

# The Ten Commandments

## Bible Law Course

### Moses' Third Speech

#### Blessings And Curses For Obedience And Disobedience (Read II Samuel 7 and Deuteronomy 26 before continuing.)

(1) In II Samuel 7 we find that God had established His people in the land of Palestine. King David was secure in his throne. The nation was free from national enemies. In verse 10 God said to David, "Moreover I will appoint a place for My people Israel, and will plant them, that they dwell in a place of their own, and move no more, as beforetime." (1) When these words were spoken, (1014 BC) Israel was in Palestine. (2) About 314 years later in 700 BC, Israel was removed from Palestine by the Assyrians and Babylonians. Therefore the "appointed place":

- ( ) a. is the same old Palestine.
- ( ) b. is someplace other than Palestine.

(2) Deuteronomy 26:15 is a good description of:

- ( ) a. India.                      ( ) e. China.
- ( ) b. Russia.                    ( ) f. Palestine.
- ( ) c. The United States and Canada.
- ( ) d. Africa.

Most people have been taught that America was named after an obscure Florentine sailor and merchant Americus Vespuccius. However, in 1507 a German professor by the name of Waldseemuller, at a college in Lorrain, France, published a treatise on geography and suggested that the New World be called "America."

The word "America" is simply another form of the Gothic words "Amel-Ric" which appears in the German as "Emerich." The "Amel" means "Heaven," and the "Ric" means "kingdom." In modern German the equivalent for Amelrich is "Himmelreich," meaning "kingdom of heaven." That also is the, now forgotten, meaning of the word "America.."

#### Matthew 13:37-44

(37) He answered and said unto them, He that soweth the good seed is the Son of man;

(38) **The field is the world;** the good seed are the children of the kingdom; but the tares are the children of the wicked one;

(39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

(40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

(41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

(42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

(43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

(44) **Again, the kingdom of heaven is like unto treasure hid in a field;** the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

(3) Here are some words from the song, "**This Land Is Your Land**" by Woody Guthrie: "this land is your land, this land is my land...from California to the New York island, from the redwood forest...to the Gulf Stream waters...this land was made for you and me. **When we sing this song, what do we know in our heart?**"

- ( ) a. We stole this land from the Indians just like the Israelites stole Palestine from the Canaanites.
- ( ) b. This is the appointed place that the Lord gave modern Israel (not the Jews) for an inheritance.

(4) What does Matthew 22:37 say we are to do with all our heart and soul?

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(5) What does Deuteronomy 26:16 say we are to do with all our heart and soul?

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(6) In Deuteronomy 26:17, what did our ancestors agree to?

1. That the Lord this day to be \_\_\_ \_ .
2. To walk in His \_\_\_ \_ .
3. To keep His \_\_\_ \_ .
4. And His \_\_\_ \_ .
5. And His \_\_\_ \_ .
6. And hearken unto His \_\_\_ \_ .

This is the definition of the word **avouch**: (1) to make frank acknowledgement or affirmation of. (2) to assume responsibility for; guarantee. (3) to admit; confess.

(7) What did the Lord avouch, i.e., guarantee?

1. We were to be His \_\_\_ \_ .
  2. That He would make us high \_\_\_\_\_
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(8) What are we to do to a misbehaving child? (Proverbs 13:24, 22:15, 23:13-14)

- ( ) a. Tell the child how much you love him.
- ( ) b. Give him a toy to be good.
- ( ) c. Spank him.

(9) When God “spanks” His people, what does He sometimes use for a paddle?

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(Isaiah 10:5)

(10) Now, when a father prepares to spank a child, what can the child do?

- ( ) a. Take the paddle away from the parent.
- ( ) b. Blame all his troubles on the “paddle.”
- ( ) c. Behave himself so that the parent will put the paddle away.

Deuteronomy 28 and Leviticus 26 list the blessings and cursings we as a nation will experience depending upon our conduct. These blessings and cursings are binding upon the Israelite nationality. They aren't binding on other nations. The reason is that their ancestors were not at Mt. Sinai. The covenant is between God and Israel only. It is very important that we as a nation realize:

1. Our ancestors entered into an agreement that is binding upon us today.
2. That agreement is **national** rather than personal.
3. We are the children of God and He treats us as a loving parent. He rewards us when we, as a nation, are good and punishes us, as a nation, when we are bad according to the agreement.

**(11)** When we are good, we will be blessed as written in Leviticus 26:1-13 and Deuteronomy 28:1-14. **In Leviticus 26:1-13, how many times does God say “I will...?”**

\_\_\_\_\_

**(12)** In Deuteronomy 28:1-14, how many times does Moses say, **“The Lord shall...?”**

\_\_\_\_\_

**(13)** If we as a nation are healthy, wealthy, and wise, why is it?  
( ) a. The work of liberal government programs. ( ) b. God did it. (Because we obey him.)

**(14)** Leviticus 26:14-39 describes the punishments we as a nation will experience when we are bad. **How many times does God say, “I will ...?”**

\_\_\_\_\_

**(15)** In Deuteronomy 28:15-68, how many times does Moses say, **“The Lord shall...?”**

\_\_\_\_\_

**(16)** So, if we as a nation do not live by God's Law, and as a result suffer various problems, who brings these events about?

- ( ) a. The Humanists. ( ) d. The Liberals.  
( ) b. The Jews. ( ) e. God.  
( ) c. No one, it is simply cause and effect.

**(17)** Many good patriotic people are fighting to save America from all kinds of enemies both real and imagined. Some blame our troubles on Liberals, others blame the international bankers or the Jews. In the final analysis, who is the blame for our problems?

- ( ) a. The Humanists. ( ) d. The Jews.  
( ) b. The Liberals. ( ) e. We Christians.  
( ) c. The Bankers.

What is a bigot? Anyone who disagrees with a Liberal.
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In times past America was much more moral and Christian in conduct. According to Deuteronomy 28:1-15 and Leviticus 26:1-13, God poured out His blessings on America. In recent years, it has become such that we as a nation no longer harken unto the Lord to do all His commandments. We despise His statutes. We abhor His judgements and break the covenant. The result of our conduct is a national spanking.

