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**ALL  
ABOUT  
TITHE**



REVISED  
EDITION

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**Scripture and Spirit of Prophecy**  
*Complete Compilation*

# All About Tithe

Revised Edition

*Complete Compilation*

*Scripture*

*&*

*Spirit of Prophecy*

by

Vernon C. Sparks

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# Foreword

**T**HE RECORDED history of the returning of a tenth, or a tithe, has its roots as far back as the days of Abraham. The principles upon which it is founded are as enduring and as relevant as any of the religious practices of modern man. Its faithful practice is intimately related to God's blessings. It touches on every aspect of our spiritual and also our temporal life. It must be faithfully practiced by God's remnant people before Christ can return.

Thus it is essential that each one of us studies for him or herself the many facets of this subject. It is not safe to take someone else's word or example regarding this essential Christian duty. It is not safe to depend wholly on articles or papers prepared by uninspired authors even when containing only inspired references but references, which have been selected.

For these reasons this book puts together all of the publicly distributed inspired counsels regarding this important matter. With the exception of chapter IX there are no uninspired words to influence the reader. Each sentence was penned under divine inspiration to enlighten this final generation as to how to live in harmony with "every word that proceedeth out of the mouth of God." One of the purposes of this book is to help put to rest the many conflicting human counsels regarding this important subject. Let us each endeavor to base our opinions and practices upon a "Thus saith the Lord" that has harmonized all that God has said on the subject. Only as we do this can we be certain that we have fully understood and that we are fully practicing present truth.

The approximately 365 pages of *All About Tithe* make it ideal to use as a Morning Watch book. Reading one page a day will uncover concepts that will challenge you to implement them in your personal life. The many counsels touch on many aspects of our religious experience in addition to that of tithe and they will prove to be a yearlong and a lifelong blessing.

The scripture portions have been taken from a computer form of the King James version. The Spirit of Prophecy quotations have been taken from version 1.0 of *The Published Ellen G. White Writings on Compact*

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 you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

## H.—CHRIST WITH ISRAEL

### **Matt 23:23-24**

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.

Ye blind guides, which strain at a gnat, and swallow a camel.

### **Luke 11:42**

But woe unto you, Pharisees! for ye **TITHE** mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

### **Luke 18:11-12**

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give **TITHES** of all that I possess.

\* \* *Notes* \* \*

## II. TITHE DEFINITIONS

### A.—THE FIRST TITHE

#### 1.—*Education, PR-03, PG-138*

He who gives men power to get **WEALTH** has with the gift bound up an obligation. Of all that we acquire He claims a specified portion. The **TITHE** is the Lord's. "All the **TITHE** of the land, whether of the seed of the land, or of the fruit of the tree," "the **TITHE** of the herd, or of the flock, . . . shall be holy unto the Lord." Leviticus 27:30, 32. The pledge made by Jacob at Bethel shows the extent of the obligation. "Of all that Thou shalt give me," he said, "I will surely give the **TENTH** unto Thee." Genesis 28:22.

#### 2.—*Advent Review and Sabbath Herald, 07-17-00, PR-18*

The Lord declared that he required his husbandmen to give him the returns of his vineyard. Men are not to use their **POSSESSIONS** as their own, but only as intrusted to them. The Lord's portion is to be faithfully returned to him. "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. And if a man will at all redeem aught of his **TITHES**, he shall add thereto the fifth part thereof. And concerning the **TITHE** of the herd, or of the flock, even of whatsoever passeth under the rod, the **TENTH** shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

#### 3.—*East Michigan Banner, 01-18-05, PR-09*

All should remember that God's claims upon us underlie every other claim. He gives to us bountifully, and the contract which he has made with man is that he is to return to him the **TENTH** of his **POSSESSIONS**. God graciously entrusts his stewards with his **TREASURES**,

disbursement we are to be colaborers with Jesus Christ.

