

**THE TITHE IN SCRIPTURE: BEING
CHAPTERS FROM "THE SACRED TENTH"
WITH A REVISED BIBLIOGRAPHY ON
TITHE-PAYING AND SYSTEMATIC AND
PROPORTIONATE GIVING**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649463275

The Tithe in Scripture: Being Chapters From "The Sacred Tenth" with a Revised Bibliography on Tithe-Paying and Systematic and Proportionate Giving by Henry Lansdell

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HENRY LANSDELL

**THE TITHE IN SCRIPTURE: BEING
CHAPTERS FROM "THE SACRED TENTH"
WITH A REVISED BIBLIOGRAPHY ON
TITHE-PAYING AND SYSTEMATIC AND
PROPORTIONATE GIVING**

B5
650
.T6
L28

PREFACE

THERE are, happily, throughout the world, many persons of all countries and in every clime who recognise that it is a religious and moral obligation to give; and the publication of *The Sacred Tenth* has brought to the knowledge of the Author that, as in past ages, so now, many earnest people not only approve but practise the principle of setting aside from their incomes "not less than a tenth for God."

Some of these have suggested that inasmuch as the two volumes of *The Sacred Tenth* are not, and cannot be, within the reach of all, it is very desirable that there should be published apart, at least those portions thereof which are directly concerned with Holy Scripture.

Hence the appearance of the following chapters, to which is added a revised edition of the original bibliography with additions up to date. That these Scriptural studies may help many inquirers to "perceive and know" what is the mind and will of God respecting their giving, and that they may have "grace and power faithfully to perform the same," is the prayer and fervent desire of the Author.

HENRY LANSDELL, D.D.

MORDEN COLLEGE, BLACKHEATH, S.E.
Whitsuntide, 1908.

CONTENTS

	PAGES
PREFACE	2
CONTENTS OF CHAPTERS	3-6
CHAPTERS I-XIII	7-148
INDEX OF TEXTS	149
GENERAL INDEX	152
A BIBLIOGRAPHY ON TITHE-PAYING	157

Patriarchal

CHAPTER I

CAIN AND ABEL

Offering material things to God, 7.—Anciently connected with failure in tithe-paying, 7.—Bearing of the Septuagint on the rejection of Cain's offering, 8.—Sacrifices of Noah, Abram, and Jacob, 11 7-12

CHAPTER II

ABRAM AND JACOB

Abram's tithe to Melchizedek, 13.—Tithing traced to Babylonia, 15.—Extent of Abram's tithes, 15.—Jacob's vow and its confirmation of tithe-paying, 17.—Scientific deduction from patriarchal tithing, 18.—Hypothesis for primeval origin of tithe-paying, 19.—Adam's sons presumably the first tithe-payers, 19.—Absence of written law, and silence of Genesis, no objection thereto, 21.—Pagan tithe-paying not learnt from Jewish Scriptures, 21 13-22

Mosaic

CHAPTER III

ISRAEL'S THREE TITHES

Tithe-paying expressly enjoined in the Pentateuch, 24.—The first tithe, and observations thereon, 24.—Given by God to the Levites, 25.—The second, or festival, tithe; its object, mode of payment, and personal benefit to the offerer, 26.—The third, or poor's, tithe, 30.—Not a substitute for second tithe, as witnessed by Tobit, Josephus, and others; Maimonides to the contrary, notwithstanding, 32.—The third tithe, by modern comparison, not excessive, 34 23-36

8-5-13 E.S.G.

Mosaic tithe 3-29-13

CONTENTS

CHAPTER IV

MOSAIC OFFERINGS

PAGES

Other fixed claims on Israelites ; corners, gleanings, firstfruits, the firstborn, and seventh year debtors, 37.—Freewill offerings and vows, 41.—An income of six thousand bushels reduced one-fourth after tithing, 44.—Method of tithing and profession before God, 45.—Nature of evidence from the Pentateuch as to tithing, subsidiary, indirect, and fragmentary, 47.—Law of tithe-paying somewhat similar to that of the Sabbath, 49.—Adaptation of tithe-paying to the Mosaic law, 50	37—51
---	-------

