

Sowing and Reaping

The consequences of financial manipulation in the Church

Author: Scott Wallace Brians

Web Address: www.his-kingdom.net

First Edition March 2002

Version: 12 August 2006

Copyright: Scott Wallace Brians
All Rights Reserved

Bible Text: Complete Jewish Bible (1998)
David H. Stern

Foreword by the Author

This text assumes that the reader is familiar with my views of the standard tithe practice vs. the biblical tithe and the standard offering practice vs. the biblical offering. But before we begin, a word of warning.

2 Corinthians 11:19-20 For since you yourselves are so wise, you gladly put up with fools! You put up with it if someone makes slaves of you, exploits you, takes you in, puffs himself up, slaps you in the face.

Christians around the world allow themselves to become the slaves of others, giving 10% and more of their wealth in the name of a lie. The manipulators exploit and abuse, and the Christians love it. It is time for a change.

On the first day of my 11th grade year, I returned home to find my house had been violated and looted. After the initial shock, I was "stinking mad". This is natural, and this is o.k. The proper reaction to discovering that someone has been robbing your bank account, week after week, month after month, year after year, of 10% of your increase, should be anger, holy anger. And then to know that this robber calls himself a pastor and tells you he is using the stolen money for "godly projects" is insult to injury. In the name of God, some are able to justify about everything.

It would be too easy to label my text to come as extreme. The reader is herewith forewarned. But extreme it is not. It is, however, consequential. $1 + 1 = 2$. This is a statement of consequence, not of extremism, regardless of how much we would like the answer to be something other than two, or how many people say the answer is three.

There are consequences to teaching and practicing the tithe and bogus offering. The ramifications are far reaching and very ugly. At the same time, I have not written anything further than what one can read in the books of the prophets. Ezekiel 34 is a good start. It fits in with the theme.

This document is very tricky indeed. It would read differently depending on the audience. For example, if I were writing to:

- Pharisees - it would come across very scathing.
- well-meaning but deceived teachers - polite, but firm.
- misguided and deluded sheep - slow and easy while leaving out

the really repugnant material.

Due to the fact that I have no control over who reads this document, the author inherently runs the risk of choosing a writing style that is inappropriate for the reader. The author only requests that one appreciates, and accepts, this difficulty, should one believe that the text is too judgmental and harsh, or alternatively too weak and wimpy in light of the issues at hand - the author has received both forms of feedback.

It should be duly mentioned that some tithe collectors refuse to mention the tithe, while others feel the "anointing" to preach on it every service just prior to sending the collection buckets through the pews - and we have every stripe in between. In the case of the "silent tithe collector", the following text is certainly too stringent. This text is written with the hard core tithe collector and offering pimp in mind.

Matthew 21:13 He said to them, "It has been written, 'My house will be called a house of prayer. But you are making it into a den of robbers!'"

Along with the tithe and the false offering, this analysis directs itself at the marketing of services/products through the church. They come in the form of multi-level direct sales business, christian schools, fitness centers, vacation programs, hand crafted lamps from Israel, water parks and more. The outsider sees this for what it is: a money maker. Just before Jesus' departure from this earth, He complained that the House of Prayer was turned into a den of thieves. When He returns, the author strongly suspects, it will be the same.

Keeping these ideas in mind will greatly aid the reader in focusing on the facts as well as the line of reasoning, so as to not become hung up on the style, or lack thereof. So, with this caveat, let us begin.

Fraud

*Micah 3:10-11 who build up Tziyon with blood and Yerushalayim with wickedness. Her leaders sell verdicts for bribes, her cohanim teach for a price, her prophets divine for money - **yet they claim** to rely on ADONAI! "Isn't ADONAI here with us?" they say. "No evil can come upon us."*

Jeremiah 8:10 Therefore I will give their wives to others, and their fields to those who take them over; for from the least to the greatest,

all are greedy for gains; prophets and cohanim alike all practice fraud -

Ezekiel 34 ...Woe to the shepherds of Isra'el who feed themselves! Shouldn't the shepherds feed the sheep?...I will rescue my sheep from their mouths; they will be food for them no longer. ... So now my sheep eat what you have trampled with your feet and drink water fouled by your feet. ...

We would hope that the tithe collectors and offering pimps would turn to wisdom instead of away from it. When confronted with their ways, they should seek forgiveness, and try to make up for the damage caused. Presumably this requires that they pay back what they took. They being highly unlikely in a position to restore all losses, God would be happy even with a token effort.

The manipulated ones should ask forgiveness for being a poor administrator of resources and request wisdom in the area of finances so that they are not cheated in the future.

In every case (collector and payer), mammon must be dealt with effectively, for this is the root of the problem.

