

Pam 4773

GOD'S TWIN LAWS

ETERNAL — IMMUTABLE
UNCHANGABLE

1/7 of man's time }
1/10 of man's income } IS GOD'S

B as old as the race.
O for man's benefit.
T reaffirmed, (not enacted
in the Mosaic Law.
H endorsed by Jesus.
endorsed by the Apostles.
taught and observed for
centuries in the Christian
Church.

GOD'S TWIN LAWS—I.

1. God's laws are in force everywhere. There is nothing that we can name or think of that is not under the control of law. The muscles of my arm contract under the jurisdiction of law. God's laws are everywhere in His universe. Lift your thoughts toward the heavens and you will be awed into reverent silence by that spectacle of countless worlds which yield ceaseless obedience to God's laws. They are impelled onward by the law of centrifugal force and held in their orbits by the law of centripetal force. They move with inconceivable velocity, never varying in their appointed paths, always on time and never in collision.

This sublimely beautiful spectacle was used by Blackstone to illustrate God's authority in human affairs. "For as God when He created matter and induced it with the principle of mobility, established certain rules for the perpetual direction of that motion; so when He created man and indued him with free will to conduct himself in all parts of life, He laid down certain immutable laws whereby that free will is in some degree regulated and restrained. These are the eternal immutable laws of good and evil."

2. They came into existence with the things to which they apply. With the ushering in of the planets came the law of gravitation. With the creation of man came certain laws that apply to him. The laws of which I shall speak today will be traced back to creation.

3. Not to understand God's laws makes no difference in their working. The laws of electricity were the same when the Pharaohs were building the pyramids as they are today.

4. God's laws may be discovered by man. They are not made or annulled by him. A legislator is no more a lawmaker than an astronomer is a planet maker.

5. Knowledge of God's laws may be lost and rediscovered. Illustrations of this fact may be found in the laws for making cement and glazing pottery. The law for tempering brass is one that has been lost and never rediscovered.

6. God's laws are supreme, eternal, immutable, unchangeable. A boy learned in his arithmetic that $2+3=5$. He expressed his admiration for the author who could make things true by putting them in a book. "My dear boy," said his teacher, "the man who made the arithmetic did not make that true. It was true before an arithmetic was written. He put it there because it was true.

The laws of which I speak today we call "twin" laws because they are so much alike. One-seventh of man's time and one-tenth of his income belongs to God in a special sense. Both of these laws are as old as the race; both are for man's benefit; both reaffirmed (not enacted) in the Mosaic Law; both endorsed and sanctioned by Jesus and his apostles; both were observed for centuries in the Christian church.

place! This is none other but the house of God, and this is the gate of heaven." This, my friends, is the scene of that song that draws us into the presence of God, "Nearer My God to Thee." I think that when we get as near to God as Jacob was there will be no question about tithing. But was this not a strange vow? How did he come to hit on the tenth? Surely in some way he knew it to be the will of God. He had example in his grandfather and doubtless in his father. Now as he leaves home to establish a home of his own, and as now he will have an income, he makes up his mind to follow the example of him who was called "the friend of God." What a splendid example for every young man.

The tithe is not only as old as Eden, but universal with the race. Clay tablets found in the ruins of ancient cities show that the nations of the earth to the east as far as Babylon and to the south as far as Egypt were tithing in the days of Abraham. Dr. Adam Clark says, "Almost all nations of the earth have agreed to give one-tenth to religious use." The learned Grotius says, "From the most ancient ages one-tenth was the portion due to God." While Montacutius says, "Instances are mentioned in history of nations that did not offer sacrifices,—but none that did not pay tithes." Herodotus, Xenophon, Pliny, Hesiod and others bear witness to this claim. Must there not have been some divine origin for the practice?

GOD'S TWIN LAWS—II AND III.

I want to begin by saying a word about the prejudice that may exist on the part of some. Prejudice is the greatest obstacle in the pathway of progress. In nothing that John Bunyan ever wrote did his masterful genius flash forth more clearly than in the Holy War, where he places that old churl, Mr. Prejudice with his sixty deaf men as warder of Ear-gate. Nothing that even Emmanuel would say could reach Mansoul as long as Prejudice and his men were keeping the gate. I ask you to hear the argument and read the literature sent, then with a fair mind judge whether tithing be the will of God or not. A great jury that would be which would judge and then hear the evidence!