Old Testament

CHAPTER V

FROM JOSHUA TO SOLOMON

Working of tithe laws during two periods, 52.—I. Under Joshua and Judges, 53.—The law established under Joshua, 53.—Lawlessness under Judges, 54.—Returns to Jehovah under Jephthah, Eli, and Samuel, 55.—II. Under the monarchies, 57.—Saul's offerings of spoils, 58.—David anointed king, 58.—Ark brought to Jerusalem, and Levites reorganized, 59.—David's accumulated offerings, 59.—Solomon's dedication of the Temple, and his offerings, 61.—Tithes under Israel's monarchs, 61	52—62
--	-------

CHAPTER VI

BEFORE AND AFTER THE CAPTIVITY

Working of tithe-laws during two further periods : III. Under Judah and Israel, 63.—Reformations under Asa and Jehoshaphat, 64.—Giving in the times of Elijah and Elisha, 64.—Church repairs under Joash, 66.—Amos on Israel's tithes, 67.—Hezekiah's restoration of Passover, tithe-paying, and firstfruits, 68.—Temple repairs and offerings under Josiah, 70.—IV. After the Captivity, 71.—Offerings from Cyrus, 71.—Rebuilding and presents to Temple under Ezra, 72.—Malachi's "robbery" for withholding tithes, 73.—Nehemiah's offering, and the people's oath concerning tithes, 73.—Tithing organized, 74.—Review of tithing from Joshua to Malachi, 75	63—77
---	-------

CONTENTS

5

Apocryphal

CHAPTER VII

TITHING IN THE APOCRYPHA

PAGES

Apocryphal books illustrative of Jewish antiquities, 78.—Tobit pays three tithes, 79.—Judith dedicates spoils of war, 79.—Offerings by Demetrius, Heliodorus, King Seleucus, and Judas Maccabeus, 80.—Liberality and tithe-paying urged in Tobit and Ecclesiasticus, 82.—Summary of evidence from Apocrypha, 85 78—86

Talmudic

CHAPTER VIII

TALMUDIC TEACHING ON THE FIRST AND SECOND TITHES

The Talmud: *Mishna* and *Gemara*, 87.—Divisions and translations of *Mishna*, 88.—Book VII., on first tithe, regulates what is to be tithed, and when, 88.—Tithing applied to business transactions, 89.—Tithing cooked fruit, transplanted vegetables, and ant-hills, 91.—Rules concerning the second tithe, 92.—Not to be exchanged, nor coins for it reckoned common, 93.—Redemption of the second tithe, 95.—Second tithe in relation to reciting Mosaic formula, 96 87—97

CHAPTER IX

THE "DEMAI," OR DOUBTFUL TITHE

The *Demai*, or doubtful tithe, 98.—Its exemptions, differences, and minute requirements, 98.—Its bearing on the uneducated, on buying and selling, exchange of corn, payment of rent, and acceptance of hospitality, 99.—Four tithes recognized in the Talmud, and their application to all classes, 102.—Antiquity of Talmudic bye-laws, and their influence when Christianity appeared, 104 98—104

New Testament

CHAPTER X

CHRIST'S ATTITUDE AND EXAMPLE AS TO TITHING

Jews, in the time of Christ, ruled by Gentiles, 105.—Tithing among the Romans, Samaritans, and Palestine Jews, 106.—Essenes, Sadducees, and Pharisees, 107.—The Pharisees, tithe-payers *par excellence*, and how admitted to membership, 108.—Varieties of Pharisees, and our Lord's attitude towards them, 108.—Prevalence of tithe-paying, and impossibility of

	PAGE
indifference thereto, 109.—Christ not regarded as "uninstructed," 110.—His teaching respected and consulted by the learned, 111.—Christ entertained by Pharisees and not accused of withholding dues, 112.—His parents scrupulous in legal observances on His behalf, 113.—Christ's observance of the law and payment of temple money, 114.—Our Lord's purse, and its tripartite expenditure, 115	105—116

CHAPTER XI

CHRIST'S TEACHING ON TITHING AND BENEFICENCE

Christ's teaching on tithe-paying and beneficence, 117.—Christ's exhortations to almsgiving, and manner thereof, 118.—His encouragement to almsgiving, its proportion, and wholeheartedness, 119.—Denunciations of Pharisees explained, 121.—His commendation of three large givers, 124.—Summary of Christ's teaching in relation to tithe-paying, 125	117—126
---	---------

