

**CHARITY TITHE IN DEUTERONOMY AS A MECHANISM  
FOR FUNDING POVERTY ALLEVIATION PROGRAMMES IN THE  
ANGLICAN DIOCESE OF OGBOMOSO, NIGERIA**

**BY**

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## CERTIFICATION

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## **DEDICATION**

This work is dedicated to the glory of God and my late mother, Late (Mrs) Comfort Adika Olapade-Okunoye, who alone took care of me from my childhood to adulthood, my gem of inestimable value, Comfort Adekemi; my children, Precious, Philip and Mercy.

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## ABBREVIATIONS

<b>ADO:</b>	Anglican Diocese of Ogbomoso
<b>AJBS:</b>	African Journal of Biblical Studies
<b>ATJ:</b>	African Theological Journal
<b>BHS:</b>	<i>Biblia Hebraica Stuttgartensia</i>
<b>CT:</b>	Charity Tithe
<b>ER:</b>	Ecumenical Review
<b>FGDs:</b>	Focus Group Discussions
<b>JBL:</b>	Journal of Biblical Literature
<b>JOTSSA:</b>	Journal of Old Testament Society of South Africa
<b>JSOT:</b>	Journal for the Study of Old Testament
<b>LXX:</b>	<i>Septuagint</i>
<b>MT:</b>	<i>Masoretic Text</i>
<b>MSS:</b>	Manuscripts
<b>NIV:</b>	<i>New International Version</i>
<b>OT:</b>	Old Testament
<b>OTE:</b>	Old Testament Essays
<b>SCM:</b>	Society for Christian Mission
<b>SPCK:</b>	Society for Promoting Christian Knowledge
<b>STRONG:</b>	<i>Strong Exhaustive Concordance</i>
<b>TWOT:</b>	<i>Theological Workbook of the Old Testament</i>

**TDNT:** *Theological Dictionary of New Testament*

**WCC:** World Council of Churches

**YHWH :** *Yahweh*

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## ABSTRACT

Charity Tithe (CT) in Deuteronomy was used to provide palliatives for the poor in Ancient Israel. Contrariwise, while groups likened to these are found in Nigerian churches, especially the Anglican Church, CT is not adopted, resulting largely in loss of members to other denominations practising a similar system. Existing studies on tithing and church poverty alleviation have addressed the obligatory nature of tithing, but little attention has been paid to the welfare values of CT as practised in Ancient Israel and as related to the Anglican Church. This study, therefore, examined the practice of CT and its effectiveness in Deuteronomy with a view to justifying the need for its existence in the Anglican Church and relevance in addressing poverty and membership situations in the Anglican Diocese of Ogbomoso (ADO).

The study adopted the theoretic concept of “The Community of Goods in the Early Church”. The ADO was purposively selected because poverty alleviation is one of its main programmes. Four hundred copies of a questionnaire were administered to 40 clergymen, and 60 lay members each from the five archdeaconries and the Cathedral. In-depth interviews were conducted with 60 respondents involved in the Diocesan poverty alleviation programmes: 25 Clergymen and 35 lay members. Six focus-group discussions (FGDs) were held with ten members in each Archdeaconry and the Cathedral. Church membership/tithe records were consulted. Biblical texts (Deuteronomy 14:28-29; 26:12-15) were exegetically analysed, and quantitative data were subjected to percentages.

Charity tithe in Deuteronomy, which was paid by every adult Israelite once in three years on agricultural products and stored in the clan gate, was used to tackle hunger (Deut. 14:28-29; 26:12-15). In the ADO where many of the population lived below poverty line, CT was non-existent, which caused a level of membership loss, but close to it was an offertory offering misconstrued by 72.4% interview respondents (clergymen: 37.0% and laity: 35.4%) as CT collected weekly for the poor. This generated ₦3.7m between 2005 and 2013 and catered only for 4.0% of the poor; 7.0% (27 people annually) of these left for other churches. A projective analysis from the questionnaire indicated that a faithful

execution of CT would yield greater effects, generating ₦14.6m every three years from: farmers (1470:₦2.5m), civil-servants (315:₦6.5m), traders (525:₦2.8m), employees of private sectors/retirees/clergy (210:₦1.2m), artisans (385:₦1.5m), and students (595:₦120,000). These resources would have the following distribution: clergy (45:17%:₦2.4m), widows (113:18%:₦2.6m), orphans (121:20%:₦2.9m), strangers (322:23%:₦3.3m) and the unemployed (313:22%:₦3.2m). While 92.0% interview respondents supported the adoption of CT in empowering priests' wives, orphans, youths and women, many of FGD participants opined that rural dwellers should be given priority in the distribution. Moreover, majority of the participants agreed that it would reduce the exodus of poor members to other churches.

Charity tithe was non-existent in the Anglican Diocese of Ogbomoso, which, among other factors, led to loss of members. Given the success of the practice in Deuteronomy and its potential effectiveness in the Diocese, its adoption and faithful implementation by the Anglican Church would alleviate poverty and enhance evangelism.

**Key words:** Charity tithe in Deuteronomy, Community of goods, Poverty alleviation, Anglican Diocese of Ogbomoso.

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the study

The challenge of poverty in Africa is not a new development. Manus,<sup>1</sup> Adewale,<sup>2</sup> Akao,<sup>3</sup> and Mwaura<sup>4</sup> observe that the most persistent challenge facing the developing countries is poverty. But as much as the problem of poverty is global, the Nigerian case, according to Oshitelu presents a paradox. Nigeria is “one of the richest, yet one of the (25) poorest nations of the world”<sup>5</sup>. Poverty, either absolute deprivation or relative deprivation<sup>6</sup>, is a challenge that countless generations of people in various societies have grappled with. From the Biblical perspective, it could be observed that the same ill plagued the ancient Israelite society. As a result, the Old Testament speaks so much about taking care of the poor. Yahweh denounced poverty in a very strong term in the Old Testament. He affirmatively declared “there should be no poor among you” (Deut. 15:4).

In furtherance of Yahweh’s intention to eradicate or minimise poverty in the Old Testament, the sabbatical year was instituted (Lev. 25; Deut. 15). Similarly, certain rights and privileges were given to the poor. The poor had the privileges of gleaning the vineyards and orchard farms after the harvest (Lev. 23: 22); no interest was to be taken from loans to the poor (Exod. 22. 25; Lev. 25:35). Judges and Kings are equally warned against perverting justice against the poor because Yahweh will defend the cause of the

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<sup>1</sup> U.C. Manus, 2009. “New Testament perspective on poverty eradication in the Nigerian context: reflections on Luke 4:17-19” A Paper Presented at the Theological Education Conference held at Nigeria Baptist Theological Seminary, Ogbomosho. pp. 1-13.

<sup>2</sup> O.A. Adewale, 2003. “Christological base for social praxis’ *Christology in African Context, Biblical Studies Series* no 2. S.O. Abogunrin, et. al (eds) p. 365.

<sup>3</sup> J.O. Akao, 2001. “Biblical theology in Africa and the issue of poverty alleviation” *African Journal of Biblical Studies* Vol. xv, no 2 p.41.

<sup>4</sup> P.N. Mwaura 2005. “A spirituality of resistance and hope: African instituted churches response to poverty” *Orita: Ibadan Journal of Religious Studies* vol. xxxvii (June & December, 2005,) p.65.

<sup>5</sup> G.A. Oshitelu, 2001. “Religion and Poverty Alleviation in Nigeria.” *Orita, Ibadan Journal of Religious Studies* vol. xxxiii/2, p.77.

<sup>6</sup> G.A. Oshitelu, 2001. “Religion and Poverty Alleviation in Nigeria.” *Orita*, vol. xxxiii/2, p.77.



oppressed (Ps 72: 2, 4). Unfortunately, many of these laws were neglected and this made the prophet to cry out against injustice in the land<sup>7</sup>.

Yahweh demonstrated further his concern for the poor and needy in the ancient Israelite society through the institution of a tithe called “charity tithe” which is the focus of this research work as found in Deut. 14:28-29 and 26:12-15. This form of tithe which is found only in the book of Deuteronomy was used in the ancient Israelite society to cater for the needs of the masses. At the end of every three years, the Israelites were commanded to bring all the tithes of that year’s produce and store it in their towns, so that the Levites (who have no allotment or inheritance of their own) and the aliens, the fatherless and the widows who live in their towns may come and eat, and be satisfied (Deut 14:28-29). And having fulfilled this command, it is again ordered that every Israelite should make an exculpatory declaration that he has conscientiously performed the tithal command (Deut 26:12-15). The objective of this was that God might bless them in their labours. The institution of charity tithe shows the concern God has for the poor and needy as well as for the strangers. The resident strangers would be people who were not Israelites by birth, but who had lived together with them and had worshipped Israel’s God.<sup>8</sup> So, we can see an evangelistic purpose of the tithing law. Thus, if this tithe was not brought, the poor would suffer.

Today, in Africa, one major challenge confronting Africa nation is the problem of poverty.<sup>9</sup> Coming to the Nigerian situation, the problem of poverty is a pervasive one and as the governments valiantly endeavour to reduce the crippling effects of this problem by undertaking programmes to alleviate the situation, the Christian churches have not been inactive. But considering the prevalence of poverty and its attendant effects in Ogbomoso, most especially among the Anglican members where the majority of the total population are wallowing in abject poverty or living below poverty line, it is obvious that the Diocese of Ogbomoso still has a long way to go in its poverty alleviation

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<sup>7</sup> J.C. Moyer, 1974. ‘Poverty’ *The Zondervan Pictorial Encyclopedia of the Bible* vol. 4 M.P. Michigan: Zondervan Publishing House. p. 830.

<sup>8</sup> Charity tithe. Retrieved from <http://tithing.religion.online> on Feb. 21, 2013.

<sup>9</sup> Emmanuel Martey and Mary Gerald Nwagwu (eds), 2000. *The Gospel, Poverty and the Displaced in Africa*, Accra: African Association of Theological Institutions. p. vii

programme.<sup>10</sup> More importantly, there is a need for the Diocese of Ogbomosho to identify or design a veritable means through which its poverty alleviation programmes could be funded. The diocese, in its attempt, to alleviate poverty in the year 2008, resolved to taxing churches in the Diocese in order to generate funds, but this yielded no positive response. Again, individuals within and outside the Diocese were asked to donate towards the programme but very little amount of money was realized from this. Thus, the Diocese could not do much in alleviating poverty of its members as desired by the Bishop. The sum of one hundred thousand naira was raised and, then, then shared among ten members of the Diocese, with each person taking ten thousand. The money was given to them as a revolving loan which they must pay back at the end of one year for another set of people. But findings from the chairman, Diocesan Welfare Committee, Mr. C.I. Uzoamaka, revealed that the money given was insufficient to alleviate people's poverty. Consequently, some of the beneficiaries did not return the money while some that paid, did bit by bit and behind the scheduled time. These and many other irregularities provoked the researcher to explore the Hebrew Bible for relevant responses on how best the Christian churches, and the Diocese of Ogbomosho, in particular, can generate funds in such a biblical and voluntary way as charity tithe in order to alleviate poverty among its members. Hence, this research sets out to examine the practice of charity tithe and its effectiveness in Deuteronomy with a view to justifying the need for its existence in the Anglican Church and relevance in addressing poverty and membership situations in the Anglican Diocese of Ogbomosho and the Christian churches in Nigeria at large.

## **1.2 Statement of the problem**

Previous or existing studies on tithing and the role of the church towards poverty alleviation have addressed the obligatory nature of tithing but little attention has been paid to the welfare values and relevance of charity tithe as practised in ancient Israel and as applicable to the Anglican Church. The obligatory nature of the tithing has been

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<sup>10</sup> C.I. Uzoamaka, Chairman, Diocesan Welfare Committee. Interviewed on 25/10/12.

emphasised by authors like Olorunsaye,<sup>11</sup> Ajah,<sup>12</sup> Burroughs,<sup>13</sup> Salstrand,<sup>14</sup> Pink,<sup>15</sup> Lansdell,<sup>16</sup> McConoughy,<sup>17</sup> Kumuyi,<sup>18</sup> and Duncan<sup>19</sup>, while a number of scholars agree that the church in our contemporary time has not done enough in alleviating poverty of its poor members. For instance, Abogunrin says; "... the situation in Africa shows clearly that the church has not done enough. Most churches do not have adequate programme for the poor masses due to the fact that the vast majority of Christians in these areas are still living in abject poverty".<sup>20</sup> Also, Dada,<sup>21</sup> Obijole,<sup>22</sup> Familusi,<sup>23</sup> Oshitelu,<sup>24</sup> Adamo,<sup>25</sup> Theuri,<sup>26</sup> Wotogbe-Weneka,<sup>27</sup> Adarigho-Oriako,<sup>28</sup> Olatunde,<sup>29</sup> and Oniya<sup>30</sup> share a similar view with Abogunrin in their various scholarly publications. They further suggest

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<sup>11</sup>T.O. Olorunsaye, n.d. *Tithing: A Source of Blessing to Christians*, Lagos: Johnson Prints production, p.6.

<sup>12</sup>M. Ajah, 1995. *Bring all the Tithes*, Lagos: The Presbyterian Church. pp.63.

<sup>13</sup>P.E. Burroughs, 1934. *The Grace of Giving*. Nashville: The Sunday Board, pp. 42-43.

<sup>14</sup>G.A.E Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chatanooga: Baker Book House p. 28.

<sup>15</sup>A.W Pink, 1981. *Tithing*. Choteau: Gospel Mission Press, p. 4-6.

<sup>16</sup>H. Lansdell, 1906. *The Sacred Tenth*. London: SPCK, p. 47.

<sup>17</sup>D. McConoughy, 1919. *Money the Acid Test*. New York: Missionary Education Movement, p.122.

<sup>18</sup>W.F. Kumuyi, 1983. *Complete Bible Study Series*. Lagos: Zoe Publishing and Printing Company, p.78.

<sup>19</sup>J.W Duncan, 1909. *Our Christian Stewardship*. Cincinnati: Jennings and Graham, p.62.

<sup>20</sup>S.O. Abogunrin, 1986. "The Community of Goods in the Early Church and the Distribution of National Wealth." *African Journal of Biblical Studies*, vol. 1. no 2, p. 79

<sup>21</sup>K.O. Dada, 2000. "Communal Effort and Poverty Alleviation in Traditional Yoruba Society: Lesson for Contemporary African Church." *Castilia*, vol. 3, No. 1, pp106-107.

<sup>22</sup>Bayo Obijole, 1993. "Religion as a Mobilising Tool for Economic Recovery: A Christian Perspective." *Orita: Ibadan Journal of Religious Studies*, pp. 64-73.

<sup>23</sup>O.O. Familusi and O.P. Oke, 2011. "A Christian Dimension of Poverty Discourse in Nigeria", *Orita: Ibadan Journal of Religious Studies*. pp75-94

<sup>24</sup>Gideon Oshitelu, 2001. "Religion and Poverty Alleviation in Nigeria." *Orita: Ibadan Journal of Religious Studies*, vol. xxxii, No1-3, pp.77-97.

<sup>25</sup>T.D. Adamo, 1998. "Christianity and the Economic Emancipation of Nigeria." *African Journal of Biblical studies*, vol. xiii, Nos 1-2, pp. 1-8.

<sup>26</sup>Matthew Theuri, 1999. "Poverty in Africa: Theology of Reconstruction." N. Getul and Emmanuel A. Obeng (eds) *Explanatory Essays* Nairobi: Action publishers, pp. 230-242.

<sup>27</sup>W.O. Wotogbe-Weneka, 2011. "The Christian Approach to Poverty: A Case Study of Anglican Communion." *Orita: Ibadan Journal of Religious Studies*. vol. XLIII/2, pp. 218-240.

<sup>28</sup>C. Adarigho-Oriako, 2008. *God's Concern for the Poor*, Lagos: Nehemiah Projects International, pp.64-75.

<sup>29</sup>Olatunde Damilola, 2006. *Deliverance from Poverty: Religious Approach to Managing Poverty in Nigeria*. Osogbo: Bewas Printing Company, pp.12-20.

<sup>30</sup>Gbolahan Oniya, 2004. *Poverty Alleviation: A Role for the Church*, Osogbo: Christian Religious Publications, pp.12-20.

practical ways by which the church could help alleviate poverty which according to Adegbola<sup>31</sup> is an assault on the Christian conscience.

The scholars mentioned above lay emphasis on the expected biblical roles the church ought to play in alleviating poverty and where the church has failed, but none of these scholars paid attention to the welfare values and relevance of charity tithe as practised in ancient Israel or even said anything on how the church could meet this great task, financially. While they suggest beautiful poverty alleviation programmes, they failed to mention a single mechanism for funding these laudable programmes that will gulp up millions of Naira from the church purse. Is it to be financed through voluntary donations, offertory, special collections, levies or what? This research work sets out to fill this missing gap.

As rightly pointed out by Abogunrin,<sup>32</sup> the major problem of most churches in Nigeria, particularly the Diocese of Ogbomoso is lack of funds to execute its beautiful poverty alleviation programmes; hence, there is the need to devise a suitable mechanism for funding poverty alleviation programmes in the Diocese. Thus, this study sets out to investigate the position of the Anglican members in the Diocese of Ogbomoso concerning the payment of tithe, and how faithful they are in its payment. This is germane because, charity tithe, if adopted, will constitute an extra burden on the people. Similarly, there is the need to ascertain in facts and figures whether there is mass poverty or not, based on income level, housing, clothing, diet, access to basic health care and qualitative education. In the same vein, what are the approaches to poverty alleviation in the Anglican Diocese of Ogbomoso; what are the means of financing and how effective are they? If not effective, what are the factors responsible for such ineffectiveness and the possible way out? Above all, are the people of Ogbomoso Anglican Diocese (rich and poor) ever aware of charity tithe and ready to pay it alongside the regular tithe being currently in existence in the diocese? Does charity tithe have potentials, if adopted, of addressing poverty and membership situations in the Diocese of Ogbomoso? The poor as well as the rich must be ready to give charity tithe, for the rule was not only designed to

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<sup>31</sup> A. Adegbola, 1985. "Christian Responsibility in the Political Economy of Africa." *Ecumenical Review* 39, pp. 86-97.

<sup>32</sup> S.O. Abogunrin, 1986. "The Community of Goods in the Early Church and the Distribution of National Wealth." *African Journal of Biblical Studies* vol. 1 No 2, pp.79-81.

secure funds for the poor, but to have a moral effect upon the giver himself (Deut. 26:12-15). These and many other bothering questions form the fulcrum of this research work.

### **1.3 Purpose of the study**

Specifically, this research work sets out to examine the practice of charity tithe and its effectiveness in Deuteronomy with a view to justifying the need for its existence in the Anglican church and relevance in addressing poverty and membership situations in the Anglican Diocese of Ogbomosho and the Christian churches in Nigeria at large. It is an attempt that looks into how Christians (poor and rich) in Nigeria and Ogbomosho Diocese, in particular, can pull their resources together through the principle of charity tithe to alleviate poverty of their poor members and non-members alike. Thus, the opinions of the Anglican members in Ogbomosho Diocese are sampled to know their position on the payment of tithes. How faithful are they in paying tithe? The sampled opinions also help to verify their awareness of charity tithe. The study also sampled the opinions of the people in Ogbomosho Diocese on their readiness to pay charity tithe (if adopted) alongside the regular tithe being practised in the Diocese. The study also seeks to establish the prevalence of poverty that calls for pro-active alleviation programme among the Anglican members in Ogbomosho Diocese. Also, the study aims at investigating, thoroughly, the potential effectiveness of charity tithe in addressing poverty and membership situation (if adopted) in the Anglican Diocese of Ogbomosho and the expected beneficiaries.

### **1.4 Scope of the study**

In the Old Testament, there are two other types of tithe, besides charity tithe. These are: Levitical (Num 18:21-32) and festival tithes (Deut. 14:22-27). While these two types of tithe were briefly discussed in the work, our effort is concentrated on the charity tithe in Deut. 14:28-29; 26:12-15 which was instituted to alleviate the suffering of the poor. Thus, the study examines the practice of charity tithe and its effectiveness in Deuteronomy with a view to justifying the need for its existence in the Anglican Church and relevance in addressing poverty and membership situations in the Anglican Diocese of Ogbomosho.

In order to give a sufficient geographical and demographic coverage to the research, the research covered the whole five Archdeaconries and the Cathedral in the Anglican Diocese of Ogbomosho, and all the five local government areas in Ogbomosho, that is, Ogbomosho North, Ogbomosho South, Orire, Ogo-Oluwa and Surulere Local Government areas of Oyo state, Nigeria. The Anglican Diocese Ogbomosho was purposively selected because poverty alleviation is one of its main programmes. It was also motivated by apparent domiciliation of poverty in Ogbomosho land, particularly among the Anglicans, who are being enticed by other Christian denominations in the land through their robust and effective welfare programmes.

### **1.5 Significance of the study**

This study is significant and unique because of the enlightenment it sheds on the practice of charity tithe in the ancient Israel society as a means of alleviating poverty. While scholars have published many works on tithe, works devoted to the concept of charity tithe, as found in Deut. 14:29-29;26:12-15, are very scarce. Also, studies on how charity tithe can enhance effective involvement of the churches in Nigeria, particularly the Diocese of Ogbomosho in alleviating poverty, are far fetched. This study, therefore, attempts an exegetical and contextual application of charity tithe as a means of providing succor in poverty-stricken society like ours.

Besides, the work will help pastors and other church leaders to gain a comprehensive understanding of the Old Testament tithes which go beyond levitical tithe (Num. 18:21-32) and festival tithe (Deut. 14:22-27) to a tithe paid every three years to take care of the poor in the ancient Israelite society and which is the focus of this research work. The study, therefore, suggested the adoption of charity tithe for the church of God at large as a mechanism for funding poverty alleviation programmes.

Equally significant is the need to establish empirically whether Christians, particularly the Anglicans in Ogbomosho are ready to pay charity tithe alongside the regular tithe or not. This is verified in this research work on the basis of pragmatic research and presentation of data. The research equally established the prevalence of

poverty among Anglicans in Ogbomosho and the need for the Diocese to take pro-active action against this menace.

Moreover, the relevance can be seen as a biblical studies' contribution to the field of cross cultural studies, and providing focus to contemporary efforts in addressing the social phenomenon of poverty. Thus, it is a hermeneutic and contextual application to contemporary social issue in contemporary global society of biblical text. Although the status and condition of the poor in ancient Israel may not be accessible due to reason of distance and time, yet the texts still speak to our society of today.

Finally, this study is expected to serve as a wake-up call to the churches in Nigeria, that the only way to continue to be relevant in this poverty-stricken society is to make the fight against poverty a part of their sacred mission of proclaiming the good news. The church is the last hope of the poor and the oppressed as demonstrated by the early church (Acts 2:44-47; 1 Cor. 16). This study, therefore, will contribute to the re-awakening of Christian churches towards this great social ministry and the means through which it could be funded or financed.

## **1.6 Research methods**

In the course of carrying out this research work, several methods are employed. One of these is the historical-critical method which is predominantly applied in the study of biblical texts. The historical-critical method of exegesis focuses on the origin and development of a text in order to uncover its hermeneutical understanding and interpretation.<sup>33</sup> This method was employed in investigating the historical, social and cultural context of Deuteronomy 14:28-29; 26:12-15 which is the focus of this research work. Being a constellation of methods, form criticism and textual criticism were chosen to analyse the texts. Form critical analysis concerns itself with the form of a text while the textual critical analysis deals with the quest for the original words within the text. The

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<sup>33</sup> M.J. Gorman, 2008. *Elements of Biblical Exegesis. A Basic Guide for Students and Ministers*. Massachusetts: Hendrickson Publishers Inc., p.15. The Historical-Critical Method is the umbrella name for several methods which include Textual Criticism, Historical-linguistic Criticism, Form Criticism, Source Criticism, Tradition Criticism, Redaction Criticism. These are grouped as Diachronic methods.

methods discussed above are the hermeneutic principles of enquiry which were found relevant in the interpretation of the texts in order to arrive at the meaning of the text.

Moreover, a research questionnaire was designed and purposively administered to both clergy and laity in the Anglican Diocese of Ogbomosho in order to elicit necessary information on the subject matter. Four hundred (400) copies of a questionnaire were administered to 40 clergymen and 60 lay members, each, from the five Archdeaconries and the Cathedral and later collected with Three hundred and fifty (357) returned, representing 89.3% of the total questionnaire distributed. However, the analysis here is based on Three hundred and fifty (350) copies of the questionnaire.