The basis of this analysis is founded on a few common sense statements.

- (1) God only uses clean finances to fund His work.
- (2) Fraud projects can only be funded with fraud.
- (3) All money obtained through fraud can only finance fraud works.

It is true blindness ailing the Church. Core beliefs funding the superstructure of the modern day conventional church are manifestly anti-biblical. These beliefs directly opposing God, cannot be of God, nor supportive of His work. It must logically hinder, stop and destroy His work.

The sane person reviews a bill for correctness prior to paying. How many have considered studying the tithe for even a few hours to test whether the 10% tax on his wealth is justified? I am not talking about reading books or listening to tapes by those who want you to pay it - they are already biased. Wherever money flows, an extra dose of caution is prudent. Blindly handing the requested money over to all who demand it is a recipe for financial disaster. **The only plausible explanation to this financial confusion is a very strong demonic influence.** The tithe collector is allowing himself to be a channel for Mammon.

The same can be said for the bogus offering.

While some measurable good may come out of our anti-biblically based conventions, we should not use that as an excuse to accept it. God will make the best out of what is available to Him. What could He accomplish if the Church actually stayed course according to the principles found in the Bible?

The brainwashing, however, is the reason that, for the most part, highly intelligent persons avoid the Church at all costs - they notice at a glance the fleecing and make the understandable decision to not voluntarily become a victim.

Knowing that the "tithe payment for the Christian" teaching is mistaken leads us to an unmistakable conclusion. Any payment or receiving of funds under the auspices of "tithing" is fraud; and God does not, and cannot, finance His work with fraud moneys. If the (supposed) tithe is not funding the Church, what is it then funding? **The only conclusion one can rationally consider is that the fraud tithe is financing personal kingdoms.**

To bring this inescapable point under an unusually bright light, any work financed with fraud money must logically be itself a fraud; irrespective of the supposed good fruit presumed to come out of it. Maybe that which we call good, is in reality not of God? Perhaps that which we call "Ministries", "Works of God", "Projects for God", and "Church organizations/denominations", which receive wealth in the name of the tithe, are in reality "personal kingdoms" and "works of man" (or real works of God gone off target).

Again, the same can be stated in regards to the feigned offering.

This result will undoubtedly not sit well with church-goers, and much less with church-financiers. The human mind is typically wired to believe that the organization considered church is at least vaguely similar to what the Church is in God's view. When one takes the chance of questioning the unfounded assumption, or even compares the religious establishment 1 on 1 with the Bible, one begins to see things as they are.

The Motives

We must come to grips with the reality that the tithe is not funding the work of God, regardless of sincere motives. We note for accuracy

that the "sincere motives" are superficial, for the seeds of fraud must at some point have "insincere motives" in which to grow. Since we are dealing with money, it is obvious that this particular ground is the love for mammon - both for the supposed priest (tithe receiver) and the sheep (tithe payer). This is the unavoidable, indisputable base motive for the tithe: the love of money.

That tithe collectors profit from the fraud is clear. Dethroning this tried and true cash cow won't be easy. They want the money.

The Law of the Tithe is very unambiguous. The tithe belongs in Jerusalem. For what possible reason would a person twist and distort the Word of God to divert funds from Jerusalem to their own pocket? The tithe belongs to the priests performing the works of the sacrificial system. For what possible reason would a person do violence unto the Word of God to divert funds from the working priests to their own pocket? We could continue with such questions. But I do believe I have made the point - mammon worship is rampant and free, even if buried under a mountain of religious talk.

Out of the mouth the heart speaks. Of what do the tithe and offering collectors speak every Sunday? Some spend 30 minutes every service expounding on the benefits of "giving". It is unmistakable that their hearts hang on earthly things.

The motive for the receiver is obvious. The motive for the giver may be as follows:

- (1) The payer believes to collect blessings so great that his vat cannot hold it (Malachi chapter three), which therefore suggests that the bottom line for paying the tithe is the expectation of receiving more than "invested" - the investment "deal of a life-time". The tithe and offering investors are hoping on a good return for their speculations à la Malachi 3. The quick ticket to riches has always been, and always will be, a snare to the heart.
- (2) At this point I assert - based upon business experience and common sense - that those who are easily cheated out of money are those who have an unhealthy relationship to mammon. When one believes in a command that is so obviously nonexistent cheating him out of ten percent of his income, one can conclude that somewhere, and to some degree, there is an unholy love for money.

- (3) In an attitude of false submission they tithe and offer to those telling them that tithing will please God and not doing so is robbing Him.

Fear of lack

The tithe collectors are not aware, due to their distance from the Truth, that God has His own way to finance His work - it is called the free will offering. In their worry and **angst**, they construct their own source of income.

