

AN INTERROGATION OF PERSPECTIVES ON PRE-MOSAIC TITHE-RELATED NARRATIVES

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Abstract

Tithing which describes the giving of ten per cent of one's income for religious purposes is a popular religious practice among Christians. Its occurrences and practice in the Old Testament can be classified into three era; pre-mosaic, mosaic and post-mosaic. Opinions are divided on Christian adoption of this ancient Israelite practice. The pro-tithing perspective leans strongly on Abram's model to argue that contrary to the anti-tithing dubbing of the practice as legalism, the practice predated the Mosaic Law. Therefore, this paper examines the three references (Genesis 4:1-10; Genesis 14:8-24 and Genesis 28:10-22) to tithing prior to the Mosaic age and interrogates the dual perspectives arising from them with the intent to ascertain the tenability of the claim of tithing advocates. Historical and analytical methods were used in achieving the set goal of this paper. Data from the biblical passages as well as from scholars' views were critically appraised. It was discovered that the divergent opinions on tithing are due to making of assertions and querying of the narratives beyond what they were scripted to supply. Therefore, while the heroism of the biblical patriarchs of faith can be emulated, on the strength of God's ownership of man and the inestimable blessing of redemption that believers in Christ enjoy, serving God with material possession should not be conditional neither should it be by compulsion.

Keywords: Pre-mosaic tithing, Patriarchal narratives, Blessing, Covenant, Abram-Melchizedek

Introduction

Tithing is a perennial religious practice that is strongly associated with Judeo-Christian faith. It is the giving of one-tenth of one's income or produce for religious purposes. Nevertheless, there are divergent opinions regarding the appropriateness of the Church's adoption of the practice. Generally, both pro-tithing and anti-tithing perspectives exist today.¹ The pro-tithing perspective holds that tithing is a biblical and universal injunction obligatory for Christians till today. Contrariwise, the anti-tithing perspective holds that the tithing injunction is strictly dispensational; it belonged to the era before the advent of the Church and only had its relevance in ancient Israelite society. Therefore, it is argued that tithing is not obligatory on Christians.

Advocates of cessation of tithing argue that the practice belong to Old Testament law which is now obsolete.² On the other hand, advocates of continued relevance of tithing claim that its antiquity is traceable to the era before the emergence of Mosaic Law and shows that God intended it to be a universal practice.³ This paper therefore examines the several Bible references to tithing prior to the Mosaic age and interrogates the opposing perspectives associated to them with the aim to ascertain the tenability of the claim of the

tithing advocates. Since tithing in the Old Testament can be classified into different periods (Pre-mosaic tithing, Mosaic tithing and post-mosaic tithing), this paper engages only the pre-mosaic records on tithing. Therefore, the three narratives examined are Genesis 4:1-10; Genesis 14:8-24 and Genesis 28:10-22. Although Genesis 4:1-10 does not mention the term tithe, it was examined because some tithing advocates have conjectured that tithe was the crux of God's rejection and approval of Cain and Abel respectively in the narrative.

Historical and analytical methods were used in achieving the objective of this paper. Data from the biblical passages as well as from scholars' views were critically appraised. It was discovered that tithing cannot be established in the Abel and Cain narratives and that what can be gained from Abram's and Jacob's practice of tithing is based on the positive lessons that contemporary audience of the texts can learn from the heroism of the two patriarchs.

The Offerings of Abel and Cain (Genesis 4:1-10)

A particular perspective (traceable to Julius Wellhausen's idea of the gradual evolving of Old Testament practices in a developmental manner as dictated by different historical situations)⁴ sees tithing as a practice that gradually evolved from non-percentage giving to percentage specific giving over a long period of time. Most proponents of this position expectedly build their argument on the story of Cain and Abel as recorded in Genesis 4:1-10. Hemphil and Eklund for instance conjecturally linked giving as an act of worship with tithing as a divinely commanded act which Cain and Abel must have learnt from their father, Adam. Although tithe is not mentioned directly in the story of Cain and Abel, Hemphil and Eklund think that by the time of Abram, the concept of giving certain portion of one's produce to God had become standardized with a ten per cent tag on it.⁵

