepress. (31) And ye shall eat it in every place, ye and your households: for it
is your reward for your service in the tabernacle of the congregation. (32) And ye shall
bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye
pollute the holy things of the children of Israel, lest ye die.”

5. God sets the “pattern” to be carried over into the New Testament Church, i.e. the Ministry of
the High Priest (Chief Shepherd), and the Levitical Priest (under-shepherd, Pastors):

A) The High Priest (Aaron) a pattern of Jesus in Heaven as our High Priest:

Numbers 18:1 “AND THE Lord said to Aaron, You and your sons and your
father’s house with you shall bear and remove the iniquity of the sanctuary
[that is, the guilt for the offenses which the people unknowingly commit when
brought into contact with the manifestations of God’s presence]. And you and
your sons with you shall bear and remove the iniquity of your priesthood [your
own unintentional offenses].”

B) The Levitical Priests (Levites) a pattern of the Pastoral ministry in the Church:

Numbers 16:9 “Does it seem but a small thing to you that the God of Israel has
separated you from the congregation of Israel, to bring you near to Himself to
do the service of the tabernacle of the Lord and to stand before the
congregation to minister to them.”

a) Old Testament Worship Sanctuary gives the pattern to be used:

2Chronicles 31:2-10 “And Hezekiah appointed the priests and the
Levites after their divisions, each man according to his service, the
priests and Levites for burnt offerings and for peace offerings, to
minister, to give thanks, and to praise in the gates of the camp of the
Lord. (3) King Hezekiah’s personal contribution was for the burnt
offerings: [those] of morning and evening, for the Sabbaths, for the New
Moons, and for the appointed feasts, as written in the Law of the Lord.
(4) He commanded the people living in Jerusalem to give the portion
due the Levites, that they might [be free to] give themselves to the Law of the Lord. (5) As soon as the command went abroad, the Israelites gave in abundance the tithes of grain, vintage fruit, oil, honey, and of all the produce of the field; and they brought in abundantly the tithe of everything. (9) Then Hezekiah questioned the priests and Levites about the heaps. (10) Azariah the high priest, of the house of Zadok, answered him, Since the people began to bring the offerings into the Lord's house, we have eaten and have plenty left, for the Lord has blessed His people, and what is left is this great store."

b) Upkeep of the Church provided by pledges (not tithes):
Nehemiah 10:32-33, 36-39 “Also we pledge ourselves to pay yearly a third of a shekel for the service expenses of the house of our God [which are]: (33) For the showbread; for the continual cereal offerings and burnt offerings; [for the offerings on] the Sabbaths, the New Moons, the set feasts; for the holy things, for the sin offerings to make atonement for Israel; and for all the work of the house of our God. (36) As well as the firstborn of our sons and of our cattle, as is written in the Law, and the firstlings of our herds and flocks, to bring to the house of our God, to the priests who minister in [His] house. (37) And we shall bring the first and best of our coarse meal, our contributions, the fruit of all kinds of trees, of new wine, and of oil to the priests, to the chambers of the house of our God. And we shall bring the tithes from our ground to the Levites, for they, the Levites, collect the tithes in all our rural towns. (38) And the priest, the son of Aaron, shall be with the Levites when [they] receive tithes, and [they] shall bring one-tenth of the tithes to the house of our God, to the chambers, into the storehouse. (39) For the Israelites and the sons of Levi shall bring the offering of grain, new wine, and oil to the chambers where the vessels of the sanctuary are, along with the priests who minister and the gatekeepers and singers. We will not forsake or neglect the house of our God.”

c) God’s Pattern evolves and becomes broken:
Nehemiah 12:27, 41-44 “And for the dedication of the wall of Jerusalem, they sought the Levites in all their places to bring them to Jerusalem to celebrate the dedication with gladness, with thanksgivings, and with singing, cymbals, harps, and lyres. (41) And the priests Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets; (42) And Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. And the singers sang and made themselves heard, with Jezerahiah as leader. (43) Also that day they offered great sacrifices and rejoiced, for God had made them rejoice with great joy; the women also and the children rejoiced. The joy of Jerusalem was heard even afar off. (44) On that day men were appointed over the chambers for the stores, the contributions, the firstfruits, and the tithes, to gather into them the portions required by law for the priests
and the Levites according to the fields of the towns, for Judah rejoiced over the priests and Levites who served [faithfully]."

d) Levitical Priests lose their reward to the Church treasury:
Nehemiah 13:4-7 “Now, Eliashib the priest, who was appointed over the chambers of the house of our God, and was related [by marriage] to Tobiah [our adversary]. (5) Prepared for Tobiah a large chamber where previously they had put the cereal offerings, the frankincense, the vessels, and the tithes of grain, new wine, and oil which were given by commandment to the Levites, the singers, and gatekeepers, and the contributions for the priests. (6) But in all this time I was not at Jerusalem, for in the thirty-second year of Artaxerxes [Persian] king of Babylon I went to the king. Then later I asked leave of him (7) And came to Jerusalem. Then I discovered the evil that Eliashib had done for Tobiah in preparing him [an adversary] a chamber in the courts of the house of God!"

