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MINISTRIES

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Tithing: Is It For Today?

There are many controversies that exist when it comes to discussing Scripture and how it is to be applied in the lives of modern-day believers. One such topic is biblical tithing.

How are we, in modern times, supposed to apply the biblical mandate of the tithe? Are we supposed to give our tithes to our local church? Are we supposed to donate to a ministry? Is it even *possible* to tithe today? These are important questions, and like many others, we have our own understandings and thoughts on how to answer them. For what it’s worth, this teaching will outline our position on the topic.

Ultimately, it’s up to each individual to test everything, seeking the Father’s truths, not any man’s. We want to be very clear at the start: we believe that we are all part of the body of Messiah; we all have different roles to play in the Creator’s plan to bring the gospel to the nations. Not only do we need to pray for one another, but also, we need to support each other as the Father leads. With that said, let’s dive into the important topic of modern-day biblical tithing.

What Is Tithing?

To begin, we need to define what a tithe is, and then we will get into what it’s used for. The word *tithe* means “tenth.” When we see the word tithe used in Scripture, we know that whatever is being discussed refers to a tenth of it. For example, ancient Israel was largely an agricultural society; so, in the Bible, their tithes consisted of one tenth of whatever they produced, such as grain, wine, oil, herds, flocks, etc. That’s why, in the Bible, you’ll see tithing connected to those things—because the Bible was written within that historical and cultural context.

There are several different types of tithes commanded in the Torah. Perhaps the most well known of the tithes is the one given to the Levites, who assisted the sons of Aaron in the duties of the tabernacle:

Leviticus 27:30

[Every tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's](#)

[YHWH's]; it is holy to the Lord [YHWH].

As we just read, Israel was commanded to “tithe”—that is, give a tenth of what they produced—to YHWH. In Numbers 18:21-24 we learn that giving a tithe to YHWH was accomplished through giving a tenth of one’s agricultural produce to the Levites:

Numbers 18:21

To the Levites I have given every tithe in Israel for an inheritance, in return for their service that they do, their service in the tent of meeting

This tithe supported the Levites who worked in the tent of meeting. We’ll unpack why the Levites were given the tithe a little later. For now, let’s discuss another type of tithe.

In addition to the tithe that Israel gave to YHWH via the Levites, Israel was to set aside an additional tithe every year *for themselves!*

Deuteronomy 14:22-27

You shall tithe all the yield of your seed that comes from the field year by year. And before the Lord [YHWH] your God, in the place that he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to fear the Lord [YHWH] your God always. And if the way is too long for you, so that you are not able to carry the tithe, when the Lord [YHWH] your God blesses you, because the place is too far from you, which the Lord [YHWH] your God chooses, to set his name there, then you shall turn it into money and bind up the money in your hand and go to the place that the Lord [YHWH] your God chooses and spend the money for whatever you desire—oxen or sheep or wine or strong drink, whatever your appetite craves. **And you shall eat there before the Lord [YHWH] your God and rejoice, you and your household.** And you shall not neglect the Levite who is within your towns, for he has no portion or inheritance with you.

Did you catch that? Israel was basically commanded to have a celebration savings account to guarantee that they and their friends would be able to throw a big party when they traveled to Jerusalem for the three pilgrimage festivals. They could even convert their tithe to money to make it easier to transport if necessary. Then they could use the money to buy all the food and beer they wanted when they arrived! (Yes, the word for “strong drink,” *sekar*, can refer to alcoholic drinks made from grain—such as beer.) YHWH is the host of this party, and he wants Israel to rejoice before him by enjoying this set aside tithe.

How awesome is that? Our God wants to party with His people. That’s what the feast days are for!

So far we’ve covered two types of tithes: one given to provide for the Levites who serve in the tent of meeting and one that is to be used to rejoice together during the pilgrimage festivals. Here is another tithe the Torah mentions:

Deuteronomy 14:28-29

At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and

eat and be filled, that the Lord your God may bless you in all the work of your hands that you do.

Unlike the tithes for the Levites and the festivals, which were brought to Jerusalem, this tithe was to be deposited in one's own town every third year. This tithe served to provide for the economically disadvantaged—the Levites, the sojourner, the widow, and the orphan—all those who didn't have property of their own in Israel. These groups were dependent on the community for their needs. How incredibly loving is our God to command a special tithe to be set apart for them so that they, too, could enjoy the blessings of the land?