One of the “paddles” our Father in heaven uses is the Assyrian. Isaiah 10:5 reads, **“O Assyrian, the rod of mine anger and the staff in their hand is mine indignation.”** The Assyrians are simply non-Christian peoples raised up by God to punish us. If and whenever we as a nation keep His commandments, God will then remove these people from our land. In fact, if we had obeyed God's Laws, these people would not be in our land today. For example, Numbers 33:55 states that God commanded our ancestors to drive out the Canaanites when they took possession of Palestine. If they would not, then God promised;

“But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, what those which you let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein you dwell.”

**2 Corinthians 12:7**

(7) And lest I should be exalted above measure through the abundance of the revelations, there was given to me **a thorn in the flesh**, the messenger of Satan to buffet me, lest I should be exalted above measure.

God created each race for a different purpose and gave each “family” its own “home” in the world. Today, we do worse than our forefathers by helping aliens to our race and religion to cross our borders. We even bring them to our shores in boatloads. Are they not “pricks in our eyes, and thorns in our sides,” and do not they vex us?

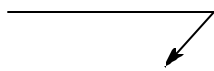
**(18)** God gave us Laws, Statutes and Judgements. One of these Laws, is “Thou shalt not steal.” A statute under this general law forbids interest on money. There is a judgement to be carried out against anyone who charges interest on money. When we as a people keep God’s financial laws, we become very wealthy. If we don’t obey His financial laws, then: (Deuteronomy 28:43-44)

“The stranger \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

If we do not follow God’s Laws, then He will raise up a people to bring judgement upon us. We Americans produce about half of the world’s goods and services, but because we disobey God’s law on interest, we owe the bankers about three times the value of our entire nation! (Trillions of dollars in National, State, Local, business and personal debts).

**(19)** God said, “Thou shalt not kill.” A statute under this general law forbids abortion. The judgement for murder is, “The murderer shall surely be put to death.” When we as a nation enact other laws permitting abortion, protecting abortionists, and even providing Federal funding out of our taxes, then God says in Deuteronomy 28:18:

\_\_\_\_\_

**Warning:** If this newspaper article makes you sick then skip question #20. 

**(20)** In fact, it is our own children who die in these abortion clinics. They are dying at a rate in excess of 1,380,000 each year. In less than five years, that’s more than 6,000,000. Half of them would have been the “firstborn.” We are constantly reminded of the “Holocaust” and turn a deaf ear to a greater crime in our own nation against our own children. If that were not enough, many of these little children are thrown into garbage cans. What do we feed pigs? Do people eat those pigs? **What does Leviticus 26:29 say?**

In the *Congressional Record* for September 30, Congressman Robert Dornan reported that doctor Case Western Reserve University "took the fetus and cut its body open. They said they wanted its liver. They carried its body out of the incubator and it was still alive. It had a complete body, with hands, feet, mouth and ears. The fetus was not injected with an anesthetic when the doctors sliced open its stomach. The doctors maintained that was of little concern to the experimenters because an aborted baby is just garbage."

\_\_\_\_\_  
\_\_\_\_\_

You will find that most of the abortion clinics are NOT run by Anglo-Saxons or Christians. Has God simply raised up a people to bring judgement on us for breaking the covenant? 2 Chronicles 7:14 reads, **“If My people which are called by My name shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and (I) will heal their land.”**

**(21)** Who are the people “called by My name” and being told to turn from their wicked ways?

- a. The Humanists.                       d. The Christians.  
 b. The Jews.                               e. The Communists.  
 c. The Negro.                               f. The Liberals.

**(22)** According to 2 Chronicles 7:14, who are the people to be humbled?

- a. The wicked.                               b. The Christians.

**(23)** After we humble ourselves, and after we turn from our wicked ways then, who will heal the land?

- a. We Christians.                       b. Jesus Christ.

One commandment states, “Thou shalt not covet.” Various statutes forbid looking at the nakedness of others. God has provided judgement for those who break these laws. With the help of the Liberals and Humanists we, as a nation, have decided that censorship violates “freedom of the press” and “freedom of speech,” etc.. So, what does God do? He raises up a people to bring judgement upon us. These people become very wealthy in the pornography business. Consider the following people;

- A. The White Christian **model** who poses nude wearing only a cross around her neck.
- B. The Christian **photographer** who took the pictures.
- C. The White **workmen** who ran the printing presses.
- D. The Christian **purchaser** who buys the publication.
- E. The Jewish **businessman** whom God has raised up to take a lot of our money supplying our illicit wants.
- F. The **clergyman** who taught the model, printing press operator and photographer that God’s Law is done away and the Jews are God’s “chosen people.”

**(24)** In your opinion, who is the most guilty in the above?

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**(25)** In your opinion, who is the least guilty in the above?

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## Prophecy - Sudden Events or a Statement of Divine Intent?

There are two ways to interpret prophecy. One as an **event**, the other as a **statement**. The popular preaching is that, “Christ could come at any moment, perhaps tonight!” The Rapture doctrine calls for a sudden disappearance of the saints. These are two examples of the “event” method of viewing prophecy. For two examples of the “statement” understanding of prophecy, we’ll look in Deuteronomy 28 and Leviticus 26. The very fact that God said these blessings and cursings would come to pass make these chapters prophecies. (What God said he would do.)

(26) At the end of World War II, America was militarily the most powerful nation in the world. If we break the covenant, what will God do to us? (Leviticus 26:19)

I \_\_\_\_\_ the \_\_\_\_\_ of \_\_\_\_\_.

(27) This process came to pass in;

- ( ) a. The Great Depression (punishment).
- ( ) b. The election of Bill & Hillary Clinton.
- ( ) c. Korea, Viet Nam, and Iran hostage situation with the “yellow” ribbons.