e) Nehemiah brings justice for the Levitical Priests and restores their reward of the tithes:
Nehemiah 13:7-14 ‘And came to Jerusalem. Then I discovered the evil that Eliashib had done for Tobiah in preparing him [an adversary] a chamber in the courts of the house of God! (8) And it grieved me exceedingly, and I threw all the house furnishings of Tobiah out of the chamber. (9) Then I commanded, and they cleansed the chambers; and I brought back there the vessels of the house of God, with the cereal offerings and the frankincense. (10) And I perceived that the portions of the Levites had not been given them, so that the Levites and the singers who did the work [forced by necessity] had each fled to his field. (11) Then I contended with the officials and said, Why is the house of God neglected and forsaken? I gathered the Levites and singers and set them in their stations. (12) Then all Judah brought the tithe of the grain, the new wine, and the oil to the storerooms. (13) I set treasurers over the storerooms [Malachi 3:10 i.e.storehouse]: Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites; assisting them was Hanan son of Zaccur, the son of Mattaniah, for they were counted faithful, and their task was to distribute to their brethren. (14) O my God, [earnestly] remember me concerning this and wipe not out my good deeds and kindnesses done for the house of my God and for His service.”

6. The Tithe in the New Testament Age

Hebrews 7:8-12; 27-28 “And here men that die receive tithes; but there he receives them, of whom it is witnessed that he ever liveth. (9) And as I may so say, Levi also, who receives tithes, payed tithes in Abraham. (10) For he was yet in the loins of his father, when Melchisedec met him. (11) If therefore perfection were by the Levitical priesthood, (for under it the people
received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? (12) For the priesthood being changed, there is made of necessity a change also of the law. (27) Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he (Jesus) did once, when he offered up himself. (28) For the law makes men high priests which have infirmity; but the word of the oath (New Covenant), which was since the law, makes the Son, who is consecrated for evermore.

A) Levitical Priests revealed late in the Old Testament as “Pastors.”

a) **Levitical Priests:** Numbers 1:50-53 “But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. (51) And when the tabernacle sets forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. (52) And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. (53) But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.”

b) **Levitical Priests Ministered Spiritually to God’s People:** 2Chronicles 30:22-27 “And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: (25) And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. (26) So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. (27) Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

c) **Pastors over the Tabernacle of Worship:** Jeremiah 10:20-21 “My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. (21) For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.”

Special Note: Notice the parallelization of the above verse with:

Acts 20:28-29 “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.”
John 21:15-17  “So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (16) He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. (17) He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”

1Peter 5:2-4  “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; (3) Neither as being lords over God's heritage, but being ensamples to the flock. (4) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

1Corinthians 9:7-11  “Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? (8) Say I these things as a man? or saith not the law the same also? (9) For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? (10) Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. (11) If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?’

d)  **Pastors to Feed the Flock are termed Shepherds:** Jeremiah 23:1-5  “Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. (2) Therefore thus saith the LORD God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. (4) And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. (5) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth (Jesus).”

e)  **In the Old Testament there were only 2 Gifts Given to God’s People:** Jeremiah 23:11  “For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.”
f) In the New Testament there are 5 Ministry Gifts Given to God’s People – (The OT Levitical Priest evolved into the Pastor and Teacher (Caring for the Flock and feeding them knowledge of the Lord) – The OT Prophet evolved (expanded) into the Apostle, Prophet and Evangelist): Eph 4:11-12 “And His gifts were [varied; He Himself appointed and gave men to us] some to be apostles (special messengers), some prophets (inspired preachers and expounders), some evangelists (preachers of the Gospel, traveling missionaries), some pastors (shepherds of His flock) and teachers (feeding them the knowledge of the Word). (12) His intention was the perfecting and the full equipping of the saints (His consecrated people), [that they should do] the work of ministering toward building up Christ's body (the church).”

7. How does the “tithe” differ from the tradition of contributing 10% of your income to the church, favorite ministry project, or other charitable giving?

A) We have thus far found that the “tithe” is the “first-tenth-Part” off the top (not the bottom) of our increase (income). For it to be a “tithe” it must be a “dedicated thing” according to the instructions of God to be “Holy unto the Lord – a dedicated thing (qodesh).” It must be presented (to the Lord), i.e. the Old Testament Levitical Priest; the New Testament Pastor (Shepherd of the sheep).

