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Section One

The Basics

Chapter 1

First Principles of the Tithe

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- "Giving" is a foundational principle of uprightness in both the Old and New Covenants.
- "Tithe" means "tenth", which was a specific instruction. Tithing was only one aspect of a number of types of exactions, penalties, and freewill offerings that were instituted to support a Levitical temple-oriented society.
- Non-Biblical tithing was in common usage for taxation purposes long before Moses included a tithe in what is known as God's Law.
- Josephus has several examples of tithing to wicked kings.
- Tithing is not "giving", and gifts are not "tithing".
- Tithing and willful giving are two scripturally distinct and different acts, which if not identified separately, will lead to confusion concerning God's will.
- Pro-tithe preachers appear to foster this misidentification and confusion through fanciful and inaccurate preaching.
- A conflict of interest influences preachers on the tithe subject much more (100%) than it does potential tithe payers (10%) seeking the truth.

Chapter 2

The One-Two Punch: God's Law of Tithing

Pg 18

- God's Law specifies that the tithe is to go only unto the Levites.
- The tithe is to be made from agricultural increase only, and preferably in that form .
- Food items designated for the tithe may be redeemed and cash given in its place only with an added one fifth surcharge, so a 12% cash "tithe" is what is instructed, not 10%.
- Due to the above fact, there is no such thing as a lawful 10% cash tithe.
- The tithe was instituted to feed the tribe of Levi, and was a very logical, fair, and practical system.
- Today's tithe is an unscriptural profit generator for "successful" preachers.
- Today's tithe and the tithe of old have almost nothing in common in form or purpose except for the name "tithe".

- Today's tithe is much more comparable to ancient pagan and secular tithes that included money.
- A summary of Church-tithe propaganda technique.

Section Two:

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Old Covenant Scriptures used to justify today's income tithe.

Chapter 3

Jacob's Vow to Tithe (Gen 28:22)

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- Jacob made a vow to tithe.
- A vow is an offering which is voluntary, and thus not a tithe as described in God's Law.
- It makes no sense to vow to do something, and consider it to be *special*, if it was something already commonly expected of them to do.
- The context and implication of the story indicates that a tithe was not something that was routinely done.

Chapter 4

Abraham Tithed (Gen 14:20), Therefore So Must We.

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- Abraham's tithe to Melchisadek was unlike what is defined in God's Law.
- Abraham had no increase to tithe from.
- He tithed non-food items, which is contrary to God's Law.
- He tithed property that clearly did not belong to him.
- The absurdity of how pro-tithe logic is used to justify a modern tithe based on this event.
- Hebrews 7 indicates this tithe was a one-time event.
- Numbers 31 specifies totally dissimilar, non-tithe instructions for a very similar event.

Chapter 5

Pretentious Precedents and Made Up Models

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- The "Abrahamic Precedent" (AP) is an invented concept.
- AP is unknown outside of the sphere of a few pro-tithe teachers.
- AP rejects God's Law as recorded by Moses.
- AP chicanery is readily apparent.
- The "Melchizedek Model" also a frivolous, self-serving proposal.

Chapter 6

Abraham the Law Keeper "Paid the Tithe".

Pg 59

- Pro-tithers presuppose that Abraham tithed regularly. There is no evidence to support this.

- The Law came through Moses, not Abraham.
- Hebrews 7 describes Melchizedek as an extraordinary person and this tithe as being a special event.
- Today's preachers do not qualify as Melchizedek tithe-takers.
- Paul negates the pro-tithe over-emphasis on Law-keeping as a means to achieve righteousness.

Chapter 7

Hebrews 7

Pg 71

- Hebrews Chapter Seven is about Melchizedek, not about the tithe.
- Abraham's tithe was a voluntary act that symbolized submission to a greater person, not obedience to a particular law.
- Hebrews Chapter Seven relates no pro-tithe implications whatsoever.

