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THIRTEEN EXCUSES FOR NOT TITHING

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A POOR PICTURE OF THE AUTHOR

As hdm0959.jpg, a picture of the author is included with this digital publication. However, the picture, taken from the front of the booklet, it is of poor quality. Our apology -- but it is the only picture we have at present of Arthur L. Vess.

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INTRODUCTION

A husband said to his wife, "Wife, is my collar dirty?" She answered, "Husband, if it is doubtful, it is dirty." Some prefer to remain in doubt and in the dark on some questions in order to dodge responsibility. No truth can enter a closed heart, -- we are responsible for what we might have known.

Money, the purchaser of all earthly treasures, controls the masses of men and women more than any other power, but many are not conscious of it. Tell me how a man gets his money and what he does with it, and I can tell you his history, character and destiny. Money -- "the root of all evil" -- may also become the seed of all righteousness.

The following thirteen excuses are usually used in the defense of self rather than in the defense of the cause of Christ. "He that saveth his life (in money?) shall lose it; but he that loseth his life (in money?) for my sake shall find it." "Lay not up treasures for yourselves on earth." "Let us examine the following "Unlucky Numbers" and test our honesty and love for money and earthly things, or for Christ and his Church.

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01 -- NOT ON TRIAL

1. Excuse One: "I tried tithing once and could not tell that I got along any better financially." We answer, the law of tithing is not subject to your trial and approval. It is a divine command to meet a spiritual necessity and cannot be annulled or changed. Did you get along any better spiritually? God said, "I will open the windows of heaven," not the banks, "and pour you out a blessing." Your motive is wrong; Tithing is not a "get rich quick scheme." If it were, gamblers and counterfeiters would all tithe for selfish gains. Did the cause of Christ prosper by your tithing? Though God blesses us for obedience in tithing, as in all obedience, yet the end of tithing is not self but souls. Tithers may lose on earth, but not in heaven. When trouble comes, it is fine to know that all the tithe is in the Storehouse, and that you are ready to meet God and your record.

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02 -- HOW TO CATCH UP

2. Excuse Two: "I got behind with my bills and want to catch up before I begin tithing." Can an honest man rob his best friend, God, to pay his bills? What will become of the Church while you are catching up? You are using the reverse method, the cash of another; those who refuse to tithe rarely catch up with man or God, but thousands testify that they could not catch up with man

until they paid God first. This is just and sensible. Try it out. It never fails because the principle is right. Leave off some things for self and catch up with your bills.

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03 -- LITTLE OR MUCH

3. Excuse Three: "I am just not able to tithe." Not able to obey God? Does God make unjust and impossible laws for his creatures? Is he a tyrant or a God of love? Does God rob poor people of the blessing of giving? "It is more blessed to give than to receive." The justness of the tithing law is in the defense of the poor, -- "Little given, little required." The "Widow's mite" drew the attention and commendation of Jesus more than all the treasures of the rich, but he did not stop her from putting it in. The cause of Christ has always been supported by the common people. The poor Churches of Macedonia gave until "The abundance of their joy and their DEEP POVERTY abounded unto the RICHES of their LIBERALITY." Poverty will not stop a liberal soul from giving. Many poor people waste more than the tithe on their whims, appetites, etc. Judas wanted the ointment money saved for "the poor" (?)

"Bake me a cake first," was the command of Elijah to the poor widow of Zarephath. She gave her last meal to God and the barrel of meal wasted not and the oil failed not until God sent rain, It is better to be poor with God than poor without him. The remarkable support of God's poor who tithe is still unexplainable. "While his eye is on the sparrow, I know he watches me." God rewards his poor who love him in liberal obedience.

The small boy who gave his last meal to the Master, not only fed the multitude with his loaves and fishes, but likely carried two of the twelve baskets back home with him. At least, he had more to eat by giving to Jesus, (and it was fresh), and so shall we. "O ye of little faith."

Some poverty stricken souls, who have plenty and to spare, feel that their tithe amounts to too much, but their own income is never too large. It is the smallness of their love rather than the largeness of their tithe which hinders their liberality. In fact, most people would accept the tithing law if it were only a beautiful theory. It is parting with the cash that effects their beliefs. Ananias and Sapphira "kept back part of the price," and the rich, young Ruler turned away from Jesus for his great wealth, but where are they today? Dives refused a "crumb of bread" in this life and cried for a "drop of water" in the life beyond. We only save what we invest in heavenly treasures. It is dangerous to feel that you cannot tithe. "Beware of covetousness."