Methods of manipulation

The four methods of manipulation are:

- (1) Physical
- (2) Intellectual
- (3) Emotional
- (4) Spiritual

I have yet to see aggressive physical violence against the sheep, so we can neglect this particular form of manipulation. The intellectual manipulation rears its ugly head in the form of a lie. The "Rethinking the Tithe" and "Rethinking the Offering" documents have tackled this topic and the lie should be cleared up by now. It is however true, that when we have been trained to think a lie for many years by people we respect, the lie turns into a habit, or even bondage, and though we realize it to be wrong, it may take some time to replace those routines with good ones.

Repetitive rehearsal also pulls the boat many miles down the river of confusion. If heard long enough, any lie is accepted. Once a large enough group believes and practices it, we end up with a peer pressure and "truth by convention". It becomes second nature and not second-guessed.

The emotional manipulation is the feeling of guilt placed on the sheep for not coughing up the dough, even though the sheep has done nothing wrong. Here again, false guilt is effective in filling up the offering/tithe bucket. "Bring money into the Kingdom" is their cry, "don't be greedy!", and "give till it hurts". It never occurred to the manipulator that all money belonging to the King's kids is already by its very nature in the Kingdom. And in these particular cases, in actuality, money has flowed out of the Kingdom into personal kingdoms.

Projects not having God's stamp of approval "must" be financed somehow. If God won't fund, the devil will. The tithe fits the bill very well - it looks christian, smells christian, it must be christian. The tithe is then a sink hole with the designed goal to destroy wealth/resources belonging to members of the Kingdom in order to slow down the Church's growth.

Spiritual manipulation is a monster in its own right. We dedicate a separate chapter for this one.

Spiritual (demonic) manipulation

Regardless of how Christian the devil's financial black-hole traps appear, they are in the end not Christian at all. Spiritual blindness proves valuable in keeping this fool's game running. The demons must lie and manipulate the poor sheared sheep into coming back for more abuse.

The curses let loose by the tithe collectors go hand-in-hand with demonic mistreatment. This is likened unto a mafia - pay up or pay the consequences. Pronouncing a curse on the "disobedient" sheep has its effect. Many a washing machine have been destroyed by the tithe demons.

Any tithe teacher worth his weight cannot resist quoting the curses that come upon those who do not tithe on account of Malachi 3. And here we have a serious problem. Teachers cursing sheep for not doing what they should not be doing is incorrect. Not only that, it is also witchcraft. A curse is a curse is a curse, regardless of who said it. We should not dream and fantasize that the curses have no effect. Ask 10 persons who believe the standard tithe teaching who for a time did not do it. No doubt you will hear stories of washing machines, cars and refrigerators breaking down. There is a reason for this. This is demonic activity loosed by christian witchcraft.

The following all open doors to demonic influence:

- (1) Not doing what one believes is right is walking outside of faith.
- (2) Those in spiritual authority have spiritual power. If they use this power to pronounce curses, they will have effect.
- (3) Believing a lie.
- (4) The expectation that bad things will happen (fear).

Basically what we have is the mafia. The mafia threatens to destroy, but demands payment for not performing. Just like the mafia, the tithe teacher uses manipulation to get what he wants - mammon. But

where the mafia uses physical violence, the tithe teacher uses intellectual (lies), emotional (guilt) and spiritual (curses) manipulation. The 3 pronged approach is quite effective.

The spirits at work in the "christian" tithe are clear: mammon, false peace, destruction, lie, envy, poverty, lack, financial misery, sickness and even death to name a few.

The successful counter attack must meet (1) through (4) head on. (1) & (3) are easy. With the information provided in "Rethinking the Tithe" and "Rethinking the Offering", every person is heavily armored for any and every possible falsification of the true monetary doctrine. (4) is a little more difficult. It takes time for the heart, where fear and faith reside, to adjust. I have two suggestions: (a) when fear arises, review the scriptures, and (b) discuss the fear of the curse with others who are convinced that the tithe obligation is not a Christian obligation.

(2) is by far the biggy. If the curser does not believe much in supernatural acts of God in the here and now, most likely not much will happen. If the case is inverted, then you may very well have a dilemma. *But in every case, you never, ever, ever submit to anyone who pronounces curses in the name of the tithe.* Depending on how much spiritual authority the person has, it will destroy not only your finances, but also your health, relationships, and your relationship to God. To sum it up, you don't want any part of it. I've seen it happen.

At this point, you must leave any group (church, congregation, pastor, bishop, priest...) who curses non-tithers - and at once, regardless of how many friends you have. Real friends will understand that you do not appreciate being cursed by a supposed authority for doing right - false friends will not, and we don't need any of those.

One may very well require assistance with some in-tune brothers and sisters.