There is nothing “holy” or hallowed about 10% of a person’s income (while yet “filthy lucre”) UNTIL IT IS PRESENTED TO GOD IN THE MANNER PRESCRIBED FOR “THE TITHE!” To be holy unto the Lord it must be the first-tenth-part, so that the remaining portion may be cleansed from its original condition of “filthy Lucre.” (1Timothy 3:3,8; Titus 1:7,11; 1Peter 5:2)

Giving the Tithe (first-tenth-Part) to its designated “ministry gift – Pastor/Shepherd” sanctifies the remaining portion.

Adam Clarke Commentary – “When that portion is thus disposed of, the rest is sanctified; when it is withheld, God’s curse is upon the whole.”

B) Once the remaining 90% is sanctified, it is ready to be utilized for whatever the Christian believer desires, i.e. personal wealth building (business, investment, etc), family planning, seed-faith giving for sowing and reaping,(scattering seed) giving to favorite ministries, (apostle, prophet, evangelist, etc.) and other good works.

2Co 9:7-14 “Let each one [give] as he has made up his own mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, for God loves (He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyous, "prompt to do it") giver [whose heart is in his giving]. (11) And [God] Who provides seed for the sower and bread for eating will also provide and multiply your [resources for] sowing and increase the fruits of your righteousness [which manifests itself in active goodness, kindness, and charity]. [Isa_55:10; Hos_10:12] (11) Thus you will be enriched in all things and in every way, so that you can be generous, and [your generosity as it is] administered by us will bring forth thanksgiving to God
8. **If the Tithe belongs to the Pastor, then how will the buildings, Church furnishings, and other expenses of the work of the church be supplied?**

   A) **Nehemiah’s Plan to Rebuild the destroyed Temple**: Nehemiah 10:32 “Also we pledge ourselves to pay yearly a third of a shekel for the service expenses of the house of our God [which are]...”

   B) **The Rebuilding of the destroyed Temple**: Hag 1:2-9 “Thus says the Lord of hosts: These people say, The time is not yet come that the Lord's house should be rebuilt [although Cyrus had ordered it done eighteen years before]. (4) Is it time for you yourselves to dwell in your paneled houses while this house [of the Lord] lies in ruins (6) You have sown much, but you have reaped little; you eat, but you do not have enough; you drink, but you do not have your fill; you clothe yourselves, but no one is warm; and he who earns wages has earned them to put them in a bag with holes in it. (8) Go up to the hill country and bring lumber and rebuild [My] house, and I will take pleasure in it and I will be glorified, says the Lord [by accepting it as done for My glory and by displaying My glory in it]. (9) You looked for much [harvest], and behold, it came to little; and even when you brought that home, I blew it away. Why? says the Lord of hosts. Because of My house, which lies waste while you yourselves run each man to his own house [eager to build and adorn it].”

   C) **Moses and the First Tabernacle** – Exodus 25:1-9 “AND THE Lord said to Moses, (2) Speak to the Israelites, that they take for Me an offering. From every man who gives it willingly and ungrudgingly with his heart (2Cor.9:6-8) you shall take My offering. (3) This is the offering you shall receive from them: gold, silver, and bronze, (4) Blue, purple, and scarlet [stuff] and fine twined linen and goats' hair, (5) Rams' skins tanned red, goatskins, dolphin or porpoise skins, acacia wood, (6) Oil for the light, spices for anointing oil and for sweet incense, (7) Onyx stones, and stones for setting in the ephod and in the breastplate. (8) Let them make Me a sanctuary, that I may dwell among them. (9) And you shall make it according to all that I show you, the pattern of the tabernacle or dwelling and the pattern of all the furniture of it.”

   D) **David and the Temple (Second Tabernacle)** – 1Ch 29:2-17 “So I have provided with all my might for the house of my God the gold for things to be of gold, silver for things of silver, bronze for things of bronze, iron for things of iron, and wood for things of wood, as well as onyx or beryl stones, stones to be set, stones of antimony, stones of various colors, and all sorts of precious stones, and marble stones in abundance. (3) Moreover, because I have set my affection on the house of my God, in addition to all I have prepared for the holy house, I have a private treasure of gold and silver which I give for the house of my God: (4) It is 3,000 talents of gold, gold of Ophir, 7,000 talents of refined silver for overlaying the walls of the house, (5) Gold for the uses of gold, silver for the uses of silver, and for every work to be done by craftsmen. Now who will offer willingly to fill his hand [and consecrate it] today to the Lord [like one consecrating himself to the priesthood]? (6) Then the chiefs of the fathers and princes of the tribes of Israel and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly (9) Then the people rejoiced because these had given willingly, for with a whole and blameless heart they had offered freely to
the Lord. King David also rejoiced greatly. (14) But who am I, and what are my people, that we should retain strength and be able to offer thus so willingly? For all things come from You, and out of Your own hand we have given You. (16) O Lord our God, all this store that we have prepared to build You a house for Your holy Name and the token of Your presence comes from Your hand, and is all Your own. (17) I know also, my God, that You try the heart and delight in uprightness. In the uprightness of my heart I have freely offered all these things. And now I have seen with joy Your people who are present here offer voluntarily and freely to You.”