In fact, one of the many interpretations given for the acceptance of Abel's offering and rejection of Cain's offering in Genesis chapter 4 is that Abel's offering was an adequately given tithe while Cain's offering was not. This view is evidently based on the Septuagint's (LXX) presentation of the text which reads "Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him." This is the translation upheld by a number of Church Fathers in different centuries; Clement (first century), Irenaeus (second century), Tertulian (third century).⁶ According to their interpretation, the phrase "not rightly divided" has quantitative implication. Therefore, it is opined that Cain brought below the required quantity as offering to God. This required quantity must be a tenth. Thus tithe is traced back to the time of Abel and Cain. Lansdell particularly held this position of advocating a quantity rather than a quality deficiency in the offering of Cain on the strength of the textual variant in the Septuagint (LXX) of Genesis 4:7. He asserts that tithing was an enduring divine principle that pre-dated the law.⁷ On the other side of the divide are scholars like E. van Wolde,⁸ J. McKeown⁹ and J. Goldingay¹⁰ who contend that there is nothing in the text to establish that Abel's offering was better than that of Cain.

However, it is difficult to establish a convincing argument that Abel's offering was a tithe. To suggest that the offering of Abel was tithe appropriately paid appears more of an imposition on the text in question. A literal interpretation of the text does not support such conjecture.¹¹ The narrative under review is found in the creation account, to which the tithing law is alien. In fact, there is no hint of evidence that Adam and Eve ever tithed. The most appropriate theme that can be established in the Cain-Abel narrative is that of divine election which runs through the Old Testament with its special tint of the choice of the second born ahead of the firstborn. The motif of the preference of the second born to the first born permeates the patriarchal narratives subsequent to its first occurrence in the story of Cain and Abel.¹²

The Tithe of Abram (Genesis 14:8-24)

The Abram-Melchizedek narrative¹³ in Genesis 14:17-24 is phenomenally cited in discussions on tithing. The reason is that the first occurrence of the word tithe in the Bible is found in it, therefore, it is the anchor text broadly referenced in the argument in favour of pre-mosaic tithing with the implication that the subject and practice of tithing transcends the purview of the Law. It is on the strength of this passage that L. Wilson asserts that "for the Hebrews, the tithe was introduced by Abraham."¹⁴ Similarly, G. J. Wenham says, "...here Abram, father of the nation sets an example for all his descendants to follow."¹⁵ However, the narrative does not explain tithe in detail compared to what is found in the Mosaic passages (Lev. 27:30-34; Num. 18:21-32; Deut. 12, 14:22-29; 26:12-15) where types of goods to be tithed, frequency and uses of the tithe were stipulated. Therefore, virtually all claims about tithing from this narrative in relation to contemporary practice, whether or not in favour of tithing are arguments from silence. This observation is in tandem with the perspective of R. Kugler that, "the date and purpose of this mysterious text make saying anything significant about its use of the tithe concept difficult."¹⁶

Nevertheless, it is pertinent to peruse some crucial issues raised from this narrative. Firstly, one of the questions begging for answer is the actual identity of the tithe giver. Genesis 14:20 simply says "and he gave him a tithe of all." The Masoretic Text is not explicit about the subject of the verb "give"¹⁷ in this narrative, thereby making it difficult to differentiate the tithe giver from the receiver.¹⁸ Since the subject of the preceding verb is Melchizedek (Gen 14:19a), the view that Melchizedek was the tithe giver and Abram the receiver has been advanced by B. Vawter¹⁹ and R. H. Smith.²⁰ In particular, Smith argues that Melchizedek offered the tithe as an attempt to bribe the warlike Abram to leave his territory.²¹ Since the indefiniteness of the grammar permits that either of the two characters is the subject of the verb, a better approach to the conjectural approach of Smith is to use a wider biblical context for decision. Therefore, in view of broader biblical context (that tithes are presented to the Levites, Num. 18: 21-28; Deut. 14:28-29 and to the Kings in Israel, 1 Sam. 8:15-17), the most natural reading is for Abram to be the giver of the tithe to the Priest-King figure in this passage.²² The traditional position that Melchizedek was the recipient of the tithe is maintained by S. Tatu,²³ S. J.

Andrews,²⁴ G. J. Wenham²⁵ and M. Ajah who clearly says that, the recipient of tithes in this text was Melchizedek because of his position as the king of Salem and the priest of God Most High.²⁶ Similarly, Hebrews 7:2-7 insists that, "without any dispute, the lesser is blessed by the greater," thus implying that Melchizedek was in some sense greater than Abram when he blessed Abram, and, presumably, when he received tithes from Abram. Therefore, verses 2, 4 and 9 of Hebrews 7 make it clear that it was Abram who gave a tenth to Melchizedek.