The Miser's Epitaph

"Here lies old ten per cent;
The more he got the less he spent;
The more he got the more he craved,
If he gets to heaven, we'll all be saved."

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04 -- GOD FIRST

4. Excuse Four: "I pay my own bills and then tithe what is left." Your own bills are not the Lord's bills. This reminds us of the colored boy who asked for the rind after he had been refused a piece of the melon, and received the selfish reply, "Dey ain't gwine ta be no rine." How can a man tithe what is left when there is nothing left? How many of us have anything left after our bills are paid? God claims the "First-fruits of ALL thine increase," not the "left-overs -- the bones for the dogs, the pennies for the Church." All your living expense, such as groceries, clothes, and house rent belongs to your own affairs, and is to be settled by your part, -- the nine-tenths. How can we take God's tithe for these things when God's world is in darkness and sin? Those who say that they pay man first, often fail to pay God or man. Tithers make good prompt customers.

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05 -- NO CREDIT SYSTEM

5. Excuse Five: "I tithe but I borrow it for my own use and pay it back when I do not need it." This is the sure road to backsliding from tithing, and eventually, from grace. While you are using the tithe for your own interests, you and the cause suffer. The tithe belongs to God's storehouse, -- the Church. Did you get permission from God and the Church to borrow the tithe, or did you rob both? It is theirs, not yours. If all the Church borrowed the tithe, what would become of the church bills and expenses? The writer got into trouble by borrowing the tithe, and lost financially and spiritually.

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06 -- HONEST WITH GOD?

6. Excuse Six: "Yes, I pledged myself to tithe when the others did, but I guess I won't pay it," or "I'll make them think I pay it." (If church treasurers could only tell all they know). Is there anything in what you say? Do you make a solemn vow before God, in the light of his Word, in the house of prayer, and then regard it so lightly? If God and the Church cannot trust you, who then can trust you? You have committed a double sin: neglecting or refusing to obey the Law of tithing, and making false statement. If you did wrong in pledging to tithe, then you should ask God and the Church to forgive you. If you did right and intend to live right, you must live up to your pledge and God's law. Do you really tithe in the sight of God?

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07 -- PARASITES

7. Excuse Seven: "I tithe, but I pay where I please, -- to kinsfolk, friends, sick people, etc." The tithe is not yours; then what right do you have to distribute it except for and through the Church? "Bring ALL the tithe into the STOREHOUSE." It is your responsibility to take care of your own relatives, and your pleasure to contribute to others as you can, but not with God's holy tithe set apart for the evangelization and salvation of the world. The church could support the poor

if all would tithe. Paul commanded the Corinthian church to bring the tithe into the storehouse on the Sabbath, and then they could pay it out of the Church to the poor. Abraham turned it over to the "priest of the most high God," not to Aunt Mary and blind Sam. God has a treasury for his funds. If we need any part of our church organized and systematized, it is the financial part. Let us not scatter our tithe to the wind, but bring it into the storehouse -- God's money into God's treasury. But you say, I do not belong where I attend. That's easy -- move your membership and then you will not be tempted to dodge your tithe and deceive both churches.

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08 -- PERSONAL RESPONSIBILITY

8. Excuse Eight: "I would tithe, but I do not handle the money at our house." This may be true in some cases, but would you tithe it if you had a chance? Do you tithe the amounts that you do get? The wife has equal rights with the husband in the tithe if she keeps the home while he keeps the shop or works away. We are excused after we have done our best, but not before. In case of children the parents should teach, and if necessary, require them to tithe until of age. If the parents received the pay of the child, they should tithe it.

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09 -- MOCKING GOD

9. Excuse Nine: "Oh, I give God all. I do not believe in just giving a part." This sounds good, but when did you turn it over to God? How do you treat God when he sends around the collection plate? Some do like the Wicked Husbandmen; they send God's servants away empty while they themselves use the vineyard they gave (?) to God. When did you make God the deed for all you have? When did you write him the check for his money which you gave to him? What about his servants, -- preachers, missionaries, teachers, etc.? God's servants and work should share his money! "The laborer is worthy of his hire." "They that preach the gospel shall live of the gospel." Come out from your hiding of religious show, and give God his tithe before you boast of giving Him all. How can you give God all and refuse to give a part, -- one tenth?

