



STATEMENT OF BELIEFS

Article XII – God’s Holy Tithe & Offerings

The divine principle of tithes and offerings in support of the Gospel, the mission of the church to reach the world, established in creation as a test of our loyalty to Him, is an acknowledgement of God’s ownership of all things, including our lives. Deuteronomy 8:18; Psalm 50:10, 22; Haggai 2:8. Tithe is ten percent (10%) of all the increase that God has entrusted to us. Genesis 14:20; 28:22; Leviticus 27:30-32. The tithe is the Lord’s, Leviticus 27:39 and is to be used solely for the ministry and those whose work is in the sanctuary, that is, pastors, evangelists, Bible workers, and medical missionaries. 1Corinthians 9:13, 14. In addition to tithes, God desires each of us to give an offering in support of the work of the church, that is, buildings, utilities, programs, Sabbath School, and a second tithe (as led by the Holy Spirit) for the support of the poor and needy, etc. Exodus 25:2, 8; 38:25-28; 1Chronicles 24:4-13; Nehemiah 10:32, 33; Deuteronomy 15:7; Isaiah 58:1-12. The offerings given thereto are to be sacrificial in nature, that is, it has to cost us something to be of any value to God. 2Samuel 24:18-25. There is no place in the Bible where a person came to the sanctuary without an offering, a sacrifice or a gift, not even an impoverished widow. Mark 12:42. The principle of sowing and reaping (giving and receiving) is very much in force as to tithes and offerings; Galatians 6:7, 8; 2Corinthians 9:6; and giving always precedes receiving. Acts 20:35. In giving of our possessions, substance, finances and ourselves first as living sacrifices, Romans 12:1, we thus become able to receive a blessing from God in order that we may give even more. Malachi 3:10-11; 2Corinthians 9:8-11. We are stewards who must render account to Him of all that He has committed to our possession. Romans 14:12. All giving should be done cheerfully, out of our love for God and His



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redeeming work in our lives; **2Corinthians 9:7**; and that in withholding our tithes and offerings we are robbing God and dishonoring Him, **Malachi 3:8-9**; **Matthew 23:23**, to our eternal shame and death.

Many people do not understand that the principle of tithing was established at creation. Further, many fail to recognize that the principle of tithing centered around the tree of knowledge of good and evil. If you ask the typical Seventh-day Adventist as to the nature or purpose of the tree of knowledge of good and evil in the Garden of Eden, most would say it was a cursed tree that God put there to test Adam and Eve. That is patently false.

The tree of knowledge of good and evil was set in the center of the garden that God had created with instructions that they were not to eat of its fruit. **He so instructed them not because the fruit was unwholesome** (God has never created something imperfect or unwholesome), **but because He reserved it as His own.** Out of all the trees in the garden they could freely eat, but God reserved this one tree out of an infinite number for Himself. It was His because He created it, and it was reserved in the center so that man might constantly be reminded that God created *all* things, of which this one tree was a reserved sample. Thus man, being continually reminded as to God being Creator, he would also be led to remember God’s sovereignty, and would thus also continually worship and serve his Creator as Sovereign. In this fashion, man was assisted in maintaining his loyalty to his Creator.

When man chose to disregard the instructions, he disclaimed his allegiance to His Creator and God’s right to rule. He chose instead to declare his allegiance and loyalty to Satan.



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It is the same principle with the substance, time, talents, and money God has entrusted to us. If we profess to be His children, His followers, His disciples, then He expects us to remember that He is the Creator and owner of all things. When He instructs us to give a tithe of what He has entrusted to us, it is because it is His, and by so giving, we are constantly reminded about our Creator and Sovereign, and are declaring that we recognize Him as our Sovereign and Creator and that we are remaining loyal to Him. Therefore, everything that reminds us of creation also reminds us of redemption. The tithe serves the same purpose. **Note:** The Sabbath, a memorial of creation, when observed without recognizing God in our tithes and offerings, makes our worship a sham.

It’s all about being good stewards as is required of God. **1Corinthians 4:2.** Jesus says the following in **Luke 16:10-12:**—

“He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?”