In christian witchcraft, authorities use their God-given position as a channel for demonic activity. They do violence to the Torah.

- (1) Ezekiel 22:26 Her cohanim have done violence to my Torah, profaned my holy things, made no difference between the holy and the common, not distinguished between unclean and clean, hidden their eyes from my shabbats, and profaned me among

themselves.

- (2) Zephaniah 3:4 Her prophets are reckless, treacherous men; her cohanim profane the holy and do violence to Torah.

When a spiritual book is twisted and taught, instead of godly power, we are left with demonic power. In this way, demonic activity is always present in the tithe teaching.

After having been exposed, demons do not automatically go on sabbatical. The next line of defense is the "free will giving of 10%". *Neither the tithe collector nor the tithe demons care what you call it, as long as the collection bag is full.* The spiritual manipulation does not disappear by calling it a free will gift. It is only confirmed.

The danger in free will "giving" 10% is the motive - the giver says, "I'll give 10%, call it an offering ... just in case". The motive here is fear, the opposite of faith. *This is the goal of the demonic activity, that we give into fear.*

The other problem is that our brainwashing demands it. We have been spiritually (demonically), emotionally (guilt) and intellectually (lies) manipulated in believing that there is some special meaning in giving 10% - for it is a "biblical number" and "it is the starting point for giving". Claiming that 10% is the "lowest level of giving acceptable by God" is in itself manipulation; for free will giving is by definition devoid of all exterior influence. *And our ears should especially prick when the receiver is the one dictating to us how much giving is real giving. The bible says give according to our means, not 10%!*

- (1) Acts 11:29 So the talmidim decided to provide relief to the brothers living in Y'udah, each according to his means;
- (2) 2 Corinthians 8:12 For if the eagerness to give is there, the acceptability of the gift will be measured by what you have, not by what you don't have.

It is possible to give 10% under a pure motive (albeit very, very difficult in our church systems), but this is not the tithe, but rather a free will offering amounting to 10%.

But why pick out 10%? Why not 5%, or 15%? Or why not just a flat fee? The entire idea behind a free will gift is that it is not influenced by outside sources - it must come from within by definition. When someone out of the blue thinks 10% as an offering, it is 99.9% assured that the demonic and intellectual influence of the tithe is hard at work. If he comes up with a value less than 10%, or even a

flat fee, it is 100% sure that he is free from the "tithe demons". This is why I recommend to those coming out of the system to choose a gift far less than 10% for a calendar year - otherwise they have escaped in name only, but the heart is still captive.

"Giving" under any manipulation does not fund God's work, but rather personal kingdoms. And our freedom from Mammon is more important to God than our giving - as paradoxical as that seems. Before we give, we need to ensure that the giving is not the result of manipulation. This can only come from the "gift of discernment".

The other line of defense to keep the money flowing is of course that all of the sudden, everything mechanical starts to break and illness befalls the family. This Mafia tactic is very effective at keeping the 10% flowing even though the giver realizes something is wrong.

All tithe teachers, without exception, provide room for demonic activity, which intentions to manipulate others to give to the teacher. This is why we should never give anything to tithe teachers. And be very, very careful of those teaching that those giving to and partnering with their ministry will be financially blessed or that the ministry will especially pray for the giver's financial prosperity.

Sowing and Reaping

There are consequences to having mammon's manipulative power reigning in anyone's life. Sowing into fraud will beget fraud. One is setting himself up, by allowing one's self to be manipulated, to be defrauded again by the same person, or by others using the same tactics. He also opens the door to becoming a swindler himself. Allowing the seed of fraud, regardless of its supposedly christian intentions, will result in a fraud tree producing fraud fruit. Your best bet is to not let it in the door and save yourself the trouble.

Once taken by financial fraud, mammon is not satisfied. He will want your (1) time, (2) efforts, (3) abilities, (4) intellectual power and (5) spirit.

Power to gain wealth

Leviticus 26, Deuteronomy chapters 8 (especially verse 18) & 28 are very clear. The text spells out God's spiritual law for gaining wealth. Summarizing, we see that God rewards those living holy with wealth, health and security, while rewarding those who do not with the opposite. The power to gain wealth **confirms** the covenant - that

is to say is a reminder that the covenant still operates.

Some read this verse to mean that God *must* bless us - in the sense that God has no other choice - in order to keep his covenant (usually in reference to the Gospel) alive. This may be, but at best as a second order effect. It does not, however, detract from our part; for if we do not keep our side of the contract, He does not have to keep His.