Oral interview technique was also employed for the purpose of gaining first-hand information on the subject matter which the questionnaire may not have been able to highlight. Sixty (60) people involved in the Diocesan poverty alleviation programmes, including clergy and laity in the Anglican Diocese of Ogbomosho, were interviewed.

In the same vein, six focus-group discussions were held with ten members in each Archdeaconry and the Cathedral. The focused group, numbering sixty (60), comprised of the Diocesan officials, the Bishop's nominees and the Synod delegates among who were clergy, men, women and the youth. Besides, church membership/tithe records were consulted.

The employment of the structured questionnaire and focus group discussions helped to arrive at an informed opinion about the relevance of the biblical texts (Deut. 14:28-29; 26:12-15) in the effort to combat poverty among the Anglican members in Ogbomosho. The Biblical texts were exegetically analysed while the quantitative data were analysed using percentages with the formular:

$$\frac{N}{TN} \times 100$$

'N' stands for respondents for each variable and 'TN' stands for the total number of respondents whose questionnaires were retrieved per stated question. N is multiplied by 100 and the total obtained is divided by 'TN' to give the percentage to each variable tested.



## 1.7 Theoretical framework

This research work adopted the theoretic concept of “The Community of Goods in the Early Church” or communal living and sharing with the poor championed by S.O. Abogunrin<sup>34</sup>. This concept laid emphasis on the free Christian love exhibited by the sharing of material goods in common among the early church members in Jerusalem. Provision for the poor, which was an expression of love and concern for the poor were not forced on the early Christians but they willingly carried out. The choice of this theoretical framework is hinged on the fact that the effect of economic poverty requires charitable support, care and alms giving from the church and privileged individuals, and this is better achieved through the communal or collaborative efforts of both the rich and the poor members of the church through the principle of charity tithe. Thus, this theory is applied to this study to assess the compliance and readiness of the church, particularly the Anglicans in Ogbomoso Diocese, to the biblical injunction of caring for the poor, and to suggest how the church can successfully generate funds for same purpose through the communal efforts of her members, using the principle of charity tithe in Deut 14:28-29; 26:12-15.

The writer of the Pentateuch says: “There will always be poor people in the land. Therefore, I command you to be open-handed towards your brothers and towards the poor and needy in your land” (Deut 15:11). God’s concern for the poor led to the institutionalizing of some basic laws in the Old Testament such as the gleaning principle (Deut 24:19-22; Lev. 19:9-10), the year of Jubilee (Lev. 25:10,11), the giving principle (Deut 15:7), the Sabbatical law (Ex 23:10), the tithe principle (Deut 14:18-19) which is the focus of this research work and many other pro-poor laws. Thus, the poor in ancient Israel were specially taken care of by God through various enactments as highlighted above. Indeed, oppressing them attracts God’s wrath while helping and identifying with them bring favour and blessings on the individual (Ps. 12:5; 34:6; 37:14; 68:10; Prov. 22:9; 19:17; 28:8; 15 1:23-27; 59:6-9; Jer. 5:23; 7:5-7; Ezk. 16:49-50; 22:29; Amos 6:1-7; 5:12; Zech. 7:9-11; Mal. 3:5).

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<sup>34</sup> S.O. Abogunrin 1986. “The Community of Goods in the Early Church and the Distribution of National Wealth.” *African Journal of Biblical Studies*. vol. 1 No 2, pp.79-81.

God's concern, and genuine love for the poor and the needy, continues throughout the New Testament. In fact, while the Old Testament encapsulated various laws and principles enacted for the welfare and survival of the poor; in the New Testament, it was more than principles and laws. Here, God, through Jesus, literally identified with the poor and the outcasts of the society. He healed the sick, chatted with, ate and fed the hungry. He restored the hope of the hopeless, needy and poor people scattered all over the land. Jesus affirms the inevitability of the poor in the church when he says: "The poor you always have with you..." (Matt 26:11). However, the nature of the assignment or mission given to the church by her master, Jesus, is not only spiritual to preach the gospel, but also, physical to heal the sick, feed the hungry, cloth the naked, care for the dying and give hope to the hopeless (Matt 10:1; Mk 6:12).

In the early church, the welfare and survival of the poor was in the fore-front of their gospel campaign. The believers shared everything in common (communal living), and none was in lack of anything among them (Acts 2:42-44; 4:32-35). This again is emphasised in various New Testament passages such as 2 Cor. 8-9; Rom. 15:25-26; Gal. 2:9-10; Jam.1:23; I John 4:19-21 etc. From all indications, there is no doubt that the Bible (Old Testament and New Testament) is strongly advocating for love and concern for the poor. In fact, it will not be heresy to declare that God is the God of the poor more than He is for the rich. Hence, the need for institutionalizing the Old Testament pro-poor principle of charity tithes as a mechanism for funding poverty alleviation programmes in the Anglican Diocese of Ogbomoso because the religion that God, the Father accepts as pure and faultless is this; to look after the orphans and widows in their distress..." (Jam. 1:27).

## CHAPTER TWO

### REVIEW OF RELEVANT LITERATURE

Studies on tithe, poverty and poverty alleviation in Africa in general and Nigeria in particular had received the attention of many scholars both in the fields of Biblical Studies and the Social Sciences and whose works we find relevant for review. It is believed that a critical review of such works will help the researcher to have a wide knowledge of the subject matter, and be able to come out with new ideas. However, for a better understanding, the review would be approached thematically.

#### 2.1 Charity tithe

Charity tithe, also known as poor tithe is the main focus of this research work, and thus, deserves to be reviewed column. It will be interesting to note that the book of Deuteronomy only mentions this form of tithe and also the second or festival tithe, while it omits the first or Levitical tithe. Similarly, the books of Leviticus and Numbers, which discuss the Levitical tithe, also pass over in silence this charity or poor tithe, and that of second or festival tithe. The reason scholars give for this discrepancy, according to Dillar, is due to changes and variations in the Old Testament tithal law as a result of cultural development.<sup>35</sup> They agree to the fact that the Deuteronomist presupposes the existence and force of the Levitical tithe as the fixed income for the ministers of the sanctuary, and designs the second tithe to be in force by its side, and the third tithe (Charity tithe) for the poor and the needy.<sup>36</sup> In other words, the provisions for tithing in the Priestly Code (i.e. Leviticus and Numbers) represent a development that had taken place since Deuteronomy; nevertheless, the tithal enactment in Deuteronomy has nothing, whatsoever, to do with the one in Leviticus and Numbers, and is, therefore, neither intended to contravene nor supersede it.<sup>37</sup> Indeed, the post-exilic practice of the Jews

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<sup>35</sup>J.E. Dillar, 1953. *Good Stewardship*, Nashville, Tennessee: Broadman Press, pp. 61-62.

<sup>36</sup>J.M. Clintock and J. Strong, 1969 "Tithe" in *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*. Vol. ix-x, New York: Arno Press, p. 433.

<sup>37</sup>Clintock and Strong, p. 433.

shows beyond any doubt that the nation for whom these tithal laws were passed understood the enactment in Deuteronomy to mean second and third tithes, as in force, side by side with the first or Levitical tithe enjoined in Leviticus and Numbers.<sup>38</sup>

From all these opinions, it could be established that the Old Testament tithal laws included the enactment of a tithe called "Charity or poor tithe". This tithe is given every three years in the ancient Israelite society, after which the giver is expected to offer a prayer of confession, in accordance with Deuteronomy 26: 13-15. Whether this tithe is the second tithe (festival tithe), put to different use in the third year and sixth year or a separate tithe on its own is not the concern of this research work. Since it was enacted and practised, the concern is to investigate the principle and the spirit that lie behind it, and see how it could be employed as a mechanism for alleviating poverty by the Christian churches in Nigeria, and particularly in the Ogbomoso Anglican Diocese.

Describing the process and method of distributing Charity or poor tithe in ancient Israel Society, M'Clintock and Strong<sup>39</sup> say that the poor could go into a field where the poor tithe was lying and demand from the owner to satisfy their wants. The minimum quantity to be given to them was defined as follows: If the tithe be of wheat,  $\frac{1}{2}$  cab; barley, 1 cab; spelt, 1 cab; Lenten figs, 1 cab; cake figs, the weight of 25 sicli; wine,  $\frac{1}{2}$  log; oil,  $\frac{1}{4}$  log; rice  $\frac{1}{4}$  cab; olives, 1 pound; pulse, Scabs; nuts, 10 nuts; peaches, 5 peaches; pomegranates, 2; Citrons, 1; and if of any other fruit, it shall not be less than that which may be sold for such a sum as will buy food sufficient for two meals. If the owner's means are slender, and the poor so numerous that he is unable to give to each the specified measure, he is to produce the whole tithe and place it before them so that they may divide it among themselves. If a man and a woman apply together, the woman is to be satisfied first.

✦ No debts are allowed to be paid out of the poor tithe, nor recompense to be made for

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<sup>38</sup> The practice is attested to by Tobit 1:7-8 and Josephus, the great Jewish historian

<sup>39</sup> J.M. Clintock and J. Strong, 1969. "Tithe" in *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*. Vol. ix-x, New York: Arno Press, p. 435.

benefits, nor captives redeemed, nor is it to be devoted to nuptial feasts or alms, nor is it to be taken out of Palestine into a foreign land.<sup>40</sup>

From the above vivid explanations regarding the nature, the process, the method, and the conditions guiding the payment and disbursement of Charity tithe in the ancient Israelite society, there are, therefore, a lot to benefit from it. The social, cultural, religious and theological implications of this tithe could not be over-emphasised. Charity tithe seeks the protection and security of the poor and the needy in ancient Israel, and this is what every ideal society, not to talk of the church of God, must seek. Where there was a neglect of this duty, the Israelite leaders observed a deterioration of the community, as it was in the time of Hezekiah and Nehemiah.<sup>41</sup>

## **2.2 Tithing in biblical discourse**

### **2.2.1 The origin of tithe in the ancient Near East**

The word 'tithe' is from the Hebrew word מַעֲשֵׂר (ma'aser) which means ten.<sup>42</sup> It is the tenth part of one's income, either in cash or in kind, which the person devotes for the Lord's work.<sup>43</sup> From biblical point of view, it refers to the tenth part, both of the produce of land and of the increase of flock enjoined in Mosaic law to be devoted by every Israelite to the servants of sanctuary, and to the hospitable meals provided on festivals for the poor and the needy (Lev. 27:30-33; Num.18:21-32; Deut. 14:5-18, 22-29; 26:12-14). It is the major approved medium for supporting the church, the ministers of God and all God's people in need, like the orphans, widows, strangers and even the needy.<sup>44</sup>

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<sup>40</sup> J.M. Clintock and J. Strong, 1969. "Tithe" in *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*. Vol. ix-x, New York: Arno Press, p.435.

<sup>41</sup> 2Chronicles 31:4-10. cf Neh. 13:10-14.

<sup>42</sup> J. M. Clintock and J. Strong, 1969. "Tithe" in *cyclopedia of Biblical, Theological, and Ecclesiastical Literature* vol. ix-x, New York: Arno press, p.433.

<sup>43</sup> M. Ajah, 1995. *Bring all the Tithes*. Lagos: The Presbyterian Church, p.9.

<sup>44</sup> M. Ajah, 1995. *Bring all the Tithes*. Lagos: The Presbyterian Church, p.9.

According to *Encyclopedia of Religion and Ethics*, tithes are connected, on the one hand, religiously – with offerings of first fruits; on the other hand, politically – with tribute and taxation.<sup>45</sup>

Tithing was an ancient and widespread practice. Reference to it is found in other religions and cultures than those of Israel or the Semitic people alone.<sup>46</sup> According to Ajah<sup>47</sup>, the origins of a sacral offering or payment of a tenth part of stated goods or property to the deity originated in the ancient Near East. McConoughy,<sup>48</sup> buttresses the same view when he says that the right of the power (deity) to a portion of all property was well nigh universally recognized throughout the ancient pagan world even centuries before the time of Abraham and Moses. The references to tithing in the Old Testament apparently reflect differing customs in different times and places, and make it impossible to reconstruct any clear-cut picture of the practice or history of tithing in Israel. Although the earliest reference to tithe in the Old Testament is in connection with Abraham (Gen 14:17-20), there is no indication that it originated with him.<sup>49</sup> He must have had an idea of it before he gave tithe to Melchizedek. *The encyclopedia of religion* identifies the practice of tithing in Mesopotamia, Syria – Palestine, Greece, and as far as to the West and the Phoenician city of Carthage.<sup>50</sup> J.A Macculloch in his work gave an early example of the people of Tyre who paid tithes to Melcarth as king of the city, and the Carthaginians similarly sent their tithes to Tyre.<sup>51</sup> This shows that the tithe was as much political as religious. This tithe, given by the subjects to the king, should be seen as tributes, which meant that in actual sense, tithe originated politically as a tribute. It became a religious duty by influence where a god was thought to be a divine monarch.<sup>52</sup> Moreover, in Egypt, the portion given to the gods was a tenth of the whole. Thus, the god

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<sup>45</sup> J. Hastings (ed), 1953. "Tithe" in *Encyclopedia of Religion and Ethics*. vol. 12, Great Britain: Morrison & Gibb Ltd, p.347.

<sup>46</sup> M. Ajah, 1995. *Bring all the Tithes*. Lagos: The Presbyterian Church, p.19.

<sup>47</sup> M. Ajah, 1995. *Bring all the Tithes*. Lagos: The Presbyterian Church, p. 19.

<sup>48</sup> D. McConoughy, 1919. *Money the Acid Test*. New York: Missionary Education Movement, p. 122.

<sup>49</sup> Ajah, p.19.

<sup>50</sup> M. Eliade (ed) n.d. "Tithe" in *Encyclopedia of Religion*. vol. 17, New York: Macmillan Publishing Company, p.537

<sup>51</sup> J. Hastings (ed), 1953. "Tithe" in *Encyclopedia of Religion and Ethics*. p.347.

<sup>52</sup> J. Hastings (ed), 1953. "Tithe" in *Encyclopedia of Religion and Ethics*. p.347.

which was on the side of the party that was victorious at battle shared in the triumph, and received a tithe of the spoil as the price of their help.<sup>53</sup>

During the reign of Nebuchadnezzar II in Babylon, there was a trace of the practice of tithe in his kingdom, although it is not clear whether it was an indigenous or borrowed practice. There is no trace of any earlier evidence of this practice in Babylon. Also, the practice of tithe was in no way identified in the Assyrian kingdom which preceded Babylonian empire. However, tithes in Babylon in the era of Nebuchadnezzar II was a due, paid to the temple of a god from the land, and was paid by all, including the king, who assigned to temples founded by him, an annual amount from cultivated lands and from the treasury. Hastings reported that they paid in kind – corn, oil, sesame, dater, flour, oxen, sheep and asses – though this may be committed to money.<sup>54</sup> In Greece and Rome, the form of tithe practised there was a tax on land, and on special occasions, tithes were paid to temple. *The Encyclopedia of Religion* also states that there were numerous references to tithes of the annual harvest and to the tithes of spoil taken in battle. Delphi, Delos and Athens (Greek citrus) are mentioned as recipients of tithe offerings made to the gods.<sup>55</sup>

Concerning tithe-paying in Assyria, it was reported that Tiglath Pileser, an Assyrian king after fighting in the country north of the Tigris, consecrated the tenth of the spoil received to god Asshur and also to Ramman.<sup>56</sup> It was also reported that the gods who signally favoured the monarch received the greater part of the spoils which were secured in his campaigns.<sup>57</sup>

From the above records, preserved through the ravages of time and made accessible to us by the hard labour of modern scholars, it is found out that the practice of tithing goes back to the earliest history of the nations mentioned. But how could such widely scattered and divergent peoples hit upon the one proportion of the tenth? Many believe that God in a primeval revelation revealed His will to the race concerning the

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<sup>53</sup> H. Lansdell, 1906. *The Sacred Tenth*. London: Society for Promoting Christian Knowledge, p.7.

<sup>54</sup> J. Hastings (ed), 1953. "Tithe" in *Encyclopedia of Religion and Ethics*, p.347.

<sup>55</sup> M. Eliade (ed) n.d. "Tithe" in *Encyclopedia of Religion*. p. 538.

<sup>56</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 16.

<sup>57</sup> Salstrand, p. 16.

tithe, and that the custom concerning the tithe, which was in vogue among the nations of ambiguity, is the result of that primeval revelation.<sup>58</sup>

### 2.2.2 Tithing in Old Testament

This sub-topic deals with references to tithing in the Old Testament, most especially in the Pentateuch and prophetic literature. The issue of tithe is well discussed in Pentateuch than in other biblical corpus. Thus, the tithe-giving of Abraham and Jacob which was before the Mosaic Law and the tithe in the Mosaic law are discussed here. But before the discussion on tithe payment of Abraham and Jacob which are the earlier references to tithing in Old Testament, that is before the Mosaic law, it is pertinent to say here that, even in the offering of Cain and Abel, some scholars see an allusion to the practice of tithing.<sup>59</sup> These Bible scholars feel that Cain's offering was rejected because he did not bring the whole tithe of his increase as an offering to the Lord, basing their conclusions largely on the Septuagint version of the incident in the Greek text.<sup>60</sup> Also, the early Christian writers connected this event with tithing. Tertullian for instance, in the third century wrote that God rejected the sacrifice of Cain, because he did not rightly divide what he offered.<sup>61</sup> Similarly, D.W. Thompson, quoted by A.E. Salstrand, says concerning this passage: "So strongly has this view impressed some of the churches that in this history of the two brothers, they find the first reference to the tithe, and in the Council of Seville, held about 590AD, a canon was passed which reads, 'if anyone does not tithe everything... let the curses which god inflicted upon Cain for not rightly tithing, be heaped upon him.'<sup>62</sup> Other scholars along with Thompson feel that the account of the offering of Cain and Abel may be an allusion to the practice of tithing. Whether this is true or not cannot be known with absolute certainty but one thing is certain, and that is that God had doubtlessly revealed His will concerning the matter of this sacrifice and Cain knowing the will of god in this matter was disobedient to that will.

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<sup>58</sup> A.W Pink, 1981. *Tithing*. Choteau: Gospel Mission press, p.4-6.

<sup>59</sup> D.E Burroughs, 1919. *The Grace of Giving*. Nashville: The Sunday School Board, p.35.

<sup>60</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p.19.

<sup>61</sup> Salstrand, p.19.

<sup>62</sup> Salstrand, p. 20.



### 2.2.3 The tithe-giving of Abraham and Jacob

The first recorded tithing in the Old Testament was by Abraham in Genesis 14:17-21. In this passage, the record of Abraham's victory over Kedorloamer and the kings allied with him is presented. Abraham on his way back from the battle, having regained all the booty that was stolen, including the wealth of Lot, and the women who were captured with him and other captures met Melchizedek, the priest of God most high who gave him bread and wine. "Then Abraham gave him a tenth of everything."<sup>63</sup> Thus, Abraham was the first tither while Melchizedek was the first priest to receive tithe. The tithe appears in the story with perfect naturalness and without explanation, as if it were already an accepted well-understood institution. It is not clear whether God commanded Abraham to do so. Lansdell, however, is of the opinion that tithe payment was no new thing to Abraham at that point in time because he must have been familiar with the practice in his Babylonian home.<sup>64</sup> This, therefore, suggests that Abraham might not be the originator of tithing. One could have suggested that God might have instructed Adam and his sons about tithe-giving, but the Bible did not give any record of this.

However, the practice of Abraham seems to have been theologically motivated. He tithed because in so doing he recognized that it was God the most high who led him to win victory and since Melchizedek is the priest of the most high God and the king of Salem, it may be right to say that giving tithe to him is like giving it to God.<sup>65</sup> Thus, Abraham tithed as an expression of love, and thanks to God. Also, Abraham tithed in recognition of higher authority than himself. He admitted by his gift that the priest of the Most High God was, by virtue of his divine office, superior to him in spiritual things.<sup>66</sup>

In Gen 28:20-22, there is the record of Jacob's vow to tithe all the increase that God would give him. This was predicated upon the supposition that God would care for him and prosper his way. Jacob believed that the Lord would be his God and he would give a tenth to confirm that fact. Again, it may be asked, why did Jacob vow to pay the tenth? He knows nothing of the Law of Moses; in fact, he lived some five hundred years

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<sup>63</sup> Genesis 14:20

<sup>64</sup> H. Lansdell, 1906. *The Sacred Tenth*, p.47.

<sup>65</sup> T.O. Olorunsaye, n.d. *Tithing: A Source of Blessing to Christians*. Lagos: Johnson Prints Production, p.6.

<sup>66</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 23.

before tithing law was promulgated.<sup>67</sup> This suggests that Jacob might have learnt about the practice from his grandfather, Abraham, through Isaac, his father. Jacob can think of no stronger seal with which to bind himself to God than to vow to give God the tenth. However, Jacob's practice suggests that tithing could be an expression of worship and thanksgiving for the blessing of God.<sup>68</sup>

In summarising the earlier references to tithing, McConoughy says "in the patriarchal period, what had in the world at large been paid, sometimes, to the temple and, sometimes, to the palace came to be observed as purely a religious rite. Abraham offering the tenth to Melchizedek, the priest-king of Salem anticipated the day when men would lay their most precious gifts at the feet of the Divine Lord. Likewise Jacob, his grandson, at Bethel, pledged to God 'of all that thou shall give me I will surely give the tenth to thee.'"<sup>69</sup>

#### **2.2.4 Tithe-giving during the period of the Law**

Attention is now turned to a consideration of tithe-giving as commanded and practised during the legal period with the deliverance of the children of Israel from Egypt, the giving of the law on Mt. Sinai, and the entrance of Israel into the Promised Land. Israel has now become a nation, and certain laws and rules must be laid down for her guidance as a nation, among which we find the tithing law.

**2.2.4.1 Tithing in the Deuteronomy Code:** Tithes are not mentioned at all in the Book of the Covenant that is the earliest written collection of laws preserved in the Old Testament. Deuteronomy is the earliest code which provides for them.<sup>70</sup> The most probable explanation of this is that tithes and the offering of first fruits, which are mentioned in the Book of the Covenant (that is the first fruit offering), are ultimately of common origin. If this is so, it may be that the need for stricter definition of what was to be offered caused the appropriation of the tithe, an offering which had originated in

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<sup>67</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 23.

<sup>68</sup> H. Lansdell, 1906. *The Sacred Tenth*. p.122 cf N.O. Fasogbon, n.d. *Christian Giving*. n.p., 13.

<sup>69</sup> M. Ajah, 1995. *Bring all the Tithes*. Lagos: The Presbyterian Church, p. 32

<sup>70</sup> Ajah, pp. 32-33.

Northern Sanctuaries.<sup>71</sup> It could be noted that the documentary hypothesis which gives the book of Deuteronomy the source D reflects the style and theology of the period of Josiah's reform (621BC).<sup>72</sup>

Turning to the book of Deuteronomy, tithe is mentioned in two ways. On the one hand, tithe, the tenth of the yield of agricultural products, is to be used, year-by-year in an offering, culminating into a sacrificial meal in which the household of the farmer is to share.<sup>73</sup> Although the meal is a household affair, it is to be held at the sanctuary, and to it, the Levite is to be invited. The offering and the meal are, however, a household affair, and their primary purpose is not the support of the Levite.<sup>74</sup> It has been conjectured that this provision was a reform which was the result of such abuses as those condemned by prophet Amos.<sup>75</sup> Whether this is so or not, it is impossible to say on the basis of the evidence and in view of the uncertainty of the date of the regulations in Deuteronomy. On the other hand, Deuteronomy speaks of a tithe to be offered for charitable purpose every third year,<sup>76</sup> which is the focus of this study. This tithe is to be distributed to the Levite, the sojourner, the fatherless, and the widow - those without land to produce crops for themselves. The question of whether or not Deuteronomy is, thus, contemplating two separate tithes naturally arises and the answer to the question is probably a negative one. The use of tithe merely differed in the third year. In each case, it was a household affair. The confusion that results from a comparison of the passages in Deuteronomy, in which the tithe is mentioned, is due to the fact that liturgical usage is constantly a developing thing, producing confusion in any code or manual in which it is reduced to written provisions.<sup>77</sup> The tithe in Deuteronomy is, thus, something which may have different purposes. It is an offering which acknowledged God's ownership of the soil and its fruits, a means of support for the Levites, and an offering for the sake of charity.

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<sup>71</sup> B.W Anderson, 1957. *Understanding the Old Testament, 3<sup>rd</sup> Edition*. New Jersey: Prentice Hall, p.18.

<sup>72</sup> Deut. 14:22-27cf 12:6-19.

<sup>73</sup> M. Ajah, 1995. *Bring all the Tithes*. Lagos: The Presbyterian Church, pp. 33-34.