Think about it. **We are being entrusted with God’s riches. If we cannot be faithful to God with what is His in this life, then we will not be faithful in the life to come. He who robs God will not be fit for the kingdom of heaven.**

The second tithe is specifically for the poor, needy, impoverished person in the congregation. God gave special instruction for this tithe in **Deuteronomy 14:23, 29; 16:11-14.** God has always made special provision for the poor because He said that the



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poor “would never cease out of the land.” **Deuteronomy 15:11**. It is no different today. How much strife and crime could have been avoided if the poor were treated in accordance with God’s Word and not according to our selfish, prideful indignation against those who are poor in our congregation.

*“To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, ‘I have given the children of Levi all the tenth in Israel.’ **Numbers 18:21**. But in regard to the second He commanded, ‘Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.’ **Deuteronomy 14:23, 29; 16:11-14**. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.*

*Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, That they may eat within thy gates, and be filled.’ **Deuteronomy 26:12**. This tithe would provide a fund for the uses of charity and hospitality.*

And further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless His people, it was not His design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among His people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and



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loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.

“The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that the disciples of Jesus plucked and ate of the standing grain as they passed through a field upon the Sabbath day.

*“All the gleanings of harvest field, orchard, and vineyard, belonged to the poor. ‘When thou cuttest down thine harvest in thy field,’ said Moses, ‘and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt.’ **Deuteronomy 24:19-22; Leviticus 19:9, 10.***

*“The hire of a laborer was to be promptly paid: ‘Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land: . . . at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it.’ **Deuteronomy 24:14, 15.***

*“Special directions were also given concerning the treatment of fugitives from service: ‘Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.’ **Deuteronomy 23:15, 16.***

*“To the poor, the seventh year was a year of release from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: ‘If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.’ **Leviticus 25:35-37.** If the debt remained unpaid until the year of release, the principal itself could not be*



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recovered. The people were expressly warned against withholding from their brethren needed assistance on account of this: ‘If there be among you a poor man of one of thy brethren, . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . . Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.’ ‘The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land,’ ‘and shalt surely lend him sufficient for his need, in that which he wanteth.’ **Deuteronomy 15:7-9, 11, 8.**

“None need fear that their liberality would bring them to want. Obedience to God’s commandments would surely result in prosperity. ‘Thou shalt lend unto many nations,’ He said, ‘but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.’ **Deuteronomy 15:6.**

“There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God. But this was not the purpose of the Creator. A diversity of condition is one of the means by which God designs to prove and develop character. Yet He intends that those who have worldly possessions shall regard themselves merely as stewards of His goods, as entrusted with means to be employed for the benefit of the suffering and the needy.

“Christ has said that we shall have the poor always with us, and He unites His interest with that of His suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of His earthly children. He tells us that they are His representatives on earth. He has placed them among us to awaken in our hearts the love that He feels toward the suffering and oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to Himself. An act of cruelty or neglect toward them is regarded as though done to Him.

“If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness



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and welfare of others; and such widespread destitution as is now seen in many lands would not exist.

“The principles which God has enjoined, would prevent the terrible evils that in all ages have resulted from the oppression of the rich toward the poor and the suspicion and hatred of the poor toward the rich. While they might hinder the amassing of great wealth and the indulgence of unbounded luxury, they would prevent the consequent ignorance and degradation of tens of thousands whose ill-paid servitude is required to build up these colossal fortunes. They would bring a peaceful solution of those problems that now threaten to fill the world with anarchy and bloodshed.” **E. G. White, *Patriarchs and Prophets*, pp. 530-536 (1890)**

“But the second tithe was retained by the person who tithed it, and was spent by him in whatever way he might choose, only in the service of the Lord.