### 39.—*The Signs of the Times*, 01-06-90, PR-03

Are there those who are robbing God in **TITHES** and offerings? Seek to make your accounts straight; do not leave your obligation to God as the last thing to be settled. Let those who have borrowed, try to pay their debts; especially see to it that no poor person who has labored hard for his **MEANS**, is left in perplexity because you fail to pay what you owe him. Let no injustice be done to your neighbors, but let everything be made right as far as possible between you and your fellow-men. This is keeping the last six commandments.

### 40.—*East Michigan Banner*, 01-18-05, PR-07

The special system of **TITHING** was founded upon a principle which is as enduring as the law of God. This system of **TITHING** was a blessing to the Jews, else God would not have given it to them. So also will it be a blessing to those who carry it out to the end of time. Our heavenly Father did not originate the plan of systematic benevolence to enrich himself but to be a great blessing to man. He saw that this system of beneficence was just what man needed.

## B.—THE SECOND TITHE

### 41.—PH148, *The Second Tithe*, PR-01, PG-7

To promote the assembling of the people for religious services, as well as to provide for the poor, anciently 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." 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 firstling of thy herds and of thy flocks' that thou mayest learn to fear the Lord thy God always." 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, a special portion to the priests, the offerers were to use the remainder for a religious feast, in which the Levites, the stranger, the fatherless, and the widow partici-

are not the object to which the Lord has said that the **TITHE** is to be applied. Those who make this use of the **TITHE** are departing from the Lord's arrangement.

God will judge for these things. One reasons that the **TITHE** may be appropriated to school purposes. Still others would reason that canvassers and colporteurs should be supported from the **TITHE**. But a great mistake is made when the **TITHE** is drawn from the object for which it is to be used,—the support of the ministers. There should today be in the field one hundred well qualified laborers where now there is but one.

#### 82.—*Testimonies for the Church* Volume Nine, PR-01, PG-52

Instruction has been given me that there is a withholding of the **TITHE** that should be faithfully brought into the Lord's **TREASURY** for the support of ministers and missionaries who are opening the Scriptures to the people and working from house to house. The work of evangelizing the world has been greatly hindered by personal selfishness. Some, even among professing Christians, are unable to see that the work of the gospel is to be supported by the **MEANS** that Christ has given them. **MONEY** is needed in order that the work done all over the world may be carried forward. Thousands upon thousands are perishing in sin, and a lack of **MEANS** is hindering the proclamation of the truth that is to be carried to all nations and kindreds and tongues and people. There are men ready to go forth as the Lord's messengers, but because of a lack of **MEANS** in the **TREASURY** they cannot be sent to the places where the people are begging for someone to come and teach them the truth.

#### D.—FOR MEDICAL MISSIONARIES

#### 83.—*Manuscript Releases* Volume Seven, #-512, PR-01, PG-366

He [Kellogg] says if no **MEANS** is allowed to carry the message by medical missionary laborers into the churches, he shall separate the **TITHE** that is paid into the Conference, to sustain the medical missionary work. You should come to an understanding, and work harmoniously. For him to separate the **TITHE** from the **TREASURY** would be a necessity I greatly dread. If this **MONEY** in **TITHE** is paid by the work-

ers into the **TREASURY**, why, I ask, should not that amount be apportioned to the carrying forward of the medical missionary work?

**84.—*Medical Ministry, PR-03, PG-245***

Some utterly fail to realize the importance of missionaries' being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease. Continually increasing light has been given me on this subject. Some, who do not see the advantage of educating the youth to be physicians both of the mind and of the body, say that the **TITHE** should not be used to support medical missionaries, who devote their time to treating the sick. In response to such statements as these, I am instructed to say that the mind must not become so narrowed down that it cannot take in the truth of the situation. A minister of the gospel who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.

**Mid Portion-**

*Manuscript Releases Volume Fourteen, #-1116, PR-02, PG-269*

**Last Part-**

*Battle Creek Letters, PR-02, PG-40*

**E.—SCHOOL BIBLE TEACHERS**

**85.—*Testimonies for the Church Volume Six, PR-03, PG-134-135***

The best ministerial talent should be employed in teaching the Bible in our schools. Those selected for this work need to be thorough Bible students and to have a deep Christian experience, and their salary should be paid from the **TITHE**. God designs that all our institutions shall become instrumentalities for educating and developing workers of whom He will not be ashamed, workers who can be sent out as well-qualified missionaries to do service for the Master; but this object has not been kept in view. In many respects we are far behind in this work, and the Lord requires that a zeal be shown in it infinitely greater than has hitherto been manifested. He has called us out from the world that we may be witnesses for His truth, and all through our ranks young men and women should be trained for positions of usefulness and influence.