To summarize the three tithes we covered so far, here's a quote from the scholar Roy Gane:

The fact is that if the Israelites gave 10 percent to the Levites every year, ate another 10 percent or its equivalent at the sanctuary every year, and gave another 10 percent every third year to the Levites and other economically disadvantaged persons, the average per year would amount to only 23.33 percent of their agricultural output. Furthermore, they were to eat the second tithe themselves, along with their Levite guests. The third tithe every third year went to “charity.”

-Roy Gane, *The NIV Application Commentary: Leviticus, Numbers* (Grand Rapids, MI: Zondervan, 2004)

There is one last tithe worth mentioning, and that is the tithe that the Levites gave to the priests. The Levites would tithe from the tithe given to them (Numbers 18:25-32).

So that is a summary of the Torah's tithing commandments.

Levites and the Tithe

So far we've learned what a tithe is, seen what different types were commanded in Scripture, and saw how they served a practical function for the ancient Israelites. Now let's unpack this a bit more by focusing on the tithe to the Levites. Once we better understand who they were and why they received the tithes, we can better understand the role the tithing laws play in modern times. Let's start by looking at why the Levites were given the tithe to begin with.

Numbers 18:21-24

“To the Levites I have given every tithe in Israel for an inheritance, in return for their service that they do, their service in the tent of meeting, so that the people of Israel do not come near the tent of meeting, lest they bear sin and die. But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity. It shall be a perpetual statute throughout your generations, and among the people of Israel they shall have no inheritance. For the tithe of the people of Israel, which they present as a contribution to the Lord [YHWH], I have given to the Levites for an inheritance. Therefore I have said of them that they shall have no inheritance among the people of Israel.”

Here we learn that the tithe was to go to the Levites. Who were the Levites? They were Israelites from the tribe of Levi. They assisted the priests, and some of them—the sons of Aaron—*were* the priests. They were not given an inheritance of private land to grow crops, raise cattle, and so forth, like the rest

of the tribes of Israel. The reason is that God called them into a specific service, “the service of the tent of meeting.” They were commissioned to serve within the tabernacle, and later the temple. In other words, the Levites had a job to do, and YHWH wanted them to focus on doing their job rather than spending all of their time farming to support themselves.

Therefore, since the Levites had to focus on their job, the other tribes of Israel had a responsibility to support the Levites through their tithes. As long as the people of Israel obeyed, the Levites were enabled to do their job.

So what exactly did the Levites do?

- They ran the tabernacle/temple services (Numbers 1:50-53).
- They taught the Scriptures to the people (Deuteronomy 33:10; Nehemiah 8:7-8).
- They served as musicians and overseers (2 Chronicles 34:12-13).
- They served in various other ministry capacities—everything from helping to make repairs to the temple (2 Chronicles 24) to ministering to those who had leprosy (Deuteronomy 24:8).
- The priests among the Levites served in the court, resolving disputes among the people (Deuteronomy 17:8-13).

In essence, the Levites ran the “church services” of ancient Israel, if you will. They functioned as ministers alongside the priests, enabling the people of Israel to draw near to God through the tabernacle/temple service and equipping them to fulfill their calling to be a light to the nations.

This law for the people to give a tithe to the ministers in Israel forms the basis for the common belief that we ought to “tithe” to ministers today. So let’s think about that...

Can We Tithe Today?

The first objection to the relevance of the biblical tithe might go something like this: “But Jesus did away with all those old laws! Therefore, we don’t have to worry about tithing anymore!”

Well, not so fast. First, Yeshua—Jesus—affirmed the ongoing authority of the Torah in Matthew 5:17-20. He said that he did not come to abolish the Torah but to fulfill it. He further states that nothing from the Torah would pass away until heaven and earth pass away and that His followers would do and teach even the least of the commandments from the Torah. So the laws in the Torah are still valid instruction—that includes tithing.

Another passage where Yeshua speaks to this topic directly is found in Matthew 23.

Matthew 23:23

“Woe to you, scribes and Pharisees, hypocrites! For you **tithe** mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, **without neglecting the others.**”

Right here, we see that tithing is *not* among the most important things that we should be focused on as believers. It’s not among the weightier matters of the Torah. However, we are still *not* to neglect it.

So the tithing laws are commanded in the Torah, and Yeshua didn't do away with them. They are still valid today and not to be neglected.