<sup>74</sup> Ajah, 1995. *Bring all the Tithes*, p. 34.

<sup>75</sup> Deut. 14:28-29; 26:12-15.

<sup>76</sup> Ajah, 1995. *Bring all the Tithes*, p. 34.

<sup>77</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 26.

The two types of tithes identified in the Deuteronomic code, namely, the one given annually, and the one given every three years, are both household affairs. In the first two years, the farmer and his household would eat in the presence of God the tithe of his produce for that year at a chosen sanctuary. And in the third year too, the household would also be involved, but this time, the Levite, the stranger, the widow, and the fatherless were invited to share in it. The main reason why this type of tithe could be termed as tithe to God was probably because of the cultic nature attached to it in the chosen central sanctuary. Tithe here has been offered in the sense and manner Isaac was offered to God by Abraham.

**2.2.4.2 Tithing in the Priestly Code:** The provisions of tithing in the priestly code represent a development that had taken place since Deuteronomy. The later code stipulates that the tithe is to go exclusively to the Levites, who in turn are to give a tenth of what they receive to the priests (Numbers 18:20-32). In the Priestly Code, tithes assume the form of a fixed due. A tithe of the produce of the land, of fruit, and of herd and flocks (that is, their yearly increase), is holy unto the Lord. If commuted for money, one-fifth part of the value is to be added (Leviticus 27:30ff). These passages (Num 18:20-32; Lev. 27:30ff) suggest a theological base for paying tithe. Tithes belong to the Lord and it is holy to Him. It also gives the impression that it is God who produces, owns and distributes the wealth of the land. Salstrand groups these mentioned tithes in both Leviticus and Numbers as one tithe called “Lord’s or Levite’s tithe.”<sup>78</sup> It is meant for the use of the priests and Levites.

The purpose of the Priestly Code was probably to abrogate the law of the tithe in Deuteronomy, but later harmonizers did not take this view. They spoke of two tithes, and even regarded the third year-tithe of Deuteronomy as an additional one.<sup>79</sup> In the priestly law, as seen in Nehemiah 10:30ff, first fruits, firstlings and first fruits of dough were specifically for the priests, while the tithes of produce were for the Levites. The tenth of the tithes went back to the priests. This type of legislation is not found in the Deuteronomic code.

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<sup>78</sup> J. Hastings (ed). 1953. “Tithe” in *Encyclopedia of Religion and Ethics*. p. 348.

<sup>79</sup> Hastings, p. 348.

### 2.2.5 Tithing in prophetic literature

During the time of the prophets, tithes were necessary for the support of the temple. So the prophets stressed the motive for tithing above the method of tithing. But they did not fail to emphasise the importance of both motive and method to be able to have the approval of God. Amos 4:4 emphasises the lack of blessing because of presenting tithes with wrong motives, while Malachi 3:8-10 records that lack of blessing was due to failure in bringing the tithe.<sup>80</sup> In fact, prophet Malachi does not mince words in telling the nation, Israel, that their calamities were due to the fact that they failed to bring in the tithe to Jehovah. Thus, the command “Bring ye all the tithes...”<sup>81</sup> This passage suggests how tithe was taken for granted by the Israelites during the post-exilic times.

Tithing is one of the ways through which the Israelites were restored back to God when they disobeyed, and having been chastised by God, revival always follows. In such a revival, tithing was one of the things that the Bible records as being revived and restored among them. A good example of such occasions can be found in 2 Chronicles 31:4-6 and Nehemiah 10:37-38. As a result of compliance to tithing, God blessed Israel most abundantly. Similarly, whenever the Israelites obeyed God as regards paying their tithes, they made great exploits, and battles were won which were usually followed with blessings and prosperity. A good example of such occasion was when the Lord delivered the Israelites from the hands of Sennacherib, the king of Assyria and their other enemies (2 Chronicles 32:22).<sup>82</sup>

All through the era of tithing in the Old Testament, tithes were collected by the Levites in the store house of the Lord. It was from there that distributions were made to the Levites, priest, the orphans, the widows, the strangers and the needy. This is implied in the message of prophet Malachi (Malachi 3:10).

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<sup>80</sup> Malachi 3 :10

<sup>81</sup> T.O. Olorunsaye, n.d. *Tithing: A Source of Blessing to Christians*. Lagos: Johnson Prints Production, pp. 8-9.

<sup>82</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 25.

## 2.2.6 Types of tithes in Old Testament

There are three types of tithes in the Old Testament which the Israelites were required to give. These tithes differ in nature and in purpose, and they are not optional. Every Israelite was obliged to give these tithes beside many other offerings over and above the tithes, which they were to give. Every Israelite was required to give two tithes of their income each year to benevolent purposes, and on the third year, a third tithe was required for the poor, thus, making three distinct tithes required of the Hebrews during the legal period.<sup>83</sup>

### 2.2.6.1 Levitical tithe

The first tithe is spoken of in Leviticus 27: 30-33 and Numbers 18: 21-24. It is called "Levitical or Levite's tithe."<sup>84</sup> In this type of tithe, the tenth part of the produce of the land, whether of seed or fruit and that of the herd or flock, was claimed by God, and was to be regarded as holy and set apart for Him. The Levites were to receive this tithe and use it accordingly while the offerer had no voice in its disposal. This tithe was not an amount that might be diminished, or not as he pleased, but a divine claim, the withholding of which was regarded by God as dishonesty.<sup>85</sup> It is equally noted that of this first tithe which the Levite received, they, in turn, rendered a tithe of what they received as a heave offering to Jehovah, which was given to Aaron the priest and his family (Num. 18:26-28).

### 2.2.6.2 Festival tithe

The second tithe, known as 'festival tithe' is found in Deuteronomy 14:22-27. This tithe consists of the yearly increase of the land and was to be eaten by the offerer, his household and the Levite, with firstlings of the herd and flock but only at the appointed place of worship. This tithe might, at home, be converted into money and be expended at Jerusalem, the capital for sacrifices and feasting. The object of this tithe was that Israel might always fear Jehovah and that, by means of this tithe, the giver might eat

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<sup>83</sup> Salstrand, p. 25.

<sup>84</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 26.

<sup>85</sup> Salstrand, p. 27.

and rejoice before God.<sup>86</sup> The due payment of this second tithe involved a stay, at least a week each, at the Passover and the feast of Tabernacles, as well as a shorter period at the feast of Weeks.<sup>87</sup> It is granted that this type of tithe is not an exact parallel of tithe-giving as we think of it from the Christian standpoint, and yet, it constituted an expense that had to be met by the Hebrews for religious purposes.

### 2.2.6.3 Poor tithe

The third form of tithe, called “poor or charity tithe,”<sup>88</sup> is found in Deut 14:28-29; 26:12-15. In this type of tithe, the tenth of every third year’s increase was to be laid up at home and it was to be shared by the local Levite, the stranger, the fatherless, the widow and the needy. The object of this tithe was that God might bless the work of the tithe-giver’s hands (Deut. 14:29). It must be noted, however, that there are some disagreements among authorities as to whether this is really a third tithe or not. Some think it may be the second or festival tithe, which is devoted for the poor every third year.<sup>89</sup> That it was a third tithe seems quite likely from the testimony which we have available from other sources than the old and New Testaments as we have them in the Bible. For instance, there is the testimony from the writer of the apocryphal book, Tobit, where he says:

I alone went often to Jerusalem at the feasts, as it had been ordained to all Israel by an everlasting decree, having the first fruits and the tenth of mine increase, and that which was first shorn; and I gave them at the altar of the priests of the sons of Aaron. The tenth part of all my increase gave I to the sons of Levi, who ministered at Jerusalem; and the second tenth part I sold away, and went and spent it each year at Jerusalem; and the third I gave unto them for whom it was meet, as Deborah my father’s mother had commanded me.<sup>90</sup>

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<sup>86</sup> H. Lansdell, 1906. *The Sacred Tenth*. London: Society for Promoting Christian Knowledge, p. 62.

<sup>87</sup> Salstrand, p. 28.

<sup>88</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 28.

<sup>89</sup> Tobit 1:6-8.

<sup>90</sup> H. Lansdell, 1906. *The Sacred Tenth*. London: Society for Promoting Christian Knowledge, p.64.

This passage from the book of Tobit, written about 190-175B.C, gives a view of the custom of that day, and quite plainly reveals that during the days of Tobit, the giving of three tithes was practised by devout Jews.

Similarly, the record left behind by the Jewish historian, Josephus, ascertained the payment of three tithes by every devout Jew during the time of Christ to the fall of Jerusalem. He says: "Beside these two tithes which I have already said you are to pay every year, the one to the Levites and the other for festivals, you are to bring, every third year, a tithe to be distributed, to those that want, to women also that are widows, and to children that are orphans."<sup>91</sup> Thus, from the words of the great Jewish historians, it is learnt that devout Jews during the time of Christ paid as much as three tithes of their income for benevolent purposes. Two tithes were given every year, and the third tithe on every three year, the third tithe in this case being for the poor.

## **2.2.7 Tithing in New Testament era and the Contemporary Church**

This section briefly examines the teaching of Jesus Christ on tithe, Paul's teaching on giving, tithe in the early and medieval church, and the practice of tithe in contemporary church discourse.

### **2.2.7.1 Jesus and the issue of tithing**

Opposers of tithing often make the statement that, as far as the gospel records go, Jesus never commanded his disciples to tithe. Consequently, believers today should feel no compulsion or obligation, whatsoever, to give at least a tenth of their income to the work of the Lord.<sup>92</sup> Indeed, Jesus never specifically commanded his disciples to tithe. But if the argument from silence is deemed definitive, one could just as easily conclude that, Jesus, wholeheartedly, endorsed the practice of tithe because there was nowhere that he specifically commanded his disciples not to tithe. Jesus Christ said that he came not to

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<sup>91</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 52.

<sup>92</sup> Matthew 5:7



destroy the Law of Moses but to fulfill it.<sup>93</sup> If he fulfilled other parts of the Law of Moses, it is reasonable to believe that he must have fulfilled the law of the tithe as well.

In examining the teachings of Christ, however, we find one clear reference to tithe, and the only time Christ said anything about the practice, he sets his stamp of approval upon it. Matthew 23:2 says: “Ye pay tithe of mint, arinse, and cumin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not leave the other undone”.

While Christ did not regard tithe- giving as fulfilling one of the weightier matters of the law, he did, nevertheless, approve of the practice and spoke of it in the terms of duty, using the word “ought”. Thus, while condemning the hypocrisy and inconsistency of the Pharisees, Christ expresses his approval of the practice of tithing.<sup>94</sup>

Again, concerning the relation of Christ to tithe, we have the following words from Lansdell:

I have never been able to find one sentence, or one phrase, or one word in the New Testament showing that the Jesus Christ or the apostles ever in any way abrogated the law of tithing. Could you think that it had passed away with the ushering in of the Christian dispensation, when one verse in every four in Matthew, Mark and Luke, and one out of every six in the New Testament deals with the question of money and covetousness.<sup>95</sup>

Also speaking as to whether the tithe has been abrogated by Christ or not, one of the outstanding bishops of the Methodist church, Bishop McCabe says:

Nothing of Judaism is abrogated except the types and shadows that found their fulfilment in the suffering and death of Jesus Christ. The ten commandments stand, the Sabbath stands, the tithe stands, and these are eternally binding upon the conscience of every believer... the tithe is the support of the kingdom.<sup>96</sup>

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<sup>93</sup>G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chatanooga, Tennessee: Baker Book House, p. 32.

<sup>94</sup>H. Lansdell, 1906. *The Sacred Tenth*. London: Society for Promoting Christian Knowledge, p.8.

<sup>95</sup> Lansdell, p.10.

<sup>96</sup> Lansdell, p.158.

Furthermore, Lansdell has this to say with regard to the relation of Christ to tithing:

Christ did not promulgate afresh for Christians, as from a New Testament Sinai, the law against murder or adultery or any other law; but to show the binding and spiritual nature of the Mosaic Law, and its far-reaching principles, he taught that these commandments may be broken by angry word, or even a sinful look. Neither, again, did the Lord re-enact that his followers should pay a patriarchal tithe, a Levitical tithe, a festival tithe, a poor's tithe ... or any other. But so far was he from repealing the law concerning tithes, that he set before those who would be his followers a more complete fulfilment of God's law; and an ideal more lofty by far, leaving enshrined in the memories of his hearers those remarkable words, 'it is more blessed to give than to receive', and proclaiming to his followers "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."<sup>97</sup>

In the overall assessment, Jesus Christ did not abrogate the law of tithing even though he did not have much to say directly upon payment of tithing, yet, his example had a world of meaning in it.

#### **2.2.7.2 Apostle Paul and the issue tithing**

In order to have a thorough understanding of the tithing practice in New Testament, we shall now turn our attention to the Apostle Paul, the writer of at least thirteen of the epistles of the New Testament, the greatest preacher and missionary statesman that ever lived, the one who under the inspiration of the Holy Spirit has given most of the doctrinal teachings of the New Testament. Paul, like Christ, was reared in a Jewish home where the practice of tithing was, no doubt, carried on very faithfully. He testified that he was an "Hebrew of the Hebrews" and an ardent observer of the law (Phil 3:5, 6). Included in this law was the law of tithing – not only the tithes for the Levites, but also the tithes for festivals, and for the poor.<sup>98</sup>

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<sup>97</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p.35.

<sup>98</sup> Salstrand, p. 35.

He also testified that he was a Pharisee, and of the requirements for entrance into the order of the Pharisees was that one must tithe, giving the first and second and probably the third tithe beside offerings of various kinds over and above the tithes. It is mentioned that the giving of the strict Pharisee would be all the way from one fourth to one-third of his income at the very least.<sup>99</sup>

While it is true that Apostle Paul does not openly mention the tithe in any of his writings, we do have a very clear passage in which he teaches that giving should be proportionate (1 Cor. 16:1-2). Salstrand,<sup>100</sup> opines that Paul could not have meant that the Christians should pay less than tithe, bearing in mind the fact that the first century Christians were either Jews or Gentiles who had first of all become proselytes to the Jewish faith, having heard of the God of the Jews and the laws to which the Jews were supposed to adhere. In the case of Corinthian believers, the proportionate giving could not have meant anything less than a tithe because many of them had been in the habit of giving two or three even before they became Christians.<sup>101</sup>

Thus, it could be established from the life and teaching of Paul that while he does not establish a new law that Christians should give at least a tenth of their income for the Lord's service, he does re-affirm the principle of proportion; and furthermore, while he does not command that Christians should tithe in so many words, yet by his standard as a Jew; which surely was not lowered when he became a Christian, he teaches by example to give, at least, tithe. In a nutshell, both Jesus Christ and Apostle Paul though, did not openly or directly speak of tithe; they did not condemn it anywhere. What they did was to go back to the rule of tithe which was widely known and well observed, and stressed the principle which the rule was designed to express. Burroughs puts it thus: "He (Paul) treated giving as a grace. A grace must be flexible and can never be fully expressed or limited by any rule. He asserted the voluntarism which essentially marks the New Testament teaching."<sup>102</sup> The researcher agrees with this statement, and hastens to add that while giving is a grace of the Christian life, payment of tithe is helpful in determining that which is pleasing in God's sight. Having examined what Jesus Christ and Paul had to

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<sup>99</sup> G.A.E. Salstrand, 1989. *Tithe: The Minimum Standard for Christian Giving*. Chattanooga, Tennessee: Baker Book House, p. 35.

<sup>100</sup> Salstrand, pp. 35-36.

<sup>101</sup> Salstrand. p. 38.

<sup>102</sup> P.E. Burroughs, 1934. *The Grace of Giving*. Nashville: The Sunday School Board, p.47.

say about the practice of tithing in the New Testament, it is pertinent to examine tithing practice in the early church and contemporary church.

### 2.2.8 The teaching of the Early Church on tithe-giving

Possibly the best way to find out what the early church taught of tithe as a standard and system of giving is to examine the writings of the early church fathers. Salstrand has recorded a mass of valuable information on this subject matter.

The first person whom to be quoted on this subject is Clement who presided over the catechetical school in Alexandria, Egypt, between 190-203AD. He taught in his early work called *stomata*, that the Mosaic Law concerning tithes was binding upon Christians, saying that the law of Moses taught piety and worship towards God “by giving Him the tithes of our fruit and cattle”, and of these first fruits, he adds, “the priests were maintained.”<sup>103</sup>

Origen, the father of Christian commentators,<sup>104</sup> comments on Luke 11:42 thus: “...How therefore doth our righteousness exceed that of the scribes and the Pharisees, if they dare not taste the fruits of their land, before they offer first fruits to the priests, and tithes to be set apart for Levites; and I, doing neither of these, do so abuse the fruits of the earth that the priest knows them not, the Levite is ignorant of them and the Divine altar is insensible to them?”<sup>105</sup> As for Augustine, the greatest theologian of his age, it is read that he sold his father’s estate at Tagaste, and gave the whole of the proceeds to the poor, reserving nothing for his own needs; and that afterwards he gave away more than a tenth of his income.

Irenaeus, the Bishop of Lyons who wrote around 177A.D contrasts the servitude of the Law of Moses with the freedom of the sonship of Christians as follows: “And for this reason; whilst they (the Jews) used to consider the tithes of their property consecrated, they on the contrary, who have apprehended freedom, decree to the uses of the Lord all things which they have, joyfully and freely giving, not what is less, inasmuch as they have a greater hope.”<sup>106</sup> It appears that Irenaeus believed that no Christian ought

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<sup>103</sup> P.E. Burroughs, 1934. *The Grace of Giving*. Nashville: The Sunday School Board, p.47.

<sup>104</sup> Burroughs, p.40.

<sup>105</sup> Burroughs, pp. 40-41.

<sup>106</sup> Burroughs, p. 42.

to set aside less than a tenth for God's work and those who go to the highest point of devotion dedicate to Him all that they possess.

In his Ascension Day sermon, Ambrose, the Bishop of Milan, speaks of tithes as follows: "He is really a good Christian who does not taste his fruits until he has offered to God something from them; who offered to God year by year, tithes to be extended to the poor."<sup>107</sup> This statement makes it clear that Ambrose taught the yearly payment of not less than a tenth of a man's income to be a Christian's duty as commanded by God. What Ambrose preached, he practised; for when he became bishop, he gave all that he possessed of gold and silver to the church for the benefit of the poor, remaining only an allowance for the support of his sister who was dependent on him.<sup>108</sup>

Jerome, the father of Bible translators as he is known, comments on the subject matter and says:

What we have said of the tithes and first fruits given by the people of old to the priests and the Levites, understand ye also for the people of the church, to whom it is commanded not only give tithes and first fruits, but even to sell all and give to the poor and follow their Lord and saviour; which, if we are unwilling to do, at least, let us imitate the example of the Jews, so that we may give a part of the whole to the poor, and pay due honour to the priests and Levites ... If anyone shall not do this, he is convicted of defrauding and supplanting God.<sup>109</sup>

Gregory, the Great, not only pleaded for a tenth of man's property, but a like proportion of his time saying: "As ye are bidden of the Lord to pay tithes of property, so also strive to pay often tithes of days."<sup>110</sup> John Chrysostom, otherwise known as the 'golden-mouthed' and the greatest preacher of his day, declares: "If it were a dangerous thing for the Jews to fail in giving tithes, then, surely, it is much more dangerous now."<sup>111</sup>

Thus, from the pen of Salstrand, it has been established that the church fathers who were outstanding men in their days, and who led the thinking of their days believed, for the most part, in tithes as the minimum standard for Christian giving.

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<sup>107</sup> P.E. Burroughs, 1934. *The Grace of Giving*. Nashville: The Sunday School Board, p. 42.

<sup>108</sup> Burroughs, pp. 42-43.

<sup>109</sup> Burroughs, p. 47.

<sup>110</sup> Burroughs, p. 43.

<sup>111</sup> J.W. Duncan, 1909. *Our Christian Stewardship*. Cincinnati: Jennings and Graham, p.62.

### 2.2.9 Tithe-giving in the Medieval Church

Western historians call the period AD 500-1560, “the Middle Ages”, because it lies between the decline of Roman civilization (about 500AD), and the Renaissance or Revival of learning (about 1500AD), which for Europe open the modern age.<sup>112</sup> Thus, the period between AD500-1500 is what we refer to as the medieval period while the medieval church represents the church that existed during this time. The effort here, therefore, is to briefly describe biblical tithing, as it was understood in the Middle Ages.

The council of Tours in 567AD and the second council of Macon in 587 advocated tithing. Tithes were equally made obligatory by civil law in the Carolingian empire in 765 and in England in the 10<sup>th</sup> century.<sup>113</sup> Because of different local circumstances, tithes developed in various ways.

There were secular and ecclesiastical tithes, and personal and real tithes, that is, tithes on income from personal trade, profession or property. Praedial tithes were tithes on fruits of the soil. Great and small tithes were based on the value of the crops or animals taxed. It became common to substitute a money-payment for payment in goods.<sup>114</sup>

The theologians and commentators of the medieval church emphasised, above all, the universality of the obligation to pay tithes. “Even if Christians cannot, as they should sell and give to the poor”, said Jerome in his commentary on Malachi 3:10, they should, at least, imitate the Jews by giving tithes and first fruits.<sup>115</sup> Some theologians went further and maintained that since the righteousness of Christians must exceed that of the scribes and Pharisees, they should give more than a single tithe. Payment of tithe was a personal religious obligation from which there could be no exemption and should be treated as an act of worshipping God.<sup>116</sup> Peter, a Venerable in the 12<sup>th</sup> century wrote to the Cistercians that “in the days of the fathers, not only lay men paid tithes, but also churches to churches and monasteries to monasteries both from the work of peasants and from their own

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<sup>112</sup> J. Foster, 1974. *Church History 12*. London: SPCK, p.93.

<sup>113</sup> M. Ajah, 1995. *Bring all the Tithes*. Lagos: The Presbyterian Church, pp.63.

<sup>114</sup> Ajah, pp. 63-64.

<sup>115</sup> Constable, 1904. *Monastic Tithes from their Origins to the 12<sup>th</sup> Century*, Cambridge: Cambridge University Press, p.13.

<sup>116</sup> G. Constable, 1904. *Monastic Tithes from their Origins to the 12<sup>th</sup> Century*. p.17.

produce.”<sup>117</sup> John Cassian (AD360-435) on his collation went even further, “We who are ordered to give tithes of our property and all our profits should even more also give tithes of our conduct, occupation and achievements wherefore they are clearly discharged in the reckoning of lent. For the number of all the days of a year (365) is tithed by the number of thirty six and half days.”<sup>118</sup>

On the danger of not tithing, Gregory of Tours who lived in the late 6th century said: “tithes are not given, the poor are not nourished, the naked are not clothed, and the pilgrims are not received in the guesthouse and adequately fed.”<sup>119</sup> In the medieval church, the theologians agreed that tithes must be paid to the Christian sacerdotal order, which was thought to have superseded the Levites. In practice, this seems to have been interpreted as the churches where the sacraments were administered. Concerning the use of tithes in the medieval church, it was agreed that tithes be divided between the Bishops, clergy, fabric and the poor. But in 748AD, Pope Zachary said that tithes should be used exclusively for fabrics and to help the poor while some supported the use of tithes for the poor and the priests.<sup>120</sup> Summarily, tithing in the medieval church was a religious obligation which involved every Christian. While one can pay above tithe, it is not expected that a Christian should pay less than tithe.

#### **2.2.10 Tithing in the Contemporary Church**

The practice of tithing has survived up till the present church orders. The 21<sup>st</sup> century has witnessed the multiplicity of Christian denominations both in the western oriented and third world. But as many denominations evolved, so also is the tithing practice. In many Christian denominations, today, regular payment of tithes is one of those requirements that qualify one for leadership position in the church.<sup>121</sup> Supporting the view why Christians today must pay tithes, Kumuyi, the General Overseer of Deeper Life Christian Church says: “The doctrine and principle of tithing is timeless. Tithing was not only an Old Testament principle and practice; it is for everyone in every age and

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<sup>117</sup> M. Ajah, p.65.

<sup>118</sup> G. Constable, 1904. *Monastic Tithes from their Origins to the 12<sup>th</sup> Century*. p.17.

<sup>119</sup> M. Ajah, 1995. *Bring all the Tithes*. Lagos: The Presbyterian Church, p.67.

<sup>120</sup> Ajah, p.68.