In questions 11-17 we studied “the Lord shall” and “the Lord will.” In questions 26 and 27 we saw examples of what the Lord has done in recent years. In 2 Chronicles 7:14 we have a promise that, when we first obey, then He will save us. Prophecy is a statement of what God will do. The fact that He has kept his word proves that He is alive and well in full control of the situation. Jesus Christ did not just correctly predict what would come to pass and under what circumstances. Rather, He causes events to come to pass because he is alive and in control. Consider John 13:19 and 14:29;

**John 13:19** Now I tell you before it come, that, when it is come to pass, **ye may believe** that I am he.

**John 14:29** And now I have told you before it come to pass, **that**, when it is come to pass, **ye might believe**.

## Blessings And Cursings Of The Law In Malachi

(Read Malachi 3:7-18 before continuing)

(28) What have we gone away from and not kept?

\_\_\_\_\_

(29) How do we return unto God? (Malachi 3:7)

- ( ) a. Prayer meetings.
- ( ) b. Bible Study.
- ( ) c. Obey God’s ordinances.

(30) In verse 8, what specific law does God have in mind?

- ( ) a. Thou shalt not kill.
- ( ) b. Thou shalt not bear false witness.
- ( ) c. Honor the Lord with thy substance, i.e., tithes and offerings.

The subject of tithing is mentioned in Deuteronomy 12 and 26. Let’s take a close look at this subject before returning to verse 9.

(31) Who was the first person mentioned in the Bible as a tither? (Genesis 14)

\_\_\_\_\_

(32) To whom did he tithe? (Which ministry?)

- ( ) a. The Levitical.
- ( ) b. The Melchizedek.
- ( ) c. The Christian.

### Proverbs 3:4-12

- (4) So shalt thou find favour and good understanding in the sight of God and man.
- (5) Trust in the Lord with all thine heart; and lean not unto thine own understanding.
- (6) In all thy ways acknowledge him, and he shall direct thy paths.
- (7) Be not wise in thine own eyes: fear the Lord, and depart from evil.
- (8) It shall be health to thy navel, and marrow to thy bones.
- (9) Honour the Lord with thy substance, and with the firstfruits of all thine increase:**
- (10) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.**
- (11) My son, despise not the chastening of the Lord; neither be weary of his correction:
- (12) For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

**(33)** There was a change in the priesthood. At the time of the Exodus from Egypt the Levites comprised the priesthood. Because of the change in the priesthood, from Melchizedek to Levi, there was a change in the tithing law. The tithe was no longer given to Melchizedek but unto Levi. In Numbers 18:21, who gave the tithe to the Levites?

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**(34)** Was it His to give?     Yes.     No.

**(35)** Who received God's tithe before the change making it payable to the Levites?

\_\_\_\_\_ (See question #31)

**(36)** What were the Levites to do in exchange for the tithe? (Numbers 18:21)

"For their which they" \_\_\_\_\_

**(37)** Could you say that there had been a "change in the law," when tithes were no longer paid to the Melchizedek priesthood but rather to the Levitical priesthood?

Yes.     No.

### **Tithing In The New Testament**

**(38)** In Matthew 23:23, what did Christ say they "ought to have done?"

\_\_\_\_\_

**(39)** What did Christ say they were not to leave undone?

\_\_\_\_\_

**(40)** What was a matter of Law?

- a. Judgement.
- b. Mercy.
- c. Faith.
- d. Tithing.
- e. All of the above.

**(41)** Does this verse show that Christ approved of tithing?

Yes.     No.

**(42)** When Jesus Christ went to church, where did he sit? (Mark 12:41)

- a. In the front.
- b. In the back.
- c. At the door.
- d. Beside the collection box.

**(43)** Why did he sit there?

\_\_\_\_\_

The hat was passed around a certain congregation for the purpose of taking up a collection. After it had made the circuit of the church, it was handed to the minister—who, by the way, had exchanged pulpits with the regular preacher—and he found not a penny in it. He inverted, the hat over the pulpit cushion and shook it, that its emptiness might be known; then, raising his eyes to the ceiling, he exclaimed with great fervor:  
"I thank God that I got back my hat from this congregation."

## Paul's explanation that there had been a change in the law

(Read Hebrews 7 before continuing)

(44) We really do not know who wrote the Book of Hebrews. Most believe that it is Paul's writing. Nevertheless, in Hebrews 7:2, who received the tithe in the days of Abraham?

- ( ) a. The New Testament ministry.
- ( ) b. The Levitical ministry.
- ( ) c. The Melchizedek ministry.

(45) Who received the tithe before Christ and after the time of Abraham? (Hebrews 7:5)

- ( ) a. The New Testament ministry.
- ( ) b. The Levitical ministry.
- ( ) c. The Melchizedek ministry.

(46) Paul is quoting and explaining the Old Testament. He shows that, in times past there was a change in the priesthood from Melchizedek to Levi. In verses 11 and 17 Paul mentions another change in the priesthood. In verse 17 Paul quotes Psalms 110:4. **Who is Psalm 110 about?**

### **Psalms 110:1-7**

(1) The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

(2) The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

(3) Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

(4) The Lord hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

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(47) Who is the new priest? (Hebrews 7:22)

- ( ) Melchizedek. ( ) The Levites. ( ) Jesus Christ.

(48) Hebrews 7:12, "For the priesthood being changed, there is made of necessity a change also of the law." What was one point of law that was changed? (See question 35)

- ( ) a. The law of tithing was done away.
- ( ) b. The paying of tithes was changed from the Levitical ministry to the New Testament Christian ministry.

(49) Does Christ intend that His Church and ministers beg for money? The Levites didn't have to beg. Tithing is dignified. Tithing is understandable. Tithing is law-abiding. Tithing is clean cut. Tithing is a sound way to provide for the work of God in today's world. What should ministers do to finance their work?

- ( ) a. Beg for money, "the doctrine of free will offerings."
- ( ) b. Teach tithing as a command of God, "the doctrine of tithing."
- ( ) c. Get a job and meet expenses out of their own pocket.