Having said that, there is still a question regarding whether or not it's even *possible* to follow the tithing laws today. Many laws in the Torah, while they aren't abolished, are still impossible to keep due to differences in cultural and historical circumstances.

So can we tithe today? The short answer to that question is technically...no. Why? Well, there are a few of reasons.

First, God gave the tithe to the Levites. So unless you are a Levite, the tithe technically isn't yours. And even if you know some actual Levites, the entire framework within which the tithe applies doesn't exist! Most of us aren't living in the land of Israel, and the tithe technically is to come from "the land" (Leviticus 27:30). There is also no functioning sanctuary and priesthood in Jerusalem. So we literally *cannot* tithe according to the Bible.

Now, many people are perfectly fine to stop right there and call it a day. "We can't technically give a tithe, so don't ask me to!" But as believers who love the word of God and desire to apply it to our lives as best we can, there are some considerations here that should at least give us pause.

No, we can't *technically* tithe the way the Bible says to do it. But guess what else we can't technically do? Our beloved feast days, which we cherish as gifts from the Lord!

It's true. We literally *cannot* keep the feast days the way the Bible says to keep them. Most of us cannot pilgrimage to Jerusalem for Passover, Shavuot, and Sukkot, for example—and even if we could, we still wouldn't be fulfilling the commandments the way the Bible says to do them since they involve the priesthood and sanctuary in several ways. The main parts of Yom Kippur, for example, are the sacrificial rituals, which cannot be performed.

Nevertheless, as believers who love the Torah, we still believe in *keeping* the feasts, even though we cannot technically keep them, right?

More on this in a moment. But first, let's think about this: what was the purpose of the tithe to the Levites? It was to enable the ministers in Israel to do their job so that they could, in turn, enable Israel to worship YHWH and be a light to the nations.

So when it comes to the topic of tithing, the real question we need to ask is this: does God still desire for his people to worship him and to be a light to the nations? Of course. So then, here is another question: does God still establish ministers—pastors, teachers, evangelists, worship leaders, etc.—to equip the saints for such purposes? Of course. Finally, does the Bible still expect ministers to be supported by the people? Yes—and the New Testament is clear on this, which we'll discuss in a moment. Well, the way God arranged for ministers to be supported in the Torah was through the tithe.

Some might object, "But you just said we can't literally tithe!" And they'd be right, technically, but there's more to consider. We can't literally tithe to literal Levites at a literal sanctuary in Jerusalem. However, we can keep the principle, or intent, behind the tithing laws today by supporting pastors,

teachers, evangelists, and other ministers through our monetary income. In other words, we *can* observe the spirit of the law.

The Modern-Day Tithe

Again, a simple way to think about this would be to consider our modern observance of the feast days. The Torah commands us to travel to Jerusalem, which is impossible for most of us—and it wouldn't really fulfill the command anyway since there's no functioning priesthood. So today, many believers will keep the command, in principle, by making a "pilgrimage" to some camping site to be in community with other believers celebrating the feast. That's not literally keeping the commandment to the letter of the law, but it's an honest attempt to apply the spirit behind the commandment, which is to rejoice before the Lord with other believers at his appointed times.

We find a biblical example of applying the spirit or intent of a law beyond what is literally stated in Paul's first letter to the Corinthians:

1 Corinthians 9:8-9

[Do I say these things on human authority? Does not the Law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain."](#)

Paul says that this extended interpretation of the Torah to not be from him, but from YHWH himself. Thus, Paul is stating that YHWH intends for us to understand each commandment beyond just the literal.

In his first letter to Timothy, Paul again appeals to the law regarding not muzzling an ox when it treads out the grain:

1 Timothy 5:17-18

[Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages."](#)

This law is found in Deuteronomy 25:4. The literal meaning obviously concerns the humane treatment of a working animal. While muzzling an ox might save a little bit of grain, it's cruel to prevent the animal from eating while it works for you. Furthermore, the animal would be able to work more effectively if it was able to eat while working.

Again, Paul takes this commandment beyond its literal meaning and applies it to elders who labor in preaching and teaching. The idea is that ministers ought to be supported by the community, enabling them to devote their full time and energy to serve the community. Just like we benefit from the work of the ox, the community benefits from the work of ministers. Therefore it's in the community's best interests to support their ministers.

With this approach in mind, how might the spirit of the tithing laws be applied today? One way we might apply it would be to monetarily support ministers, such as pastors, teachers, or local ministry that spreads the truth of the word and helps the widows and orphans.