Another question concerns the scope of "all" in the phrase "tithe of all." Did Abram's tithe come from his personal possession or from the spoil of the war? R. E. Kelly²⁷ A. J. Kostenberger and D. A. Croteau,²⁸ G. F. Hawthorne,²⁹ T. E. Fretheim,³⁰ etc., think that the tithe was from the spoils of war and never from Abram's personal possession. Since the passage was not specific, readers are left to speculate the source of the given tithe. Tithe of all mentioned in verse 20 is sandwiched by references made to plunder from war in verse 16 and 21 thereby establishing a context for the source of the tithe. In addition to that, no reference is made to other possessions of Abram in the passage. In fact, it is illogical to think that he would have all his possessions with him since he was returning home from a war. Hebrews 7:4 specifically mentions the spoils of war as the source of Abram's tithe.

The motivation or reason for Abram's tithe is another issue to address; was it theologically motivated or culturally motivated? Since the text is silent about the reason for Abram's tithing, C. F. Keil and F. Delitzsch³¹ hold to the view that inference would suggest that Abram gave in response to Melchizedek's priestly ministry.³² Ajah thinks that Abram's tithe was an acknowledgment that God was responsible for his victory in the battle as well as recognition of the priesthood of Melchizedek.³³ Moore asserts that Abraham "offered a tithe from a very grateful heart for what God had done for him in the battle."³⁴ T. Whitehead says: "these being the customary offering to the deity, were an acknowledgment of the divine priesthood of Melchizedek. The practice of paying tithes, primarily as voluntary tax for the servants of the sanctuary, appears to have obtained among different nations from the remotest antiquity."³⁵ Abram gave Melchizedek a tithe of all the spoil because he was so indebted to God for all he had done for him and the protection he had provided. Abraham offered out of thanksgiving to God for the deliverance of his people from captivity.

Conversely, Kelly links the act of tithing in verse 20 to the spoil of war mentioned in verse 21 and affirms that Abram's tithing was culturally motivated. He argues that, Abram simply obeyed an old Arab war custom and not a command from Yahweh. Evidently, the Arab war custom specified that ten per cent of the spoils of war be given to the local priest-king, while the ninety per cent belonged to the victor. On this ground, he attempts to debunk the view that Abram's tithe was a voluntary offering. His words as quoted below shows that a cultural obligation was what prompted Abram to pay tithe:

Abraham was **OBLIGATED** to pay a special one-time tithe-tax of the spoils of war. While those spoils usually belonged to an enemy, in this

case, they belonged to Melchizedek's ally, ambassador-friend, and possible subject, the king of Sodom (and those he represented). Most of us have been told all of our lives that Abraham gave a free-will tithe to Melchizedek—but no evidence for this exists in God's Word. Many commentaries and theologians give contradictory reasons "why" Abraham tithed. Did he tithe because he *freely wanted to give an offering* to thank God and honor Melchizedek? Or did he tithe because he was *obligated* to tithe in observance of an old Arab war custom? It is clearly contradictory to interpret the *ten per cent* in verse 20 as "free-will" and interpret the *ninety per cent* in verse 21 as an "Arab war custom." A resolution of this contradiction is crucial for a correct understanding of Abraham's tithe and simply must be reconciled if the truth is to emerge.³⁶

This position agrees with that of W. Brueggeman who did not see piety but a formal cultural obligation in Abraham's tithing; a subordinate's acknowledgement of relation to a superior.³⁷ Peter Harvey says: "culture is why Abraham decided on a tenth. It was a cultural custom to give a tenth to the priest who served your gods or as a tax to the ruling king."³⁸ It is very striking that the narrative supplies scanty information on prescription for tithing, the necessity for it as well as the purpose for it. Most arguments by advocates of tithing as modelled by Abram and counter arguments by their opponents are fundamentally from silence. Therefore, the correctness or otherwise of the views can tilt either side. Meanwhile, the dual offices of Melchizedek as King and Priest points to the fact that Abram's motivation for tithing could be both cultural and religious; after all, in contrast and subsequent to earlier claim by J. Skinner,³⁹ Ugaritic literature establishes that the king in those days mediated divine revelation to his people.⁴⁰ The silence of the text on a number of issues suggests that tithing was not strange to Abraham. He has been a cultural person and took cultural path in a number of crucial decisions and events of his life.⁴¹ Although one may not rule out cultural motivation for his tithing, yet the narrative obviously provides a strong religious context for the tithing. Both Melchizedek and Abram referred to the LORD MOST HIGH. While the former was called the Priest of the LORD MOST HIGH, the latter received blessing from the former in the name of the LORD MOST HIGH and revealed that his vow not to share from the spoil of war was made not just in the name but to the LORD MOST HIGH. Therefore, one can argue that the cultural and religious colouration alluded to in the narrative were accentuated by the natural and moral demand that necessitated a reciprocation of Melchizedek's good gesture to Abraham. Having been blessed materially and spiritually by Melchizedek, Abram had a moral obligation to show gratitude and this he did in a culturally relevant way.

