

# Spiritual Economics

## Session 6 of 6

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## Did Jesus teach tithing?

- The discipline of tithing has been strongly stressed by many teachers in the field of New Thought or metaphysics.
- In view of His constant attempt to upgrade the Mosaic laws, and of His clear outline of the principles of abundant living, it might be assumed that Jesus would have much to say on the subject.
- Actually, Jesus is never quoted in support of tithing. The reason is obvious: He makes only two references to the practice, and in both instances tithing is referred to as a practice of someone who is being criticized.

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## Matthew 23

- [23] "Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith.
- It is these you ought to have practiced without neglecting the others.
- [24] You blind guides! You strain out a gnat but swallow a camel!
- [25] "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence.
- [26] You blind Pharisee! First clean the inside of the cup, \* so that the outside also may become clean.

5

- **Eleven: A New Look at Tithing**
- Tithing is normally encouraged for all the wrong reasons ... Do I tithe to get things, or to get a greater awareness of divine law?
- Tithing can be a way of getting into a giving consciousness, but it is not a substitute for a giving attitude.
- **"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38 A.V.)**

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- [27] "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth.
- [28] So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

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## Luke 11

- [42] “But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others.
- [43] Woe to you Pharisees! For you love to have the seat of honor in the synagogues and to be greeted with respect in the marketplaces.
- [44] Woe to you! For you are like unmarked graves, and people walk over them without realizing it.”

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## Jesus taught giving

- It is important to note that Jesus was very specific in His teaching of the law of giving (note that we are drawing a definite distinction between the practice of tithing and the spontaneous process of giving):
- “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” (Luke 6:38 A.V.)

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## Mark 12

- [41] He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums.
- [42] A poor widow came and put in two small copper coins, which are worth a penny.
- [43] Then he called his disciples and said to them, “Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury.
- [44] For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on.”

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- The Old Testament dealt with the law of giving, which is fundamentally *supportive*, on the basis of the practice of tithing, which was completely *coercive*.
- Tithing was something the Israelites were required to do. Jesus taught the law of consciousness, that one always has a choice, though he must live with the effects of his choice.
- You receive as you give, and if you would receive more, you can give more. But you have complete freedom.

11

## Micah 6 :8

- He has told you, O mortal, what is good;
- and what does the LORD require of you but to do justice,
- and to love kindness, and to walk humbly with your God?

9

- This is not to say that we may not be benefited by “training wheels” in many aspects of our sociological and spiritual development.
- Certainly the practice of tithing is an excellent training process.
- One may read dozens of testimonials of persons who have gotten themselves on the road to a giving consciousness, and who have demonstrated success and prosperity, through the disciplined practice of tithing.

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## A training discipline ... not divine law

- It is unfortunate, however, and also misleading, that tithing is presented as a divine law rather than as a training discipline by which to work toward knowledge of the law of giving.
- Sometimes it is said that tithing is a magic cure for all ills. But there is no magic whatever in tithing.
- If prosperity or healing results from tithing, it has come through the fulfilling of the law: As you give, so you receive.
- Bicycle riding is based on the law of balance working with the law of inertia. The training wheels have nothing to do with the laws by which the bicycle is propelled. They simply help the rider to experience the working of the law.

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- The *whole tithe* would appear to be exemplified in the incident where Peter and John were accosted by a crippled beggar at the Temple. Peter said to the man: "... ...-I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." (Acts 3:6) Out of this complete giving consciousness the man was healed

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## Why insist on the distinction?

- Why do we insist on this distinction? Tithing is not an end but a helpful means toward the end of living totally in a giving consciousness.
- Too often institutions "sell" the tithing practice as a way of achieving sustained support. Now, an effective religious organization is certainly worthy of support.
- But fundamental to that effectiveness is helping people to understand the full scope of the law of giving. Totally overlooked is the teaching responsibility to lead the person to an understanding of the process of *giving way* to the divine flow.
- Little wonder that some persons refer to tithing as the "commercial of the church," a tragic derogation of a beautiful idea.

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## Acts 3

- One day Peter and John were going up to the temple at the hour of prayer, at three o'clock in the afternoon.
- [2] And a man lame from birth was being carried in. People would lay him daily at the gate of the temple called the Beautiful Gate so that he could ask for alms from those entering the temple.
- [3] When he saw Peter and John about to go into the temple, he asked them for alms.
- [4] Peter looked intently at him, as did John, and said, "Look at us."

17

## The whole tithe

- The great need is to give way to the divine flow, and tithing can be an excellent means of achieving the giving consciousness.
- However, the giving must involve something more than the writing of a tithe check. Malachi refers to the *whole tithe*. This means all of us, and not just all of our money.
- When Jesus criticized the Pharisees for tithing without love, he could have been implying that they tithed decimally and not spiritually.