## Paul's Money Problems

Recall that there had been a change in the tithing law in times past. The tithe was first paid to Melchizedek. Then, after the change, the tithe was paid to the Levites. Again there was a change, from the Levites unto the Christian ministers such as Paul. But, in Paul's day many tithers were still paying tithes to the Levites and to the temple at Jerusalem. Now, with this in mind, before continuing, read 1 Corinthians 9.



(50) In verse 1 Paul states (1) He is an Apostle, (2) He has seen Jesus Christ, (3) The Corinthians were “his work in the Lord.” Then in verse 4 Paul asks, “Have we (Christian ministers) not the power to eat and drink (at your expense)?”

- ( ) Yes.
- ( ) No.

(51) Verse 5, Don't we ministers have the right to travel about with our wives or assistants to preach the Gospel at your expense through the tithe?

- ( ) Yes.
- ( ) No, pay your own way.

(52) Verse 6, “Have we not the power to forbear working,” i.e., do we ministers have to get a job to support our preaching activities?

- ( ) Yes.
- ( ) No.

(53) Verse 7, do soldiers go to war at their own expense, or at the expense of the nation?

- ( ) a. Soldiers pay their own way.
- ( ) b. The nation pays.

(54) Paul bases his argument for financial support on; (verse 9)

- ( ) a. Free will offerings. ( ) b. Bible Law.

(55) Paul had supplied the Corinthians with spiritual things. What did he hope for in return? (Verse 10-11)

Their \_\_\_\_\_.



**ICorinthians 9:1-27**

(1) Am I not an **apostle**? am I not free? have I not seen Jesus Christ our Lord? are not ye **my work in the Lord**?

(2) If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

(3) Mine answer to them that do examine me is this,

(4) Have we not power to eat and to drink?

(5) Have we not power to lead about a sister, a wife, as well as other apostles, and {as} the brethren of the Lord, and Cephas?

(6) Or I only and Barnabas, **have not we power to forbear working**?

(7) **Who goeth a warfare any time at his own charges?** who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

(8) Say I these things as a man? or saith not the law the same also?

(9) For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

(10) Or saith he {it} altogether for our sakes? For our sakes, no doubt, {this} is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

(11) If we have sown unto you spiritual things, {is it} a great thing if we shall **reap your carnal things**?

(12) If others be partakers of this power over you, {are} not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

(13) Do ye not know that they which minister about holy things live {of the things} of the temple? and they which wait at the altar are partakers with the altar?

(14) Even so hath **the Lord ordained that they which preach the gospel should live of the gospel.**

(56) In verse 13 Paul mentions that the Priests of the temple live of the things of the temple. What are the “things of the temple”?

- ( ) a. The sale of indulgences.            ( ) b. Tithes and offerings.

(57) In verse 12 Paul mentions a “power over you.” That power was;

- ( ) a. The power to heal.  
( ) b. The power to “bind and lose.”  
( ) c. The power to collect tithes and offerings.

(58) In Hebrews 7:5 we read, “they ... who receive the office of the priesthood have a commandment to take tithes of the people according to the law.” In 1 Corinthians 9:14, what did the Lord ordain?

(59) To whom did Paul deliver the gospel without charge? (Verse 18)

- ( ) a. The non-Christians he was trying to reach.  
( ) b. The Christians who should have been supporting him.  
( ) c. Both, unfortunately. 2 Corinthians 11:8

(60) Some believers who do not tithe or give free will offerings ask for free books, free courses and free cassette tapes. If your church has booklets, tapes and other literature, who should receive them without charge?

- ( ) a. The minister should give anyone whatever he asks without charge.  
**The minister** should “buy” (out of “tentmaker” wages) the truth and sell it not.” He should get a job just like Paul, wasn’t Paul a tent-maker? Acts 18:3
- ( ) b. The general public should receive materials without charge. The congregation should buy the truth so the minister can “sell it not.”

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**2 Corinthians 11:8-9**

**(8) I robbed other churches, taking wages of them, to do you service.**

(9) And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me **the brethren which came from Macedonia supplied:** and in all {things} I have kept myself from being burdensome unto you, and so will I keep {myself}.

**Acts 18:1-4**

(1) After these things Paul departed from Athens, and came to Corinth;

(2) And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

(3) And because he was of the same craft, he abode with them, and wrought: for by their occupation **they were tent-makers.**

**6. Subversion and the Tithe**

During the 11th century, Manichaeian ideas spread rapidly in northern Italy and southern France, having come there from North Africa, Byzantium, and Bulgaria. The headquarters in Europe of this movement was in Bosnia, whence a leader or “pope” is said to have ruled his followers. Most of these followers came to be known as Catharists. The Catharists attacked the Christian church as the church of Satan, mocked at infant baptism, communion, and orthodox doctrine. They

held that the material world was created by Satan, the apostate son of God, while men's souls belonged to the true kingdom of heaven.

In particular, the Catharists struck at the foundations of Christendom by speaking against the tithe and urging people not to pay tithes. This fact alone "drew adherents in many localities."<sup>1</sup> This fact, moreover, contributed to the changed attitude of the church towards these groups, and the suppression of all such movements began. Runeberg sees a connection between the Catharist movement, which went underground, and the rise of witchcraft.<sup>2</sup> The Catharists apparently allied themselves with the ancient religious practices and superstitions of rural peoples and gave them a Manichaean development. Thus, an ancient and dying paganism was converted into an aggressive heresy which was striking at the foundations; of Christendom by attacking the tithe.

There was thus a dual movement underway, first, an attack on Christendom by means of an attack on its material mainstay, the tithe, and, second, an attempt to tie the tithe too closely to the church, which also undercut the vitality of Christian renewal. As long as the tithe flows freely to reforming agencies, renewal is constant. When it is tied to the church, the church's power is enhanced, not the vitality of Christendom.