9. If Not with the Tithe, then How is the Church to have outreaches to the poor and hurting of the Community? Out of a Free-will Portion of the remaining 90%:

A) Free-will Pledges: 2Corinthians 8:1-8 WE WANT to tell you further, brethren, about the grace (the favor and spiritual blessing) of God which has been evident in the churches of Macedonia [arousing in them the desire to give alms]; (2) For in the midst of an ordeal of severe tribulation, their abundance of joy and their depth of poverty [together] have overflowed in wealth of lavish generosity on their part. (3) For, as I can bear witness, they gave according to their ability, yes, and beyond their ability; and they did it voluntarily, (4) Begging us most insistently for the favor and the fellowship of contributing in this ministration for [the relief and support of] the saints [in Jerusalem]. (5) Nor [was this gift of theirs merely the contribution] that we expected, but first they gave themselves to the Lord and to us [as His agents] by the will of God [entirely disregarding their personal interests, they gave as much as they possibly could, having put themselves at our disposal to be directed by the will of God]-- (6) So much so that we have urged Titus that as he began it, he should also complete this beneficent and gracious contribution among you [the church at Corinth]. (7) Now as you abound and excel and are at the front in everything—in faith, in expressing yourselves, in knowledge, in all zeal, and in your love for us—see to it that you come to the front now and abound and excel in this gracious work [of almsgiving] also. (8) I give this not as an order [to dictate to you], but to prove, by [pointing out] the zeal of others, the sincerity of your own love also. (12) For if the [eager] readiness to give is there, then it is acceptable and welcomed in proportion to what a person has, not according to what he does not have. (13) For it is not [intended] that other people be eased and relieved [of their responsibility] and you be burdened and suffer [unfairly], (14) But to have equality [share and share alike], your surplus over necessity at the present time going to meet their want and to equalize the difference created by it, so that [at some other time] their surplus in turn may be given to supply your want. Thus there may be equality, (15) As it is written, He who gathered much had nothing over, and he who gathered little did not lack.”

B) Seed Faith Vision Giving: 2Corinthians 9:6-14 “[Remember] this: he who sows sparingly and grudgingly will also reap sparingly and grudgingly, and he who sows generously [that blessings may come to someone] will also reap generously and with blessings. (7) Let each one [give] as he has made up his own mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, for God loves (He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyous, "prompt to do it") giver [whose heart is in his giving]. [Pro 22:9] (8) And God is able to make all grace (every favor and earthly blessing) come to you in abundance, so that you may always and under all
circumstances and whatever the need be self-sufficient [possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation]. (9) As it is written, He [the benevolent person] scatters abroad; He gives to the poor; His deeds of justice and goodness and kindness and benevolence will go on and endure forever! [Psa 112:9] (10) And [God] Who provides seed for the sower and bread for eating will also provide and multiply your [resources for] sowing and increase the fruits of your righteousness [which manifests itself in active goodness, kindness, and charity]. [Isa 55:10; Hos 10:12] (11) Thus you will be enriched in all things and in every way, so that you can be generous, and [your generosity as it is] administered by us will bring forth thanksgiving to God. (12) For the service that the ministering of this fund renders does not only fully supply what is lacking to the saints (God's people), but it also overflows in many [cries of] thanksgiving to God. (13) Because at [your] standing of the test of this ministry, they will glorify God for your loyalty and obedience to the Gospel of Christ which you confess, as well as for your generous-hearted liberality to them and to all [the other needy ones]. (14) And they yearn for you while they pray for you, because of the surpassing measure of God's grace (His favor and mercy and spiritual blessing which is shown forth) in you.”

**Conclusion – The Tithe – A matter of Faith**

As we see through the myriad of scriptures in this series, it takes more than just skipping over the surface concerning “the tithe” to be able to exercise faith in presenting the “first-tenth” part to the Lord. Faith always “comes by hearing, and hearing by the Word of God.” (Romans 10:17) If “the tithe” is taught by using a few verses, coupled with other scriptures suggested prosperity through our giving of “seed faith,” then believers will have a confused understanding of God’s plan and purpose, thus faith will be hindered by misinformation construed to be truth.

On the other hand, when “the tithe” is taught from the scripture in its entirety, it results in a foundation of faith for God’s blessing – his plan and purpose for our giving of the first-tenth part to the Lord.