Section Three:

Counterfeit Old Covenant "Tithe Scriptures"

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Chapter 8

Cain and Abel's Offering (Genesis 4:2-5) Sides A and B

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Side A

- Cain and Abel made an offering, not a tithe.
- Cain's offering was rejected because it was poor quality, not because it was less than 10%.

Side B:

- A "first-fruit tithe" is a fraudulent term not found in scripture; invented for the sole purpose of justifying money-taking by today's preachers.
- Deuteronomy 26 clearly defines the first-fruits ritual to be a totally separate and different event from tithes.

Chapter 9

Acknowledging the Sovereignty of God

Pg 90

- The premise of "honoring the sovereignty of God" by tithing is not a scriptural concept, but instead is built on false logic, hypocrisy, and deception.
- Scripture clearly specifies and commands how to acknowledge God's sovereignty.
- This acknowledgment was required to be performed on a regular basis while tithing and while presenting first fruit.

- Today's preachers completely ignore this requirement when accepting tithe money.

Chapter 10

"All the Tithe of Israel"

Pg 100

- The tithe belonged to God, when it existed and was subject to *His instructions*.
- God designated the tithe for the Levites only (not including the poor and festival tithe)
- He provided no exceptions to this Law.
- The Law prescribes death for impostors (non-Levites) who claim Levitical status, duties, and privileges.

Chapter 11

God Robbers; Malachi Warns Us Not to "Rob God" (Malachi 3:8) Pg 106

- Malachi has no bearing as evidence for or against a modern tithe, since it was written at a time when the temple sacrifices and tithe law was still in effect.
- Malachi is used today more for its emotional effect of the term "God robber".
- Malachi's rebuke of the preacher class is widely ignored by preachers.
- As always, the tithe is mentioned only in terms of food and agriculture.
- Malachi NC prophesy identified as John the Baptist and isolated from the tithe issue.

Chapter 12

The Accountability Shuffle

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- Scripture requires accountability of those who are given tithe or gifts.
- Old Covenant examples
- New Covenant examples
- Today's corporate church businesses do not need to be accountable.

Chapter 13

Haggai and the Tithe

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- Haggai deals with willful generosity, not tithe.
- The tithe has *never* been scripturally instructed for the building, upkeep, or operating expenses of the temple or related infrastructure .

- Scripturally instructed ways to fund temple upkeep and operations.

Chapter 14

The Tithe is on All Income, Not Just Agricultural Pg 141

- The main pro-tithe scripture to validate a tithe on all income, 2 Chronicles 31:5-6, completely debunked as valid pro-tithe evidence.
- Scripture does not indicate that tithe is anything other than food items, in spite of pro-tithers' best efforts to rationalize otherwise.

Chapter 15

Prophecy says "We still have Levites" - They're us, the Preachers.

(Isaiah 66:19-22, Jeremiah 33:14-26) Pg 146

- Pro-tithers claim that prophecy ordains them as Levites.
- The interpretations of their two supposed proof texts to this claim are highly subjective, irresponsible, and incredible.
- The Jeremiah and Isaiah prophecies cited by pro-tithers are shown to quickly become irrelevant to the tithe issue upon even a casual honest examination.
- A more realistic and rational look at those scriptures.
- Scriptures condemn dishonest preaching.
- The Big Kibosh; Hebrews 7 makes the concept of a modern Christian-Levite an impossibility.
- Peter confirms the reality of modern-day crooked preachers.
- Lack of integrity, and the scriptural condemnation of preachers claiming a Levite status.
- Pro-tithers backpedal from the claim to Levitehood with a watered down claim that they are *like* a Levite.
- Preachers are not "like" Levites in terms of either duties or receiving tithes.
- This claim is a ruse, since it would be irrelevant even if it were true.
- "Levite" is a seedline, not a job description.
- Being "Like a Levite" incurs the same scriptural condemnation of corruption that "being a Levite" did.