The reason why more of us are not convinced on this subject is not because it is not in the word of God, but because it has not been taught from our pulpits. Why have we been silent on God's plan of financing His kingdom? Is it reasonable to think that God would establish a church with perfect rules and ordinances and no financial plan when this is one of the greatest problems before every church? If God has a plan the sooner we find it the better. "For as the heavens are higher than the earth, so are God's ways higher than man's ways." The trouble with us is that we have not wanted to find God's way because it cuts to the very heart of our selfishness. Think of our plea—the greatest in the world. If we had the funds we could take it to the ends of the earth. The Mormons and the Adventists have the plan but not the plea. We have been saying that "Where the Scriptures speak we speak."

when Moses sternly drives than when Christ lovingly draws? Is it lawful for a man to be more selfish than was lawful for a Jew? Has Christianity lowered the standard of the virtue of liberality? These are questions to ponder over.

Here a legal question arises. What was abolished when the Mosaic Law was done away in Christ? Did the law of the tithe go with the law of animal sacrifice? The Mosaic Law was a temporary statute and the limits of its expiration were set, as Paul says in Gal. 3:19, "It was added because of transgression till the seed (Christ) should come." Now I have here before me the Constitution of Nebraska. This is known as the Fundamental Law. Suppose that our legislature should place a law upon our statute books endorsing or reaffirming some portion of the Fundamental Law. Then suppose that another legislature should repeal that statute. Would that in any way affect the Constitution? Not at all. We have already shown that the law of the tithe was a prior law, a fundamental law as old as the race. The abolition of the Mosaic Law does not affect it in any way.

A noted Judge has spoken on this subject. He mentions three rules, "which the experience of the ages has confirmed as wise, and which are of universal acceptance in the civil courts—and which may be found in any law text book—1. **A temporary statute, expiring by its own limitation, leaves the law as it found it.** (Rule 2 and 3 omitted here.) Under each of the three above rules it is submitted that the case of the tithe is made out, and that a clearer case is hard to find in the courts. If a civil case falls within any of these rules it is sustained. If in a matter of money between one man and another, one of these rules would be sufficient, shall not all three suffice in a matter between us and our Maker?"—Judge J. P. Hobson, of Kentucky.

The New Testament is not silent on this point. The third chapter of Galatians shows that we pass over Moses to Abraham for the law of Justification by faith. "The law (of Moses) which came four hundred and thirty years after (Abraham) cannot disannul that it should make the promise of none effect." The abolition of the Mosaic law does not affect the prior law of justification by faith. It only abolishes the types and shadows that were fulfilled in Christ, national institutions and feasts and the tithe that maintained them. Christ abolished no fundamental law. If we say the tithe is abolished because it is in the Mosaic law we might as well also say the law, "thou shalt not kill" was abolished. We know these are not merely Jewish laws, but fundamental laws as old as Eden and universal with the race. The same is true of the law of the tithe. It was reaffirmed (not enacted for the first time) in the Mosaic law, therefore the abolition of the Law of Moses did not affect the law of the tithe, for it was a temporary statute, expiring by its own limitation, and left the law as it found it.

the first day of the week. This was done in honor of the resurrection, a fundamental fact of Christianity. The ancient principle of one-seventh of the time being God's remained and has stood through the centuries.

What about the tithe, was it changed too? There was a reason for every change that was made. The reason for changing the day was to honor the resurrection. The reason for abolishing the bloody sacrifices was that they were fulfilled in Christ the great Antitype. With the sacrifices went the Altar and the white robed priests. The typical passed with the old dispensations. The types and shadows were fulfilled in Christ. Was there any reason why they should remain? They ought to have passed away. Was the tithe typical? If it was a shadow what was the substance? What did it foreshadow? Was there any reason why it should pass away? There are many reasons why it should remain.

Now in coming to Jesus and the tithe, it is much easier to maintain the case of Jesus and the tithe than the case of Jesus and the Sabbath. First we have: **The endorsement of His rearing.** Jesus was a Jew. He was reared in the home of His mother, Mary and Joseph, his foster father. What kind of a home was this? What was the training of His early years? We know what kind of a woman Mary was. The angel said, "Thou hast found favor with God." Matthew bears testimony that Joseph was a righteous man. In the Jewish conception that meant a man who kept the law. Joseph did keep the law. (Luke, 2:21-24, 39-41.) Can you think other of Joseph than that he kept the law of the tithe, and taught it to his household as was required by the law? Jesus was reared in that atmosphere and He was obedient to his parents. (Luke, 2:51.) This brings us to the next point:

2. **The endorsement of His practice.** Until He was thirty years of age we understand that He worked in the carpenter shop. If He worked he must have had an income, especially during the years between 20 and 30. If He had an income He tithed it. I can not think of Jesus living in open disobedience to one of the laws of His Father, which had been in force since the foundation of the race. Can you?