<sup>121</sup> Those Christian denominations include Anglican, Seven Day Adventist Church, The Apostolic Church, Christ Apostolic Church, Redeemed Christian Church of God, Deeper Life Bible Church, New Life Gospel Church, etc.

dispensation. It was neither instituted by the dispensation of law nor terminated by the dispensation of grace. It was neither given by Moses nor abrogated by Jesus Christ.”<sup>122</sup>

Today, in many Christian denominations, and most especially in the Anglican Diocese of Ogbomoso, the lion share of the church monthly and or annual income is from tithes.<sup>123</sup> Virtually every Christian denomination in Nigeria favours or supports the payment of tithes but with the exception of few that did not see tithes as compatible with the New Testament church.<sup>124</sup> They are of the view that everything one has belongs to God, and in effect, should be given back to God. However, it must be clearly understood that churches or denominations that favour tithing did not say that tithe was all that one can give for the service of the church, but the minimum. For in some practices, in the pretence of giving everything to God, some have given nothing at all.

In the contemporary church, the question of who receives the tithes varies from one Christian denomination to another. In most churches (Anglican inclusive), the church receives the tithes for the running of the church affairs like payment of assessment, payment of pastors’/workers’ salaries/allowances, building projects, maintenance of church buildings, sponsorship of evangelical programmes and so on.<sup>125</sup> But suffice it to note that many churches have neglected the ministry of charity, though they collect tithes regularly. Thus, the poor members of the church and non-members alike were left unattended to. In few other Christian denominations, it is the pastors that receive and expend the tithes but with the hope that he will take care of the needy from it. But in most cases, the pastors in such churches collect and spend tithes without remembering the poor since they are not accountable to anyone. Payments of tithes is documented in some churches while in others, anonymity is maintained. Documented or not documented, it is clear from the discussion in this chapter that tithes must be paid today by Christians purposely to take care of the ministers of God and the poor members of the church, and

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<sup>122</sup> W.F. Kumuyi, 1983. *Complete Bible Study Series*, Lagos: Zoe publishing and Printing Company, p.78.

<sup>123</sup> This fact is buttressed by Venerables Wuraola, Soyinka and Akinyode who during separate interviews confirmed that the bulk of their church incomes are from tithes.

<sup>124</sup> Among these few Christian denominations are Church of Christ in Nigeria (COCIN) and Christ Trumpeters Church with its headquarters at Ilesha, Osun State.

<sup>125</sup> This is the view of Very Rev. D.O. Akinrinola, the Provost of the Cathedral Church of St. David, Agbonin, Ogbomoso in an interview conducted on Thursday 25<sup>th</sup> October, 2012.



the society at large; and this is where the contemporary church erred. Hence, many are wallowing in abject poverty in the midst of plenty.

### 2.3 Poverty and the religion of Israel

Poverty in the Old Testament is described in Hebrew terms and other variants such as אָנִי(ani), אָנָה (ana), אָנָו (anaw) and דָּל(dal).<sup>126</sup> These words describe a condition of economic lack or insufficiency. In other words, they express a condition of not having enough. Andria defines poverty as the condition in which people lack the basic necessities for a decent life such as food, clothing and shelter.<sup>127</sup> Asante defines poverty as the lack of opportunity to develop our abilities, to control our own lives because of economic deprivation and political injustice. He regards structural injustice, unfair distribution of wealth, unjust world economic order, demographic increase and environmental degradation as the root causes of poverty, particularly in Africa.<sup>128</sup> In treating the phenomenon of poverty in the history of religion of Israel, Akao<sup>129</sup> says that there is no single distinct thread of thought. He points out that during the period of the Patriarchs, Israelites history knew no distinction between the rich and the poor, for every member of the family or clan had equal rights and status. In Canaan, however, during the monarchy, Yahwistic theology came with the view that poverty or misery, as it happened in Eden, can only be the sign of man's infidelity and the consequent hot displeasure of Yahweh. But on the eve of the exile, Israelite theology according to Akao redefined its stance on the issue of direct connection of poverty and suffering with sin and disobedience. In the Writings, the sages tried to make the Israelites know that poverty or misery could be a trial of their faith. From the post-exilic era

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<sup>126</sup> A.D. Verhey, 1996. "Poverty" in the *International Standard Bible Encyclopedia*. Vol. 3 (ed) Bromily Grand rapids: Wm. B. Erdmans Publishing Co., p. 92.1

<sup>127</sup> Solomon Andria, 2006. "The Book of Deuteronomy" *Africa Bible Commentary* (ed). Tokunboh Adeyemo Nairobi: Wordalive Publsihers, p. 231.

<sup>128</sup> Emmanuel Asante 2000. "Root Causes of Poverty and Displacement in West Africa: A Theological Reflection." E. Martey & M. Gerald (eds). Accra: the *Gospel and the Displaced, in Africa, the Case of the W/Africa Sub-region* Presbyterian Press, pp. 18-22.

<sup>129</sup>J.O. Akao, 2000. "Biblical Theology in Africa and the Issue of Poverty Alleviation." *African Journal of Biblical Studies*, vol xv, No 2, pp. 41-59.

down to the New Testament period, poverty was no more considered as a curse, but a virtue.<sup>130</sup>

Akao also highlights how the Bible distinguishes between material poverty and spiritual poverty. Spiritual poverty is exhibited when one lives as a child of God with the knowledge of the fact that possessions are gifts from God, and are to be used to glorify God. Also, spiritual poverty focuses on the quality of relationship with God which begins with realization that human being is just a mere creature, limited and dependent upon God. The state of spiritual poverty negates self confidence and self centeredness which brings about pride and arrogance in contrast to humility and gentleness in the context of self abnegation without necessarily becoming a trade mark for self pity and dejection. Material poverty is a state of deprivation, and this could result from oppression, unjust governing policies, and laziness of the victims.

At the settlement in the land of Canaan, the Israelite society accepted that, poverty had come to *stay*- "The poor will never cease out of the land" (Deut. 15:11). Thus, the Old Testament makes general provisions for the care and welfare of the poor and needy in the Israelite society. It does this in the form of legislation in the context of the covenant with Israel. The Lord affirmatively declared that "There should be no poor among you if only you will obey the voice of the LORD your God" (Deut. 15:4-5). These provisions as highlighted by Akao,<sup>131</sup> Atere<sup>132</sup> and Kehinde<sup>133</sup> include the institution of sabbatical year, that is, a year of release, rest and cancellation of debts (Lev. 25; Deut. 15); the poor had the privilege of gleaning the vineyards and orchard farms after the harvest. Sheaves forgotten as well as those produced in the sabbatical year were meant for the poor (Lev. 19:10; 23:22); no interest was to be taken from loans to the poor (Exod. 22:25; Lev. 25:36); the poor hired servants were to be paid their wages on the day they

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<sup>130</sup>J.O. Akao, 2000. "Biblical Theology in Africa and the Issue of Poverty Alleviation." pp. 41-59

<sup>131</sup> Akao, pp. 41-59.

<sup>132</sup> M.I. Atere 2005. "The Redeemed Christian Church of God's Programme for the Poor in Lagos in the Context of Lucan Teaching" *Ph.D. Thesis*, Department of Religious Studies, University of Ibadan pp. 68-71

<sup>133</sup> S.F. Kehinde, 2009. "Striking a Balance Between Kerygma and Paraenesis in the Efforts Toward Poverty Eradication in Africa". A paper Presented at the Theological Education Conference. NBTS, Ogbomoso.

were hired (Deut. 24:14ff); the poor retained the right of redemption of property after it has been sold (Lev. 25:25-28); the poor were allowed to present less sacrifices (Lev 14:2ff; 27:8); and the tithe of the third year was for the benefit of the poor and the needy (Deut. 14:28-29; 26:12-15). With these provisions, the Bible shows that God cares for the poor and the needy. Compassion will help the poor get free from poverty. The prophets became very vocal against the ill- treatment of the poor, and declaring Yahweh's hot anger against those who perpetrated it (Amos 8:4-6, 5:11-12; Micah.3:14-15 etc). God defends and protects the poor and oppressed against their enemies (Psalms 4: 5-6; 34: 9, 15-22).

So far, it is understood that poverty consciousness began to manifest itself in the religious or historical life of the Israelites from the monarchical period due to the inequalities brought about by social stratification. But God, who has been claimed to have had preferential option for the poor<sup>134</sup> put in place various poverty alleviation measures as highlighted above in the ancient Israelite society, particularly the third year tithe (Charity tithe). So, the Israelites' example, in removing or alleviating poverty by compassionate help through charity tithe (the focus of this research work), will be a guiding light to the church of God at large and the Ogbomoso Anglican Diocese, in particular.

## **2.4 Biblical basis for concern for the poor**

This section examines the biblical basis for concern for the poor from both Old and New Testaments.

### **2.4.1 The Old Testament perspective**

There was no question of doubt on the existence and the reality of the plight of the poor in the Old Testament, particularly during the mosaic period. Thus, “There will always be poor people in the land. Therefore I command you to be open handed toward your brothers and towards the poor and the needy in the land.”<sup>135</sup> Certainly, it was God’s

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<sup>134</sup> John S. Pobee, 1987. *Who are the Poor? The Beatitude as a Call to the Community*. Geneva: Wee Publications. p. 12.

<sup>135</sup> Deut. 15:11

concern for the welfare of the poor that led to the institutionalizing of some basic laws in the mosaic legislation to protect their interest. Let us consider some of these principles.

**2.4.1.1 The gleaning principle:** “When you are harvesting in your field and you overlook a sheaf, do not go back to get it, leave it for the alien, the fatherless and the widow, so that the Lord your God may bless you in all the works of your hands.”<sup>136</sup> The law or principle of gleaning was an established method of preventing debilitating poverty among the people of God and refugees in the land. The poor widows, Ruth and Naomi were able to survive because of the practice of this law.<sup>137</sup>

**2.4.1.2 The giving principle:** “If there is a poor man among your brothers in any of the town of the land do not be hard hearted or tight fisted towards your poor brother. Rather, be open-handed and freely lend him whatever he wants.”<sup>138</sup> With this principle, those that have in Israel were encouraged to share with their fellow brothers that were poor and never to be stingy towards them. This same sharing and giving principle should be cultivated today.

**2.4.1.3 The tithing principle:** “At the end of three years, bring all the tithes of that year’s produce and store it in your towns so that the Levites, who have no inheritance of their own and the aliens, the fatherless and the widows who live in your towns may come and eat and be satisfied.”<sup>139</sup> This tithing principle called charity or poor tithes is the focus of this research work. We can see that one of the original purposes of tithes paying in the Old Testament was to help the poor. It is quite amazing that in most of our churches today, the poor widows, orphans, strangers and fatherless are never remembered in the distribution and expenditure of the church’s tithes. Hence, this research work calls for the adoption of this kind of tithes by churches in Ogbomosho Anglican Diocese to take care of the poor specifically.

**2.4.1.4 Interest free loan to the poor Israelites:** “If one of your countrymen becomes poor and is unable to support himself among you, help him as you would an alien.... Do not take interest of any kind from him but fear your God... You must not lend him

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<sup>136</sup> Lev. 19:9-10; Deut. 24:19-22

<sup>137</sup> C. Adarigho-Oriako, 2008. *God’s Concern for the Poor*, Lagos: Nehemiah Projects International, pp.64-75.

<sup>138</sup> Deut. 15:7- 8.

<sup>139</sup> Deut. 14:28-29; 26:12-15.

money at interest or sell him food at a profit.<sup>140</sup> This principle is strictly adhered to by the Diocese of Ogbomoso as no interest was required from those that were given loans.<sup>141</sup> Thus, Christians should desist from such action as asking for interest, profit, commission or certain percentage of money from brethren who come to them for financial assistance.

**2.4.1.5 The year of Jubilee:** “consecrate the fiftieth year and proclaim liberty throughout the land... It shall be a jubilee for you; each one of you is to return to his family property.<sup>142</sup> The year of Jubilee, which was every 50<sup>th</sup> year in Israel, was the poor person’s right to receive back his inheritance. The jubilee principle also provided for self help and self development. With the land returned, the poor person could again, earn his own living.<sup>143</sup>

**2.4.1.6 The Sabbatical Law:** “For six years, you are to sow your fields and harvest the crops, but during the seventh year, let the land be unploughed and unused. Then the poor among your people may get food from it.<sup>144</sup> Poverty sometimes forced some Israelites to sell themselves to more prosperous neighbours. The sabbatical law ensures freedom to all slaves in the seventh year. Although, we are not all farmers today to leave our land unploughed for the benefit of the poor, but we can still find several other means to help the poor among us.

In the Mosaic legislation, there are other several legislations which show God’s serious concern for the poor. These include daily payment of wages to an hired person (Deut 23:14, 15; Lev. 19:13), collateral taken from the poor should be returned sameday, no mistreatment of widows and orphans (Ex. 22:22-24), and so on. Similarly, the poor in the wisdom literature (Psalms and Proverbs) are presented as God’s special or favourite children and God, their lover, defender, caretaker and avenger. Oppressing them attracts God’s wrath, while helping and identifying with them brings favour and blessings on the individual.<sup>145</sup>

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<sup>140</sup> Lev. 25:35-37; Exod. 22:25.

<sup>141</sup> Oral interview with Mr. C.I. Uzoamaka, Chairman, Ogbomoso Diocesan Welfare Committee on 25/10/12.

<sup>142</sup> Lev. 25:10-11.

<sup>143</sup> Exod. 23:10; Lev. 25:10-11.

<sup>144</sup> C. Adarigho-Oriako, 2008. *God’s Concern for the Poor*, Lagos: Nehemiah Projects International, p.77.

<sup>145</sup> See Psalms 12:5 34:6:35:10:37:14:70:15;112:9; Prov. 22:9; 14:20-21; 21:13; 26:16; 28:27; 29:7,14 Exod. 23:10.

In the prophetic literature, the prophets cried against economic exploitation, injustice and oppression of the poor in the land of Israel. Thus, the Israelites were fiercely warned by the prophets against mistreating the poor. Prophets like Isaiah, Jeremiah, Ezekiel, Amos, Zechariah, and the rest see justice to the poor as basis for which Israelites' worship and fasting would be acceptable by God.<sup>146</sup>

#### 2.4.2 The New Testament perspective

In the Old Testament, various laws and principles as earlier discussed were enacted for the welfare and survival of the poor. In the New Testament, it was more than survival of the poor. In the New Testament, it was more than principles and laws. Here, God, through Jesus, literally identified with the poor and the outcasts of the society. He healed, chatted with, ate with, fed the hungry and restored hope to the hopeless needy and poor scattered all over the land.<sup>147</sup> No wonder the New Testament is full of both Jesus' kind assistance and relationships with the poor. In what is called 'the manifesto of Jesus' Mission', He declares: "The spirit of the Lord is on me, to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed."<sup>148</sup> Jesus affirms the inevitability of the poor when he says "The poor you will always have with you..."<sup>149</sup> Thus, helping the poor is one of the conditions he sets for entering heaven as declared in Matt. 19:16, 21 cf Lk 18:22. He equally affirmed in Matt. 25:41-46 that negligence of the poor can lead one to hell. In the same vein, He (Jesus) encourages invitation of the poor to feast rather than the rich.<sup>150</sup>

The early church, following the pattern laid by the master, Jesus Christ did not take the welfare of the poor members with levity as the 'haves' were ready and willing to share with the 'have nots' so that in essence, there was neither the rich nor poor but striking equality. It was a kind of communal living as "they devoted themselves to the Apostles' teaching and to fellowship... All the believers were together and had everything in common selling their possession and good. They distributed to everyone as

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<sup>146</sup> See Isaiah 1:11-18; 3:14; 10:1-13; 41:17; 58:6-9; Jer. 5:23; 7:5-7; Ezek. 16:49-50; 29:29; Amos 2:6-7; 6:1-7; 5:12; Zech. 7:9-11; Mal. 3:5.

<sup>147</sup> C. Adarigho-Oriako, 2008. *God's Concern for the Poor*, Lagos: Nehemiah Projects International, p. 89.

<sup>148</sup> Luke 4:18.

<sup>149</sup> Matthew 26:11

<sup>150</sup> Luke 14:12-14.

he had needs.<sup>151</sup> “All the believers were one in heart and mind. No one claimed that any of his possession was his own, but they shared everything they had.”<sup>152</sup> Without mincing words, poverty in the early church was completely alleviated as “from time to time, those who owned lands or houses sold them, brought the money from the sales, and put it at the apostles’ feet and it was distributed to anyone as he had need.”<sup>153</sup> The contemporary church should learn from this and rise to the challenge of poverty in our society.

Moreover, Apostle Paul practically raised funds for the poor believers in Jerusalem and he commended the Macedonian church for giving generously to the needy in Jerusalem.<sup>154</sup> In fact, in his fund-raising project for the poor, Paul mainly appealed to the Christians responsibility to help those in need, and to do it willingly and generously (2 Cor. 8:1-3). In fact, Paul confesses his delight in helping the poor in Gal 2:9-10 and James in his epistle declares that caring for the distressed, orphans and widows equals to true Christianity (Jam. 1:27). He (James) condemns preferential treatment to the rich against the poor, and that genuine concern for the poor is practical and not merely theoretical. (Jam 2:1-7).

From all the biblical passages cited from both the Old Testament and the New Testament, there is no doubt that the Bible is strongly advocating for our love and concern for the poor. Christians should, therefore, learn to love and care for the poor rather than discriminating against them.

## **2.5 Response of the Church to poverty alleviation in Nigeria**

According to Adewale, the African continent is the worst hit by poverty. The victims of injustice and other forms of oppression look to the church for succour. He declares:

Apart from the Catholic Church, one can dare to say that other Christian denominations have largely turned their eyes to heaven rather than attend to the pains of millions (most of who ironically are members of their various churches). The church continues to build

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<sup>151</sup> Acts 4:32- 35

<sup>152</sup> Acts 2:42,44

<sup>153</sup> Acts 4:34-35 Acts 4:32.

<sup>154</sup> Rom. 15:25-26; 2 Cor. 8:1-3.

"gigantic structural edifices, colossal business empires  
and her clergy feed fat, while the laity is weeping."<sup>155</sup>

Adewale calls on the church in Africa to awake to her responsibility. He concludes by saying that, there is need for a theology in Africa that will take into account the needs and aspirations of the people. This research work seeks to offer such a theology, as found in the context of the covenant with Israel regarding the care of the poor and the needy through charity tithe (Deut.14: 28-29;26:12-15).

Olatunde in his work observes that the degree of poverty in Nigeria is very high and government alone cannot manage it. He says "it is a monumental mistake for anyone to think that government should unilaterally shoulder the responsibility of managing poverty in the country".<sup>156</sup> He commends the efforts of the government so far while he highlights some practical ways by which the church could help alleviate poverty. Some of these ways include: capital investment, professional assistance, addressing laziness, addressing corruption and sharing of resources. Olatunde, although, lays much emphasis on the expected biblical roles the church ought to play in alleviating poverty, but no emphasis is placed on how the church could meet this great task, financially. And since the problem of most churches, particularly in the Diocese of Ogbomoso, is lack of funds to execute poverty alleviation programmes, hence, the need for this research work, the Diocese will make more impact on its poverty alleviation programme if certain percentage of income from tithe could be devoted for charity purpose.

Abogunrin<sup>157</sup> states that the life and the ministry of Jesus established the model for the church to follow. Jesus denounced the religion and social structures that aided the oppression of the poor. Abogunrin adds that the Roman society was heartless towards the poor, but the Jewish scriptures urged charity and care for the poor. According to him,

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<sup>155</sup> O.A. Adewale, 2003. "Christological Base for Social Praxis: Christology in Africa Context," *Biblical Studies Series*, No 2. (eds) S.O. Abogunrin et al, p. 365.

<sup>156</sup> Damilola Olatunde, 2006. *Deliverance from Poverty: Religious Approach to Managing Poverty in Nigeria*. Oshogbo: Bewas Printing Company, p. 76.

<sup>157</sup> S.O. Abogunrin, 1986. "The Community of Goods in the Early Church and the Distribution of National Wealth." *African Journal of Biblical Studies*. Vol. 1. no 2, p.79



The Church has led in giving the world schools and colleges, hospitals, orphanages, welfare centers, and progressive agricultural methods...But the situation in Africa... shows clearly that the Church has not done enough. Most churches do not have adequate programme for the poor masses... due to the fact that the vast majority of Christians in these areas are still living in abject poverty.<sup>158</sup>

The researcher concurs with Abogunrin that the Church has not done enough to help the poor and the needy, and this again, is the call of this research work.

In another work, Abogunrin sheds light on the way of life of the early Christians, who sold their properties and gave the proceeds to the early church converts in Jerusalem. This was to meet emergency needs, and to solve the problem of the poor.<sup>159</sup> He discusses the appointment of seven administrators to oversee the distribution of the community's wealth among the needy. He also talks about the community of goods, which refers to the free Christian love, exhibited by the sharing of material goods in common. He writes that the "fellowship, devotion and provision for the poor were not an economic programme but an expression of concern for all members. They were not forced to do it but their property was freely released for sale whenever it was necessary"<sup>160</sup>. Can we ever have the "community of goods" among Christians in Nigeria? It is really a challenge! However, if the principle of charity tithes is imbibed by every church as advocated in this research work, the church will effectively minister to the poor and the needy in our society.

Abogunrin concludes by condemning the non-challant attitude of the affluent pastors and rich government officials to the poor, he, therefore, challenges the church to "participate in the sufferings of the poor, the persecuted, the oppressed, the retrenched workers, the jobless, the displaced, the disinherited, the victimized, the broken-hearted, the homeless and the hungry Nigerians."<sup>161</sup>

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<sup>158</sup> S.O. Abogunrin, 1986. "The Community of Goods in the Early Church and the Distribution of National Wealth." *African Journal of Biblical Studies*. Vol. 1. no 2, p.79.

<sup>159</sup> S.O. Abogunrin, 1998. "Luke" *The International Bible Commentary: A Catholic and Ecumenical Commentary for the twenty-first century* (ed) E.R. Farmer. Collgeville: The Liturgical Press, p. 1371.

<sup>160</sup> S.O. Abogunrin, 1998, pp. 83.

<sup>161</sup> Abogunrin, 1998. p.89; Also, K . O. Dada, 2000. "Communal Effort and Poverty Alleviation in Traditional Yoruba Society: Lessons for Contemporary African Church" *Castlia* Vol. 3. no 1 June 2000, pp. 100-107.

Moreover, the Church, according to Theuri,<sup>162</sup> has the divine mandate to participate in solving the problem of the poor. He believes that poverty is a religious issue and if the church is not to lose its credibility and relevance, it must be involved in the promotion of justice which covers all aspects of life. He says that, one of the roles of the church is to urge government to meet the concerns and needs of the poor through good policies and education. We agree with Theuri that the church should be involved in poverty alleviation but poverty is more of economic and social issue than a religious issue.

Oniya in his book titled "Poverty Alleviation: A Role for the Church"<sup>163</sup> felt bad at the situation of poverty in Nigeria and how it has become a breeding forum for most of our social evils such as thuggery, armed robbery, kidnapping, child trafficking, ritual killing, misappropriation and looting of government treasuries, and all other dishonest practices. He says that the church must be specially and seriously concerned about how to alleviate poverty in Nigeria. He also remarks that the church must not only concentrate on evangelical programmes, but must equally mind the suffering of the people being evangelised as demonstrated by Jesus Christ while on earth (cf Matt.15:32-39).<sup>1</sup> According to him, Christ's Spirit of sympathy, compassion and empathy must be highly demonstrated by the church of God.

Oniya cited his experience in 2002 at All Saints Church, Onipe, Ibadan where he organized poverty alleviation scheme titled "Petty Trading Loan Scheme" for Onipe community. He sourced for funds to sponsor the scheme from the philanthropists, but when money was no longer coming from such people, the scheme crumbled.<sup>164</sup> Here, it is discovered that the good programme embarked upon by Oniya could not be sustained for long because donations were no longer forthcoming to the church purse. Thus, there is the need for a sustainable means of income into the church purse before the church can effectively minister to the poor and the needy, and this is what this research work is out to address.

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<sup>162</sup> Mathew Theuri, 1999. "Poverty in Africa: Theology of Reconstruction." *Exploratory Essays* (eds) N. Getui & E.A. Obong Nairobi: Action Publishers, pp. 230-242.

<sup>163</sup> Gbolahan Oniya, 2004. *Poverty Alleviation: A Role for the Church*. Osogbo: Christian Religious Publications, pp. 1-15.

<sup>164</sup> Oniya, pp. 14-15.