In England, however, the monastic foundations impropriated the tithes from the parochial clergy, who had long given the poor tithe careful attention. By the early 12th century, this was creating problems. As the monastic foundations lost interest in the poor, there were complaints in parliament against these impropriations. In spite of this, the parish churches still did much to minister to the poor.<sup>3</sup> The ruthless impropriations of monastic properties by Henry VIII were in part made possible by this background. The monetary inflation of the Tudor regimes then worked to destroy the ability of the parish church to minister to the poor with its existing funds, and the clergy itself became needy.<sup>4</sup> ...

The tithe thus can be subverted in more than one way. It can be subverted by an attack on the law of tithing. It can "be undercut by appropriating the tithe to the church (or state) rather than to the Lord's work directly from the people of God. It can be nullified by monetary inflation, whereby endowed funds are reduced to a pittance, and long-range provisioning made of none effect.

Without the tithe, the need for social financing remains, and thus

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1. *Societas Scientiarum Fennica, Commentationes Humanarum Litterarum XIV*, 4, Arne Runeberg, *Witches, Demons and Fertility Cults* (Helsingfors, 1947), p. 21

2. *Ibid.*, p. 22 ff.

3. W. K. Jordan, *Philanthropy in England, 1480-1660* (New York: Russell Sage Foundation, (1959) 1964), pp. 80-83.

the, state tax takes over, as well as statist corruption and misappropriation. A limited state without a tithe is an impossibility, and political conservatives who dream of such an order are fools and dreamers, as are anarchists who dream of existing with no state at all. A strong familistic society and a tithing society can create a wide variety of institutions, schools, and agencies which can take over the basic functions of church, school, health, and welfare and thereby shrink the state to its proper dimensions. Social financing is necessary: either the people of God undertake it, or the state will.

### Malachi and Blessings and Cursings

(Read again Malachi 3:7-18)

(61) (Malachi 3:8-9) When the people did not pay their tithes, who were they robbing?

- ( ) a. The Levitical ministry.
- ( ) b. The Melchizedek ministry.
- ( ) c. New Testament ministry.
- ( ) d. God.

(62) Could you agree that America is “cursed with a curse” because we, as a nation, do not know God’s civil and criminal laws? (Fulfilling Malachi 3:9)

- ( ) Yes. ( ) No.

(63) Could you agree with this, “Bring ye the tithes into My storehouse, that there may be meat (The teaching of God’s Law) in My house (America)?” (See 1 Corinthians 3:2, Hebrews 5:11-14, and 1 Peter 2:2)

- ( ) Yes. ( ) No.

(64) In verses 10, 11 and 12 God lists various blessings. These blessings are primarily:

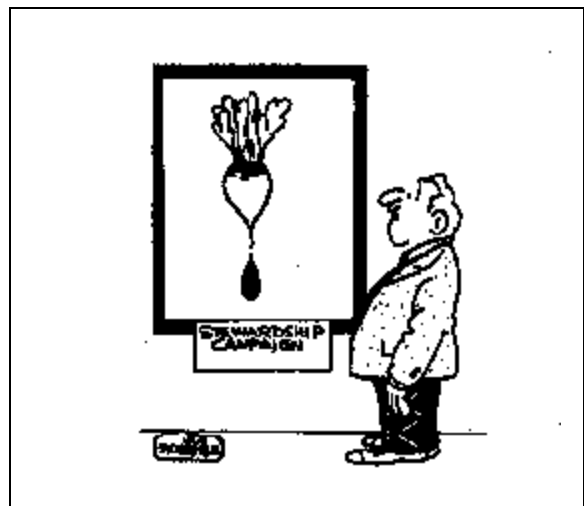
- ( ) National. ( ) Personal.

Verse 13 reads, “**Your words have been stout against me...**” The people answered, “**What have we spoken so much against thee?**” God’s answer;

“Ye have said it is vain to serve God: and **what profit is it that we have kept His ordinance** (to tithe), and that we have walked mournfully before the Lord of hosts?”

Because of the great difficulty in raising funds to meet the needs of the ministry, many ministers preach a version of “seed faith.” They say, if you first give to God, then God will give more in return to you,” these ministers have given the answer to “**and what profit is it that ye have kept his**

A preacher amazed his congregation one Sunday morning with this announcement:  
 “You don’t love me, because you don’t pay my salary. You don’t love one another, for there are no weddings. And God doesn’t seem to want you, because nobody dies.  
 “Now, since I have the honor to have been appointed chaplain for the penitentiary, this will be my last Sunday among you, and I will ask the choir to stand and sing, ‘Meet Me There.’”



**ordinance?"** Their answer is "Give so you can get." Common sense should tell you that anyone, even an anti-Christ Communist Liberal will give a little to get a lot. Common sense should tell you that "giving to get" (seed faith) is not Christian. In fact "giving to get" is the principle of the stock market, gambling, usury, and other ways to receive unearned income.

You can pray and you can preach and you can talk and do all sorts of things which take a little of your time and none of your money and detract very little from the material things of your life. But, if you give the tithe, 10% of your income to God for His work you lose something! There will be something that you can not buy. Someplace you can't go. A few days that you can not take off work for vacation. Tithing takes something physical from you and it is the only obedience that does. Whether you give it or not, God says that it is his. Below we reproduce another article from the book **Institutes Of Biblical Law**. The article is under the First Commandment and begins on Page 57 of the book.

*The First Commandment*

57

The tithe is *not* a gift to God; it is God's tax for the use of the earth, which is at all points under God's law and jurisdiction. Only when the payment to the Lord exceeds ten percent is it called a gift and a "free-will offering" (Deut. 16: 10,11; Ex. 36:3-7; Lev. 22:21, etc.).