Now, almost every single "how to become wealthy as a Christian" teaching has as not only its main point, but also only point, the "pay the tithe and offering" message. The true Bible student here asks, "where are the teachings centered on Deuteronomy 8 and 28"? A thorough, balanced and complete guide to "Christian Wealth Creation" must contain these principles. Even if the Christian were obliged by the tithe laws, the sheep would still be getting a lopsided teaching. It should not be a mystery to the reader of this document as to why 99.9% of all Christian oriented finance teachings turn out to be "paying the 10% fee" lesson.

But sheep living a life worthy of God's Kingdom do not do anything for the pastor's bottom line. His cash account does not increase one single cent. Additionally, demanding a holy life does not appeal much to the masses, and the chances are very good that the numbers of "his" sheep will dwindle, which has a negative effect on his finances and prestige.

Notice 3 John 2. It is one of the favorite prosperity verses in the New Testament. But continue reading verses 3 through 8. The text in verse 2 is written with the background of the fact that Gaius lives in the truth and walks in love, and is a worker for the Lord. One wonders what John would have written in the place of verse 2 had Gaius not lived in the truth and love, and had been busy building his own kingdom. The author proposes that verse 2 would never had been penned.

But 3 John 2 is named and claimed by every Christian who has ever stepped a foot in a prosperity church, regardless of his lifestyle. One has the sinking feeling that for these, Christianity is viewed as a ticket to fulfill fleshly desires.

There is the stink of hypocrisy on focusing on the "law of the tithe". Why all the hounding on obeying the law of the tithe, but the others we can forget, especially in light of Deuteronomy 8 and 28? Why is the law of the tithe seemingly, when we consider how much

time is spent teaching on it, the only law God wants us to obey? The answer should be clear - especially to those understanding man's tendency to be lovers of money. When we summarize the whole ball of wax we come to the distorted teaching, "we live in the Age of Grace and God will not judge us, unless of course we do not pay the tithe!"

And then we have the less spectacular ideas in the Bible about working hard, being faithful, serving, saving for the rainy day, living frugally and so forth. These do not get much air-time, because they require discipline. So much for making disciples. **Tithe and offering oriented religious structures are not interested in making disciples, but rather members and dependents.**

Humans have a tendency to take the easy road. A tough work ethic and being holy require much more sweat than most wish to loose. The tithe, as it is preached, is effortless. Just pay 10% and the windows of heaven will be opened. Reinvesting another 10% keeps the slot machine rolling.

But if we were to line up 1000 tithe payers and 1000 non-tithe payers (those not submitting to the tithe teachers), we would statistically find that the non-tithers are much better off. This outcome is on 2 accounts. Non-tithers already have a 10% advantage, and on top of that they have proven themselves, at least in this point, to being good stewards of their wealth. The tither, who based solely on an incoherent claim on his wealth, is willing to shovel over the cash without the slightest interest in testing the invoice. He is simply a very poor administrator of resources. Why should God give him more?

Misappropriation of funds

Here we have two consequences in one. (1) Work that is not of God (personal kingdoms) is funded - thereby destroying resources and (2) the work that is from God does not obtain proper funding - thereby hindering the building of the real Church.

Mammon has taken deep root in the church. Mammon seeks to influence the sheep to give to mammon servants, and to refrain from giving to the non-mammon servants. This has the added effect of putting pressure on servants to lean toward the kingdom of mammon; for otherwise their funding is severed. A reinforcing feedback loop emerges.

Rejection

1 Samuel 13:9 Sha'ul said, "Bring me the burnt offering and the peace offerings," and he offered the burnt offering.

1 Samuel 13:10 As soon as he had finished sacrificing the burnt offering, there was Sh'mu'el - he had come, and Sha'ul went out to meet and greet him.

Since we are talking about the tithe, I am justified in bringing these verses to the table. Saul's job was to be king, not to be priest. He usurped the priest's job - and therefore was rejected as king. It is clear that those pretending to be priests by claiming the right to receive the tithe are putting their calling at stake. I am here referring to the Original Testament priest - with all ritual rites - and not the New Testament priest, who is not involved in the sacrifice of animals and other associated duties.

Conflict of interests

When servants become overly dependent on sheep, which is the case when they turn to tithing and manipulated offerings, there is a reciprocal reaction. The servants become dependent upon the sheep. Then the servants, to a certain degree, are not capable of being fully led by the Lord; for the piper must sing the song the payer wants to hear.

Government slavery

When we take a general outline of the tithe as it is practiced today, we can say then that payment is made for services to another, who neither performed the services, nor could he if he wanted to. Not only that, we don't need the supposed services for they have already been delivered. Furthermore, instead of performing their god-given jobs, the "ministers" are busy doing something else.

We see the same construction in government. Government bills us for work the government did not do, for work government cannot possibly do, all the while ignoring its real taskings. See Romans 13.