Dada<sup>165</sup> expresses his dissatisfaction in that the church, which ought to serve as communal rallying point for its members, is not living up to expectation. He, therefore, calls on the church in Africa to learn from the communal experience and efforts of the traditional Yoruba society in preventing material poverty through 'Owe', 'Aro', and 'Esusu. To address the problem of poverty in Nigeria, the church, according to Dada, must be involved as a communal entity, pull resources together to help members and non-members by establishing Christian Cooperative Societies or a bank to be called Christian Development Bank, just to help the poor ones and to help heal the ailing economy of Nigeria. He emphasises that the Church in Africa should move from individualism to institutionalism, a place where the weak, the poor and the dispossessed find succour as demonstrated by the early church (Acts 2:44; 4:34-5:11). Dada's view is acceptable; however, there could not have been better way by which the church could put their resources together (as Dada suggested) to help members and non-members than putting their tithes together for charitable purpose as found in the ancient Israelite society.

In the Diocese of Ogbomoso Anglican Communion, efforts to alleviate poverty, particularly among numerous poor Anglican members had almost been crippled due to lack of funds. Since the inauguration of the Diocese in March, 2005, the Bishop has been taking various steps directed toward alleviating poverty. The Diocese in 2005 organized a week-long skills acquisition training for both young and old in the Diocese. As part of her efforts to alleviate poverty, the Diocese in January, 2007 gave a loan of ₦10,000.00 each to five youths and ₦10,000.00 each to two youths in 2008.<sup>166</sup> Similarly, the Diocese, early in the year 2009, empowered ten women under the programme 'Women's Welfare Scheme' with ₦10, 000.00 each.<sup>167</sup>

Furthermore, the Diocesan Clergy Investment Scheme and Cooperative Society was established in the year 2006 with the ultimate aim of alleviating poverty among the clergy of the Diocese. Similarly, about six clergy wives were as well given loans for petty trading in September 2008 at subsidised interest rate. The Bishop, who

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<sup>165</sup> K.O. Dada, 2000. "Communal Effort and Poverty Alleviation in Traditional Yoruba Society: Lessons for Contemporary African Church" *Castlia* Vol. 3. no 1 June 2000, pp. 100-107.

<sup>166</sup> 2008 Bishop's Charge Delivered at the 2008 Ogbomoso Diocesan Synod, p. 20.

<sup>167</sup> 2009 Bishop's Charge Delivered at the 2009 Ogbomoso Diocesan Synod, p. 22.

was so much bothered with the high degree of poverty demonstrated by the Anglican members in Ogbomoso, but with little or no resources to attend to their plights, thus, appointed a Diocesan Welfare Committee to source for funds within and outside the Diocese for the purpose of alleviating poverty. The committee headed by Mr. C. I. Uzoamaka, however, tried their best to source for funds from philanthropists but all efforts proved abortive. Consequently, the committee resolved to taxing churches in the Diocese in order to generate funds to alleviate poverty but their efforts met with little or no success. Thus, the committee, even with the intervention of the Bishop who sourced for fund elsewhere, could only raise ₦100,000 for disbursement to women, as mentioned above. In fact, one is curious to ask - what kind of business could be set up with ten thousand naira at this period of global economic meltdown?

So far, from all indications, the Anglican Diocese of Ogbomoso, under the leadership of Bishop Mathew Osunade is burdened with the concern to alleviate poverty of its members and non-members alike. And this again led the Bishop to write out about seventeen small scale businesses which the people can do on their own.<sup>168</sup> But as viable and lucrative as these businesses appear, the Diocese lacks resources to train and get people settled with the business of their choice, it is, therefore, clear that the major constraint of the Anglican Diocese of Ogbomoso in alleviating poverty is money. Thus, this research work is concerned with how the churches in the Diocese could pull their resources together through the principle of 'charity tithe' to alleviate the sufferings of her members and non-members alike. The policy of taxing churches in order to generate funds to alleviate poverty could be described as a wrong step towards the right direction. So, the Israelites' example in alleviating poverty through charity tithe will be a guiding light to the Diocese of Ogbomoso Anglican Communion.

✦ In conclusion, the churches in Nigeria and the Anglican Diocese of Ogbomoso, in particular, must make frantic efforts to alleviate the suffering of the poor masses if her impact and relevance will continue to be felt. The church should be with the poor and not just for the poor.

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<sup>168</sup> Programme and Reports of the 2009 Ogbomoso Diocesan Synod. pp. 68-69.

There should be empowerment of the poor and micro-credit facilities must be made available. The church should collaborate with the government to raise the quality of life in Nigeria, and thereby fulfill the law of Christ.

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## CHAPTER THREE

### EXEGETICAL ANALYSES OF DEUTERONOMY 14: 28-29; 26 12-15

This chapter deals with exegesis of the focal texts of this research work, Deuteronomy 14: 28-29; 26: 12-15. This is done through a critical study of the background to the book of Deuteronomy and the socio-cultural context of Deut. 14: 28-29; 26:12-15 to understand certain important people, events and circumstances that contributed to its contents. It also deals with literary analysis of the two passages through the study of significant words that have impact on the exegesis. This diachronic study is followed by structural and syntactic analyses with emphasis on discussion of the text to find out its meaning.

#### 3.1 Introduction to the Book of Deuteronomy

Deuteronomy means “second law.” It is a retelling of the covenant between God and His people, Israel, presented in three addresses or sermons by Moses. Deuteronomy is largely a sermon, or set of sermons, preached by Moses to all of Israel shortly before his death and not long before the conquest of the land under the leadership of Joshua.<sup>169</sup> However, the name “Deuteronomy” is derived from the Greek *duo* and *nomoj* “second law,” but in Latin, it is rendered as *deutero* “two” or “second,” and *nomion* “law.” So, the title Deuteronomy means “second law.”<sup>170</sup> In fact, Deuteronomy emphasises that its law is not a new law but the preaching of the original law given to Israel on Sinai.<sup>171</sup> Deuteronomy 31:9 records that Moses wrote down “this law,” most likely referring to chapter 1:30. Certainly, the bulk of this chapter contains the speech of Moses to Israel in the plains of Moab at the end of the 40 years wilderness period and immediately preceding the conquest under Joshua. Later Old and New Testaments also assume Mosaic authorship. The book at

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<sup>169</sup> F. F. Bruce, 1986. “Deuteronomy,” *The International Bible Commentary*. U. S. A: Zondervan Publishing House, p. 256.

<sup>170</sup> J. Vernon McGee, 1978. *Deuteronomy*, California: Griffin Printing and Lithographic Co. p. 5.

<sup>171</sup> J. Vernon McGee, p. 5.

Deuteronomy appears rather unimportant. It apparently consists chiefly of history and laws.<sup>172</sup>

Don Fleming asserted that, “After receiving the law of Mount Sinai, Israel spent about forty years in the wilderness region between Sinai and Canaan.<sup>173</sup> Therefore, the book of Deuteronomy does not represent an extended historical period of time in Israel’s history, but a unique occasion on which Moses spoke to the new generation of Israelites immediately before their entrance into the land of Canaan. This address was delivered by Moses in the plains of Moab on the east side of Jordan. Its Hebrew title is *~yrīb;D* which means “spoken words,” and this is derived from the opening phrase of Deuteronomy, *~yrIb'D>h; hLeaE, ,* “These are the words.”<sup>174</sup> Deuteronomy is the fifth book of the Torah and was known to all Jews by a variety of names.”<sup>175</sup> There are four Hebrew titles of Deuteronomy: (1) *Debarim*, meaning “the words” or “these are the words,” and this is derived from the opening expression, “These are the words which Moses spoke (1:1). (2) The Kith of the fifth of the law. (3) The Book of Reproofs, and (4) The Iteration of the Law.”<sup>176</sup> Another name, which was familiar to the Jews, is *misnehhattord* or *misneh*, was derived from Deuteronomy 17:18. Another title is *Sepertokahot* meaning “book of admonition,” although LXX rendered the phrase mistakenly as *deuteronomion touto*, “this second (or repeated) law.”<sup>177</sup>

Upon this, J. A. Thompson is of the opinion that, the book of Deuteronomy is one of the greatest books of the Old Testament, and its influence

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<sup>172</sup> J. Vernon McGee, 1978. *Deuteronomy*. California: Griffin Printing and Lithographic Co., p. 257.

<sup>173</sup> Don Fleming, 2005 “Deuteronomy,” *Bridgeway Bible Commentary*, Canada: Bridgeway Publication, p.77.

<sup>174</sup> *Deuteronomy*. Retrieved from <http://www.atheism.about.com>. on Feb. 12, 2013.

<sup>175</sup> *Deuteronomy*. Retrieved from <http://www.atheism.about.com>. on Feb. 12, 2013.

<sup>176</sup> *Deuteronomy*. Retrieved from <http://www.atheism.about.com>. on Feb. 12, 2013.

<sup>177</sup> J. A. Thompson, 1974. “Deuteronomy,” *An Introduction and Commentary*. Downers Grove, Illinois, U.S.A: Inter-Varsity Press, p. 11.

on the domestic and personal religion of all ages has not been surpassed by any other book in the Bible.”<sup>178</sup>

However, there are three views suggested by Clifford J. Allen about Deuteronomy and the rest of the Pentateuch, he elucidated the following:

1. Deuteronomy is the end of the Pentateuch. In this view, the book gives a restatement of the covenant and of the law in a form which Israel could obey and fulfill as she moved into Canaan.
2. It is the beginning of the history of Israel: Deuteronomy was not always in this position, although there was a time in the sixth century B.C. when it was the first part of the history of Israel. When the book is read from this viewpoint, it furnishes the basic theological views from which the entire history is to be judged.
3. The third viewpoint is that, it is a covenant book: The book of Deuteronomy is primarily and originally a covenant book.”<sup>179</sup> This view sheds more light on the book of Deuteronomy. The book of Deuteronomy has 34 chapters and 957 verses. Also, it covers just a month in summary and it was quoted more than 80 times in the New Testament. Lastly, Jesus quoted Deuteronomy more than any other biblical text. The Lord relied upon it in his temptation (6:13-16; 8:3; Matt. 4:4, 7, 10 and Lk. 4:4, 8, 12). Also, Judaism, too, draws deeply from Deuteronomy.<sup>180</sup> The *Shema* recited morning and evening by observant Jews and having a religious significance comparable to that of the Lord’s prayer in Christendom, is composed of Deuteronomy 6:4-9 and 11:13-21, together with Num. 15:37-41.<sup>181</sup>

Again, Thompson affirmed that Deuteronomy, thus, identifies legal enactment with religious instruction. In fact, a careful study of it makes it clear that the book is not a juridical statesmen rather an exposition of a faith. He stressed

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<sup>178</sup> J. A. Thompson, 1974. “Deuteronomy,” *An Introduction and Commentary*. p.12.

<sup>179</sup> Clifton J. Allen, 1970. “Deuteronomy,” *The Broadman Bible Commentary Vol. 2* Nashville, Tennessee: Broadman Press, p. 175.

<sup>180</sup> Wellhausen, B. *Pentateuch*. Retrieved from [www.bible.org/html](http://www.bible.org/html) on Feb. 21, 2013.

<sup>181</sup> Wellhausen, pp. 59-70.



further that, “The book of Deuteronomy is Moses’ farewell address to the people he had led for forty years.”<sup>182</sup> Moses spoke to the Israelites about the importance of loving and obeying God.<sup>183</sup>

The book is like the sort of treaty (or covenant) that was made in the second millennium B. C. between a suzerain (specifically, one of the Hittite kings) and a vassal. The implication is that Deuteronomy presents the relationship between Yahweh and Israel in these terms. The book is a unity, since even what have often been regarded as later accretions contribute to the overall pattern.<sup>184</sup> The book of Deuteronomy consists of the parting counsels of Moses, delivered to Israel in view of the impending entrance upon their covenanted possession.<sup>185</sup> It contains a summary of the wilderness wanderings of Israel which is important as unfolding the moral judgment of God upon those events; repeats the Decalogue to a generation which had grown up in the wilderness; gives needed instruction as the conduct of Israel in the land, and contains the Palestinian covenant.<sup>186</sup>

### 3.1.1 Authorship

It is with the application of higher criticism of the book of Deuteronomy that we are especially concerned in this work.<sup>187</sup> The authorship of Deuteronomy is one of the subjects involved in source analysis, and this renders it important to present here a brief outline of the theory to which easy reference may have in its reading.<sup>188</sup> It is claimed by some scholars that the book of Deuteronomy, or at least the legislative portion of it (12-26), was the first book of the Pentateuch to come into existence.<sup>189</sup> It was first brought into public notice in the eighteenth year of the reign of Josiah, king of Judah, and it, alone, was the book found by

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<sup>182</sup> J. A. Thompson, 1974. “Deuteronomy,” *An Introduction and Commentary*. p. 11.

<sup>183</sup> <http://www.internetbiblecollege.net/lessons/accessed> on 21/02/13

<sup>184</sup> Thompson, pp. 80-81.

<sup>185</sup> J. Scofield, *Notes, Introduction and Commentary on Deuteronomy*. [www.biblestudytools.com](http://www.biblestudytools.com)

Accessed on February, 2013.

<sup>186</sup> Wellhausen, B. *Pentateuch*. Retrieved from [www.bible.org/html](http://www.bible.org/html) on Feb. 21, 2013. p. 83.

<sup>187</sup> W. Robertson Smith 1988. *Old Testament in the Jewish Church*. Chicago: University Press, pp.102-105.

<sup>188</sup> W. Robertson Smith, 1988, p. 115.

<sup>189</sup> Alfred Edersheim, 1992. *Prophecy and History in Reference to the Messiah*. USA: Green Press, P. 58.

the high Priest, Hilkiah, when he was clearing the temple, as described in the twenty-second chapter of II Kings.<sup>190</sup>

The book had been written but for a short time when it was thus found. Critics vary in judgment as to the exact time, but all agree that it had been composed within the previous seventy-five years. These years were occupied by the idolatrous reigns of Manasseh and Amon, and the first eighteen years of Josiah. Also, the more radical critics hold that no writing at all came down from the time of Moses, unless it was the Decalogue in a much briefer form that we now have it.<sup>191</sup> The more conservative class thinks that the document described in Exodus 24:1-11 as being written by Moses, consecrated by blood, and called “The book of the covenant,” was really written by Moses.<sup>192</sup>

The question of the authorship of Deuteronomy is inseparable from the issue of the origin and composition of the Pentateuch as a whole. Although these five books, nowhere, stated that Moses was their author, Jewish and Christian traditions holds this to be so on the basis of numerous and specific textual references. Evangelicals generally hold that Moses was the author of the book, whereas critical scholars vehemently deny Mosaic authorship. Upon this, Harrison notes that, “The view that Deuteronomy was substantially Mosaic in origin was, with a few exceptions, held by both the Jews and the Christians until the nineteenth century.”<sup>193</sup> People traditionally believe that the book of Deuteronomy, like the rest of the Pentateuch, was written by Moses, though scholars, since 19<sup>th</sup> century recognised that, Deuteronomy was edited together from multiple sources.<sup>194</sup> This understanding of the nature of the text is known as the Documentation Hypothesis. Over the past two hundred years, however, the traditional opinion has been under attack.

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<sup>190</sup> Alfred Edersheim, 1992. *Prophecy and History in Reference to the Messiah*, pp. 60-62.

<sup>191</sup> Daniel J. Dyke, *Inspiration of the Old Testament* [www.biblesearch.org/accessed\\_on\\_21/02/13](http://www.biblesearch.org/accessed_on_21/02/13).

<sup>192</sup> Daniel J. Dyke, *Inspiration of the Old Testament* [www.biblesearch.org/accessed\\_on\\_21/02/13](http://www.biblesearch.org/accessed_on_21/02/13).

<sup>193</sup> R. K. Harrison, 1969. *Introduction to the Old Testament* Grand Rapids: Wm. B. Eerdmans Pub. Co. p.640.

<sup>194</sup> *Book of Deuteronomy*. Retrieved from <http://atheism.about.com/od/.htm> on Feb. 24, 2013.

Furthermore in a brief historical analysis, Harrison is of the opinion that, “the Book of Deuteronomy does not claim to be written by Moses.”<sup>195</sup> The scriptures stress this, “These are the words Moses spoke in Jordan” (Deuteronomy 1:1). This comment presumes that the narrator is writing from the perspective of the land of Canaan, a place Moses never stepped foot on (Deuteronomy 32:48-52). At least, this would seem to indicate that parts of the first chapter was not written by Moses because the books give a third person account of Moses words and deeds as opposed to a first person as one might expect if Moses was the author. Again, if one looks at it closely, it is impossible that Moses purposely wrote from third person perspective.<sup>196</sup> Three hundred years ago, Deuteronomy was accepted by both Jews and Christians as the work of Moses.<sup>197</sup> Of course, the chapters of the books that describe the death of Moses and events leading up to his death can be hardly attributed to his authorship. At this point, no theory of origin for this book could create circumstance more dramatic or significant than those which Deuteronomy itself claims.

In affirmation of Mosaic authorship, H. Smith alludes that, “This book contains the speech of a man who speaks face to face with his hearers, dealing with the law from first to last and reading, almost exclusively, such events as they have shared with him.”<sup>198</sup> From this point of view, one will assert and concur in Mosaic authorship of the book of Deuteronomy. However, the view that Deuteronomy was substantially Mosaic in origin was with the few exceptions, held by both the Jews and the Christians until the rise of modern critical discussions, in the late 18th and 19th centuries A.D. In Judaism and in the early Christianity, the Mosaic authorship of the entire Pentateuch was generally held. Wright, in his own assertion, posits that, “Certain European

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<sup>195</sup> R. K. Harrison, 1969. *Introduction to the Old Testament* Grand Rapids: Wm. B. Eerdmans Pub. Co. p. 34.

<sup>196</sup> Peter Enus, 1993. *An Introduction of Deuteronomy*, Downer Grove, Illinois; Inter-Varsity Press, p.155.

<sup>197</sup> Donald F. Ackland, 1964. *Studies in Deuteronomy*. Nashville, Tennessee: Convention Press, p. 13.

<sup>198</sup> Ackland, p. 34.

scholars denied the Mosaic authorship of Deuteronomy and ascribed it to an author or authors who lived approximately at the time of Josiah.”<sup>199</sup>

One of the complicating factors in recent years is that scholars have been more willing, than previously, to allow that a great deal of Deuteronomy rests on ancient materials. Also, no one today would argue that Deuteronomy was entirely the work of Moses; although, writers in former centuries attempted to show that Moses could have written an account of his death through inspiration. An argument that is regularly advanced by this school of thought is that, in Deuteronomy, there are several references to Moses speaking (Deut. 1:6, 9; 27:1, 9; 31:1, etc). Robinson, in his own view, suggests that the statements in this verse are true or they are false. He further said that, the authorship of other books in Old Testament is so explicitly emphasised.<sup>200</sup>

A further argument in support of Mosaic authorship is that Jesus appeared to have accepted it in Matthew 19:8. He referred to the divorce as something that Moses allowed, thus, suggesting that the passage in Deuteronomy 24:1-4 had originated with Moses. Also, Thompson affirmed that, Apostle Paul, accepted Mosaic authorship, for he quotes Deuteronomy 25:4 in 1 Corinthians 9:9, as Law of Moses. He stressed further by saying that, the writer of Hebrews 10:28 also referred to a Law of Moses, which is, Deuteronomy 17:2-6.<sup>201</sup> It only contained the legislation found in Exodus 20-22. With these exceptions, all who have accepted the analytical theory agree that Moses wrote no part of the Pentateuch.<sup>202</sup> The conception of Moses as an author and lawgiver, which has prevailed among the Jews and Christians alike for so many centuries, is a delusion which has been dispelled by the critical investigations of the nineteenth century.<sup>203</sup> Furthermore, concerning Mosaic authorship, it has not been denied

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<sup>199</sup> G. E. Wright, 1953. “Deuteronomy,” *The Interpreters Bible*. New York: Abingdon Press, p.323.

<sup>200</sup> Wright, p. 836.

<sup>201</sup> Thompson, J. A. Thompson, 1974. “Deuteronomy,” *An Introduction and Commentary*. Downers Grove, Illinois, U.S.A: Inter-Varsity Press, p. 50.

<sup>202</sup> Thompson, pp. 100-103.

<sup>203</sup> Thompson, pp.106-107.

that some of the writings which are now found in the Pentateuch came into existence before the date of Deuteronomy.<sup>204</sup>

In the ninth century, about the time of Elijah and Elisha, or possibly in the eighth, about the time of Amos and Hosea, the exact time is unsettled, there came into existence two historical documents which contributed to the final formation of the Pentateuch.<sup>205</sup> One of these was written in the northern kingdom with its more frequent references to persons and places among the ten tribes. It contained such traditions of those times as had come down orally to the time of its author, and possibly, some written documents of an earlier period.<sup>206</sup> Its author habitually used the Hebrew name Elohim for God, on account of which he is referred to briefly, in critical writing as E. About the same time, a similar but independent document appeared in the Southern Kingdom of Judah, covering the same period of time, containing the stories afloat among the people of the Southern kingdom, and written by an author who uniformly called God, Jehovah.<sup>207</sup>

He is called the Yahwhistic writer, or briefly, J. The stories in the two were to some extent the same, with variations resulting from oral transmission, but each contained some stories not found in the other. It is not contested that we have any historical account of either of these books, or that any ancient writer, either biblical or secular, makes any allusion to their existence. It only claimed that the fact of their existence is traceable in some portions of the Pentateuch that were copied from them.<sup>208</sup> H. Green expresses this point further with usual calmness, in the following words:

It is noteworthy that the partition hypotheses in all their forms have been elaborated from the beginning in the interest of unbelief. The unfriendly animus of an opponent does not indeed absolve us. The same rationalistic scholars who have evolved the analytical theory of the Pentateuch have exposed all of the old infidel objections

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<sup>204</sup> Daniel J. Dyke, *Inspiration of the Old Testament*, pp. 117-118. [www.biblesearch.org/ accessed on 21/02/13](http://www.biblesearch.org/ accessed on 21/02/13).

<sup>205</sup> Daniel J. Dyke, *Inspiration of the Old Testament*, pp. 117-118.

<sup>206</sup> Green, pp.79-82.

<sup>207</sup> Green, pp.79-82.

<sup>208</sup> Green, pp. 84-85.

to the various books of the Old Testament, and have made these important parts of their argument in favour of the analysis.<sup>209</sup>

### 3.1.2 The date of writing the book of Deuteronomy

The last decade has witnessed a great turmoil in the field of documentary studies. Many of the most cherished ideas of the classic documentary theory have been put in serious question by mainline critical scholars.<sup>210</sup> According to the classic theory popularised by Wellhausen, there are four main sources in the Pentateuch; J from the tenth century; E from the ninth; Deuteronomy from the seventh, and P from the late sixth century. The earlier critical scholars quite accepted the result of J.E.D.P theory, and thus, dated the book of Deuteronomy to the 7<sup>th</sup> century. F.F. Bruce is of the opinion that, “Not only the cultic provisions but also the general legislation are related to such hypotheses: detailed differences between the laws of ‘JE’ and those in ‘P’ may be explained (it is suggested) on the assumption that the legislation in ‘D’ represents a state of affairs, intermediate between them.”<sup>211</sup>

DeWette challenged the traditional position by asserting that Deuteronomy was composed in the time of Josiah late 7th century BC, being the book that Hilkiah the priest found in the Temple following the many years of apostasy under the evil kings Manasseh and Amon.<sup>212</sup> When they were bringing out the money which had been brought into the house of the LORD, Hilkiah the Priest, found the book of the law of the LORD given by Moses” (2 Chr. 34:14 cf. 2 Kings 22:8ff). Following the conclusion of DeWette, Wellhausen popularised and gave the classic statement to the “documentary hypothesis.” This theory is the result of the literacy analysis approach to scripture which sought to analyse the literary strata behind the present form of the Old Testament. Thus, this approach focused on the evolution of Israel’s religion, eventually coming to a

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<sup>209</sup> Green, p. 87.

<sup>210</sup> Wellhausen, B. *Pentateuch*. Retrieved from [www.bible.org/html](http://www.bible.org/html) on Feb. 21, 2013. p. 98.

<sup>211</sup> F. F. Bruce, 1986. “Deuteronomy,” *The International Bible Commentary*. U. S. A: Zondervan Publishing House, p. 258.

<sup>212</sup> J. Paul Tanner, 1985. *Introduction to Deuteronomy*. Nashville, Tennessee: Convention Press, p.140.

monotheistic form around 250 B.C. He further concluded that the present form of the Old Testament was compiled from four primary sources: J, E, D and P. The “D” source was supposedly the Deuteronomy materials which came after the “J” and “E” sources.