**112.—*Manuscript Releases Volume One, #-48a, PR-02, PG-191***

Let not those to whom are entrusted responsibilities, allow the **TREASURY** that God has appointed to sustain the ministers in the field, to be robbed to supply the expenses incurred in keeping in order and making comfortable the house of God. Thousands upon thousands of dollars have been taken from the **TITHES** and used for these purposes. This is not as it should be. The gifts and offerings that have cost some self-denial are to be brought in. A separate fund for the purpose of defraying the expenses which every church member should share according to his ability should be instituted in every place where there is a church.

**B.—FOR EDUCATION****113.—*Selected Messages Book 2, PR-02, PG-209***

All these things are to be done, as you propose, to help students to obtain an education, but I ask you, “Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions?” When you see a young man or a young woman who is a promising subject, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. But this **MONEY** is not to be taken from the **TITHE**, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its departments. But let there be no meager, stingy plans, in using the consecrated portion for the sustaining of the ministry; for then the **TREASURY** would soon be empty.

*Manuscript Releases Volume Thirteen, #-1045, PR-02, PG-284*

**114.—*Manuscript Releases Volume One, #-48a, PR-02, PG-194***

All these things are to be done, as you propose, to help students to obtain an education, but I ask you, Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions. When you see a young man or a young woman who are promising subjects, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is re-

turned, it can be used to educate others. But this **MONEY** is not to be taken from the **TITHE**, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its departments. But let there be no meager, stingy plans in using the consecrated portion for the sustaining of the ministry; for then the **TREASURY** would soon be empty.

**C.—FOR THE POOR****115.—*Manuscript Releases Volume Three, #-177, PR-02, PG-218***

The light given me of God has been clear and distinct. Every church has its own burdens to bear. Through circumstances some will become poor. It may be they were not careful, that they did not know how to manage. Others through sickness or misfortune are poor. Whatever is the reason they are in need, and to help them is an important line of home missionary work. These unfortunate, needy ones should not be sent away from home to be cared for. Let each church feel her responsibility to have a special interest in the feeble and the aged. One or two among them can certainly be taken care of. The **TITHE** should not be appropriated for this work. The word of God has specified how the **TITHE** should be used. Both rich and poor are stewards to bring a faithful **TITHE** into the **TREASURY**, according to their several ability. To everyone the Lord has given his work, proportioned to the ability of each. The churches are not to lay their personal cares upon others. This is not right.

**116.—*Advent Review and Sabbath Herald, 12-01-96, PR-25, Second Article***

The **TITHE** is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be diverted from this purpose.

*Welfare Ministry, PR-01, PG-277*

*Counsels on Stewardship, PR-02, PG-103*

**MONEY** is not withheld from the Lord's **TREASURY**, it is not a matter that should be commented upon, for it will necessitate my making known these matters, which I do not desire to do, because it is not best.

Some cases have been kept before me for years, and I have supplied their needs from the **TITHE**, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my **TITHE** where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their **TITHE** where it is most needed to help to do a work that is being left undone. If this matter is given publicity, it will create a knowledge which would better be left as it is. I do not care to give publicity to this work which the Lord has appointed me to do, and others to do.

I send this matter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that anyone should make a practice of gathering up **TITHE MONEY**. But for years there have now and then been persons who have lost confidence in the appropriation of the **TITHE**, who have placed their **TITHE** in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the **MONEY**, given a receipt for it, and told them how it was appropriated.