*“Thus the first tithe was given away by those who tithed to the Levites. It was called directly "the Lord's" (**Leviticus 27:30**), and was wholly devoted to the service of the Lord, in the Lord's way, as He should direct, in the ministration and service of the priests and Levites in the sanctuary and among the people, while the second tithe, though also devoted to the Lord's service, was left altogether to the choice of the one who tithed it as to how he would spend it or devote it to the cause of God.*

*“In the Hebrew literature outside of the Bible there is also direct reference to the second tithe in such a way that it is perfectly plain that it was a recognized and an established thing among them. In the book of Tobit it is written: ‘The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem; another tenth part I sold away, and went and spent it every year at Jerusalem.’ **Chapter 1:7, 8.***

“And Josephus says: ‘Let there be taken of your fruits a tenth, besides that which you have allotted to give to the priests and to the Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city.’—Book 4, chapter 8, section 3.

“It is perfectly plain that a second tithe would put into the hands of our people an abundance from which they can easily sustain all the funds and demands that arise in the work of the Lord—for the poor, for the church-school, for church expenses, for calls at general meetings and camp-meetings, etc. It



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will make a supply, always ready, from which each one can give liberally, as the Lord has prospered him, and without any urging at all, much less any extreme or undue urging.

“The great thing, not the only one, however, that the second tithe will do is that it will put into the hands of our people a ready fund, from which, at their choice and as the needs of the cause may be, they can give easily and liberally, without urging or pressure, and without pledging and being constantly in debt. It will make our people forehanded instead of behindhand,—“the head and not the tail,”—financially ready; and with such a training they will inevitably be a people generally financially successful, lending to many nations,—yes, through liberal gifts to missionary work, etc., lending to every nation and kindred and tongue and people, and not borrowing.

“There is blessing in it; who can refuse to receive the blessing?” A. T. Jones, *Pacific Union Recorder*, December 4, 1902

A Note for HIS Vine Free Seventh–day Adventist Church: All tithes given to this church are set aside as follows: a minimum of 10% is given to the parent organization; the remainder is used to pay the Pastor’s salary, Bible Worker’s stipend, and evangelism. Mission work comes under evangelism. NOTHING ELSE. Second tithes are used to care for the poor and needy. Offerings are used to pay rent, utilities, and other necessary expenses to run the church.

“The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them



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opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

So it is with God’s claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means may ever be flowing into His treasure house and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement we acknowledge that all belongs to God.” **Ellen G. White, Testimonies for the Church, Vol. 6, pg. 386**

“Tithes and offerings for God are an acknowledgment of His claim on us by creation, and they are also an acknowledgment of His claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is ever to be fresh in our minds and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us.” **Ellen G. White, Testimonies for the Church, Vol. 6, pg. 479**

“The statutes regarding the Lord’s portion were often repeated that the people might not forget them. They were to return to God His rental money. This He claimed as His portion. Their physical and mental powers as well as their money were to be used for Him. His vineyard was to be faithfully cultivated, so that a large income could be returned to Him in tithes and



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offerings. A portion was to be set apart for the sustenance of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessity of the church. Means was to be appropriated for the relief of the poor and suffering.

The history of the children of Israel shows us the many privileges they enjoyed. And the richest blessings were in store for them if they kept the Lord’s commandments. “Know therefore,” God declared, “that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.” **Deuteronomy 7:9**. “Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him.” **Deuteronomy 8:6**. “What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?” **Deuteronomy 10:12.** **Ellen G. White, Review and Herald, July 17, 1900**

“To provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, “I have given the children of Levi all the tenth in Israel.” **Numbers 18:21**. But in regard to the second He commanded, “Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.” **Deuteronomy 14:23, 29; 16:11-14**. This tithe, or its equivalent in money, they



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“If all the money that is used extravagantly, for needless things, were placed in the treasury of God, we should see men and women and youth giving themselves to Jesus, and doing their part to co-operate with Christ and angels. The richest blessing of God would come into our churches, and many souls would be converted to the truth

Men have felt that they could do as they pleased; they say they cannot see the requirement of God on this subject, and in so doing they evince that they are not branches of the True Vine. If they have not yet withered away, they will surely do so; for they are robbing God. Unless they repent and do their first works, their light will go out in darkness.