Chapter 16

Proving A Negative Pg 169

- Pro-tithers require the New Covenant to eliminate the tithe in order for it to be obsolete.
- The New Covenant clearly does so, to an unbiased reader.

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New Covenant scriptures regarding the tithe.

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Section Five

New Covenant scriptures used for Pro-Tithe Tales

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Chapter 17

Type-Antitype Theory: Preachers as the "New Levites"

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- Metaphors are not antitypes.
- Paul says he wrote no "secret meanings". Pro-tithers claim he did.
- Paul defined and identified antitypes when he was talking about them.
- Ezekiel 34 talks about fraud and malfeasance by Levites as a reason to eliminate their position.
- Paul's reference to God's Law consists of bringing up the "don't muzzle the ox" scripture. He does not mention tithe law at all.
- The mention of a temple worker is just an illustration.
- There is no type-antitype implications in 1 Cor 9:7-14 at all.
- There are no "temple tithes" mentioned in those verses either.
- References in those verses to an "altar" precludes the possibility of a tithe, since tithes never go to an altar.
- 1Cor 9:7-14 is talking about one of the pagan temples, because Paul refers to them as being "demonic".
- Preachers claiming to be anti-types of these temple workers are in fact claiming to be devotees of some type to pagan gods.
- Paul is speaking to pagans, using a pagan temple as a metaphor, not identifying an antitype.
- What real type/anti-type scriptures look like.

Chapter 18

Muzzle the Ox (Ox Tales)

Pg 191

- Paul refers to God's Law, but conspicuously ignores the tithe law.
- Paul instead refers to another law about basic sustenance and fair pay.
- Pro-tithers ignore the significance of Paul's reference, then they mock God's Law and the English language by substituting the fiction of their doctrine in place of the fact of what Paul actually said.
- A true "man of God" does not get paid money, and austerity is the standard that was set for these men.
- This standard is not even recognized today, let alone adhered to.

- Paid preachers are operators in the commercial religion industry. They are not “men of God” as defined by the New Covenant.

Chapter 19

“Honor”=Money=Tithe

Pg 210

- The “double honor means double money” position is a patently false and nonsensical argument.
- “Honor” means *honor*, not *money*.
- The word that is used for *payment* elsewhere in the New Covenant is not used in this verse. If it meant *payment* it would have said *payment*, not *honor*.
- Jesus identified a preacher’s pay as being room and board, and basic needs like clothing.
- Scripture demonstrates that this standard was followed by the Apostles and their co-elders.
- The “things of God”, we can safely conclude, are spiritual in nature. They are not *money to the preacher*.

Chapter 20

The “Kingdom Tax” Canard

Pg 224

- The tithe is not a modern “Kingdom tax”.
- Romans 13 refers to a tax that is a tax, not the tithe.
- Scripture indicates several taxes that were not tithe.
- 1Cor 11:3 describes a chain of authority which does not include preachers.
- God’s true workers teach people about *their own* authority in Christ, to create strong family units.
- False teachers emphasize their (self-created) authority as preachers, in order to gain personal power and control over others.
- Real leaders create more leaders, not dependent followers.

Chapter 21

Kinda Similar, Sorta Sounds Like...

Pg 240

- Pretending that words in scripture mean something entirely different than what they clearly say, is not a rational approach to the understanding of scripture.
- Similar thoughts, actions, and concepts are not the *same* thoughts, actions, and concepts, particularly when they are manifested in different contexts and under different conditions.
- Distinctly *different* thoughts, actions, and concepts cannot be equated as being the same without resorting to some type of delusion.
- Tithing and freewill giving can be made to look similar on the surface, regardless of facts, if enough determination and effort is used to make them look that way. Even then, the best

pro-tithers can do is to make them *appear* similar when in fact tithing and freewill giving are two different concepts.

- Paul speaks about donations, not tithe.