The tithe was for centuries legally collected, i.e., the state provided the legal requirement that tithes be paid to the church. When Virginia repealed its law which made payment of the tithe mandatory, George Washington expressed his disapproval in a letter to George Mason, October 3, 1785. He believed, he said, in "making people pay toward the support of that which they profess."<sup>32</sup> From the 4th century on, civil governments began to require the tithe, because it was believed that a country could only deny God His tax at its peril. From the end of the 18th century, and especially in recent years, such laws have disappeared under the impact of atheistic and revolutionary movements. Instead of freeing men from an "oppressive" tax, the abolition of the tithe has opened the way for truly oppressive taxation by the state in order to assume the social responsibilities once maintained by tithe money. Basic social functions must be paid for. If they are not paid by a responsible, tithing Christian people, they will be paid for by a tyrant state which will use welfare and education as stepping-stones to totalitarian power.

The matter was ably summed up by Lansdell:

It seems clear, then, in the light of revelation, and from the practice of, perhaps, all ancient nations, that the man who denies God's claim to a portion of the wealth that comes to his hands, is much akin to a spiritual anarchist; whilst he who so apports less than a tenth of his income or increase is condemned by Scripture as a robber. Indeed, if in the days of Malachi not to pay tithe was counted robbery, can a Christian who withholds the tenth be—now, any more than then—counted honest towards God?

Right giving is a part of right living. The living is not right when the giving is wrong. The giving is wrong when we steal God's portion to spend it on ourselves.<sup>33</sup>

32. Jared Sparks, ed., *The Writings of George Washington* (Boston: Ferinand Andrews, 1838), IX, 137.

It is significant that in the Soviet Union/any charitable activity is strictly forbidden to religious groups. If a church group were to collect funds or goods to administer relief to sick and needy members of the congregation or community, it would immediately create a power independent of the state as the remedy for social problems. It would moreover create a power which would, reach people more directly, efficiently, and powerfully. The consequence would be a direct affront to the preeminence of the state. For this reason, in the democracies, orphanages have been steadily the target of repressive legislation to eliminate them, and charity has been preempted by the state increasingly as a major step towards totalitarianism.

Lansdell was right. Those who do not tithe are spiritual anarchists: they destroy both the freedom and order of society and unleash the demons of statism.

**(65)** If you have children, what makes you a very happy parent?

- a. The child who listens because you pay him.
- b. The child who listens because mom or dad wants it done.
- c. The child who listens because you will spank him if he doesn't.

**(66)** Who makes our heavenly father very happy?

- a. The Christian who obeys for reward.
- b. The Christian who obeys because Christ wanted it done.
- c. The Christian who obeys out of fear of punishment.

**(67)** How do you discourage a good man from the pulpit?

- a. Tell him how wonderful his sermons are and put little or nothing in the collection plate.
- b. Attend church on Easter and Christmas only.

**2 Chronicles 31:4**

(4) Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, **that they might be encouraged in the law of the Lord.**

**(68)** Many of you have talked to your minister about the things in this course. He listened politely and attentively. You may have given him one of our post cards. He did not respond by mailing it. The next week it was as if you never said a word to him. In private, he may agree with you, but he never speaks out from the pulpit. He is still as friendly as can be. How do you get your minister's attention in a way that gets results?

- a. Tell him how wonderful his sermons are, and that there are a few things you would like to talk about. Put little or nothing in the collection plate.
- b. Become a tither, then say "Pastor, I have been studying the Bible. I have discovered a few things. Would you like to hear about them?"

The word of God is "meat." It is food for America. When Jesus commanded us to feed the hungry, did he have in mind sending food to the starving non-Christians in some far away non-Christian or even anti-Christian land or are we to feed the spiritually starving Christians in our own land? Isn't America dying for lack of "meat" from the Word of God?

There are many ministers in this land who preach popular doctrine because the people won't support them if they preach the truth. So who's fault is it? Is it the minister who has a wife and a family; kids in college; a car in need of repair? A man who needs some money to pay his bills and knows he can get it by preaching "inspiring" sermons and providing entertainment (enticing words, philosophy and vain deceit), but fears he can't get donations when he preaches the whole truth? There is a very famous preacher on television who invites famous guests. He preaches a philosophy of motivation and enthusiasm called "possibility thinking." His sermons make people feel good. He will almost never preach from or quote the Bible. What is this but "spoiling" (robbing) by way of enticing words and vain philosophy? And why does he preach this way? The answer, people like this kind of preaching and give more in the way of "free will" offerings when he does.

Is it his fault or is it your fault? If Christians would give without any strings attached, then these men would know their incomes were secure, then wouldn't more of them preach the truth? Realize that ministers are not perfect. Preachers are just like you. They make mistakes. Preachers commit error. They sin. They do all the wrong things that you do. And then you place upon the minister's shoulders the added burden that he wants to preach the truth, but he can't because you won't support him when he does. Then what happens? There is no "meat" in God's house! You get spoiled food and garbage. Just like the foodless snack foods consumed before the television. It tastes good, but it is not good for you.

Matthew 9:37-38 reads, **"Then he said unto His disciples, the harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."**



**That prayer has been answered!** In today's world with mass communications, just one person can reach all America. It takes the same amount of work to put a radio broadcast over one station or many. The number of stations is determined by the amount of money available. It takes no more work to write this Law Course for a hundred people or a thousand or a million. The number of students is determined by the amount of money available to do the job. Throughout America there are many skilled laborers well qualified in many different ways. They are ready, willing and able to reap the harvest. The Lord of the harvest has sent laborers into the harvest. **There is no lack of laborers, only a lack of money to get the job done.**

Most people cannot tithe! The reason is, If we do not pay God his 10% he allows government to take up to 90%. Government is taking over half now. Many can't meet their taxes and monthly payments as is. So what is a person to do? The answer. Start out by contributing just 1% of your income to some worthwhile cause. **The best "tax protest" is the tithe.** God requires the tithe. It is up to you to choose to whom it is given. For the average wage earner a 1% starter would be \$2.00 to \$4.00 per week. Most of us will waste that much each day. Perhaps we would have to forgo a movie or a six-pack of cola. (And if we do not start now government will tax away that 'extra' \$2.00 to \$4.00 per week.) There is nothing more covetous than a Godless Humanist government. **The best "tax protest" is the tithe.**

In the process of time you will become more careful about how you spend your money and less in debt to the money changers. God will start to bless you. Your money will go further. You will now be able to contribute 2%. In a few months, as the situation improves, you can advance to 3% and so on.