If you have been withholding your tithes and offerings, it is because you have left your first love; you have set up idols in your heart. There is not the slightest hope for a branch that remains thus separated from the Vine. None need flatter themselves that they will be restored to vital union with Christ in the future world. Now, in this world, the union must be effected, if it is ever formed. The time to repent is not when Christ shall come, but now, in this life. How many there are who die practicing dishonesty toward God, robbing Him in tithes and offerings!

Brethren and sisters,—you who in the day of God would meet your record with joy and not with grief,—I plead with you to make faithful work ere this year of 1890 shall close. Examine your business transactions, from the least to the greatest, and see if you have been robbing God. If so, repent, and restore to Him His own before the year shall close. Begin the new year with honest work between you and your Maker. Lift cheerfully your



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God-given responsibilities. “Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” **Ellen G. White, Review and Herald, December 23, 1890 par. 13-16**

"The first essential to right giving of our substance is the giving of ourselves. The Lord looks upon the heart. The heart must be right before the act can be acceptable. We ourselves are of more value to God than any material offering we can bring to him. He wants us. The devotement of all that we are to God must precede the devotement of all that we have. Persons before possessions. 'And this they did, not as we expected, but first gave their own selves to the Lord.' 'Personal consecration must come before purse,' consecration, self-consecration before wealth consecration. It is not the gold that sanctifies the temple, but the temple that sanctifies the gold.' This is one point at which the great body of believers need to be put right. We have too readily supposed that we have discharged our whole duty and met our obligations when we have made liberal offerings to the Lord. But to give our possessions and not to give our own selves is a very faulty sort of consecration. The giving of money, however much, can never be accepted by God as a substitute for the giving of ourselves. Nor, on the other hand, is our consecration complete if, with the giving of ourselves to Christ, there is no surrender of our property and possessions to him. He who gives himself and does not give his property is dangerously near becoming a follower of Ananias."

Abraham's tithing was free from ceremonialism. With the Jews tithing was a matter of ceremony and ritual. The tendency of all ritual is to mere formalism. Abraham's act was of a more spiritual nature. It was undoubtedly an expression of his gratitude to God for his goodness to him in the victory he had just gained. Our giving is to be spiritual and not a matter of mere form and ceremony. Tithing is to be a spiritual act." **W. W. Prescott, The Doctrine of Christ, pg. 245-249 (1920)**

“Tithes and Offerings—Although everything belongs to the Lord, He has placed the treasures of earth in men's possession, for him to use as he



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will, in order to test him. But He has told us that a certain definite portion is His own in a peculiar sense. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." **Leviticus 27:30**. It is the Lord's in such a sense that for one to appropriate it to his own use is to rob God. "Will a man rob God?" The natural answer would be that no one would dare do such a thing; but the Lord says, "Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?-In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Mal. iii. 8, 9. The fact that God puts the property into man's hands, leaving it wholly to him to decide how he will use it, only increases the guilt; for he who embezzles money left to him in trust, increases the dishonour of the theft.

“The Sabbath and the Tithe—Notice that the same expression is used for both the Sabbath and the tithe. "The tithe is the Lord's;" "it is holy unto the Lord." God has reserved as absolutely His own the seventh day of the week, and the tenth part of man's income; and no one can appropriate either to his own use without being guilty of robbery. Notice that neither the Sabbath nor the tithe are mere Levitical regulations. The Scriptures state emphatically, "The tithe is the Lord's;" "the seventh day is the Sabbath of the Lord thy God." These are statements of everlasting facts. The seventh day and the tithe are both the Lord's, and He has never surrendered His claim to either one.

“Tithe not a Gift—The tithe is the Lord's; therefore it is evident that in returning it to Him we are not conferring any favour upon Him. We are not giving Him anything. It is entirely distinct from offerings. But even offerings belong to the Lord, as is shown by the fact that in withholding them we rob Him.

“Not the Payment of a Debt—Neither can we regard the payment of tithes and offerings as in any sense the payment of a debt. It is not something that we give to God in return for something that He has bestowed on us. It belongs to Him, and we are entitled to no more credit for returning it to Him, than we should before returning to a man a sum of money with which he had trusted us. The only way in which we can pay God for His gifts to us is by receiving them as freely as He gives them.