Chapter 22

Rome: The Mother of Today's Tithe

Pg 255

- Paul used his own spare money to help others.
- The tithe was resurrected by the Catholic Church about 1500 years ago, and that is the origin of the modern tithe of all denominations that preach it; whether they admit that fact, or not.
- Tithe promoters use anti-Christian, anti-scriptural writings of pagan origin to support the tithe, and misrepresent them as being "early Christian writings".

Chapter 23

Robbing Temples

Pg 262

- "Temples" is plural, indicating a reference to pagan sites, not the temple to Yahweh God in Jerusalem.
- The word translated as "rob temples" means "to rob temples", not "failure to tithe".
- Use of the original noun meaning "one who robs temples" elsewhere in scripture is also not in any reference whatsoever to a tithe.

Chapter 24

Preachers Tithe, So You Should Too

Pg 265

- The Pharisees tithed miniscule amounts to appear righteous.
- Preachers act similarly when they say they tithe to each other.
- Along with a bogus tithe, they invent bogus restrictions on who to tithe to.
- In some cases they'll create exemptions from tithing for themselves.

Section Six

Other Reasons not to Tithe to Your Preacher

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Chapter 25

Tithing is not "Giving to God"

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- The willingness to *do what is right* is often harnessed and diverted toward useless and destructive purposes.
- "Honoring God with our wealth" is defined in scripture as directly helping our brothers in need, not by giving money to church organizations.
- Church organizations usually expend very little on helping the poor. This task has been assumed by the government, who funds these programs by taking money through force.
- Godly giving results in blessings and Spiritual growth. Ungodly quasi-giving (like tithing) results in having less money left over for Godly giving.
- According to scripture, those who accept tithe money under fraudulent circumstances owe four times that amount back to those who were defrauded.
- The *blessing and cursing* chapter of the New Covenant hinges predominantly on how we treat the poorest of our brethren, not on how much we give to preachers.
- Church programs to help the poor, when they exist, are often as inefficient as government programs are.

Chapter 26

True Giving to God

Pg 280

- "Giving to God" (GTG) is scripturally defined as helping the poor and needy.
- GTG is a demonstration of subjection to the Gospel of Christ.
- GTG is a qualification to receive everlasting life.
- GTG is never referred to as giving to a preacher or church organization.
- Preachers are never to prosper from preaching God's Word.
- Faith is greater than Law-keeping; charity is greater than faith.
- Detrimental effects of a tithe doctrine.
- Spiritual robbery of tithing.
- Robbing the poor.
- The unjust steward and preachers.
- Fleeing the wrath and inheriting God's Kingdom explained by scripture.
- Malachi prophesy concluded.
- New Covenant version of Deuteronomy 28; Blessings and condemnation.

Chapter 27

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Real Men of God Don't Want Money

- Paul, Timothy, and others deliberately maintained material poverty.
- Real spiritual power is in non-materialism.
- Support for true preachers of God is basic necessities or "rations".
- Financial gain shown to be the mark of a *false* preacher.

- Paid preachers work for *themselves*, not for God.
- Most of today's churches are plain old financial enterprises in the religion business.

Chapter 28

The REAL God-robbers - Literally.

Pg 307

- Benefits of generosity to the needy.
- Those who divert money and goods away from helping the needy are God-robbers by scriptural definition.
- God-robbers rob people of the blessing that comes with Godly giving.
- Preachers are to be held accountable for their false preaching, particularly after they've been informed of their error and corrected.
- Support for true men of God is *essential*.
- Condemnation of profit-seeking preachers.
- Supporters are co-defendants, responsible for the success of false preachers.

Chapter 29

Sin in the Camp -The Tithe is Detrimental to the Spiritual Growth and Blessings of the Congregation

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Outroduction

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Appendix A

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Anatomy of a Deception

A step-by-step guide on to how deceptive information is supported through biased research. Words don't lie... People do.

Appendix B

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Twenty-Five Rules of Disinformation