Likewise, he dated the “D” source to the time of Josiah (about 622 B.C.), so that the Pentateuch as a whole would have been compiled sometime after 622 BC.<sup>213</sup> Harrison in his own opinion describes the work of Wellhausen, in his book, entitled, *The Composition of the Hexateuch*, published in 1877, the J editor compiled a narrative document from the sources J and E, and this was supplemented by the addition of Deuteronomy in the time of Josiah.<sup>214</sup>

Earlier critical scholars quite readily accepted the result of the JEDP theory, and thus, dated Deuteronomy to the 7th century B.C. H. H. Rowley suggested that Deuteronomy was written about 680 B.C. by a follower of Isaiah.<sup>215</sup> Upon this, other suggestions have been made. W. F. Albright assigned the song of Moses in Deut. 32 to the time of Samuel.<sup>216</sup> In the later part of the 20th century, however, the tendency has been to see Deuteronomy as part of a much more extended literary endeavour known as the “Deuteronomistic History.” According to this theory, the book we now know as Deuteronomy is simply the end product of multiple redactions, with final redaction supposedly emerging in the period of the Babylonian exile (ca. 550 B.C.).

However, in recent years, the very existence of an independent E document has been questioned. Nevertheless, it is universally assumed by mainstream scholarship that Deuteronomy was written in the late seventh century and should be associated with Josiah’s reform c. 622 B.C.<sup>217</sup>

Furthermore, the language of Deuteronomy with its obvious affinities with Jeremiah and 2 Kings demands a seventh-century date. It must be admitted that

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<sup>213</sup> J. Paul Tanner, 1985. *Introduction to Deuteronomy*. Nashville, Tennessee: Convention Press, p.141.

<sup>214</sup> R. K. Harrison, 1969. *Introduction to the Old Testament* Grand Rapids: Wm. B. Eerdmans Pub. Co. p. 21.

<sup>215</sup> H. H. Rowley, *The Growth of the Old Testament*, Philadelphia: Fortress Press, p.61.

<sup>216</sup> W. F. Albright, 1959. *Vetus Testamentum, LX*, pp.89-91.

<sup>217</sup> M. Weinfeld, 1895. *Deuteronomy and the Deuteronomistic School*. Edinburgh: Clark Press, pp.109-113.

such a date of composition could explain Deuteronomy's style, but it seems that this is rather too simple an explanation for a number of reasons.<sup>218</sup> First, it is characteristic of religious language to be conservative and to retain older forms of expression long after popular speech has changed. For instance, for 350 years the language of the Authorized Version and the prayer book has dominated religious usage in England.<sup>219</sup> Second, it is characteristic of the literary languages of the ancient Near East to reflect certain peculiarities with cognate languages and cultures. For Old Testament scholarship during the last century and half, Deuteronomy has been no less significant in providing a bench line for the dating and assessment of many other books and hypothetical documents. It has generally been assumed first that 12:1-14 demand the total centralization of the cultus at Jerusalem, and secondly, that non-pejorative references in other books to altars of Yahweh elsewhere must be dated as a period before Deuteronomy was promulgated.

### 3.1.3 The tone of Deuteronomy

The book of Deuteronomy is not just a long elaboration of regulation for the covenant nation. Certainly, legislation is involved, but the book is mostly sermonic i.e. a "persuasion" from the passing leader of the nation for God's people to obey Yahweh. Deuteronomy is marked throughout by a spirit of urgency. The book comes even to the modern readers in much the same way as a challenging sermon, for it is directed towards moving the minds and wills of the hearers to choose life, "... so that you and your descendants may live" (30:19). The work as a whole was evidently intended to give Israel instruction and education in her faith, and to press home to her the demands of her faith."<sup>220</sup>

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<sup>218</sup> Martin. Noth, 1981. *The Deuteronomy History*. Sheffield: JSOT Press, p.311.

<sup>219</sup> Noth, p. 311.

<sup>220</sup> Noth, p. 311.



### 3.1.4 Place of writing

The key place where the book of Deuteronomy was written, and which is favored by a number of scholars is “The Arabah in the plain of Moab.”<sup>221</sup>

### 3.1.5 Purpose of writing and audience

Again, Roy L. Honeycutt has suggested that the Book of Deuteronomy is a book of reformation, calling to renew the members of the covenant community living long after the covenant originated.<sup>222</sup> In other words, this book was given to the new generation that was unfamiliar with the experiences at Mount Sinai. It is clear, here, that the original audience was Israel, the new generation entering the Promised Land.<sup>223</sup> However, the adults of the generation which had left Egypt were dead, and their bones were bleaching beneath the desert skies because of their unbelief and disobedience.<sup>224</sup>

This is also emphasised in Deuteronomy 2:14-16. Also, it was clear that those adults had broken the Law of God, they had failed to believe God, and God had sworn that all of them would perish and this was fulfilled in Deuteronomy 2:14, 16. The new generation that had grown to adulthood, needed to have the law interpreted to them in the light of thirty-eight years’ experience in the wilderness. Deuteronomy 1:1-4:43 elucidates what God has done for Israel. God has led his people out of Egypt and through the great desert for forty years, but before the Israelites would go into that land, Moses had some important advice to give them. From this perspective, Honeycutt remarks that, “The purpose of writing Deuteronomy was to call Israel to hear, again, the words of God and to make a new commitment to God.”<sup>225</sup> The purpose was to remind the people of what God had done, and encourage them to rededicate their lives to Him.<sup>226</sup> Again, Moses gave to this new generation his final instructions from the Lord

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<sup>221</sup>NIV Life Application Study Bible 2005. Grand Rapids, Michigan: Zondervan Publishing House. p. 252.

<sup>222</sup> Roy Lee Honeycutt, 1979. “Deuteronomy,” *Layman’s Bible Book Commentary*. Nashville, Tennessee: Broadman Press, p.107.

<sup>223</sup> Honeycutt, p. 252.

<sup>224</sup> J. Vernon McGee, 1980. *Deuteronomy*. California: Griffin Printing and Lithograph Co. , p.7.

<sup>225</sup> Honeycutt, p. 107.

<sup>226</sup> Honeycutt, p.108.

before he relinquished his leadership of the nation. He reviewed the desert experiences; he re-emphasised certain features of the law, and revealed their future course in the light of the Palestinian covenant that God had made with him concerning the land

### **3.2 Socio-cultural context of Deuteronomy 14:28-29; 26:12-15**

The discourse in Deuteronomy 14 and 26 is borne out of agricultural setting. The picture of the people in the text indicates that the Israelites were within the wilderness with strong eagerness and anticipation of the Promised Land. However, the community that had left the land of Egypt where they were made to serve Pharaoh through hard labour had little understanding about farming. In fact, they were more of nomadic inclination than agrarian prior to their descent into Egypt. The Bible recorded that, the Patriarch, Isaac, engaged in farming in addition to shepherding (Gen. 26:12-14). The gory experience of Israel in Egypt shows that for four hundred years, Israel never engaged in farming, rather, they restricted themselves to nomadic lifestyle in Goshen, which was good for animal grazing (Gen. 45:10ff). Therefore, going to the Promised Land would pose some challenges to them, especially with respect to maintaining equality and responding to the problem of poverty in the new land.<sup>59</sup> These challenges would become much more pronounced in the light of communal lifestyle that was expected of them in the Promised Land.

Although communalism was not a new phenomenon in the oriental world, responding to both personal and community needs would definitely require individual efforts. This brought about the injunction to set apart some quantities of harvest crops that could be used to take care of the less-privileged. Within Israel's community, some sets of individuals are considered as the needy and the poor.<sup>227</sup> These predicaments could be products of either personal negligence through disobedience, or by circumstances. However, their needs are to be met irrespective of the cause(s) of such predicaments. Some of the ways to respond to them include the giving of first fruits and the charity tithe that God gave to the

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<sup>227</sup>William Smith, 1967. *Smith's Bible Dictionary*. U.S.A: Pyramid Publications, p.655.

Israelites in Deuteronomy 14:12-14; 26:12-15. Some of the agricultural products being planted in Palestine as at that time include “wheat,” חִטָּה “barley,” חֲרִיף and “vine.” עֵץ. Within Israel’s community, one basic need that must first of all be dealt with was hunger. As a result, serious efforts were to be put in place to remove it. This was done through the commandment of charity tithes.

### **3.3 Lexical analysis of Deuteronomy 14:28-29; 26:12-15**

This section deals with the lexical discourse of some significant words. The purpose of this word study is to present a diachronic view of those words as they have been used in various biblical accounts. This will facilitate a clear understanding of their change of meanings in different contexts.

#### **3.3.1 חֲרִיף “Sojourner”**

The vocabulary for “sojourner” and related meaning has both a literal and metaphorical sense throughout both the Old and the New Testaments. In Hebrew, three words are commonly used for someone who does not reside in his homeland. These are חֲרִיף, חֲרִיף; and אֲרֵץ אֲחֵרִים with different connotations. חֲרִיף generally connotes living as a stranger in a foreign land ( Exod. 3: 22; Deut. 26: 5; Judg. 17:7ff). The Bible is full of stories of sojourners, aliens without homes, whom God called people to protect. The Israelite, God’s chosen people were themselves sojourners, חֲרִיף for 40 years after the Exodus from Egypt as they entered the Promised Land. God did not let the Israelites forget that they had been without homeland for such a long time; the ethic of welcoming the sojourner was woven into the very fabric of the Israelite confederacy. It was more than an ethic. It was a command of God. Sometimes, the Bible uses two synonyms אֲרֵץ אֲחֵרִים and חֲרִיף “alien” and “sojourner” for חֲרִיף. . God commanded the Israelites, “Do not mistreat or oppress a “stranger”;

you know how it feels to be a “stranger”, because you were “sojourners” in the land of Egypt (Exo. 23:9).<sup>228</sup>

As these excerpts point out, the Bible in a great many places uses the word; “sojourner” to refer to those who are in a location which is not their original homeland. However, it is clear that while a sojourner shares some characteristics with an immigrant, the two are in very different pursuits. The word “Sojourner” is found fourteen times in the Bible (Lev. 25: 23; Ps. 39: 12). *The Interpreter’s Dictionary of the Bible* provides three instances giving specific definition to the word sojourner.

- A person living in mutually responsible association with a community or in a place not inherently his own.
- In the basic meaning of the term, a sojourner is a person who occupies a position between the native born and the foreigner.
- A traveller and settler for a shorter or longer period.<sup>229</sup>

The Greek *paroikoj* all translate the same: stranger, sojourner, foreigner, alien, etc. It refers to the Israelites in Egypt (Acts: 7: 6); and to believers on earth (Eph 2:2; 19; 1 Pet 2:11).<sup>230</sup>

### 3.3.2 *tithe*; “Tithe”

*tithe*; is a noun, occurring about thirty times, meaning “tithe” or “a tenth part,” that portion of one’s goods, produce and earnings required by God as his “share,” prescribed under the terms of the Mosaic law covenant. The “tithe” is first mentioned in Gen. 14:20, where the Patriarch Abraham paid a tithe to Melchizedek, king of Salem, in recognition of the latter’s superior spiritual status. The tithe demanded by God was an indisputable principle of the law covenant. In practice, it was the Levites who were the actual recipients of the tithes, receiving them from the people. They were either sacrificially and wholly

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<sup>228</sup> Stephen D. Renn, 2006. *Expository Dictionary of Bible Words*. U.S.A: Hendrickson Publishers, p. 915.

<sup>229</sup> Renn, p. 916.

<sup>230</sup> Renn, p. 916.

consumed by fire, or sacrificed in part on the altar and in part given to the Levites, who, thus, received their means of sustenance. These servants of God received no direct land inheritance from God, but rather obtained their “inheritance” in kind from the people (cf. Num. 18:21ff, Deut. 26:12; Neh. 10:38).<sup>231</sup> **rfe[]** is a verb used seven times in the Hebrew Bible to refer to the act of paying tithe (cf. Gen 28:22; Deut 14; 22; 26: 12; I Sam. 8: 15).

### 3.3.3 Widow (hn"m'l.a; )

hn"m'l.a; is a noun, occurring around fifty times and consistently, is translated as “widow.” Literal references to “widows” in general contexts are found in Gen. 38:11, 1 Sam. 14:5; 1 Kings 17:9ff, Job 24:21. Mosaic legislation concerning the status, protection and care of such women is recorded in Exod. 22:22; Lev. 21:14; 22:13; Deut. 10:18; 24:17ff; 26:12ff; 27:19. In Isa. 1:17; Jer. 22:13, there are exhortations to protect widows. Psalms 68:5; 146:9; Prov. 15:25 note that widows are guaranteed protection by God. Conversely, the exploitation and mal-treatment of widows are indicated in Isaiah 10:2; Jer. 7:6; Ezek. 22:7. The status of widowhood is designated occasionally as the consequence of divine judgment (cf. Exod. 22:24; Jer. 18:21).

hn"m'l.a; is also used figuratively in Isaiah 47:8, referring to the kingdom of Babylon, whose rulers arrogantly deny that they will never be “widowed.” In Lamentation 1:1, Jerusalem herself declared that she had become a “widow” in the aftermath of invasion by the Babylonians.<sup>232</sup> **twnm.l.a;** is the rare plural noun derived from widow meaning, “widowhood.” It is used literally in Gen. 38:14, 19; 2 Sam. 20:3, and also refers figuratively to Jerusalem in Isaiah 54:4, denoting the period of her exile.<sup>233</sup>

### 3.3.4 Orphan

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<sup>231</sup> Derek, p. 176.

<sup>232</sup>Walter A. Elwell, 1996. “Widow: Widowhood,” *Evangelical Dictionary of Theology*. U.S.A: Baker Book House, p.76.

<sup>233</sup> Stephen D. Renn, 2006. *Expository Dictionary of Bible Words*. U.S.A: Hendrickson Publishers, p.1043.

~Aty" refers to a person who has been deprived of parents. The meaning is clearly demonstrated in Lamentation 5:3, "We have become orphans and fatherless, our mothers like widows." Since the father was the main means of economic support for the family unit in the ancient Near East, his absence left his wife and children in a particularly vulnerable condition (2 Kings 4:1-7). Consequently, in the Bible and in the ancient Near East, orphans and widows are usually grouped together. They are equally deprived of the societal values in term of material wealth. The first reference to orphans in the Bible is found in the earliest law code of ancient Israel, the covenant code (Exod. 21-24). In this text, given to a group of recently liberated slaves, the Lord passionately desired the protection of the orphan: "Do not take advantage of a widow or an orphan. If you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless" (Exod. 22:22).

To have compassion on the powerless, represented by the orphan, is to have the same zeal as God, who is known, especially as "the helper of the fatherless (Psalm 10:14), the helper of the helpless (Job 29:12). Consequently, the yardstick by which the Israelite society is measured in the prophetic critique is its concern to protect and provide for the totality dependent, a prime example of which was the orphan.<sup>234</sup> Israel used the metaphor of an orphan to describe its own origins. A fatherless Israel was adopted by Yahweh and became his firstborn son (Exod. 4:22). Ezekiel described Israel as an infant abandoned to die by its parents; Yahweh, however, had mercy and adopted her into his family (chap. 16). If Yahweh judged the people, it was as if they had become orphans without a father (Lam. 5:3). But they could at the same time hope for salvation, for in Yahweh "the fatherless find compassion" (Hosea 14:4).<sup>235</sup>

### 3.3.5 First Fruit ( yrIP . tyviare )

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<sup>234</sup>Garry Y. Smith, 1991. *Holman Bible Dictionary*. England: Broadman and Holman, p.1214.

<sup>235</sup>M. Elwell, 1997. "Orphan," *Evangelical Dictionary of Theology*. U.S.A. Baker Book House, p.477.

The term *yrIP.-tyviare* occurs around fifty times and is usually translated as “first fruit” or “chief fruit.” In its literal sense, *tyviare* refers to the first fruits of harvest that are to be given as an offering to Yahweh (cf. Exo. 23:19; Lev. 2:12; Neh. 10:37; Ezek. 20:40; 44:30).<sup>236</sup> Metaphorically, Israel is referred to as the “first fruit” of Yahweh’s harvest in Jer. 2:3 as is the prince’s land portion described in the temple vision of Ezekiel the prophet in Ezek. 48:14. A synonym for *tyviare*, *rKUBIe* occurs around twenty times, meaning “first fruits.” Its usage is purely literal. *rKUBIe* generally occurs in the context of the first fruit of the harvest, required under the Mosaic law as an offering to Yahweh (e.g. Exod. 23:16; 34:22, 26; Lev. 2:14; Num. 18:13; 2 Kings 4:42; Ezek. 44:30). Similar reference is made to baked goods (cf. Lev. 23:17, 20); ripe grapes (cf. Num. 13:20); and the first ripe fig (cf. Isaiah 28:4; Neh. 3; 12).<sup>237</sup> *Arpach* is a noun denoting “first fruits” in eight contexts, and is a dynamic equivalent for the Hebrew term *yrIP.-tyviare*. The usage of *avrpach* is metaphorical in all but one of these contexts. Rom. 8:23 refers to the “first fruits” of the Spirit in the context of the believer’s assurance of salvation as a consequence of the spirit’s indwelling. In other contexts, the designation “first fruits” refers to the initial converts in Asia (Rom. 16:5); and in Achaia (1 Cor. 16:15). In Rev. 14:4, the redeemed people of God, the “144000” are described in heaven as the “first fruits” for God and the lamb.<sup>238</sup>

### 3.3.6 Milk and Honey (*vb'd>W bl'x' ) )*

Almost all references to *bl'x' ) )* “honey”, in the Old Testament, are to wild honey. Bees made their honeycombs and deposited their honey in holes in the ground (1 Sam. 14:25); under rocks or in crevices between rocks (Deut. 32:13); or in the carcasses of animals (Judges 14:8). Honey was prohibited from being used in burnt offerings because it fermented easily (Leviticus 2:11). Honey

<sup>236</sup>Stephen D. Renn, 2006. *Expository Dictionary of Bible Words*. U.S.A: Hendrickson Publishers, p. 389.

<sup>237</sup>Garry Y. Smith, 1991. *Holman Bible Dictionary*. England: Broadman and Holman, p. 473.

<sup>238</sup>Renn, p. 389.

was rare enough to be considered a luxury item (Gen. 43:11; 1 Kings 14:3). Honey was so ample in Canaan that the land there was described as a land “flowing with milk and honey” (Exod. 3:8). Bee keeping is not mentioned specifically in the Old Testament. In later times, bee-keeping was practiced by the Jews. The hives were of straw and wicker. Before removing the combs, the bee keeper stupefied the bees with fumes of charcoal and cow dung burnt in front of the hives. The Lord’s ordinances are “sweeter than honey” (Psalm 19:10). God’s goodness to Jerusalem was expressed by the phrase “you ate honey” (Ezek. 16:13).<sup>239</sup>

### 3.3.7 Holy (vḏq" )

vḏq" is an adjectival form found in approximately 120 contexts with the prominent senses of “holy,” “holy ones,” designating those places and people set aside by Yahweh for his specific purposes. Such “holy” places include the tabernacle and temple (Lev. 6:16; 7:6; Psalm 46:4; 65:4; Eccl. 8:10; Ezek. 42:13). Not only are the places “holy,” but also the sacrifices and offerings (Lev. 21:7).<sup>240</sup> Israel is also designated a “holy” nation in Exodus 19:6; Leviticus 11:44; 19:2; Number 16:3; Deuteronomy 7:6; 14:21; Daniel 8:24. Those who take the Nazirite vow are declared to be “holy” (Num. 6:5ff). “Holy” days are noted in Nehemiah 8:9ff – in particular, the Sabbath in Isaiah 58:13. God declares himself to be “holy” in Leviticus 20:26; and is described as such in Joshua 24:19; 1 Sam. 2:2; Psalms 22:3; 99:3ff; Isa. 6:3; 30:11ff; 49:7; Jer. 51:5; Hos. 11:9.<sup>241</sup>

### 3.4 Contextual analysis of Deuteronomy 14:28-29

Deuteronomy 14 falls within the body of specific stipulations and instructions that follow the general stipulations in 5:1-11:32. The beginning from chapter 12, therefore, marks a turn to the discourse on specific issues that Yahweh would want Israelites to be mindful of (12:1-26:15). Chapter 12 talks of Yahweh’s intolerance to pagan shrines,

<sup>239</sup>Stephen D. Renn, 2006. *Expository Dictionary of Bible Words*. p. 389.

<sup>240</sup>Renn, P. 389.

<sup>241</sup>Etan Levine, 2000. *Journal for the Study of the Old Testament*, vol.4. p. 9.



which must be totally destroyed. This was to completely purge the land of any idolatrous practices before their habitation. More so, there was an instruction about the need for a central place of worship where the LORD himself would choose. Israelites must avoid associating with idolatrous places and practices in the Promised Land that they were going (12:13ff). This was followed by instruction on what not to eat (20-27), specifically in this section, Israel must avoid eating blood because it is life (13:24). There was a warning against apostasy (13:29-32). There was the need for Israel to be distinct from the people of the land. Israel must eschew all forms of divination practices as practised by the Canaanites (13:30).

Chapter 13 deals with validating of prophecy as well as determining who a true prophet is. In 13:1-2, any prophet that gives a message that encourages apostasy must be rejected. An authentic prophecy must instigate people to fear the LORD and keep his commandments. The issue of apostasy was given a prominent place in this chapter as it runs through the entire text. Anyone who encourages apostasy must surely be put to death by stoning (13:6-11). Even any of the Israelites' cities that would encourage apostasy and idolatry must be totally destroyed. No material thing whether living or dead must be found with any Israelite. This opens the door for further instructions in chapter 14.

This chapter is very important because it deals with a variety of rules and regulations. To start with, all forms of pagan practices were forbidden. These include making any "incision" or "baldness," which were normally done as a rite of passage for the dead. These two were the cultural practices of Canaanites.<sup>242</sup> This was followed by a reminder of the kind of person that Jehovah has made Israel to be. She was to be "holy people," and "people of special treasure" to the LORD. This was a reminder of Yahweh's election of Israel as a special nation unto himself. As a mark of that special status, she was to distinguish herself from other nations by refraining from any abominable thing.<sup>243</sup>

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<sup>242</sup> Peter C. Cragie, 1976. *The Book of Deuteronomy*. Grand Rapids: Wm B. Eerdmanns Publishing Company, p.18.

<sup>243</sup> Donald F. Ackland, 1964. *Studies in Deuteronomy*. Nashville, Tennessee: Convention Press, p. 52.

Afterward, a list of specified animals to be eaten is given. These include the ox, sheep, goats, hart and gazette, roebuck, wild goat, antelope and ox. The list includes all animals that have their hoofs divided wholly and those that chew the cud. Those that have their hoofs not wholly divided or that do not chew the cud must not be eaten. They were to be considered as unclean. The swine,  $\text{ryzIx]h}$ ; is specifically mentioned as an abomination with a strong warning never to touch their flesh whether living or dead.<sup>244</sup> This was followed by instructions on the kind of birds to be eaten (14:11-22). Two categories of birds are mentioned, namely, the clean and the unclean ones. The list of the unclean ones includes the eagle, hawk, black vulture and the vulture, falcons, kites, ravens, ostrich, great owls, sea gull, pelicans, cormorant, heron, hoopoe and bat. The majority of these birds are carnivorous while some have ambiguous physiology.<sup>245</sup> Yahweh would not want the Israelites to have any contact with defiling elements. Perhaps, many of these birds were being eaten by the inhabitants of the Promised Land before Israelites occupation.

Israel was prohibited from eating anything that died by itself. This was to be given to the foreigners or aliens. Any animal that would be eaten by Israelites must have been slaughtered and be sure that it was in good health before being killed. This was followed by a strong warning not to cook a kid in its mother's milk, which was a common practice of divination in Canaanite tradition (14:21).<sup>246</sup> Verse 22 begins the discussion on tithe. All the produce of the land must be tithed. It must be taken to a designated place, the place that the LORD would choose for himself. All must be taken to his house for sacrifice. The purpose for this was to instigate the fear of God in their hearts.

The procedure for the giving of the tithe followed this instruction. The material tithe can be converted into monetary value if the distance was far from the designated place.<sup>247</sup> The reference to  $\text{@s, K}$  "silver" or "money" shows that such people would

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<sup>244</sup> Peter C. Cragie, 1976. *The Book of Deuteronomy*. Grand Rapids: Wm B. Eerdmanns Publishing Company, p. 24.

<sup>245</sup> Cragie, p. 24.

<sup>246</sup> Charles R. Erdman, 1998. *The Book of Deuteronomy*. Los Angeles: Fleming H. Revell Company.

<sup>247</sup> Gerhard von Rad, 1953. *Studies in Deuteronomy* London: SMC Press, p.69.

come with money to the designated place to buy what would be used for tithing in that place. The people were to celebrate in the place and give their tithes to the Levite and Priests serving in the place. The next section is charity tithe that must be given every three years. The quantity as well as the procedure was specified in this section (14:28-29). Chapter 15 goes further to discuss the sabbatical rules and regulations (15:1ff).