Why give to *them*? Well, because they are essentially fulfilling the duties that the Levites fulfilled. If God calls someone into ministry, he is giving them an important job to do. Thus, it makes sense that God would desire such a person to be able to focus on their job so they could effectively minister to the people.

Again, what did the Levites do?

Well, they ran the tabernacle/temple services so that the people could draw near to the Lord in worship. Ministers do the same today in the capacity of congregational worship gatherings.

The priests among the Levites served in the court, resolving disputes among the people. Ministers today spend much of their time in pastoral counseling, resolving issues among the people within the community.

The Levites taught the Scriptures. Ministers today teach the Scriptures.

The Levites served as musicians and overseers. Ministers today serve in those same types of roles.

And on and on we can go!

So we can apply one aspect of the tithing laws—the tithe given to the Levites—by giving to modern-day ministries. And did you know that there is biblical precedent for this idea of applying the principle of tithing to ministers? Consider this passage from 1 Corinthians:

1 Corinthians 9:13-14

Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

Here Paul appeals to the Levitical Priesthood to make his point that those who preach the gospel should get their living by the gospel. Levites and priests were supported by their work in the temple service, which was funded by the tithe. In the same way, financial support is warranted for those in service to the Lord for the sake of the gospel. In fact, according to Paul, “**the Lord commanded**” that gospel ministers be supported by their ministry, which he concludes by analogy on the basis of the Levitical Priesthood being supported by *their* ministry.

This is one of several analogies Paul uses to support the idea that those in ministry have a right to financial support. He also makes analogies to the army supporting soldiers, workers of vineyards receiving some of the fruit, and those who tend to flocks receiving some of the milk (1 Corinthians 9:7).

Remember the verses we quoted earlier where Paul appeals to the command not to muzzle an ox as it treads out the grain (1 Corinthians 9:8-12)? On the basis of that law, Paul argues that a working animal has a right to eat some of the grain. How much more, then, do human ministers have the right to be supported through *their* work?

We also learn from this section of Scripture that Paul chose not to avail himself of this right. In 1

Corinthians 9:15-18 he explains that he is going to preach the gospel no matter what, whether people support his ministry or not.

Evidently, in Paul's day, there were some complexities when it came to receiving support from certain groups, and Paul didn't want anything to prevent people from hearing his message. As New Testament scholar, Dr. Craig Keener, writes:

[F]or Paul to depend on the Corinthians was to risk being seen as their client—or as the client of one faction over another. No one could suspect that another's purse controlled his tongue.

-Craig Keener, 1-2 Corinthians (Cambridge University Press, 2012), p. 79

In light of his goal to be “all things to all people” (1 Corinthians 9:19-23), Paul didn't want to potentially create a stumbling block by receiving support from any particular group. Keep in mind that this chapter is part of Paul's overall teaching concerning food offered to idols (1 Corinthians 8-10). Paul has been encouraging believers to give up some of their “rights” for the sake of not causing others to stumble. In chapter 9, Paul points to himself as an example of surrendering his own rights for the sake of others.

Based on this passage, the principle for us today is that true ministers are willing to minister to everyone regardless of whether or not they receive support. They may be able to serve more effectively when people are faithful to support them, but true ministers serve for the glory of God and for the sake of the body no matter what—not for personal or financial gain. Those who answer the call into ministry can't *not* minister.

And while the circumstances today are much different than in Paul's day, another principle we learn from this passage is that ministers ought to avoid any potential stumbling blocks when it comes to money. Today, this might mean that a minister considers giving up certain luxuries to live a modest lifestyle, thus giving no one the opportunity to accuse him of being “in it for the money.”

Nevertheless, Paul's overall teaching in 1 Corinthians 9 fully affirms the idea that ministers are to be supported by the people. Again, Paul even argues for this right by analogy to the Levitical Priesthood being supported by the tithe. He said that “[the Lord commanded](#)” ministers to be supported “[in the same way](#)” (1 Corinthians 9:14). He applied the principle of the tithing laws to ministers of the gospel.

The support for ministers enables them to devote their full time and energy to serve the community. Just like the Levites and priests were provided for from the tithes, those called by the Father into ministry should be supported by those who benefit from their work.

Some Final Thoughts

Now that we've covered our understanding of what tithing is, who the Levites are, and how tithing can be applied in modern times, here are some common questions about our position.