In the end we have to admit: our own governments financial rape us in the name of services they don't deliver, nor could they should they want to. The parallel track is run in the Church. The Church as the spiritual authority sets the stage for secular authority. Since the Church is involved in its own fraud, it is incapable of demanding

change in government in prayer before the Throne.

It is noteworthy to mention that the government is busy trying to do the work reserved for the Church. This type of government is called socialistic, where the government supposedly cares for the poor and weak. It is clear that God is screaming to the Church, "wake up". As the Church is not doing its job, the Church is bent out of shape, using finances for who knows what. Then government tries to fill the gap, but then is hindered from performing its true calling, but wants to be paid for it - and the by-products of the fraud keep going and going and going.

The extended reach of Mammon

We must be very careful to whom we submit. If the person to whom we yield is himself submitting to mammon, then we also consent to mammon. For sure, we are surrendering indirectly, but this is all he needs to leach us dry. The tithe teaching is always accompanied with the "submission to authority" teaching. Before mammon can manipulate us into paying a tithe, we must first become submissive to the "leader", otherwise he cannot exploit us.

Once in this pliant position, mammon attempts, through the spiritual "leader", to take possession of our money (in the form of tithes and offerings), our time and our talents. The "leader", seeing a person of skill, will engage the victim to work in, and sponsor, programs serving the good of the "church". It is unfathomable to me that one could "be lead" to pay a tithe, or otherwise corroborate with a mammon servant, without first having subjected himself to the authority of mammon. Have you ever seen a tithe payer wiring 10% to a spiritual authority while at the same time not submitting to him? The submission provides a spiritual camouflage for his god mammon to "lead" (give spiritual impulses) the one submitting to them. The angel of light has effectively sacked his victim. This cannot be taken lightly.

It is sad to see that the majority of Christians do not realize the gravity of the situation. It is rolled off as a minor point. This submission aspect may very well be the most damaging and far reaching consequence of the tithe practice.

The only reasonable and rational course of action is to refrain from supporting and abetting in any way, shape or form, those who practice or teach the tithe collection. Otherwise we are opening our lives to a very rough life style; for mammon is not a loving lord.

Tainted giving

I have touched on this topic before, but here I make a direct point. As long as one is influenced by the tithe teaching and its spiritual manipulation, it is impossible to give in the free will sense. All giving will be (there is no question) tainted with this manipulation, whether the giver is aware of it or not. It is therefore of utmost importance to become free intellectually and spiritually.

The unfulfilled priesthood

1 Peter 2:5 and 9: you yourselves, as living stones, are being built into a spiritual house to be **cohanim** set apart for God to offer spiritual sacrifices acceptable to him through Yeshua the Messiah. But you are a chosen people, the King's **cohanim**, a holy nation, a people for God to possess! Why? In order for you to declare the praises of the One who called you out of darkness into his wonderful light.

We are to be the priesthood offering spiritual sacrifices, which are defined in 2:9b. As noted before, the priests do not pay tithes, but rather receive them. If one pays a tithe, then this is an act of faith declaring that he is not a priest in the New Testament sense, which is then contrary to his calling.

The half Gospel

A large problem is that of the half Gospel. The tithe practice is an act of unbelief. It denies the truth that God paid for our sins. It is clear that the power of the cross is diminished through this practice. Every evangelist should do all in his power to destroy this anti-gospel teaching stemming from the anti-christ.

The trust in Jesus is the **power unto salvation**. But when we deny this complete work by practicing the tithe payment (attempting to pay for salvation), then we diminish the power of the full gospel - we end up with a partial gospel with partial power. Those who continue to pay the tithe after knowing this do not truly believe that God **paid** for their sins.

The chain reaction

The devil loves the tithe, for a huge chain reaction is set into motion. When one lie is accepted, he can easily dupe his followers to do and experience the exact opposite of what God wants in many other areas. Any person receiving this revelation shudders at the

thought of taking part in this process.

The temple tax

This throws up a very grave question. Should I give someone money in the name of the offering even though I know beyond a shadow of a doubt this person's heart hangs on material wealth, as proven by his false tithe and offering teaching? Would God move on someone's heart to support an organization practicing fraud?

Another sobering question. What would the Christian landscape look like if all tithe payers suddenly were enlightened to the fact that they were duped, and were consequent enough to stop supporting those perpetrating the fraud of the tithe? When the dirty money dries up, the hoax ministry must also die. And how many ministries are in reality little kingdoms? I suspect, many houses built on the tithe sand would crash.