### 3.5 Text and Translation of Deuteronomy 14:28-29

#### Hebrew Text:

<sup>^</sup>yr, ['v.Bi T'x.N:hiw> awhih; hn"V'B; ^t.a'WbT.  
 rf; [.m;-lk'-ta, ayciAT ~ynIv' vl{v' hceq.mi 28  
<sup>^</sup>yr, ['v.Bi rv,a] hn"m'l.a;h'w> ~AtY"h;w> rGEh;w>  
 %M' [i hl'x]n:w> ql,xe Al-!yae yKi ywILeh; ab'W 29  
 s `hf, []T; rv,a] ^d>y" hfe[]m;-lk'B. ^yh,l{a/  
 hw"hy> ^k.r,b'y> ![];m;l. W[bef'w> Wlk.a'w>

#### Translation:

At the end of three years you shall bring forth all the tithe of your produce the same year, and shall lay it up within your gates: And the Levite, because he hath no part nor inheritance and the stranger, and the fatherless, and the widow, which are within your gates, shall come, and shall eat and be satisfied; that the LORD your God may bless you in all the work of your hand which you do. (English Standard Version)

### 3.6 Structural analysis of Deuteronomy 14:28-29

Under this section, an attempt is made to break down of the passage (14:28-29) into smaller units for exegetical discussion. This facilitates effective discussion with a clear analysis of syntactical structures and grammatical units that make up the whole text.

#### 3.6.1 The stipulation (14:28)

- i. The Time of Giving (28a)

ii. The Place of Giving (28b)

### 3.6.2 The beneficiaries of charity tithe (29a-d)

i. The Levite (29a)

ii. The Outcast (29b)

iii. The Less-Privilege (29c)

iv. Method of sharing (29d)

### 3.6.3 The benefit of charity tithe (29e)

i. The Blessing of Yahweh (29e)

## 3.7 Exegesis of Deuteronomy 14:28-29

### 3.7.1 The Stipulation (14:28)

#### 3.7.1.1 The time of giving (28a)

awhiv; hn"v'B; ^t.a'WbT. rf; [.m;-lK'-ta, ayCiAT  
~ynIv' vl{v' hceq.mi

Verse 28 begins another section on the subject of charity tithe. The word, hceq.m, which can be translated to mean, “at the end of”, due to its construct form indicates the temporal dimension of all that would follow. Its use with vl{v' in cardinal form suggests its strong adjectival nuance.<sup>248</sup> This is an adjective of time which is repetitive in nature. In fact, the connection between vl{v' “three” and ~ynIv' “years” implies another temporal adjectival force that is repetitive in nature. Therefore, it has always been rendered as “at the end of every three years.”<sup>249</sup> This means that

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<sup>248</sup> Moshe Weinfeld, 1991. “Deuteronomy 12-14,” *The Anchor Bible*. New York: Doubleday, p. 240.

<sup>249</sup> Clifton J. Allen, 1970. “Leviticus- Ruth,” *The Broadman Bible Commentary*. Nashville: Broadman Press, p.220.

Israelites would need to count every three years and designate it in their calendar for special tithe to be given.

The use of  $\text{awhih}; \text{hn}''\text{V}'\text{B};$  “in that year” makes the timing more emphatic. Israelites would need to give the tithe of their farm produce. The use of the adjective  $\text{lk};$  “whole,” “every” or “all” suggests that nothing should be kept behind without deducting tithe from it.<sup>250</sup> The stipulation was so pointed that all that would be harvested by the people must be tithed. The word  $\text{rf}; [\text{.m};$  “tithe refers to 10% of the total sum of all the harvest. This has been a common practice among the Israelites after Abraham had demonstrated its example to Melchizedek (Gen. 14). This was emphasised by Moses in the priestly code in Leviticus. It was later to become a commandment for the nation of Israel. The tithe must be that of the third year because the word  $\text{awhi}==$  “that”, with respect to  $\text{hn}''\text{V}'$  “year”, indicates that they were not to gather 10% of every year, rather, that of the third year of harvest should be counted and the tenth of it be given to the Lord.<sup>251</sup>

### 3.7.1.2 The place of giving (28b)

$\text{^yr}, [\text{'v.Bi T}'\text{x.N:hiw}]>$

In verse 28b, there was an instruction that the tithe must be stored in the towns of each individual. In other words, God was not expecting them to take it to Jerusalem. It was not to be of a centralised programme. The reference to  $\text{r}[\text{'v}''$  “gate of town, court, temple or “city,” indicates the dwelling place of the Israelites. Although the account does not suggest the name of a particular place, however, it would not be out place to suggest that, they were to take it to the tabernacle or tent of meeting where they worshipped.<sup>252</sup> Each giver must not take it to another town because the purpose of giving it was to be indicated in the next verse. It was to be for the inhabitants of each town. The

<sup>250</sup> Gerhard von Rad, 1953. *Studies in Deuteronomy* London: SMC Press, p. 123.

<sup>251</sup> Moshe Weinfeld, 1991. “Deuteronomy 12-14,” *The Anchor Bible* . New York: Doubleday, p. 242.

<sup>252</sup> Charles R. Erdman, 1998. *The Book of Deuteronomy*. Los Angeles: Fleming H. Revell Company. p. 84.

pronominal suffix attached to  $\hat{y}$ , is suggestive of this fact. Although it is in the 2ms form  $\hat{y}$  “your,” it does not indicate a particular person but used as a collective pronoun for all that would give the tithes.<sup>253</sup>

### 3.7.2 The beneficiaries of charity tithes

#### 3.7.2.1 The Levite (29a)

$rGEh;w> \%M'[i\ h1'x]n:w> q1,x\in Al-!yae\ yKi\ ywILeh;$   
 $ab'W$

Verse 29 begins with a purposeful clause  $q1,x\in Al-!yae\ yKi\ ywILeh;$   $ab'W$  “in order that the priest who have not inheritance or allotment of their own may come”. The reference to the Levites in this statement indicates the special status that God placed them in the economy of Israel. Within Israel’s confederacy, the Levites and priests were considered as have-nots. More clarification is given through  $h1'x]n:w> q1,x\in$  “portion and inheritance” in the instruction. This was to remind the Israelites of the special status that the Levites occupied in the land.<sup>254</sup> According to  $q1,x\in$  connotes what rightful can be laid claim to as one’s possession, while  $h1'x]n:$  indicates what is bequeathed to someone from another person. This brings into remembrance, the conquest and settlement periods in Israel (cf. Joshua 6 - 21). When all other tribes had their portions of the Promised Land, only the Levites were excluded because they were to perpetually serve as priests before the Lord (cf. Lev. 8 - 9).

#### 3.7.2.2 The less privileged: the strangers, the orphans and the widows (v. 29)

$> \sim AtY"h;w> rGEh;w>$

<sup>253</sup> Charles R. Erdman, 1998. *The Book of Deuteronomy*. Los Angeles: Fleming H. Revell Company. p. 84.

<sup>254</sup> Donald F. Ackland, 1964. *Studies in Deuteronomy*. Nashville, Tennessee: Convention Press, p. 67.

The second group of people to benefit from the charity tithes that must be brought every third year was the outcast. This group is represented with reference to  $\sim\text{AtY}''\text{h};\text{w}> \text{rGEh}$ ; “the strangers and the orphan.” The stranger in this construction refers to someone, who has no belonging or relative where he is domicile.<sup>255</sup> In fact,  $\text{rGE}$  strongly indicates a traveller who moves from one location to another, and is always in need of help. Also,  $\text{tY}''\text{h}''''$  “orphan” or in strict term “someone without a father,” “the fatherless,” indicates a state of helplessness because of heavy dependence on the father as the head of a family.<sup>256</sup> In the Oriental perspective, fathers occupied an important place in the family life, especially in the lives of the children. They are seen as sources of help and support for the entire household. Therefore, loosing someone of such reputation would not be considered a mean lost. Taking care of the orphan is an important obligation to the Israelites because God would not want any of such people to suffer in the community.<sup>257</sup> Many instructions are given in the Old Testament about how to take care of the orphans (cf. Exod. 22: 21- 27, Deut.10:18; Psa.146:9; Isa.1:17).

$\text{hn}''\text{m}'\text{l}.\text{a};\text{h}'\text{w}$  ‘and widows’

Verse 29 goes further to indicate that the less-privileged people are also to benefit from the charity tithes. In this verse,  $\text{hn}''\text{m}'\text{l}.\text{a};\text{h}'\text{w}$ . “and widows” refers to those widows who had no one to take care of them. The word used for widow in this verse has the same connotation with  $\text{hm}'\text{l}.\text{a};$  “a young woman”. This suggests that such people are always in need after the demise of their loved ones. Widows also occupied a special position among the Israelites.<sup>258</sup>

### 3.7.3 Method of sharing (29d)

$\text{W}[\text{bef}'\text{w}> \text{Wl}\text{k}.\text{a}'\text{w}.$

<sup>255</sup> James Hastings, 1924. “Deuteronomy-Ruth,” *The Speaker’s Bible*. Aberdeen: G. Frazer, p. 58.

<sup>256</sup> James Hastings, 1924. “Deuteronomy-Ruth,” *The Speaker’s Bible*. Aberdeen: G. Frazer. p. 58.

<sup>257</sup> P. C. Cragie, 1976. *The Book of Deuteronomy*. Grand Rapids: Wm B. Eerdmans Publishing Company, p.75.

<sup>258</sup> Hastings, p.70.

The charity tithes was not to be shared by the Priest to the people. On the other hand, the people in need were to go to the outer court of the tent of meetings and take appropriate ration for themselves.<sup>259</sup> The purpose of giving this tithe was for meeting the need of the people. There are two verbs in this clause. They are: [bɛf 'w> l k ; . a ' "he ate and he was satisfied". God would not want any Israelite to suffer hunger. As a result, this provision has been made to create leverage between the haves and the have-nots in the land. They were not to take more than necessary. Rather, they needed to be guided by the fact that their satisfaction was of utmost concern.

### 3.7.4 The benefits of charity tithe (29e)

hf, [ ]T; rv, a] ^d>y" hfe [ ]m; -lk 'B. ^yh, l {a/ hw "hy> ^k . r, b 'y> ! [ ; m ; l .

The later part of verse 29 speaks about the benefits associated with giving charity tithe. This section begins with an adverb of time ! [ ; m ; l . “and then” “or” and “then”. This can also be taken as a purposeful expression “so that.”<sup>260</sup> The use of this word conveys a strong sense of purpose for the giving. The first benefit was blessing ^r ; b ' , “which would come from the LORD. In pronouncing this benefit, there is a reference to the strong relationship between Yahweh and Israel by the use of ^yh, l {a/ “your God.” This was to remind Israel of who God is with respect to the nation of Israel. The extent of God’s blessing is indicated through hf, [ ]T; rv, a] ^d>y" hfe [ ]m; -lk 'B. “in all the works” of your hands. Giving the charity tithe is a gateway to blessing for those who strictly obey its obligation.<sup>261</sup>

### 3.8 Contextual analysis of Deuteronomy 26:12-15

Deuteronomy 26 falls within the larger framework of discussion about life within Israel’s camp that starts from 23:1ff-26:19. The former begins with rules about the assembly of the Lord. No emasculated man and foreigner must enter into the tent. Also, the groups of people that Israel must not abhor are stated. These are the people of Amon

<sup>259</sup> M. Weinfeld, 1991. “Deuteronomy 12-14,” *The Anchor Bible* . New York: Doubleday, p.300.

<sup>260</sup> Moshe Weinfeld, 1991. “Deuteronomy 12-14,” *The Anchor Bible* . New York: Doubleday. p. 300.

<sup>261</sup> R. Brown, 1993. *The Message of Deuteronomy*. Leceister: Inter-Varsity Press, p. 67.



and Moab. No treaty should exist between Israel and these nations. However, Edomites and Egyptians should be accommodated as an act of reciprocating the little favour that they had shown to the Israelite's forefathers. This was followed by rules about cleanliness in the camp (23:9-14). Isolation is recommended for a man with seminal discharge. A place should be set aside outside the camp for defecation. In fact, rules about cleanliness are fully elaborated with respect to how to handle human excreta. It must be well covered with soil. The purpose of this was to prevent any abomination that could provoke Yahweh unto anger.<sup>262</sup> This would have negative implication on Israel. It would make Israel's enemies to subdue her because Yahweh would withdraw his protection from the people. Specifically, Yahweh must not see anything indecent among the Israelites.

The section on cleanliness is followed by miscellaneous laws (23:15-25:19). This large section contains varieties of rules and regulations about so many things. These include how to handle slaves (15); prohibition on prostitutions and its gains (17-18); prohibition on interest loan among the Israelites (19-20); fulfilment of vows (21-23), and rules about handling another person's property (24).

### 3.9 Text and Translation of Deuteronomy 26:12-15

hT't;n"w> rfe[]M;h; tn:v. tviyliV.h; hn"V'B;  
 ^t.a'WbT. rf;[.m;-lK'-ta, rfe[.l; hL,k;t. yKi 12  
 `W[bef'w> ^yr, ['v.bi Wlk.a'w> hn"m'l.a;l'w> ~AtY"l;  
 rGEI; ywILel;  
 ~AtY"l; rGEI;w> ywILel; wyTit;n> ~g:w> tyIB;h;-!mi  
 vd,Qoh; yTir>[;Bi ^yh,l{a/ hw"hy> ynEp.li  
 T'r>m;a'w> 13  
 `yTix.k'v' al{w> ^yt,wOc.Mimi yTir>b; ['-al{  
 ynIt'yWici rv,a] ^t.w"c.mi-lk'K. hn"m'l.a;l'w>

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<sup>262</sup> Brown, p. 67.

yTi[.m;v' tme1. WNM,mi yTit;n"-al{w> amej'B.  
 WNM,mi yTir>[;bi-al{w> WNM,mi ynIaob. yTil.k;a'-al{

14

`ynIt'yWici rv,a] lkoK. ytiyfi[' yh'l{a/ hw"hy>  
 lAqB.

rv,a] hm'd'a]h' taew> laer'f.yI-ta, ^M.[;-ta,  
 %reb'W ~yIm;V'h;-!mi ^v.d>q' !A[M.mi hp'yqiv.h; 15  
 `vb'd>W bl'x' tb;z" #r,a, Wnyteboa]l; T' [.B;v.nI  
 rv,a]K; Wnl' hT't;n"

### Translation:

(12) When you have given all the tithes of your produce every third year, which is the year of tithing, and have given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates, and be satisfied; (13) Then you shall say before the LORD your God, I have brought out the consecrated things out of my house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all your commandments which you have commanded me: I have not transgressed your commandments, neither have I forgotten them. (14) I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given out of it for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that you have commanded me. (15) Look down from your holy habitation, from heaven, and bless your people Israel, and the land which you have given us, as you swore unto our fathers, a land that flows with milk and honey. (King James Version).

### 3.10 Structural analysis of Deuteronomy 26:12-15

- i. The Tithes and the Tithing Year (12a)
- ii. The Beneficiaries (12b)
- iii. The Pronouncement (13-15)
- iv. Reference of Obedience (13-14)
- v. The Accompanying prayer (15)

### 3.11 Exegesis of Deuteronomy 26:12-15

#### 3.11.1 The tithe and tithing year (12a)

rfe[]M;h; tn:v.^t.a'WbT. rf;[.m;-lK'-ta, rfe[.l;  
hL,k;t. yKI

Verse 12 begins with an adverbial particle yKi “when”, which gives an impression that Yahweh was expectant of what would happen to the Israelites in the Promised Land. We must not lose the sight of the fact that verse 12 immediately follows the section on giving, which has started from verses 1-11. In other words, the instruction about charity tithes is a part of embodiment of the guidelines that Yahweh gave to the Israelites as they prepare to enter into the new land. The preceding verses have spoken about yrIP. - lK' tyviareEME “first fruits” and yrIP. tyviare-ta, “first of the fruits of the land” in verses 2 and 10.<sup>263</sup> In verse 12, therefore, the D editor’s concern was about what was to follow the giving of tithes, especially the charity tithe that must be given in the third year. In the light of this, the adverb of time yKi can also be taken as “after.”<sup>264</sup>

The adverb is immediately followed by *Piel* imperfect form of hl;k; which has the basic meaning of “to finish.” This presupposes the fact that the expected action would follow the object of this verb. The object of the verb is rfe[.l; “tithing”. This was quantified by the adjective lK; “all, ‘to give the understanding that there should be no exception in the carrying out of the instruction. The expected tithes in this regard should be from ^t.a'WbT. , “Your produce.” This is a collective term for all that would be harvested from all their farming activities in the third year, which has been named as rfe[]M;h; tn:v. “the year of tithing.”<sup>265</sup>

#### 3.11.2 The beneficiaries of charity tithe (12b)

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<sup>263</sup>Calum Carmichael, 1974. *The Laws of Deuteronomy*. London: Cornell University Press, pp. 90-100.

<sup>264</sup>E. W. Nicholson, 1967. *Deuteronomy and Tradition*. Oxford: Basil Blackwell, p.100.

<sup>265</sup>Clifton J. Allen, 1970. “Leviticus- Ruth,” *The Broadman Bible Commentary*. Nashville: Broadman Press, p. 234.

`W[bef'w> ^yr,[ 'v.bi Wlk.a'w> hn"m'l.a;l'w> ~AtY"l;  
rGEI; ywIlel hT't;n"w>

The later part of verse 12 highlights the beneficiaries of the charity tithes. They are ywIle “Levites,” rGE“alien,” ~AtY” “orphan” and hn"m'l.a; “widows” as indicated in 14:29. These groups of destitute and outcast people were to be taken care of, by the people of the land through their giving in form of tithe, every three years. The giving must be sufficient enough to satisfy the hunger of the people. In fact, they were to eat and be satisfied. It was meant to take care of the needy among the Israelites.<sup>266</sup> A quick look at these groups of people will reveal the fact that they actually lacked strong support of people either by virtue of circumstance, or duty they had been deprived of certain right as visible in the case of the Levites.

### 3.11.3 The pronouncement (13-14)

~AtY"l; rGEI;w> ywIlel; wyTit;n> ~g:w> tyIB;h;-!mi  
vd,Qoh; yTir>[;Bi ^yh,l{a/ hw"hy> ynEp.li  
T'r>m;a'w> 13  
`yTix.k'v' al{w> ^yt,wOc.Mimi yTir>b;[-al{  
ynIt'yWici rv,a] ^t.w"c.mi-lk'K. hn"m'l.a;l'w>  
yTi[.m;v' tmeI. WNM,mi yTit;n"-al{w> amej'B.  
WNM,mi yTir>[;bi-al{w> WNM,mi ynIaob. yTil.k;a'-al{  
14  
`ynIt'yWici rv,a] lkoK. ytiyfi[' yh'l{a/ hw"hy>  
lAqB.

After the giver of the charity tithe might have given it in accordance with the instruction, he has certain statements to make. Verse 13 begins with T'r>m;a'w. which can be translated as “and they you shall say.” The *waw* serves the dual purpose of

<sup>266</sup> Gerhard von Rad, 1953. *Studies in Deuteronomy*. London: SMC Press, p.80.

conjunction as well as adverb of time.<sup>267</sup> This is to maintain narratives sequence and continuity with the preceding verses. It was expected that each giver of the charity tithe must stand before Yahweh. This presupposes going into the front of the tabernacle for confession. It must be done with absolute sincerity. The purpose for this might be to find favour from him and to instill fear in the people. The giver would proceed to say  $\text{tyIB;h;-!mi vd,Qoh; yTir>[;Bi}$  “I have taken out the sacred (things) from the house.” The use  $\text{vd,Qoh;}$  “sacred things,” in the substantive sense, suggests that the charity tithe in form of farm produce are to be considered as sacred and holy.<sup>268</sup>  $\text{vdqo}$  refers to dedicated things and objects, which must not be shared by whatsoever means. It must only be given to God alone. This fact must be known to the Israelites to avoid incurring Yahweh’s anger. The act of taking it out of the house indicates that it is an abomination to keep such object(s) or material(s) in one’s house.<sup>269</sup> Since it has been considered as  $\text{vd,qo}$  it must be taken into God’s house for designated people. Therefore, every working class Israelite must clear his house of dedicated things, one of which was the charity tithe that must be given every three years.

The giver would continue saying  $\text{hn"m'l.a;l'w> ~AtY"l; rGEl;w> ywILel; wyTit;n> ~g:w>}$  “I have given them to the Levites, aliens, orphans and to the widows.” This was to authenticate strict obedience to God’s words. According to the text, it was to show that such giver has not transgressed or forgotten what God said as put in  $\text{yTix.k'v' al\{w> ^yt,wOc.Mimi yTir>b; [-al\{}$

It was not expected that any of the Israelites would forget to observe the obedience to giving charity tithe.<sup>270</sup> The reason for such confession was to avoid depriving such a giver of the accompanying blessings for obedience to the law.

<sup>267</sup>Eugene Merrill, 1993. “Deuteronomy,” *The New American Commentary*. USA: Broadman and Holman Publishers, pp. 335-336.

<sup>268</sup>H. D. M. Spence, 2011. “Deuteronomy-Judges,” *The Pulpit Commentary*. Peabody: Hendrickson, p. 356.

<sup>269</sup>James Hastings, n.d. *Great Texts of the Bible*. Grand Rapids: Wm. B. Eerdmans Publishing Company, p.117.

<sup>270</sup>Moshe Weinfeld, 1992. *Deuteronomy and Deuteronomistic History*. Winona Lake: Eisenbrauns: p.198.

### 3.11.4 Reference of obedience (v. 14)

In verse 14, the giver would continue by stating how he has not disobeyed the commandment of the LORD. There are three important references to be made while carrying out this instruction. The giver would refer to his refrain from. WNM, mi ynIaob. yTil.k;a'-al{ "eating during mourning period;" WNM, mi amej'B yTir>[;bi-al{w> "removal from uncleanness" and tme1. WNM, mi yTit;n"-al{w> "giving it to the dead." These three instances are capable of depriving someone of the benefits of giving charity tithes. It must be noted that anything that has been considered as vd, q "holy" or "dedicated" thing must refrain from any contaminating instrument or material. !aob. refers to a special food that was normally served during the mourning period, while tme1. connotes a special food that was meant for rituals and veneration of the dead ones.

### 3.11.5 The Accompanying Prayer (15)

rv,a] hm'd'a]h' taew> laer'f.yI-ta, ^M.[;-ta,  
%reb'W ~yIm;V'h;-!mi ^v.d>q' !A[M.mi hp'yqiv.h; 15  
`vb'd>W bl'x' tb;z" #r,a, Wnyteboall; T' [.B;v.nI  
rv,a]K; Wnl' hT't;n"

Verse 15 contains the expected prayer after the giving of the charity tithes. After the giver must have recounted what he had done and how he had fulfilled the commandment of the Lord, he would look up unto the heavens and pray. The prayer contained sincere supplication for God to look down. The word hp'yqiv.h; from @qiv. has a strong connotation with looking with mercy, a replica of a mighty king looking down mercifully to his subjects. It strongly connotes a compassionate consideration. The transcendence perspective of the Lord is stressed with the attachment of h directive in hp'yqiv.h; . This is in tandem with the ablative m. "from" which is prefixed to !A[M; "habitation." This is used to refer to a dwelling place. It is different from tyBe in the sense that, it conveys the idea of a palatial dwelling place.

This is further qualified with  $\text{^v} . \text{d} > \text{q}$  “your holy.” This makes the entire phrase to read “from your holy habitation.” The transcendence idea, as pictured in this passage, shows God as living in high and lofty place with great splendor and as such, he is being beckoned at to behold what is happening underneath. The holy habitation of God is put in apposition with  $\sim \text{yIm}; \text{V}' \text{h}; - ! \text{mi}$  “from heaven.” This indicates that both words have the same referential equivalence. The heavens are considered as God’s holy habitation. The second verb in the supplication is  $\% \text{reb}' \text{W}$  “and bless.”