If you say it was not necessary for Him to tithe because He was to give Himself upon the cross, you might as well argue that he was not baptized because it was not necessary. But he was baptized. Even He, the spotless Lamb, in whose sunlit character there was no flaw, came to the waters of the Jordan, saying, "suffer it now: for thus it becometh us to fulfill all righteousness." I venture to say that that same Jesus paid the financial requirements of the law. Can you imagine Him trying to crawl out from under them on any pretext?

But we are not left to guess at the matter. Matthew 17:24-27 settles the question. "They that received the half-shekel came to Peter, and said, Doth not your teacher pay the half shekel? He saith, Yea." Notice he did not say "I think so." This was an annual tax imposed by the law of Moses on every male Jew over 20 years of age, for the upkeep of the temple. Jesus would not have had to pay this because he was the

Jesus not only endorsed the tithe but He went on beyond. To the rich your ruler He said, "Sell all . . ." If he had been minded to obey, Jesus might have stopped him as God stopped Abraham in offering his son, and said, "Regard thy possession as a talent from God, to be used to His glory." Jesus went beyond the tithe in His endorsement of the widow who gave "all her living." I imagine that if some tightwad of the 20th Century church had stood where Jesus was, he would have said, "Too bad, too bad, some one should tell her she can't afford it." Jesus commended her because she gave more than the tithe. He did not commend the others because they were simply paying their debts, doing their duty, doing what Jesus said they ought to do. The tithe is a debt; it is what we owe. Often we should give more. Every case of giving mentioned in the New Testament is mentioned because it went beyond the tithe. The members of the Jerusalem church sold their possessions and brought all and laid it at the Apostle's feet. They did not do as some modern Christians, say all belongs to God, and use ninety-nine one-hundredths of it upon themselves and give God one one-hundredth. They brought all, A-L-L and laid it down at the feet of the apostles.

Giving is one of the central ideas of the Bible. The texts on this subject form a milky way from Genesis to Revelation, with the galaxy most multitudinous around the Star of Bethlehem.

Jesus spent much time on the subject of money. It has been pointed out that one verse out of every six in Matthew, Mark and Luke is on money. The majority of His parables and addresses are on some phase of the money question. Sixteen of His parables show the right or wrong use of money. It would be instructive to go over these here if space would permit.

GOD'S TWIN LAWS—V.

The Twin Laws Were Endorsed by the Apostles and Early Christian Church.

We need not spend much time on the law that one-seventh of our time belongs to God, according to the Apostles. This is conceded by all. After the resurrection of Jesus the Disciples kept the first day of the week. On this day their Lord arose in triumph, exalting the day. On this day Christ made his appearance to the women, to Mary, to the Disciples on the way to Emmaus. On this day Jesus appeared to the Disciples when Thomas was absent. Further honoring the day He absented Himself from them till another First Day of the week and appeared to them again when Thomas was present. The Day of Pentecost came on the First Day of the week. On this day the church was established, the Holy Spirit given, three thousand men baptized, the first fruits of the Kingdom. Twenty years later Paul came to Troas and tarried a few days so he could be with them "on the first day of the week when we were come together to break bread." (Acts 20:7.) Just

dotus and Xenophon give the same testimony. The Greeks called Apollo "the tenth bearer." Diodorus Siculus, of the first century B. C. says "the Phoenicians and the Carthaginians send a tenth each year to Hercules at Tyre." The Romans called the tenth "The Herculean portion." Lucullus, a rich Roman consul and general, paid a tithe of all to the gods. Dionysius, a Greek historian in the days of Christ, says the same of the Pelagi. Pliny, a Roman author in the days of the apostles, says, "The Ethiopians give a tenth to their gods before they buy or sell anything. The testimony is overwhelming. Jew and Gentile alike were already well informed on this subject. The apostles wrote on subjects that needed attention,—like "Justification by faith," "The holier life," etc. Therefore any mention of the tithe would be incidental. This is no reason for rejecting the tithe. If it were, think of what a time we would have justifying the use of song books in worship, or even building a house to meet in.