**Malachi 3:7-15 KJV**

(7) Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

(8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein: have we robbed thee? In tithes and offerings.

(9) Ye are cursed with a curse: for ye have robbed me, even this whole nation.

(10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that {there shall} not be room enough to receive it.

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

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

(13) **Your words have been stout against me**, saith the Lord. Yet ye say, What have we spoken so much against thee?

(14) **Ye have said, It is vain to serve God: and what profit {is it} that we have kept his ordinance**, and that we have walked mournfully before the Lord hosts?

(15) And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

(16) Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, a book of remembrance was written before him for them that feared the Lord, and that thought upon name.

(17) And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

(18) **Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.**

Victory in Jesus will not come until we support our ministers. The wicked have nothing to fear from a poverty stricken church. If your pastor is broke, the only ones having fun will be the wicked as they chase and laugh at you.



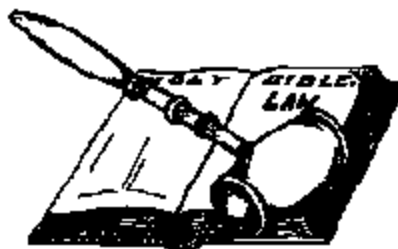
In Malachi 3:13-14, God complains, "Your words have been stout against me..." The people answered, "What have we spoken so much against thee? God's answer;

"Ye have said it is vain to serve God: and what profit is it that we have kept His ordinance (to tithe), and that we have walked mournfully before the Lord of hosts?"

**(69)** In verse 14 above the people referred to tithing as "serving God." Therefore which is true?

- ( ) a. A Christian can serve God with out tithing.
- ( ) b. If he is a servant of God, then he is a tither.

As soon we receive your test sheet for lesson 14 and your final payment of \$5.00, you will receive lesson 16. Your course will be paid and as soon as you send the test sheets for 15 & 16, your certificate will be awarded.





# Bible Law Course

## Lesson Fifteen

### Test Sheet

1. ( ) a.  
( ) b.

2. ( ) a. ( ) d.  
( ) b. ( ) e.  
( ) c. ( ) f.

3. ( ) a.  
( ) b.

4. \_\_\_\_\_  
\_\_\_\_\_

5. \_\_\_\_\_

6. 1. That the Lord this day to be \_\_\_\_\_ .  
2. To walk in His \_\_\_\_\_ .  
3. To keep His \_\_\_\_\_ .  
4. And His \_\_\_\_\_ .  
5. And His \_\_\_\_\_ .  
6. And hearken unto His \_\_\_\_\_ .

7. 1. We were to be His \_\_\_\_\_ .  
2. that He would make us high \_\_\_\_\_  
\_\_\_\_\_

8. ( ) a. ( ) b. ( ) c. 9. \_\_\_\_\_

10. ( ) a. 11. \_\_\_\_\_ 12. \_\_\_\_\_ 13. ( ) a.  
( ) b. ( ) b.  
( ) c.

14. \_\_\_\_\_ 15. \_\_\_\_\_ 16. ( ) a. 17. ( ) a.  
( ) b. ( ) b.  
( ) c. ( ) c.  
( ) d. ( ) d.  
( ) e. ( ) e.

18. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

19. \_\_\_\_\_

20. \_\_\_\_\_  
\_\_\_\_\_

**Bible Law Course - Lesson Fifteen - Test Sheet Cont.**

- 21.** ( ) a. ( ) d.      **22.** ( ) a.      **23.** ( ) a.      **24.** Most ( ) The model.  
 ( ) b. ( ) e.      ( ) b.      ( ) b.      Guilty ( ) The photographer.  
 ( ) c. ( ) f.                          ( ) The workman.
- 25.** Least ( ) The model. ( ) The purchaser.  
 guilty ( ) The photographer. ( ) The Jewish businessman.  
 ( ) The workman. ( ) The clergyman  
 ( ) The purchaser.  
 ( ) The Jewish businessman.      **26.** I will \_\_\_\_\_ the \_\_\_\_\_ of your \_\_\_\_\_.  
 ( ) The clergyman.
- 27.** ( ) a.      **28.** \_\_\_\_\_      **29.** ( ) a.      **30.** ( ) a.      **31.** \_\_\_\_\_  
 ( ) b.                          ( ) b.           ( ) b.  
 ( ) c.                          ( ) c.           ( ) c.
- 32.** ( ) a.      **33.** \_\_\_\_\_      **34.** ( ) Yes.      **35.** \_\_\_\_\_      **36.** For their \_\_\_\_\_  
 ( ) b.                          ( ) No.                          which they \_\_\_\_\_  
 ( ) c.
- 37.** ( ) Yes.      **38.** \_\_\_\_\_      **39.** \_\_\_\_\_      **40.** ( ) a.  
 ( ) No.                                                             ( ) b.
- 41.** ( ) Yes.      **42.** ( ) a. ( ) c.      **43.** \_\_\_\_\_      ( ) c.  
**44.** ( ) a. ( ) No. ( ) b. ( ) d.      \_\_\_\_\_      ( ) d.  
 ( ) b.                                                             \_\_\_\_\_      ( ) e.  
 ( ) c.      **45.** ( ) a.      **46.** \_\_\_\_\_      **47.** ( ) Melchizedek      **48.** ( ) a.
- ( ) b.                                                             ( ) b.  
**49.** ( ) a. ( ) c.                                                             ( ) Jesus Christ
- ( ) b.      **50.** ( ) Yes.      **51.** ( ) Yes.      **52.** ( ) Yes.  
 ( ) c. ( ) No.      ( ) No.      ( ) No.
- 53.** ( ) a.      **54.** ( ) a.      **55.** Their \_\_\_\_\_      **56.** ( ) a.  
 ( ) b.      ( ) b.                                                             ( ) b.
- 57.** ( ) a.      **58.** \_\_\_\_\_      **59.** ( ) a.  
 ( ) b.                                                             ( ) b.  
 ( ) c.                                                             ( ) c.
- 60.** ( ) a.      **61.** ( ) a.      **62.** ( ) Yes.      **63.** ( ) Yes.      **64.** ( ) National.  
 ( ) b.      ( ) b.      ( ) No.      ( ) No.      ( ) Personal.  
 ( ) c.  
 ( ) d.
- 65.** ( ) a.      **66.** ( ) a.      **67.** ( ) a.      **68.** ( ) a.      **69.** ( ) a.  
 ( ) b.      ( ) b.      ( ) b.      ( ) b.      ( ) b.  
 ( ) c.      ( ) c.