I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example. —Letter 267, 1905, pp. 1, 2. (To Elder Watson, Jan. 22, 1905.) *Spalding and Magan Collection*, PG-215. 216

**240.—*Manuscript Releases Volume Eight, #-568, PR-1, PG-141***

I gave \$1,000 at the last camp meeting to buy land for the location of the school, and paid my **TITHE**, and this was considerably more than my whole year's **WAGES**. Besides this I have helped the poor, invested in churches, contributed to camp meeting expenses in New Zealand and Australia, and during the years 1893 and 1894, I have expended \$2,000 in this field, and hungry Australia is still to be fed, and must be fed.

**241.—*Spalding and Magan Collection, PR-01, PG-246***

When we built our meetinghouse in Cooranbong, Sister McEnterfer and I went through the district where the carpenters lived, asking them

# IX. NON-SPIRIT OF PROPHECY COUNSELS

## “The Blue Book”

On May 8, 1907 a prominent Battle Creek physician, Dr. Charles E. Stewart, sent a long letter to Willie White concerning Sister White’s prophetic ministry. He requested that Brother White give the letter to his mother. Many of his remarks and questions were not complimentary, and seemed to cast doubt upon her prophetic ministry.

In October of that same year the doctor’s letter to Willie was published as an 89-page book. A blue ink was used to print the cover. Thus the book came to be referred to as “The Blue Book.”

One question, which Dr. Stewart asked was, “How should we pay **TITHE**?” Elders A. G. Daniells, W. W. Prescott and W. C. White were designated to formulate replies to “The Blue Book.” This specific question was referred to W. C. White, Ellen White’s son and secretary. His plan as to how to respond to Dr. Stewart’s question regarding the **TITHE** was as follows:

As to the proper use of the **TITHE**: The outline of a statement upon this subject which was agreed upon was briefly this: To give extracts from Sister White’s writings as to the **TITHE** and its use; to show that her testimony and her own usual practice was in favor of paying the **TITHE** into the regularly designated **TREASURY**, to be used under the counsel of the committees appointed for such purposes; to show further from her writings that when those who have charge of the expenditure of the **TITHE** so far fail in the discharge of their duty that the regularly organized channels for the

me to groan with anguish of spirit as angels left the room in disgust. Said an angel: "The heavenly messengers came to bless, that the truth carried by the **VOICELESS PREACHERS** might have a sanctifying, holy power to attend its mission; but those engaged in this work were so distant from God, they possessed so little of the divine, and were so conformed to the spirit of the world, that the powers of darkness controlled them, and they could not be made susceptible of divine impressions." At the same time these youth were deceived and thought they were rich and increased in **GOODS** and had need of nothing, and knew not that they were poor and miserable, blind and naked. Those who handle precious truth as they would sand know not how many times their heartless indifference to eternal things, their vanity, self-love, and pride, their laughing and senseless chatting, have driven the messengers of heaven away from the office.

**820.—*Evangelism, PR-01, PG-411***

"But," says one, "suppose we cannot gain admittance to the homes of the people; and if we do, suppose they rise up against the truths that we present. Shall we not then feel excused from making further efforts for them?" By no means. Even if they shut the door in your face, do not hasten away in indignation, and make no further effort to save them. Ask God in faith to give you access to those very souls. Cease not your efforts, but study and plan until you find some other means of reaching them. If you do not succeed by personal visits, try sending them the **SILENT MESSENGER** of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.

**821.—*The Publishing Ministry, PR-04, PG-47***

I was shown that the truth once published now, will stand, for it is the truth for the last days; it will live, and less need be said upon it in future. Numberless words need not be put upon paper to justify what speaks for itself and shines in its clearness. Truth is straight, plain, clear, and stands out boldly in its own defense; but it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form. I saw that all the light they had received in some places had come from the paper; that souls had received the truth in this way, and then talked it to others; and that now in places where there are

do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

**839.—*Testimonies for the Church* Volume Nine, PR-02, PG-96**

There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea. The message that means so much to the dwellers upon the earth will be heard and understood. Men will know what is truth. Onward and still onward the work will advance until the whole earth shall have been warned, and then shall the end come.

**840.—*Testimonies for the Church* Volume Five, PR-01, PG-80**

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to “science falsely so called” will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to