We have a parallel in the Gospels, where the temple tax is raised as shown in Matthew 17:24-27. There is no scripture from Moses requiring any tax for the temple (the kings installed a tax, but kings always think in terms of tax, and so this does not concern us). The temple was built with gifts, and the sacrificial material was brought as the tithe. There is not one reference to a tax concerning any work of God in the Original Covenant given by Moses. The temple tax was a man-made financial scheme to fund a man-made religious system, even if rooted in the real thing. God's work at that time functioned without any tax. And God's work under the Better Covenant functions without any tithe. Therefore, any ministry requiring the man-inspired tithe to survive, just like the tax above, must be man-inspired, i.e. not from God, as well.

It is important to note that Jesus did not pay the tax, but rather a fish did. Peter's statement to the contrary was in haste and out of fear of not meeting the religious people's standard. That Jesus did not pay shows that He did not support this system, at least in this manner. The fish paying the tax was an effort to avoid unnecessary trouble and discussion. But be it far from me to counsel anyone to shovel over ten percent of his or her income to avoid a hassle.

More important than avoiding trouble, Jesus showed by paying the tax that His Father was not the King of their kingdom; for the king's son never pays a tax to his own father's kingdom. Basically He said by this action, that His and God's Kingdom is not their kingdom; or alternatively, they (those in this religious system) were not part

of God's Kingdom. They were building personal kingdoms.

So, in my opinion, every Christian should likewise refuse to support religious systems with hard-earned money, efforts or abilities. Those who support these systems even though they know the tithe is incorrect are likewise under the same delusion as Peter - fear of pleasing man rather than fear of pleasing God. These are hard words with serious consequences. **Are we ready to let that which is pseudo die? In order to make room for the real?**

The King's tithe

*1 Samuel 8:6-7 Sh'mu'el was not pleased to hear them say, "Give us a king to judge us"; so he prayed to ADONAI. ADONAI said to Sh'mu'el, "Listen to the people, to everything they say to you; for it is not you they are rejecting; **they are rejecting me; they don't want me to be king over them.** They are doing to you exactly what they have been doing to me, from the day I brought them out of Egypt until today, **by abandoning me and serving other gods.***

1 Samuel 8:11a He said, "Here is the kind of rulings your king will make:

*1 Samuel 8:14-17 **He will expropriate** your fields, vineyards and olive groves - the very best of them! - and hand them over to his servants. He will take the **ten-percent tax** of your crops and vineyards and give it to his officers and servants. He will take your male and female servants, your best young men and your donkeys, and make them work for him. He will take the **ten-percent tax** of your flocks, and **you will become his servants.***

This story is not so much a consequence of the tithe, but tells of the root of the problem. The tithe is not the result of poor researching and even worse teaching, but rather the desire to rid ourselves of God as our King, with the intent of replacing Him with a man.

God has basically set a curse for His children in motion. If they want a man king, that is fine. Have at it, but it is going to cost something.

Although some may find my analysis helpful, it will not alone set them free. Man has a tendency to do wrong in spite of the fact that he is aware the action is incorrect. He is bound by a strong man. My theory based upon the scripture above is simply this: until the root of the problem is cast into the fire, the tree will continue to bear

fruit.

Until one has decided to put God back on the throne, and take the "spiritual leader" - whoever the tithe collector may be, usually a "pastor" - off, the tithe will continue to be paid, for it is a spiritual law.

If one stops "**abandoning Him and serving other gods**", and this is what the throne switch amounts to, one will not only find that refusing to pay a tithe effortless, but also paying one quite baffling.

Becoming Free

All who practice the tithe are manipulated (intellectually, emotionally and spiritually) in their finances. The manipulation will attempt to affect all financial decisions, even after coming to the knowledge that the tithe practice is incorrect. It is of great importance to discern where manipulation is having its effect and become free of it. Here we discuss suggestions for becoming liberated.

Wisdom is required concerning how to act and react knowing such things. A little knowledge can be dangerous when accompanied with great zeal.

Anyone caught red-handed refusing to pay the tithe will be persecuted. You will be accused of any number of things:

- (1) Disobeying God
- (2) Stealing from God / the church leaders
- (3) Destroying the church (financially)
- (4) Being an unbeliever (falling away)

Rest assured, even though you would be able to prove beyond a shadow of a doubt that your case is correct in court, and theirs wrong, they will slander you still. Their personal kingdom, income and position are at stake. The religious establishment won't take too keen to your spreading information that would sever the funding to their castles.

Here I have listed some suggestions for becoming free from the tithe bondage. The following should not be considered dogma. Consider refusing to give anything to anyone for 12 months. The reason for this is two-fold. The tithe teaching is at its core financial manipulation. It takes some time to become free from it. Any and all

decisions directly after realizing the truth will still be affected until the emotional and spiritual (demonic) manipulation wears off. Remember, it does not matter to the thief how he gets the money. If he manipulates you calling it an offering, he has still manipulated, and more importantly is now the owner of the cash.