If the New Testament were silent on the tithe it would be the natural system for the Apostolic church. It is a well established principle of law, that if a law is in force, and the conditions that called it forth still exist, it remains in force till repealed. The laws of circumcision and animal sacrifice and others are plainly repealed in the New Testament. Where is there a text that in any way weakens the law of the tithe? The New Testament left this law where it found it. There was nothing to add but the spiritual motive of love to God and man. Every principle of scriptural interpretation, or even common law demands that the law of the tithe stands.

I wish for the sake of some, that there were more in the New Testament about the tithe. I wish there were more about several things: about God, the church house, the Lord's Day, the future world, the soul's destiny, the Lord's Supper. Outside of the gospels and I. Corinthians there is no mention of the latter. The tithe is enforced in the Law, the Prophets, the sermons of Jesus, in Corinthians and Hebrews. Although all of this is here, I wish there were more. But there is enough to establish it. The "Ye ought" of Jesus should be enough. That Jesus has spoken on a subject is not enough for some. They must know that the apostles have added their word and testimony. Fortunate enough the tithe is not without the apostolic sanction.

I. Cor. 16:2: "Upon the first day of the week, let each one of you lay by him in store, as God hath prospered him." We do not claim that this establishes the tithe. It shows that the divine law is giving in proportion to our income. This is exactly the principle of the tithe. But this does not refer to a system of church finance but rather to a special collection for the poor saints at Jerusalem. Paul's system of financing the Kingdom is given in the ninth chapter of this book. It is too bad that it should be overlooked and this instruction about a charity fund misused!

I. Cor. 9:7-14. Here Paul justifies his right to receive pay for his preaching. "What soldier ever served at his own expense?" Those that

GOD'S TWIN LAWS—VI.

The Twin Laws Were Endorsed by the Church Fathers of the First Five Centuries.

For the first endorsement of the Law of the Seventh I will quote a heathen witness. Eight years after the Apostle John had written the Book of Revelation, Pliny, the persecutor, wrote a letter to the Emperor, describing what the Christians were wont to do. "On a stated day the Christians meet to sing a hymn to Christ as God, to take an oath to commit no theft, adultery, or fraud, and to partake together of food." This was a heathen description of a Christian Sunday observance.

About thirty-five years later Justin Martyr tells us what the set day was, that was spoken of by Pliny. He says, "On the day called Sunday the Christians held their assemblies for reading the Scriptures, prayer to Christ, alms-giving, and the Lord's Supper."

To these we might add the testimony of many others, among them, Eusebius, Tertullian, Constantine, who made Sunday observance a law of the Empire, Justinian, who incorporated the same in his code, and Charlemagne who made it a law in the West. This is the unanimous judgment of the Fathers of the first centuries. Their endorsement and practice of the Law of the seventh is a commentary on the words and practice of the apostles, who were their teachers. Now what do these same writers say of the Law of the Tenth?

In these quotations lack of space compels us to omit much of the context which would add much to the argument. First we shall hear Clement. He was born the year Jesus was baptized. Paul mentions him in Phil. 4:3. He wrote a letter to the Corinthians somewhere between 68 and 97 A. D. In this letter he says, "It behooves us to do all things which the Lord has commanded us to do at stated times. He has enjoined offerings, not to be performed thoughtlessly or irregularly. Those therefore that present their offerings at the appointed time are accepted and blessed." He then speaks of the services of the high priest and levites, who were supported by the tithe and adds "The layman is bound by the laws that pertain to layman." Clement evidently understood that the ministry of the church was to be supported in the same way as the ministry of the temple. The same idea is carried out in the "first fruits" of the next reference.

The document known as "The Teaching of the Apostles" dates back to 120 A. D. Here we read, "But every true prophet that is willing to abide among you is worthy of his support. So also a true teacher . . . Every first fruit, therefore, of the products of the wine press and threshing floor, etc., etc., thou shalt take and give to the prophets for they are your high priests. But if ye have not a prophet, give to the poor."

A century later Clement of Alexandria made the same argument. "The tithes of the fruits and of the flocks taught piety toward the deity. For it was from these and from the first fruits that the priests were

raiment, I shall be content with these, and as a disciple of the cross, shall share its poverty. What we have said of tithes and offerings which of old used to be given to priests and levites, understand also in the case of the church—to whom it is commanded to sell all and follow the Lord. If we are unwilling to do this, at least let us imitate the rudimentary teachings of the Jews so as to give a part of the whole. . . . If any one shall not do this he is convicted of defrauding and cheating God."