The interrogation laden on the narrative beyond what it is scripted to provide has inevitably led to much arguments from silence especially as it concerns the universal applicability of tithing law. On one hand, those who contend that tithing is not mandatory during that historical period hinge their position on the point that the text never stated that Abram tithed continuously. So, it should be taken at face value and concluded that he did

not in fact do so. Conversely, those who support the notion that all believers ought to give at least ten per cent of their income today claim that the text does not say that Abraham did not continue to tithe for the rest of his life, so it should be assumed that he did.⁴²

Jacob's avowed Tithe (Genesis 28:10-22)

The general nomenclature for this narrative has been Jacob's tithe. The polarity of opinion on whether Jacob fulfilled this vow or not is very engaging; this informs the choice of "avowed tithe" in referring to this event in this paper.⁴³ One of the strong criticisms of Jacob's promise of tithe is that it was conditional and therefore was more of a bribe to God; he attempted to incite God for protection and fruitfulness. On one hand, a panoramic assessment of the character of Jacob indicates that the bribery tag ascribed to this vow could be subsumed in the "trick-star" theme that characterises his historical account.

Croteau aligns with J. F. MacArthur,⁴⁴ H. H. Ward⁴⁵ and P. L. Stagg⁴⁶ as well as J. Kithcart⁴⁷ to argue that Jacob's narrative here portrays more of negative lessons to be avoided than positive ones to emulate. Croteau particularly states that "Jacob also seems to have been a specialist in the area of negotiation (see Gen 25:29-34; 29:18). In fact, he does not appear to be converted yet in the present passage."⁴⁸ He supports this assertion with the following five points:

- (1) Jacob's reaction is not one of awe, but rather terror or fear.
- (2) Jacob proclaims himself ignorant of God's presence in Gen. 28:16.
- (3) This is the only example of a theophany among the patriarchs to which the response is fear.
- (4) The conditions Jacob placed upon God also speak against Jacob's conversion.

Jacob's conversion appears to have taken place when he wrestled with God (Gen 32:24-30), not in his dream in Genesis 28.⁴⁹ On the other hand, an inter-textual study of accounts of other characters analogous of Jacob acquits Jacob of culpability, because his avowal to tithe has a wider biblical thematic context. The theme of vow is prevalent in the Old Testament. Israel's vow in Numbers 21:2, Jephthah's vow in Judges 11:30-31 and Hannah's vow in 1 Samuel 1:11 as well as Jacob's vow - Genesis 28:20-22 reveal common features of vow-making in the Old Testament. The features could be tracked under the following heading: characteristics, structure and object of the vow. Essentially, it is important to note that:

For the Hebrew, vows to God were understood as acts of worship whereby the one making the vow promised to give God something in response to answered prayer. An example would be Hannah's offering up of Samuel to God (1 Sam. 10-28); here in Genesis 28:22, what Jacob vows to God is a tithe, as an act of worship and an expression of faith in God's future continued care and intervention in his life. More importantly, the vow to tithe all future income was an expression by Jacob to place his life under the sovereignty of God's kingship. When Jacob committed himself to tithing, he did so with the expressed "awareness of the source of his provisions-'of everything you give to me,'" referring to God's promise to him concerning the land (Gen. 28:13) and the

provisions of food and clothing Jacob acquired during his preceding journey (Gen. 28:20).⁵⁰