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10 -- TEARING THE BLANKET

10. Excuse Ten: "I give more than the tithe." How do you know that you give more than the tithe? Do you keep books? Do not be so liberal; (?) cut it down to the tithe and keep books and you will be shocked at the little you were giving, and surprised at the amount of the tithe. A small amount seems larger to give when you are self-centered and stingy. Be honest enough to check up on yourself. Put some system into it. God keeps books. Even the hairs of your head are all numbered, and Jesus sits over against the treasury keeping tab on your tithe and offerings.

If you were getting 10% from an investment, you would want those in charge of your money to keep books, would you not? You would not want them to guess at it and then say, "Oh I pay you

more than your part," and make no pretensions at stating the correct amount. But you say, "God knows the amount." Yes, and he knows that you are not tithing too. Pay God the correct amount just as you do your groceryman. You would not guess at your account at the store and tell the merchant that you had paid more than was due when you had kept no books. You cannot fool God -- "God is not mocked."

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11 -- DODGING THE ISSUE

11. Excuse Eleven: "I would pay the tithe if all the rest of the Church would." Do you keep the laws of the land because others do it, or do you keep it because it is right to do so? Gangsters rob men but you rob God and man. Is a thing right or wrong because others do it? Does God wait for all the church to tithe before he holds any member responsible? Suppose one waits till all get saved before he seeks the Lord. There are always two groups in every church: those who carry their part and more of the load; and those who lie down on the job and do nothing, -- to which class do you belong? Others may be waiting for you to tithe. Set the right example for them.

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12 -- CHRIST VERSUS MOSES

12. Excuse Twelve: "I do not tithe because the law of tithing belongs to the law of Moses which was annulled by Christ." We answer: the 'tithing law did not originate or end in the law of Moses. It was brought into existence because of a need which existed long before Moses; and the need still exists, and is much greater than ever before. The law of tithing was practiced without question, as an accepted law, without reason for explanation, long before Moses' time.

Abraham paid tithe to the "priest of the most high God", and we are the children of Abraham. "Know ye, therefore, that they which are of faith, the same are the children of Abraham." Gal. 3:7.

After careful study the writer is convinced that Melchisedec, "the priest of the most high God," to whom Abraham paid tithes was none other than Jesus Christ himself. The confusion concerning the identity of Melchisedec is due to the fact that both human and Divine attributes were ascribed to him, which are possible only to Jesus Christ. Read carefully Hebrews seven and note the many Divine qualities ascribed to Melchisedec, such as "Like unto the Son of God," "high priest forever," "without father or mother," "having neither beginning nor end of days," greater than Abraham, etc. Christ who received the first tithe in the Old Testament, said in the New Testament, "This ye ought to have done." Jesus Christ was as present in the Old Testament as in the new, -- "the same yesterday, today and forever."

Christ did do away with the ceremonial law which was a substitute for Christ, but he fulfilled and confirmed and established all moral law by precept and example. "Do we then make the law void through faith? God forbid; yea, we establish the law." Rom. 3:31. The law of tithing

is a part of the first command, -- showing our love to God. "Thou shalt love the Lord, thy God" -- not rob Him.

If the law of tithing was annulled, who did it, why was it done, and where is the record that it was annulled? We answer:

All acknowledge God as the author and giver of the law of tithing, Has God annulled that law? Nay, verily. He gave the law in the early dawn of history and repeated it all down through the years to Abraham, Jacob, Moses, Malachi, by Jesus Christ, and to the early Church, The greatest and best men of all time have gladly accepted and practiced the law of tithing as binding and necessary. "I am the Lord, I change NOT; therefore ye sons of Jacob are not consumed - - Bring ye ALL the tithe into the storehouse." Mal. 3:6,10. "I change not. Bring all the tithe into the storehouse." GOD HAS NOT ANNULLED THE TITHE. Malachi, the third Chapter is an outline for the Holy Ghost dispensation. Read it all carefully.