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"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." **Psalm 116:12, 13.**

“Use of the Tithe—The tithe is God's appointed way for the support of the Gospel. He says, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." **Malachi 3:10.** It is a Gospel measure, instituted and sanctioned by the Lord Jesus Christ Himself. To the hypocritical Jews he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." **Matthew 23:23.** He did not reprove them for being particular in paying tithe, but for neglecting other duties. He declared that they ought to have done both. God has ordained that they who preach the Gospel should live of the Gospel (**1Corinthians 9:14**), and the tithe is that from which they should live. If all professed Christians were honest in this matter, there would be no empty missionary treasuries, neither would there be such things as bazaars, fairs, etc., by which people dishonour the cause of God, professing to atone for the results of their robbery of God by buying themselves a supper, or some article to minister to their selfish pride.

“Neither Gifts nor Wages—The true church of God is not a pauper. It is supported by the Lord who is its head. The means necessary to the existence of the minister comes from the Lord's own money, when His people are all honest. The true shepherd of the flock is not an hireling. He does not receive wages in money for what he does. The people who think that he does, show that they do not have a true sense of the value of the Gospel. God could support His cause without tithes and offerings from men; but He allows men to be His stewards, in order that they may share with Him the blessedness of the work. So He says, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And remember that even the great God does not despise the day of small things; but that "if there be first a willing mind, it is accepted according to



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that a man hath, and not according to that he hath not." **E. J. Waggoner, Present Truth, UK July 5, 1894**

METHOD OF COLLECTIONS

All collections of tithes and offerings will be made outside of the sanctuary in the foyer, where you come in. Many would ask, why are you doing it this way? The answer lies in many Biblical examples of the giving of the tithe, and what the Lord Jesus Himself said about His House that is a type of the heavenly sanctuary.

Going back to the Old Testament, the first illustration we have of a tithe is what Abram gave to Melchizedek, King and Priest of Salem. Melchizedek is a type of Christ as both king and priest. **Hebrews 7:1-4. The tithe was given without any reference to sacrifice or sanctuary. Genesis 14:20.** The pledge that Jacob made at Bethel as to tithe was in similar circumstances, except he was by himself. **Genesis 28:18-22.** In the system established by God for the children of Israel, the tithes were given to the priests as their livelihood, a type of the tithes we give supporting the minister/evangelist. **At no time were the tithes brought into or given in the sanctuary. Numbers 18:20-31. In the New Testament, the collections of tithes and offerings were made outside of the sanctuary. Matthew 12:41-42.** Paul indicated that the same was true when he instructed those at Corinth to set aside funds at the first of the week so that it could be collected when Paul’s appointed party got there. **It had nothing to do with the sanctuary. 1Corinthians 16:2.**

We must remember that the sanctuary of God is holy. It is a place to meet with God. Although the tithe is an act of obedience



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to God, it is not a part of the sanctuary service. Jesus said that His house is a **“house of prayer.” Matthew 21:13.** This was spoken by the prophet in **Isaiah 56:7**, that, “Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called an house of prayer for all people.” Of course, when Jesus said this, there was also the judgment that men had made His house into a den of thieves because there was much activity involving money occurring in the House of God that had no business being conducted there in the first place, let alone the practice of profiteering at the expense of the people, which provoked Jesus to cast them out.

Therefore, in order to protect God’s sanctuary and all that it represents, no collection of money will be performed in the sanctuary. Rather, we give everyone opportunity to demonstrate their loyalty and obedience in sacrificial giving by allowing it to be placed in the collection box outside the sanctuary. In fact, even the counting of the money will not be done on Sabbath. That is for the first day of the week and will be done accordingly to honor God on His Holy Sabbath.

See also, Bible Readings for the Home Circle, 1914 Edition, “Support Of The Ministry;” “Free-Will Offerings;” “Sowing And Reaping;” and “The Poor, And Our Duty Toward Them.”