Wenham corroborates the above statement by asserting that such vows as made by Jacob was commonly done by people in distress and it is divinely approved in Deuteronomy 23:21-23 and Ecclesiastes 5:4-6. He states that: "vows are not necessarily bargaining with God, rather they can express...dependence on him, nor was Jacob's vow here an expression of unbelief in the promises just made to him...."⁵¹ Meanwhile, Wilson thinks cultural gap is responsible for seeing Jacob's vow as bargain insulting. He says: "Jacob sought to negotiate with God...if God would give him food, drink, clothing and safety, of all that was given, Jacob would return a tenth. Bargain with God may offend the sensibilities of the modern Christian, but for a covenant people, accustomed to reaching agreements with God, the vow by Jacob posed no such problem."⁵² Therefore, it was a bargain and an appropriate thing to do in that cultural milieu. Furthermore, Jacob's vow could be seen as depicting a natural human response to favour received from a benefactor just like in the case of Abram described earlier. If Jacob's act is assessed from socio-theological perspective, it will be understood that man does innately respond to kindness with an act of gratitude. A. Smith describes human's sense of gratitude as follows:

Gratitude is one of the primary motivators of benevolent behaviour toward a benefactor. The sentiment which most immediately and directly prompts us to reward, is gratitude. When a benefactor has brought good fortune on a beneficiary, gratitude prompts the beneficiary to find ways to acknowledge the gift. Until the beneficiary has been instrumental in promoting the well-being of someone who he or she recognizes as a benefactor, the beneficiary continues to feel a sense of gratitude toward the benefactor.⁵³

According to Smith, intended kindness is one of the psychological factors that provoke a sense of gratitude: "beneficiaries are most likely to feel and express gratitude toward benefactors who (a) intend to benefit them (b) succeeds in benefitting them and (c) are capable of sympathizing with the beneficiaries grateful feelings."⁵⁴ Jacob's vow most evidently was a demonstration of sense of gratitude prompted by divine intention of protection and prosperity vouchsafed to him. The vow he made, in effect, became his acceptance of the promises made by God.⁵⁵ Correspondingly, having defined vow in the Bible as a promise spoken directly to God by a petitioner who offers to dedicate property, self or other persons to God on the condition that God fulfils the request made by the individual, D. T. Olson reasons that Jacob's vow to pay tithe and worship God was done in grateful response to God's preceding promise of blessing to him.⁵⁶ The fact that gratitude is experienced and expressed diversely from culture to culture is stressed by M. McCullough et al.⁵⁷ Therefore, vow in anticipation of intended or expected kindness from a benefactor appears to be a consistent practice in ancient Israelite culture to which the patriarchal events (including Jacob's vow) served as foundation.

Conclusion

Tithing as a religious practice had sparing mention in the period before the Mosaic era. It only appeared in the narratives about the patriarchs - Abraham and Jacob. Although some scholars claim that tithing had been practiced as far back as the time of Cain and Abel, its first specific mention was in the event of the military intervention where Abram defeated the coalition of armies of five Mesopotamian kings. The remittance of tithe of all to Melchizedek suggests that Abram was well acquainted with tithing as a popular cultural practice of his socio-historical milieu. Also, the mention of tithe by Jacob in his avowal to Yahweh does not suggest a novel practice in his day. In fact, Jacob's episode brings a unique dimension to tithing; tithing was conditionally pledged. Generally, tithing in the pre-Mosaic era is characterized by flexibility and not compulsion as in the Mosaic era: Abram paid tithe from spoil of war while Jacob made tithe an element of vow. In both cases, tithe appeared to be self-imposed, although, that of Abram may be culturally customary.

In relation to contemporary relevance of pre-mosaic tithing to Christians, one can appeal to the nature of Old Testament history to argue that the passages under scrutiny may not have supplied some details that contemporary readers of the narratives considered necessary because such details were not the interest of the author(s) of those texts. Two of the main characteristics of Old Testament history as underscored by Merrill Eugene can be firmly established in the tithing narratives about Abram and Jacob. Firstly, OT history is theocentric; "the OT reads as an outpouring of the heart of God, the benevolent Creator of all things, who, through history and word, is undertaking the mighty redemptive work of restoring all things to his dominion."⁵⁸ This is corroborated by Peter T. Vogt who avers that the central interest of the biblical authors lay in the communication of something about God and dealings with his people.⁵⁹ Therefore, details that are not pertinent to this theocentric agenda were ignored in any of the narratives. It is the ignoring of such information that constitutes the second characteristic, which is selectivity; the history of the OT is selective.⁶⁰

In view of the aforementioned, the three narratives examined were essentially theocentric. The Cain-Abel narrative is a fitting continuation of the story of God's creation, with emphasis on the repercussion of the creature's (man) defiance of the instructions of the creator (God). Also, it demonstrates God's sovereignty in election. Divine election which Abel enjoyed is a theological theme that was amply developed in subsequent narratives about the patriarchs. Similarly, Abram-Melchizedek narrative was primarily scripted to show how God helped the patriarch, Abram achieve victory in battle. The intensity of the emphasis on the "LORD Most High" in the narrative attests to this fact. Furthermore, Jacob's narrative was scripted to show God's faithfulness to the covenant he made to Abraham.