CHAPTER XII

EARLY CHRISTIAN GIVING

Community of goods and money among the first disciples, 127.—Wholeheartedness of Barnabas, and fraud of Ananias, 128.—Apostolic organization of charity, 129.—Alms of Tabitha, and of Cornelius, 130.—Peter's relation to rabbinical tithe-paying, 131.—Grecian Jews at Antioch sending alms by Barnabas, 132.—Tithe-paying not rescinded at first Council at Jerusalem, 133.—First missionaries enjoined to "remember the poor," 134.—Paul acting as almoner, 134	127—135
--	---------

CHAPTER XIII

ST. PAUL'S TEACHING AND PERSONAL EXAMPLE

Paul's injunctions about raising a church fund, 136.—His instructions to Galatians, Corinthians, and Philippians about giving, 137.—Paul's application of Mosaic claims to Christians, 138.—Is the law concerning tithe abrogated? 138.—Paul's example, and instructions to Corinthians and Ephesians concerning almsgiving and hospitality, 141.—The proper recipients of Christian almsgiving, 142.—Paul's own standard as to giving, 144.—Retrospect of entire field of revelation as to tithe-paying and beneficence, 146.—Denial of God's claim to a portion of income equivalent to spiritual anarchy, 148	136—148
--	---------

THE TITHE IN SCRIPTURE

CHAPTER I

CAIN AND ABEL

Offerings to Jehovah, 7.—Cain's sin anciently connected with failure in tithe-paying, 7.—Bearing of the Septuagint on the rejection of Cain's offering, 8.—Sacrifices of Noah, Abram, and Jacob, 11.

THE picture-writings of Egypt, the cuneiform tablets of Babylonia, and early writers of Greece and Rome inform us that before the Bible was written, and apart therefrom, it was an almost universal practice among civilised nations for people to pay tithes to their gods ; but none tell us when, or where, the practice began, or who issued the law for its observance.

Our object therefore in this volume is to investigate what may be learned concerning tithe-paying from Holy Scripture, and from Jewish writings of the period between the Old and New Testaments.

If we begin by inquiring concerning tithe-paying from the book of Genesis, we naturally turn first to such passages as tell of the offering of material

things to Jehovah. We find at least six persons who made such offerings—namely, Cain and Abel, Noah, Abram, Isaac, and Jacob; and we proceed to ask what we learn from them as to patriarchal or what is called pre-Mosaic tithe-paying.

The rejection of Cain's offering was by very early Christian writers connected with tithing. Tertullian,¹ for instance, in the third century wrote that God rejected the sacrifice of Cain, because what he offered he did not rightly divide; following herein a Latin version of Genesis iv. 7, made from the Septuagint.* Some perhaps would call this reading a meaning into the text, rather than drawing one out of it: but before we thus judge let us see what can be said in its favour.

¹ *Adversus Judæos*, n. 2.

Concerning Cain and Abel, our present Hebrew text[†] reads (as literally as I can translate it) thus:

[†] Gen. iv. 37.

“And it came to pass at the end of days Cain brought of the fruit of the ground a present to Jehovah. And Abel he also brought of the firstlings of his sheep and of their fat. And Jehovah looked favourably upon Abel and upon his present; but upon Cain and upon his present

* Clement of Rome also (*Ep. ad Corinth.* n. 4), who lived in the first century, and Irenæus, who wrote in the century following (*Adv. Hæres.* bk. iv. ch. 34), both quote the seventh verse according to the Septuagint reading. In the fourth century Hilary, Bishop of Poitiers, explaining Psalm cxviii., maintained that the receiving of tithes was a natural commandment from the beginning. So, again, in the twelfth century did Hugo, Abbot of St. Victor's, and Peter Comestor; whilst, five centuries later, Grotius wrote upon this text that the sense, according to the Septuagint, was, that Cain either did not offer the best, or else that he gave a less proportion than the tenth, “which,” he continues, “from the most ancient ages was the proportion due to God.”