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- [5] And he fixed his attention on them, expecting to receive something from them.
- [6] But Peter said, "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, \* stand up and walk."
- [7] And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong.
- [8] Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God.

18

- **Twelve: A New World Order**

- Certainly my human heart longs for security and stability in financial affairs. But there is another side of this coin. As I achieve prosperity I at once also become an influence for abundance in the world.
- I have the marvelous opportunity to usher in the new world order, in which people of awareness will live with what Thoreau calls: the license of a higher order of beings.
- **"when I move toward prosperity, the whole economy improves." ... "Let there be prosperity on Earth and let it begin with me."**

19

## If you could realize your full potential

- Psychologists estimate that not one person in a million is living up to the best that is in him.
- Are you? Are you making the most of your inner resources?
- When you ride the subway or bus or stand in a crowded elevator, look into the faces of the people around you and try to imagine what life would be like if all these people should suddenly awake and become their best possible selves.
- Then, look in a mirror and reflect on this same thing. Can you imagine what your life would be like if you could realize your full potential?

22

## We don't lose sight of substance ...

- *Wherever substance is at all, the whole of substance must be; and because substance is omnipresent, the whole of universal substance must be present at every point in space at the same time.*

20

## Poverty is corrected

- ...poverty is corrected, not by doling out money, but by helping people to change their self-image and achieve a "rich mentality."
- Poverty as a collective condition can only be corrected by helping people, one by one, to *stir up the gift of God within* them.

23

## Consciousness rules

- Lack of any kind in human experience is the result of some sort of obstruction in the free flow of the creative process.
- You cannot begin to understand the prosperity law until you are willing to accept this aspect, which means to take charge of your life.
- Your consciousness has at the very least contributed to putting you in the place where you happen to be. And the other side of this must also be true:
- When you begin to assume mastery over your thoughts, you become attuned to an evolution that leads to the unfoldment of the kind of things and experiences you desire.

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## One person at a time

- " At this point we desperately need the wisdom of Jesus, as he said: *"Do not judge by appearances, but judge with right judgment."* (John 7:24)
- He also said: ". . . I, when I am lifted up from the earth, will draw all men to myself." (John 12:32)
- As one person changes his level of thought, the consciousness of the whole changes to that degree.

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## The new world order

- The old theology taught, or at least strongly implied, that it is a sin to be prosperous. Thus there have often been subdued feelings of guilt associated with the desire for or the experience of abundance.
- In the new world order, it is turned completely around. The righteous or right use of the laws of spiritual economics is a powerful influence for prosperity in the world.
- Of course, on the practical side, it means a great renaissance of self-reliance, where the individual does not look to others or to government for the means of his prosperity. He does what he can with what he has right where he is.

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- Of course the world is so big and the problem of poverty and hunger so widespread that you may be thinking, "But what can I do? How can I have any kind of influence on such a gigantic need? I am only one!" Canon Farrar has the answer. Let him speak directly to you:

- *I am only one, but I am one.*
- *I can't do everything, but I can do something.*
- *What I can do, I ought to do.*
- *And what I ought to do,*
- *By the grace of God I will do.*

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## The solution to world economic problems

- Thus, it can be seen that the solution to world economic problems is simple. It's not easy, but it is simple.
- Simple from the standpoint that it is not complex. It is not easy because it depends on people realizing that the heart of the problem is not "out there somewhere" but in the consciousness of each person.
- The sincere student of Truth will look in a mirror and say, "It is high time that you stopped being a part of the problem and became part of the solution."
- The solution is a collective consciousness of the ever-presence of God-substance.
- When you think abundance, even begin to experience the free flow of abundance in your life, you are a vital part of that which makes for prosperity for all.

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## Charles Fillmore at 93

- I fairly sizzle with zeal and enthusiasm,
- And I spring forth with a mighty faith
- To do the things that ought to be done by me.

29

- Listen to the words of Charles Fillmore as he sends out a clarion call to the new world order:
- *In the new era now at its dawn, we shall have a spirit of prosperity.*
- *The principle of the Universal substance will be known and acted upon, and there will be no place for lack.*
- *Supply will be more equalized. There will not be millions of bushels of wheat stored in musty warehouses while people go hungry. There will be no over-production or under-consumption or other inequities of supply, for God's substance will be recognized and used by all people.*
- *Men will not pile up fortunes one day and lose them the next, for they will not fear the integrity of their neighbors.*
- *Is this an impractical Utopia? The answer depends on you. Just as soon as you individually do your part in quickening the consciousness of the whole economy.*

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