The facts are obvious that tithing cannot be taught from Cain-Abel narratives at all. But in the case of the remaining two narratives, it is not wrong to learn and apply good lessons from these patriarchs of faith. By the description of William W. Klein *et al.*,

Abram and Jacob narrative fall under the literary genre called heroic narrative. Such narrative focuses on the life and exploits of a hero whom people later considered significant enough to remember because of his virtue and extra-ordinary heroism.⁶¹ Christians irrespective of their perspective about tithing, generally identify Abraham as a hero whose dogged faith in God should be emulated. If his faith is worthy of emulation, why not his stewardship of material possession? Therefore, Abraham in particular responded to God's kindness by offering material items to God's Priest. In a similar manner, Jacob made a vow to give God a tenth of all material prosperity resulting from God's promise to him by the time the promises are fulfilled. These are worthy virtues to emulate. Nevertheless, from the Christian perspective of God's ownership of man and the inestimable blessing of redemption that believers in Christ enjoy, serving God with material possession should not be conditional neither should it be by compulsion (2 Corinthians 9:6-15).

Endnotes

¹Even in these two broad perspectives, there are nuances in emphasis regarding the basis for tithing and the implications of it for tithers. For instance, John Goldingay encourages continuous practice of tithing from humanitarian perspective of empowering the poor. John Goldingay, *Old Testament Theology: Israel's Life*. Vol.3 (Downers Grove: IVP Academic, 2009), 331-332. Gary North asserts that tithing is not negotiable in building personal wealth. Gary North, *Tithing and the Church* (Tyler: Institute for Christian Economics, 1994), 17-18.

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- ³⁸P. Harvey, *Church Tithing - the Great Half Truth*, 14, retrieved July 15, 2014 <http://www.tithing.com/free-tithing-stewardship-resources/>

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- ³⁹J. Gray, *The Legacy of Canaan: The Ras Shamra Texts and their Relevance to the Old Testament* (Leiden: Brill, 1957), 153.
- ⁴⁰A typical example is Abraham's acceptance of Sarah's offer of Hagar to raise a posterity due to childlessness. Also, Abraham's reluctance in expelling Hagar until express revelation from God to accede to Sarah's request toll the line of culture-inclined decisions. See Charles F. Pfeiffer, *An Outline of Old Testament History*, (Chicago: Moody Press, 1972), 35. Also see Raymond Westbrook, "The Female Slave," *Gender and Law in the Hebrew Bible and the Ancient Near East*, JSOT Supplement Series 262, eds. Victor H. Matthews, Bernard M. Levinson and Tikva Frymer-Kensky (Sheffield: Sheffield Academic Press, 1998), 228.
- ⁴¹A. J. Kostenberger and D. A. Croteau, "Will a man rob God?" (Malachi 3:8): a Study of Tithing in the Old and New Testaments, *Bulletin for Biblical Research*, 16, no.1 (2006): 57.
- ⁴²The lack of evidence in the OT that Jacob fulfilled his tithe vow is considered "an embarrassment remedied by early Jewish literature," referenced in Jub. 32:1-3 and T. Levi 9:1-4. See R. Kugler, "Tithe," *The New Interpreter's Dictionary of the Bible*, 608.
- ⁴³J. F. MacArthur, *Whose Money is it anyway?* (Waco: Word, 2000), 103.
- ⁴⁴H. H. Ward, *Creative Giving* (New York: MacMillan, 1958), 28.
- ⁴⁵P. L. Stagg, "An Interpretation of Christian Stewardship," *What is the Church? A symposium of Baptist Thought*, ed. Duke K. McCall (Nashville: Broadman, 1958), 149.
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- ⁴⁸*ibid.*
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- ⁵²A. Smith, *The Theory of Moral Sentiments*, (Indiana Polis: Liberty Fund, 1984), 68.
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