Many come to the conclusion then that they will then start "offering" 10%. This is only a "just in case the tithe is correct" maneuver. With this, one is only feeding the manipulation with the left hand instead of the right. The main point is this, by not paying a tithe, one will see in short order if demonic spirits are trying to make good on their promise, and if any other forms of manipulation have been at work. Take care of this now and not later.

Another evil under the sun is this. Some say o.k., I won't give him a tithe, I'll give him an offering. This is liking unto giving a rapist your 16 year-old daughter for a date. *Why give money (under a different name) to someone who has proven himself to be a thief? This is foolishness.*

Confront those who sin (against you). Some will listen and repent. Some will listen, consider for a while, and then repent. Others will disregard the truth out of hand, for they love the lie more than the truth (at least in this matter). There are various scriptures regarding the fact that we must confront others who sin in the hope that they turn away from it. There are also scriptures focusing on the method and attitude. We see this in Matthew 18:15-17, Galatians 6:1; 1 Timothy 5:1 and 2 Timothy 4:1-3.

The Church cannot be victorious squandering resources (time, effort, abilities and money) building false kingdoms. This system must be confronted and destroyed before the real can arise. Or more accurately stated, for us to live in the power of the Church as described in the New Testament, we must (1) abandon religious systems and (2) adhere to the teachings of the New Testament. The tithe finances the pyramid structure. This religious system must die when its financing is discontinued. The sooner, the better.

Closing Comments

Some may find my assertion drastic that one should never give (in the offering sense, or in any other sense) to those who practice collecting the tithe; for most tithe collectors are not aware that the tithe custom is incorrect. This seems too rigorous. While this reaction is understandable, I have my reasons. These are not flippant

ideas jotted down in haste.

We must realize that a thief is a thief, whether he knows it or not. Once a month he breaks into my house to harvest his loot. At best we can guess he is an "honest thief". We won't mention the worst, even though they do exist. Offering money to even an honest burglar simply does not make sense to me - somehow I suspect it never will. This is point one.

Point two drives to the heart of the problem of point one. Our excuses for the tithe collector arise from us not knowing whether he understands that the tithe convention is wrong. Is he an honest thief, or a dishonest one? But this enigma is easy to rectify. Provide him a copy of the "Rethinking the Tithe" document and request he get back with you in two weeks. You will see shortly if his heart hangs on mammon or not. The wise turn from their evil ways and are glad when rebuked, the fool, however, only scoffs. If he does not listen, take a brother with you. If he still does not listen, present him to the entire community and expel him. This is biblical.

Moving along to the most important point, we rehash the topic of spiritual manipulation. The author does not believe that all tithe amassers are in secret voodoo practitioners with dolls, needles and all. But one does not have to be trained in the black arts to partake in witchcraft. As a matter of fact, it is quite easy. This is not the time or place for such a theme, but we only note that those who practice collecting the tithe *must* at the same time practice spiritual manipulation, to a lesser or greater extent. Those who are privy to witchcraft (in Christian environments) will readily agree. But first we have a practical difficulty. If I decide to make an offering to the spiritual manipulator, how do I know he is not spiritually manipulating me to do so? And secondly, why would I ever want to bless a spiritual manipulator in finances with finances? It should be clear to the casual observer that in the heart of the manipulator, it is inconsequential whether the money flows in the name of the tithe, the offering, or the easter bunny.

A relatively minor point, but still important, is the fact that we, when offering money to a financial manipulator, support tacitly his financial manipulation. In other words, we are feeding the sin. The best treatment for a kleptomaniac is to separate him from money, not give him more. Putting it bluntly, it finances a false church.

Exodus 22:2b A thief must make restitution; so if he has nothing, he

himself is to be sold to make good the loss from the theft.

Jeremiah 2:26 Just as a thief is ashamed when caught, so is the house of Isra'el ashamed – they, their kings, their leaders, their cohanim and their prophets,

Proverbs 6:30-31 A thief is not despised if he steals only to satisfy his appetite when hungry; but even he, if caught, must pay back sevenfold; he may have to give up all the wealth that he owns.

The original thief

John 10:10a The thief comes only in order to steal, kill and destroy;

Here, Jesus is speaking of the devil. The discerning man understands that when a person engages in pilfering, the devil is ultimately behind him. It is incontestable that if the devil is leading someone to rob, (1) the person is being piloted by the devil and (2) the devil is not looting in order to finance God's work. To maintain that the devil directs a person to perform a heist with the intent of funding God's work is, as I have used the phrase before, silliness on stilts.

Should we support the devil's work solely because it is presented in christian packaging? All the more not; for financing his work aims for only 3 goals - (1) to steal, (2) to kill and (3) to destroy.