“Isn't this a form of replacement theology? The tithe goes to the Levite. How can you argue in favor of 'tithing' to pastors, teachers, etc.?”

Those are great questions. Let's first start with the statement, "The tithe goes to the Levite." That's not really an accurate statement; the tithe is given to YHWH; it's HIS tithe. Remember:

Leviticus 27:30

Every tithe of the land, whether of the seed of the land or of the fruit of the trees, **is the Lord's [YHWH's]; it is holy to the Lord [YHWH].**

Numbers 18:24

For the tithe of the people of Israel, **which they present as a contribution to the Lord [YHWH], I have given to the Levites as an inheritance**

Israel's tithe—that is ten percent of what they produced from the land or livestock—was given to YHWH. YHWH, in turn, gave those tithes to the Levites because they had no other inheritance.

So the Levites did receive the tithe, but it came from YHWH; it was their inheritance in exchange for their service to him. That's the literal application of the commandment, and the literal commandment can't be kept today.

But as we've learned, there is often more to Scripture than just the literal meaning; there are deeper, spiritual principles to be applied. Too often we approach Scripture with a "minimum necessary mentality," so we can disregard what we think doesn't apply and do as little as possible. A better approach is to seek the Father to find out what deeper principles he wants to teach us through his word so we can apply them in our lives. The spiritual principle behind the tithing to the Levites is for the provision of those called by the Father to do His work.

Today, we still have ministers who are called to carry out the work of the Lord—teaching the people, pastoring them, leading them in worship, etc. These individuals and ministries ought to be supported according to Scripture. When we give to their ministry, we are giving to YHWH. It's part of how YHWH provides for them.

But is this a form of replacement theology? Not at all. We are not replacing the Levitical tithe by supporting modern ministries; we're applying the spiritual principle behind the tithes. It's a way we honor the Lord with our wealth where we are in our current circumstances. In the same way, if we decide to camp somewhere in South Carolina or wherever for Sukkot, it doesn't "replace" Jerusalem. It's simply honoring the Lord the best we can with what we have and where we are.

Here's another question:

"How exactly might the tithing principle be applied today?"

We would agree with Paul that this principle is applied by giving toward ministry. Since ministers are fulfilling many of the same roles that the Levites fulfilled in service to the body of Messiah, it seems fitting that we ought to give to them. In appealing to the Levitical priesthood, Paul said that "**the Lord commanded**" ministers to be supported "**in the same way**" (1 Corinthians 9:14). Thus, 10% of one's income would perhaps be analogous to the tenth of agricultural produce tithed to the Levites.

However, since tithing would apply today as a biblically-based *principle*—again, because we can't do it

in accordance with the Torah's Levitical specificities—there is some liberty in how we apply it. Do we give to a ministry, our local church, a missionary? Can the tithe be divided among multiple ministries? Does it *have* to be exactly 10% of your income, and does it *have* to be money? If we do give 10%, is that gross or net income?

These are all great questions we should prayerfully bring before the Father and ask him for wisdom and guidance.

Here's another question:

“You've talked a lot about the tithe to the Levites and how that is analogous to giving to ministers such as pastors, teachers, etc. But what about the other types of tithes you talked about? How might those be applied today?”

Again, since those tithes can be applied only in principle and not according to the specificities outlined in the Torah, there is some liberty here. Nevertheless, here are some suggestions for prayerful consideration.

The festival tithe can be observed by simply setting aside some savings for the purpose of rejoicing before YHWH during the feast days. One could generously share from this “tithe” with their friends and family at these times. That would be a very easy and logical way to apply this tithe today.

The tithe for the economically disadvantaged could be applied by setting aside a portion of one's income to give specifically to local charities—such as soup kitchens, homeless shelters, friends in need, and so forth. Since this tithe was to be deposited in one's own town (Deuteronomy 14:28), a focus on supporting one's local community seems like a logical application of the command.

What about the tithe that the Levites gave to the priests (Numbers 18:25-32)? One way the principle of this command might be applied today is by ministries and churches creating a designated fund from the support that they receive, which would be their “tithe.” To whom would they direct this fund since there is no priesthood? Well, Yeshua is our heavenly high priest, and since Levites tithed from their tithe to the priests, ministries and churches today could tithe to our high priest, Yeshua. How do they do that? Well, Yeshua said this:

Matthew 25:40

“As you did it to one of the least of these my brothers, you did it to me”

So ministries and churches could give unto the Lord by perhaps giving toward an area of their ministry or a different ministry focused on serving the least of these—the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned.