# Bible Law Course

## Lesson Fifteen

### Answer Sheet

1. ( ) a.                      2. ( ) a. ( ) d.                      3. ( ) a.  
(X) b.                      ( ) b. ( ) e.                      (X) b.  
(X) c. ( ) f.
4. LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL  
AND WITH ALL THY MIND.
5. TO KEEP AND DO GOD'S STATUTES AND JUDGEMENTS.
6. 1. That the Lord this day to be THY GOD .  
2. To walk in His WAYS .  
3. To keep His STATUTES .  
4. And His COMMANDMENTS .  
5. And His JUDGEMENTS .  
6. And hearken unto His VOICE .
7. 1. We were to be His PECULIAR PEOPLE .  
2. that He would make us high ABOVE ALL NATIONS IN PRAISE, IN  
NAME AND HONOUR
8. ( ) a. ( ) b. (X) c.                      9. THE ASSYRIAN.
10. ( ) a.                      11. SIX                      12. SIX                      13. ( ) a.  
( ) b.                      (X) b.  
(X) c.
14. NINETEEN                      15. FOURTEEN                      16. ( ) a.                      17. ( ) a.  
( ) b.                      ( ) b.  
( ) c.                      ( ) c.  
( ) d.                      ( ) d.  
(X) e.                      (X) e.
18. THE STRANGER THAT IS WITHIN THEE SHALL GET UP ABOVE THE VERY  
HIGH; AND THOU SHALT COME DOWN VERY LOW. HE SHALL LEND TO  
THEE, AND THOU SHALT NOT LEND TO HIM: HE SHALL BE THE HEAD,  
AND THOU SHALT BE THE TAIL.
19. CURSED SHALL BE THE FRUIT OF YOUR BODY.
20. AND YE SHALL EAT THE FLESH OF YOUR SONS, AND THE FLESH OF YOUR  
DAUGHTERS SHALL YE EAT.

## Bible Law Course - Lesson Fifteen - Answer Sheet Cont.

- 21.** ( ) a. (X) d.      **22.** ( ) a.      **23.** ( ) a.      **24.** Most ( ) The model.  
 ( ) b. ( ) e.      (X) b.      (X) b.      Guilty ( ) The photographer.  
 ( ) c. ( ) f.                               ( ) The workman.
- 25.** Least ( ) The model.      ( ) The purchaser.  
 guilty ( ) The photographer.      ( ) The Jewish businessman.  
 (X) The workman.      (X) The clergyman  
 ( ) The purchaser.  
 ( ) The Jewish businessman.      **26.** I will **BREAK** the **PRIDE** of your **POWER.**  
 ( ) The clergyman.
- 27.** ( ) a.      **28.** **GOD'S ORDINANCES**      **29.** ( ) a.      **30.** ( ) a.      **31.** **ABRAHAM**  
 ( ) b.                               ( ) b.      ( ) b.  
 (X) c.                               (X) c.      (X) c.
- 32.** ( ) a.      **33.** **GOD.**      **34.** (X) Yes.      **35.** **MELCHIZEDEK.**      **36.** For their **SERVICE**  
 (X) b.                ( ) No.                               which they **SERVE.**  
 ( ) c.
- 37.** (X) Yes.      **38.** **MERCY, JUSTICE AND FAITH.**      **39.** **PAY TITHES**      **40.** ( ) a.  
 ( ) No.                                                                  ( ) b.
- 41.** (X) Yes      **42.** ( ) a. ( ) c.      **43.** **TO SEE WHO WAS MAKING**      ( ) c.  
**44.** ( ) a. ( ) No. ( ) b. (X) d.      **CONTRIBUTIONS. TO SEE**      ( ) d.  
 ( ) b.                                         **HOW MUCH EACH GAVE.**      (X) e.  
 (X) c.
- 45.** ( ) a.      **46.** **JESUS CHRIST**      **47.** ( ) Melchizedek      **48.** ( ) a.  
 (X) b.                               ( ) The Levites.      (X) b.
- 49.** ( ) a. ( ) c.                               (X) Jesus Christ
- 50.** (X) Yes.      **51.** (X) Yes.      **52.** ( ) Yes.  
 ( ) c. ( ) No.      ( ) No.      (X) No.
- 53.** ( ) a.      **54.** ( ) a.      **55.** Their **CARNAL** **THINGS**      **56.** ( ) a.  
 (X) b.      (X) b.                                         (X) b.
- 57.** ( ) a.      **58.** **THEY WHICH PREACH THE GOSPEL**      **59.** ( ) a.  
 ( ) b.                                                                  ( ) b.  
 (X) c.                                                                  (X) c.
- 60.** ( ) a.      **61.** ( ) a.      **62.** (X) Yes.      **63.** (X) Yes.      **64.** (X) National.  
 (X) b.      ( ) b.      ( ) No.      ( ) No.      ( ) Personal.  
 ( ) c.  
 (X) d.
- 65.** ( ) a.      **66.** ( ) a.      **67.** (X) a.      **68.** ( ) a.      **69.** ( ) a.  
 (X) b.      (X) b.      ( ) b.      (X) b.      (X) b.  
 ( ) c.      ( ) c.