Ambrose of Milan, A. D. 340-397, "God has reserved the tenth part unto himself, and therefore it is not lawful for a man to retain what God had reserved for Himself. To thee He has given nine parts, for Himself He has reserved the tenth part, and if thou shalt not give to God the tenth part, God will take from thee the nine parts." "A good Christian pays tithes."

Augustine, A. D. 354-430, "Our ancestors used to abound in wealth of every kind for this very reason that they used to give tithes and pay the tax to Caesar. Now on the contrary because devotion to God has ceased the drain of the treasury has increased. We have been unwilling to share the tithes with God, now the whole is taken away. The scribes and pharisees give tithes for whom Christ had not yet shed His blood. . . . I can not keep back what He who died for us said while He was alive, 'Except your righteousness shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the Kingdom of Heaven.' They gave a tenth. How is it with you? Ask yourselves. Consider what you spend on mercy, what you reserve for luxury." Can you imagine anything more up to date than this?

Chrysostom, A. D., 347-407, "They gave tithes and tithes upon tithes for orphans and widows and strangers; Whereas some one was saying to me in astonishment at another, Why such a one gives tithes. What a load of disgrace does this expression imply since what was not a matter of wonder with the Jews has come to be so in the case of the Christian? If there was danger then in omitting tithes, think how great it must be now. . . . If he who is giving the half achieves no great thing, he who does not bestow so much as a tenth, of what shall he be worthy?" With reason He said, "There are few that be saved."

Cassian, of the fifth century emphasizes the same thought. "Even if those who faithfully offer tithes and are obedient to the more ancient precepts of the Lord, cannot yet climb the heights of the gospel, you can see very clearly how far short of it those fall who do not even do this."

As the church fathers speak with one voice on this subject so have the councils of the church. The Council of Macon passed the following decree, A. D. 585: ". . . . The divine laws also taking care of the ministers of the church that they might have their hereditary portion, have commanded all people to pay the tithes, that the clergy being hindered by no sort of employment, may be at leisure for the spiritual

Characteristics of The Layman Company Pamphlets

This tithing literature is not circulated for personal profit.

1. Amount of reading matter.—The pages are large and the type as small as can be easily read. This page and type is a fair sample.
2. Easily understood.—They are written in plain, everyday English, nothing abstruse. Everyone can understand what the writers mean.
3. Many Authors.—In the 36 pamphlets listed the best work of more than 25 authors, men and women, from different denominations are represented.
4. Carefully Selected.—Within the last few years we have discarded nearly or quite as many pamphlets as we now publish.
5. Tests of Merit.—We have only two tests for the continued publication of any pamphlet—demand, and success in winning tithers.
6. Illustrations.—They abound in experiences and testimonials which everybody knows are more convincing and effective than arguments.
7. Expense.—They are much cheaper—in price we mean—than you can obtain elsewhere, and nowhere can you find in small space such a variety of authors, arguments, experiences and results of tithing.

THREE SPECIAL OFFERS

OFFER NO. 1. For 30 cents we will send to any address 30 large page, closely printed pamphlets listed at \$1.00 per hundred—about 240 pages. This includes two playlets.

OFFER NO. 2. For 40 cents we will add No. 22, A Tithing Account Book with plain directions for use; also one each of the five pamphlets listed at more than \$1.00 per hundred, except No. 6—about 330 pages. Bound in the Account Book are the essential portions of No. 19, "How to Tithe and Why."

OFFER NO. 3. For 50 cents we will send samples of all we publish, including No. 6, "Adventures in Tithing." About 425 pages.

If you are interested in tithing, and who is not in these days, write us accepting one of the above offers. **We advise acceptance of offer No. 2.**

If, after examination, you prefer not to keep the pamphlets, return them in the same envelope, drawing a line through your name. We will refund the money you paid by the next mail. We pay the return postage.

Please give your denomination.

Free—Postage Paid—During the Year 1923.

We hereby offer to send to all ministers, religious organizations, and Christian workers of any kind, a two page leaflet—this page and the price list on the next page—as they can wisely use either in their correspondence or by other methods of distribution, free, postage paid, during the year 1923.

THE LAYMAN COMPANY

35 North Dearborn Street

Chicago, Illinois