If the tithe was annulled, WHY was it done? Is it no longer needed? Ah, if it was needed when the Jews were forbidden to go outside their own nation, what about it now when the command is to "Go ye into ALL the world and preach the gospel to EVERY creature." It will take "ALL the tithe" to send the gospel into "ALL the world." When wickedness is thriving as never before, and the devil is rushing his millions into the damnation of the world by the liquor traffic, the filthy movies, fashion, evil habits, etc., is it not time for the Christian Church to awake and finance its program for the salvation of the world? There is every reason that the tithe should be doubled by offerings, but not one sane reason or just principle for its being annulled.

If the law of tithing was annulled By Jesus Christ, quote his annulment, please, giving chapter and verse. Every statement in the New Testament favors the tithe and not one word opposes it. When a law is annulled, it is removed from statute books, or another statute is put on the books annulling it. We find neither in the New Testament, but much in favor of its continuance and enforcement. Jesus upbraided the Pharisees for tithing the small things and leaving their larger income untithed, and then he adds, "This ought ye to have done, and not to have left the other undone." When Jesus Christ says you "OUGHT" to do a thing, I guess you OUGHT to do it. Paul declares in 1 Cor. 9:8, 14. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait on the altar are partakers with the altar? EVEN so (in the same sense and extent), hath the Lord ordained that they who preach the gospel shall live of the gospel." This means that as the tithes and offerings of the New Testament times Went for the support of the priesthood, so the tithes and offerings of the Old Testament times should go for these who preach the gospel. Shall those of the Old Testament outstrip us? "Except your righteousness shall EXCEED the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven."

Paul instructs the Corinthian Church: "Upon the first day of the week (the Christian Sabbath), let EVERY ONE of you lay by him in store (the Storehouse), as God hath prospered him, that there be no gathering when I come." We notice here several outstanding facts: first, that the offering was made on the Sabbath, -- "the first day of the week"; second, that there Were no exempted cases, "Let every one of you"; third, that it was to be brought into the storehouse, -- "lay by him in store"; fourth, that it was on the percentage basis, according to the amount they made, --

"as God hath prospered you"; fifth, that it was not necessary to state the exact percentage as they were well acquainted with the law of tithing; sixth, that it was an acknowledgment of God as the source of all our prosperity, and of our obligation to him, -- "as God hath prospered him"; seventh, the bringing in of the tithe saved taking up the preacher's time in taking up special offerings, "that there be no gathering when I come." This is Mal. 3:10 in New Testament language.

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13 -- HOW TO COUNT TEN

13. Excuse Thirteen: "Tithing may be all right, but I just can't understand it." People of all ranges of intelligence understand it enough to practice it, and I think I can tell you how, as follows: when you get your pay check or envelope, or gather your crop, just count out one dime out of every dollar and put it in God's treasury and keep the rest for the necessities of life, -- except that you may be blessed by giving special gifts and offerings all along out of the nine tenths, for "It IS more blessed to give than to receive." Do you understand it now? It will become easy as you practice it, and it will not be long until you can count ten without difficulty. You count ten for the Lord just as you do for yourself, -- using the same figures.

In case you do get confused, just tithe all that has not been tithed, and the rest will take care of itself. If you get too much confused, just remember that it will be untangled at the judgment, when the mist will clear away.

Finally, my brethren, if you want to follow Abraham, Jacob, Moses, Malachi, Jesus Christ, and the Apostle Paul: "Bring ALL your tithe into the STOREHOUSE" and give God a chance to prove his Word and open the windows of heaven on your soul. If you prefer to follow the New Testament, just "lay by in store each Sabbath as God prospers you," and you will be doing the same thing, and getting the same blessing and living under the same open heaven. You backslide over robbing God just as you do by robbing men.

"If therefore ye have not been faithful in the unrighteous mammon (earthly riches), who will commit to your trust the true riches" -- salvation. "Ye cannot serve God and mammon," -- earthly riches. The real reason back of most excuses for not tithing is that people love money more than they love God and his cause and servants, Think it over in the light of a lost world and a bankrupt church. Ye cannot love God and money. No excuse will do. "And they all with one consent began to make excuse." and the Lord said, "None of those men which were bidden shall taste of my supper." Will the above excuses save you or others? Bringing all the tithes into the Storehouse will help save you and others.

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THE END