Here's another question that comes up in light of this topic:

“How does Abram's tithe to Melchizedek in Genesis 14 and Jacob's commitment to tithe to YHWH in Genesis 28:22 relate to this topic?”

Since not much detail is given in these passages, there's not a lot that can be said in terms of practical application for today. But at the very least, these passages do show us, especially in Jacob's case, that

“tithing” to YHWH was apparently able to be applied outside of the framework of the Torah’s Levitical specificities. Presumably, then, one could “tithing” to YHWH in some way today, despite the lack of a Levitical priesthood. What exactly does that look like? These passages don’t give us enough information. But if we supplement this with the information that the Holy Spirit inspired Paul to give us in the New Testament, then giving toward ministry today could be one way we apply the tithing principle.

One last question that might come up:

“119 Ministries is dependent on the generosity of others, and you’ve talked a lot about how we ought to give toward ministry. Is this teaching just a self-serving attempt to get our money?”

To be honest, we completely understand the suspicion that many people have toward ministers teaching on the topic of giving. The suspicion is not unwarranted with how many false teachers and scammers there are who often exploit the biblical principles of giving for their own selfish gain. We get it.

So first, speaking for ourselves, we’ve taken the position that we are going to minister to God’s people through teaching no matter what. We can’t *not* minister. We can’t *not* teach. It’s who we are. That’s why we offer our teachings for free to all, whether they support us or not.

Having said that, while we do certainly need and appreciate your support, we would encourage you to make giving toward your local congregations and those in need a priority above giving toward teaching ministries like ours. That’s not to say you should neglect evangelistic and apologetics ministries—they serve a vital role in the kingdom—but local pastors and elders who labor in the word in your community should be priority:

1 Timothy 5:17

Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.

In conclusion:

- When it comes to the topic of tithing to the Levites—the ministers to Israel—a principle that can be derived from these laws, as Paul recognized, is that we ought to support those who’ve devoted their lives to ministering to us.
- We do this ultimately because we recognize that God has established pastors, teachers, evangelists, worship leaders, and so forth, to enable his people to worship and be a light to the nations. We give because we want to see God’s will and purposes accomplished in this earth.
- Are we “tithing” when they give toward ministry? As discussed, modern day giving is not a literal tithe according to the specificities of the Torah. Nevertheless, if one wishes to call it “tithing,” despite the fact that it’s not technically accurate, that’s perfectly fine. As an example, just as observing Sukkot today is not a literal observation of Sukkot according to the specificities of the Torah, we will still say we are celebrating Sukkot, and consequently still call it Sukkot. Likewise, giving toward ministry today could still be called a tithe. However, if one prefers, one can simply call it giving, offerings, or support if calling it “tithing” is a concern.

- Whatever you want to call it, we are commanded to give toward ministry today. Paul was inspired by the Holy Spirit to interpret the Torah in this way, and he said “[The Lord commanded](#)”:

1 Corinthians 9:13-14

[Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? **In the same way, the Lord commanded** that those who proclaim the gospel should get their living by the gospel.](#)

- Paul did not create a new commandment. Just like his reference to the Torah command not to muzzle an ox as it treads out the grain, he interpreted the Torah to apply it to a different situation in accordance with the spirit of the commandment. Paul draws out a deeper spiritual principle of the commandment in alignment with God’s heart. That principle is that the people should support those whom God calls into ministry so they can more effectively minister, which ultimately benefits the body of Messiah.
- Having said that, as we hope to have made clear in this teaching, there is some liberty in how this commandment is applied today. Like Paul, we are not specific regarding how much a person should give and all the details of what that looks like. Paul does argue, by analogy to the Levitical Priesthood being supported by the tithe, that gospel ministers should be supported. He said that “the Lord commanded” ministers to be supported “in the same way” (1 Corinthians 9:14). 10% of one’s income would perhaps be analogous to the tenth of agricultural produce tithed to the Levites. However, this is just a suggestion. Like Paul, we stop short of saying exactly how much to give.
- At the end of the day, we hope this teaching inspires you to simply go to the Father and ask how you might best serve him in accordance with his word in your current situation. May God be glorified in what we do and how we give.

We pray you have been blessed by this teaching.

Remember, continue to test everything.

Shalom!

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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