This verb from  $\% \text{r}; \text{b}'$  “he blessed” strongly indicates a positive declaration of benevolent wishes which are bindings in accordance to the integrity and disposition of both the speaker and the one being blessed.<sup>271</sup> After the giving of the charity tithe, Yahweh is expected to declare his blessing. The object of that verb is  $\text{^M} . [ ; - \text{ta}$ , “your people,” which is appositively amplified with  $\text{laer}' \text{f} . \text{yI} - \text{ta}$ , “Israel.” This is a pointer to the covenant relationship between Israel and God. This relationship is further stressed with the reference to the land, which God has given. The reference to the Promised Land indicates that Israel recognised the divine power that would lead them to inherit the land. The giving of the land is premised on the fact that God had entered into a covenant with Israel forefathers. The use of  $\text{T}' [ . \text{B}; \text{v} . \text{nI}$  “you swore” shows that the expected land had been given by God with an oath from God himself to Abraham, Isaac and Jacob.<sup>272</sup> The fertile nature of the land is stressed with an idiomatic expression.  $\text{vb}' \text{d} > \text{W} \text{bl}' \text{x}' \text{tb}; \text{z}'' \# \text{r}, \text{a}, , ,$  , “the land flowing with milk and honey.” The reference to this expression was to express strong expectation of more blessing from God.

## CHAPTER FOUR

<sup>271</sup>C. F. Keil and F. Delitzsch, 1985. “The Pentateuch,” *Commentary on the Old Testament*. Grand Rapids: Wm. B. Eerdmans Publishing House, p.119.

<sup>272</sup>G. E. Wright, 1953. “The Book of Deuteronomy,” *The Interpreter’s Bible*. New York: Abingdon Press, p.465.

## POVERTY LEVEL AND ALLEVIATION PROGRAMMES IN THE OGBOMOSO ANGLICAN DIOCESE

### 4.1 A brief history of the Anglican Diocese of Ogbomoso

The history of the Anglican Church in Ogbomoso is dated back to 1854 when the Church Missionary Society (C.M.S.) came to Ogbomoso with the arrival of Tom Jays, the first white doctor and his team, accompanied by Rev. Hinderer and Rev. Olubi from St. David Anglican Church, Kudeti, Ibadan.<sup>273</sup> When they got to Ogbomoso, they settled at a place called Bode Agbonin in the house of one Mr. Ojerinde at the present site of St. David's Cathedral, Agbonin, Ogbomoso.<sup>274</sup> After they had settled at Agbonin, they began the propagation of Christian faith. As a result of language barrier, they used the interpreters they brought from Ibadan. Their first contact was Pa Fasanya who was a weaver.<sup>275</sup> They visited him daily, discussing weaving. Through this, they became friends and they started preaching to him. Not too long after, Pa Fasanya gathered together all his children and some members of his household and he spoke to them about what he had acquired from the missionaries. They all accepted his words, got converted and were all baptised into the Anglican Church.

After sometime, a lot of people were converted and so, the missionaries thought of the need to build a place of worship where they could be taught the word of God and doctrines of Christianity. Thus, the first church – St. David's Anglican Church (now cathedral) Agbonin, Ogbomoso was built in 1896,<sup>276</sup> with the consent of Oba Laoye who asked the people of Agbonin to give the missionaries a piece of land. The population of the church increased steadily, but somehow, there was a great set back in the development of the Anglican mission in Ogbomoso. This was attributed largely to absence of missionaries to continue to build on the foundation already laid.<sup>277</sup> Some years later, after the Baptist mission had come and dominated the land, few other Anglican churches were established within and outside the Ogbomoso metropolis, such as, St.

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<sup>273</sup> M.A.A. Osunade, 2005. *Welcome to the Ogbomoso Missionary Diocese*. n.p., p.5.

<sup>274</sup> C.B. Osunade, 2006. An unpublished Presidential Address Delivered at the 2<sup>nd</sup> Ogbomoso Diocesan Women's Conference, p.8.

<sup>275</sup> C.B. Osunade, 2006, p. 8.

<sup>276</sup> M.A.A. Osunade, 2005. *Welcome to the Ogbomoso Missionary Diocese*. p.5.

<sup>277</sup> C.B. Osunade, 2006, p. 9.



Stephen's Church, Atala, Ogbomoso; St. Michael church, Ayegun, Ogbomoso, and so on. These few Anglican churches in Ogbomoso were later constituted into District Church Council, and later, Ogbomoso Archdeaconry, and now, a diocese.<sup>278</sup>

The Provincial Standing Committee of the Church of Nigeria, which met at the Church of God Shepherd, Enugu, between September 14 and 17, 2004, approved the creation of Ogbomoso into a diocese with St. David's Church, Agbonin, Ogbomoso as the Cathedral.<sup>279</sup> Consequently, at the annual retreat of Bishops of the Church of Nigeria held between January 17 and 21, 2005, at Ibru Anglican International Retreat and Conference Centre, Agbara-Otor, Delta state, the Very Rev. Prof. Matthew Osunade (then, the Provost of the Cathedral of St. James, the Great, Oke-Bola, Ibadan) was elected as the pioneer Bishop of the Ogbomoso Anglican Diocese. Following the confirmation of his election by the primate, the Most Rev. Peter J. Akinola, he was consecrated a Bishop on March 13, 2005 at the Cathedral Church of Advent, Gwarimpa, Abuja.<sup>280</sup>

The Ogbomoso Missionary Diocese was inaugurated on Friday, March 18, 2005, by the Primate of All Nigeria, The Most Rev. Peter J. Akinola, and assisted by Archbishops and Bishops of the Church of Nigeria Anglican Communion.<sup>281</sup> At the same service, the Rt. Rev. Prof. Matthew A. Osunade was enthroned as the pioneering Bishop of the Diocese. The Ogbomoso Missionary Diocese, thus, became the 90th Diocese of the Church of Nigeria Anglican Communion and the 12th of the Ecclesiastical Province of Ibadan.<sup>282</sup>

The Diocese at its inauguration covered eight local government areas of the North East of Oyo State viz: Irepo, Ogbomoso North, Ogbomoso South, Ogo Oluwa, Olorunsogo, Surulere, Orelapo and Orire. On March 11, 2007, the Igbeti Archdeaconry covering the Irepo, Olorunsogo and Orelapo Local Government Council areas was relinquished to form part of the Oke-Ogun Missionary Diocese. Today, the Ogbomoso Diocese covers the remaining five Local Government Council areas of Ogbomoso North, Ogbomoso South, Ogo Oluwa, Orire and Surulere. The Diocese consists of the cathedral and five Archdeaconries' with 59 churches and a total membership of about 3500

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<sup>278</sup> C.B. Osunade, 2006. Presidential Address, p. 9.

<sup>279</sup> M.A.A. Osunade, 2005. *Vision of the Ogbomoso Missionary Diocese*, n.p., p.4.

<sup>280</sup> M.A.A. Osunade, p.4.

<sup>281</sup> M.A.A. Osunade, p.4.

<sup>282</sup> M.A.A. Osunade, p.4.

people.<sup>283</sup> The area extent of the diocese is approximately 6,100km<sup>2</sup> with Ogbomoso as the principal town. The area is rural and predominantly agrarian with a very rough terrain and poorly developed infrastructure. The road network, especially to 28 settlements out of 36 where Anglican churches are, is very poor.<sup>284</sup> One major defect of the Diocese of Ogbomoso, according to Bishop Osunade is low membership and low income.<sup>285</sup> This is really so when compared to Baptist mission that has about 300 churches within Ogbomoso metropolis alone as at 2005.<sup>286</sup> The Bishop, however, is making frantic efforts to grow and develop the Diocese to an enviable position.

#### 4.2 Conceptual definition of poverty

Poverty is an extremely complex phenomenon, but is, nevertheless, easy to recognise. It is an intricate phenomenon that is susceptible to diverse definitions and conceptualisations. In other words, poverty means different things to different people or group of people. For example, what poverty means to somebody in a village differs greatly from what it means to somebody who lives in a city. Similarly, what poverty means to the developed countries differs from what it means to the developing countries. Poverty, as a phenomenon, exists at the global, national, community, household and individual levels. At the National levels, poverty represents a state of general socio-economic under-development, low productivity, low and stagnating national income, inadequate availability of social and infrastructural facilities and services, and a general inability to provide a decent level of living for the ordinary citizens.<sup>287</sup> At the household or individual level, poverty refers to the inability to meet the most basic needs of foods, clothing and shelter.<sup>288</sup>

According to Nwaura,<sup>289</sup> poverty can be seen in a mechanical perception as lack of basic needs or income. An example of this is the case of per capital income definitions used by international organizations. However, income alone cannot be a valid measure

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<sup>283</sup> M.A.A Osunade, 2005. *Vision of the Ogbomoso Anglican Diocese*. pp. 40-43.

<sup>284</sup> M.A.A. Osunade, pp. 40-43.

<sup>285</sup> M.A.A. Osunade, pp. 40-43.

<sup>286</sup> M.A.A. Osunade, pp. 40-43.

<sup>287</sup> G.A Oshitelu, 2001. "Religion and Poverty Alleviation in Nigeria." *Orita* vol. xxiii, p.79.

<sup>288</sup> G.A Oshitelu, 2001. "Religion and Poverty Alleviation in Nigeria." *Orita* vol. xxiii, p.79.

<sup>289</sup> P.N. Nwaura, 2005, "A Spirituality of Resistance and Hope: African Instituted Churches Response to Poverty." *Orita* vol. xxxvii, June and December, p.65.

for poverty. Poverty can also be perceived as deprivation in terms of living in a deteriorating or an unpleasant environment, or as the inability to meet basic needs.<sup>290</sup> Poverty can further be seen from a mental or cultural perspective as isolation, loss of direction, hopelessness, apathy and passive suffering. It can also mean the denial of opportunities and choices most basic to human development such as denial to lead a long healthy creative life and to enjoy a decent standard of living, dignity, self respect and respect of others.<sup>291</sup> All these are summarised in the definition of poverty given at the world summit for social development in Copenhagen in March 1995:

Poverty has various manifestations including lack of income and productive resources, sufficient to ensure sustainable livelihoods, hunger, malnutrition, ill health, limited or lack of access to education, and other basic services, increased morbidity and mortality from illness, homeless and inadequate housing, unsafe environments and social discrimination and exclusion. It is also characterized by lack of participation in decision making and in civil, social and cultural life.<sup>292</sup>

Poverty, therefore, has economic, social-cultural and political perspectives.

According to Scott and Marshall,<sup>293</sup> poverty is a state in which resources, usually materials, but sometimes, culture, are lacking. In absolute terms, it refers to a situation in which the individual lacks resources necessary for subsistence while in relative expression, poverty refers to an individual's or a group's lack of resources when compared with that of other members of the society. This is a comparison of the standards of living. From a subjective perspective, poverty refers to a situation in which individuals or groups feel that they are poor, when they measure themselves against the standards of the day.<sup>294</sup> Each of the above mentioned forms of poverty is problematic because there is no universal standard for measuring and determining it. Lending

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<sup>290</sup> P.N. Nwaura, 2005, "A Spirituality of Resistance and Hope: African Instituted Churches Response to Poverty." *Orita* vol. xxxvii, June and December, p. 65.

<sup>291</sup> Nwaura, p. 65.

<sup>292</sup> UNO, 1995. "Report of the World Summit on Social Development", New York: United Nations Organisations, p.41

<sup>293</sup> J. Scott and G. Marshall (eds), 2005. *Oxford Dictionary of Sociology*, New York: Oxford University Press, p. 512.

<sup>294</sup> A. Dzurgba, 2007. *Contemporary Ethics: Theory and Issues*, Ibadan: John Archers Publishers Limited, p.113.

credence to this claim, Johnstone holds that: "... economic deprivation ... consists of limited access to the material necessities of life. It may be objectively defined and measured as well as subjectively experienced. That is, although people may technically not be categorized as living at poverty level, they perceive themselves as poor."<sup>295</sup>

Poverty, according to Familusi and Oke,<sup>296</sup> is a condition of having insufficient resources or income. In its most extreme form, poverty is the lack of basic human needs, such as adequate and nutritious food, clothing, housing, clean water and health services. Those under the shackles of poverty are termed "the poor members of the society".

In the Old Testament, the term poor referred to the humiliated, vulnerable, and helpless victims. They could not earn a living or barter for its financial equivalent. They became dependants on the generous who were in the society, serving as slaves or hired servants. Family lands, which were available for farming and animal husbandry, were bought by the few rich fellows from the less privileged masses, depriving them of means of earning a living as semi-nomadic herds or agriculture.<sup>297</sup> Thus, the poor in Hebrew language varies:

- (i) 'ebyon – for the alms beggar
- (ii) 'ani', 'anah/'anaw' – for the needy, afflicted, distressed and wretched, suffering ill-treatment or social distress.
- (iii) Dal – for thin, feeble, socially weak, impoverished and reduced; in means or property possession.
- (iv) Rush, rush/resh – for the famished in want and impoverished.<sup>298</sup>

Thus, in the Israelite societal class stratification, there were different identities of the poor and poverty. They were determined by the base line, used as the demarcating state.<sup>299</sup> This informed the legislations and structures of care and amelioration of circumstances of the poor among the Israelites.

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<sup>295</sup> R.L. Johnstone, 2001. *Religion in Society: A Sociology of Religion*, New Jersey: Prentice Hall, p. 91.

<sup>296</sup> O.O. Familusi and O.P. Oke, 2011 "A Christian Dimension to Poverty Discourse in Nigeria", *Orita*, vol. xLIII/2, p.76.

<sup>297</sup> Geraki T. Sheppard 1997." Poor" in *Mercer Dictionary of the Bible*, Georgia: Mercer University Press, p.701.

<sup>298</sup> J.O. Akao, 2000. "Biblical Theology in Africa and the Issue of Poverty Alleviation." *African Journal of Biblical Studies*. vol.xv, No 2, p.42.

<sup>299</sup> Akao, p. 42.

### 4.3 Causes of poverty

David E. Holwerda says “poverty results, primarily, from unrighteous conduct by either the poor individuals or the large community.”<sup>300</sup> It is a product of deprivation of basic necessities of life. Invasion and war, drought and crop failure/famine, slothfulness and enslavement are causes of poverty.<sup>301</sup> The rich waste resources that the poor are without today and that generation of humans will be without tomorrow. The dominant rich as a class causes poverty of the poor by not setting limits to their desires which demand that the deprived poor should satisfy wants of the rich from the resources of meeting basic necessities of life of the poor. Thus, poverty is caused by inaccessibility to resources and instruments of survival in “the unjust distributions of land and the rapacious assaults by the powerful on the lands of the poor.”<sup>302</sup>

The global employment bias against the poor also increases due to rise in part-time work, cheap labour and casual job that lack security and unity of working class to form a self-organisation against the offering of wages below the growing cost of living. It affects the female gender more, likewise migrants and racial minorities because “it costs employers less and the economically desperate workers have little power to resist increased exploitation.”<sup>303</sup>

Poverty is also traced to the inferior mindset of the deprived group because “the poor are lazy, lack education, lack personal initiative, have too many babies...”<sup>304</sup> Inevitability of poverty is a result of class nature of social system which places value on selfish individualism, measure of human worth in terms of money and a society that is run by “cut-throat dog-eat-dog competition.”<sup>305</sup> The social structures ensures continuity of the process of siphoning the wealth which the working masses and poor created, to be embezzled by the high class and privileged few through legislation, political repression

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<sup>300</sup> The International Standard Bible Encyclopedia volume 3, K-P (Grand Rapids: William B. Eerdmans Publishing, 1986), p. 905.

<sup>301</sup> *Wycliffe Bible Encyclopedia volume 2, K-Z*, Chicago: Moody Bible Institute, 1975, p.1381. Wycliffe Bible Encyclopedia, p.1381

<sup>302</sup> Roy H. May, 1991. *The Poor of the Land*, Mary Knoll: Orbis Books, p. xi; also. L. Boff, 1995. *Ecology and Liberation*, Mary Knoll: Orbis Books, p. 21.

<sup>303</sup> P.H. Green (ed) 1985. “An Ecumenical Approach to Economics: Labour, Employment and Unemployment”, *Ecumenical Reappraisal Report of the Meeting of the Advisory Group on Economic Matter* held in Geneva, Switzerland, October 10-13, p.29.

<sup>304</sup> R.C. Linthicum, 1991. *Empowering the Poor*, California: MARC Books World Vision, p. 9.

<sup>305</sup> Juliode Santa Ana (ed) 1981. *Towards a Church of the Poor*, Mary Knoll: Orbis Books, p. 28.

and restriction against upward social mobility.<sup>306</sup> Sexism in male domineering society also reduces women to status of the poor as the possession and chattel owned by men. The unique world view and custom of the deprived group are repressed to become subservient to the structure and perspective of the dominating class. This produces identity problem for the poor, alienation from their cultural elements, and also turns them to use their skill, youthful age, and strength reared from the sponsorship from the poor group/family to serve the affluent class, at a meager wage - below the wage of their colleagues in an affluent group.<sup>307</sup>

From the foregoing, misuse of riches by the dominant class and indiscipline or idleness and haste or excessiveness of the poor also causes poverty.<sup>308</sup> R.E. Nixon summarises the causes of poverty in the Old Testament into seven divisions: (A) Natural disaster causing bad harvest, (b) oppression by powerful neighbours, (c) vicissitude of life of the fatherless and widows, (d) landlessness of aliens or Levites, (e) personal offering of self on sale to slavery, (f) invasion of enemy nation, and (g) extortionate usury<sup>309</sup>. Above all, the influence of about twenty-nine years of military rule in Nigeria (1966-1979 and 1983-1999) has created increasing rate of poverty, of authoritarian rule in social and religious governance, and of structures of social injustice.<sup>310</sup>

#### 4.4 Poverty as an issue and its manifestations in Ogbomoso Anglican Diocese

To say that Nigeria as a country is ravaged by poverty and many Nigerians wallow in abject poverty is stale news, as combating poverty has been a serious focus of successive governments at the local, state and national levels. The level of poverty is extremely high going by what people experience and what are obvious. In fact, a large proportion of the populace lives below the poverty line of one dollar per day.<sup>311</sup>

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<sup>306</sup> A.A. Olaniyi, 2010. *The Dal in Exodus 30:15 and Poverty Alleviation in Nigeria*. AJBS XXVIII. 2, p.18.

<sup>307</sup> Juliode Santa Ana (ed) 1981. *Towards a Church of the Poor*. pp. 28-29.

<sup>308</sup> D. R. Spender, 1996. "Theology of Poor and Poverty" in *Evangelical Dictionary of Biblical Theology*, Michigan: Baker Books, p. 671.

<sup>309</sup> R.E. Nixon, 1999 "Poverty" in *New Bible Dictionary, Third Edition*, England: Intervarsity Press, p. 945.

<sup>310</sup> Matthew, Kukah "Contemporary Church" <http://www.ifrorg/publication/13297/contemporary-religious-dynamics-in-nigeriasession-2-rushtranscript-federal-news-service.html>. Accessed on 07/06/2013.

<sup>311</sup> O.O. Familusi and O.P. Oke, 2011. "A Christian Dimension to Poverty Discourse in Nigeria." *Orita*, Vol. xLiii/2, p.77.

At the secondary school level, students of Economics and Government are always made to understand that in a capitalist state, the rich become richer while the poor become poorer. This is indeed the situation in Nigeria, though not essentially a capitalist state but a country that operates mixed economic systems.<sup>312</sup> The following are the manifestations of poverty in the Anglican Diocese of Ogbomoso.

#### 4.4.1 Low income

The Bishop of the Ogbomoso Anglican Diocese has rightly pointed out when he said “our members (i.e. the Ogbomoso Anglican members) belong to the low income bracket ...”<sup>313</sup> The churches are not economically buoyant because most of the church members are economically disadvantaged. This affects the growth and development of the Diocese and parish churches, negatively, as most churches cannot afford to pay their monthly assessment and workers’ stipends.<sup>314</sup> This is not surprising as most of the Anglican members in Ogbomoso, as revealed by the table below, live below poverty level. Table 1 shows respondents’ income level.

**Table 1: Respondents’ Income Level**

S/N	Research Questions	Yes (%)	No (%)	No Response (%)	Total (%)
1.	Is your daily income below ₦160.00K?	248 (70.9)	95 (27.1)	7 (2)	350 (100)
2.	Do you have any other source of income?	110 (31.4)	234 (66.9)	6 (1.7)	350 (100)
3.	Are you really in need of church assistance (cash or kind) to take care of yourself and or family members?	232 (66.3)	114 (32.6)	4 (1.1)	350 (100)

**Source: Field Survey: 2012**

From table 1, 248 respondents (70.9%) earn below ₦160 a day, only 95 respondents (27.1%) earn above ₦160 a day, while 7 (2.0%) people did not respond. From the

<sup>312</sup> O.O. Familusi and O. P. Oke, p.77.

<sup>313</sup> M.A.A. Osunade, 2005. *Vision of the Ogbomoso Missionary Diocese*, n.p., p. 5.

<sup>314</sup> Oral interview with Very Rev. D.O. Akinrinola, the Provost of the Cathedral Church of St. David, Agbonin, Ogbomoso on 25/10/2012.

respondents, 66.9% confirmed that they did not have any other source(s) of income, while only 34.4% confirmed that they have other source(s) of income, and 1.7% of the respondents did not respond. It is equally revealing that 232 respondents (66.3%) confessed to be in need of assistance, either in cash or in kind, to take care of themselves and their families. There is no doubt that some pretenders may be among the 114 respondents (32.6%) that confessed to not being in need of financial and or material assistance. From the foregoing, it is clear that the Ogbomoso Anglican church members, indeed, belong to the low-income bracket, and this explains the reason why the Anglican Diocese of Ogbomoso must be pro-active in their fight against poverty.

#### 4.4.2 Food insecurity

In the first instance, not many Nigerians are able to satisfy their basic need of food. The issue here is not that of balanced diet, but food that can sustain the soul and prevent an individual from death that may arise from hunger. This is what is called supplementary ration in animal Husbandry.<sup>315</sup> A slogan that was invented some years ago was about a parent who only asked his or her child only if he or she had eaten and not whether the child concerned is satisfied or not. It is also a common saying that people must gladly eat what is available and not what is desirable. The issue of poverty led also to what may be termed elementary mathematical formulae like: 0-1-0 that is, no breakfast and supper, 1-0-1 meaning no lunch, 0-1-1 signifying no breakfast, among others.<sup>316</sup> Indeed, lack of food is the mother of all lacks. People attend parties not as invited guests, but as gate crashers, in which case, many fight over what is left over which the Yoruba call *ajeku*. The rate at which people scavenge is alarmingly discouraging, yet the soul must be kept surviving. What can one say about malnutrition, which is equally a problem of many of those who can't afford to eat three times daily? The point being made is that many Nigerians are not well nourished, and many children below age five have stunted growth and are under weight.<sup>317</sup> Moreover, there is no access to safe drinking water, and

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<sup>315</sup> O.O. Familusi and O.P. Oke, 2011. "A Christian Dimension to Poverty Discourse in Nigeria", *Orita*, Vol. xLiii/2, p.77.

<sup>316</sup> O.O. Familusi and O. P. Oke, p.77.

<sup>317</sup> O.O. Familusi and O.P. Oke, 2011. "A Christian Dimension to Poverty Discourse in Nigeria", *Orita*, Vol. xLiii/2, p.78.



this is usually responsible for the outbreak of epidemics such as diarrhea and cholera.<sup>318</sup> To buttress this issue of poor diet as a manifestation of poverty in the Ogbomoso Anglican Diocese, table 2 shows respondents' responses on food insecurity.

**Table 2: Respondents' responses on their feeding condition**

S/N	Research Questions	Yes (%)	No (%)	No Response (%)	Total (%)
1.	Can you describe your diet a balanced one?	72 (20.6)	260 (74.3)	18 (5.1)	350 (100)
2.	Do you take any food that is available and not what you desire?	264 (75.4)	65 (18.6)	21 (6.0)	350 (100)
3.	Are you indebted to any for the purpose of feeding yourself and family?	215 (61.4)	75 (21.5)	60 (17.1)	350 (100)

**Source: Field Survey: 2012**

From table 2, 74.3% of the respondents described their diets as unbalanced while 75.4% said they ate any food that was available and not what they desired to eat. Similarly, 61.4% of the respondents confirmed that they were indebted to food stuffs sellers. This information is revealing, and shows the deplorable condition of a large number of Anglican church members in the Ogbomoso Diocese which begs for urgent attention.

#### 4.4.3 Poor shelter

Similar to food is shelter, which is one of the basic needs, according to Abraham Maslow.<sup>319</sup> As evident in different parts of the country, many Nigerians live in slums where there are no basic amenities like road, electricity, toilet facilities, and safe water. People live in unsafe and degraded environment, and in many cases, houses are built in unauthorised areas, which is one of the factors that propel incessant flood disasters in the recent times. That people do not enjoy and cannot even afford basic health facilities is an

<sup>318</sup>G.T. Ijaiya and H.I. Mobolaji, 2004 "Which Should come first in Nigeria: Poverty Reduction or Poverty Analysis?" in H.A. Saliu (ed) *Nigeria Under Democratic Rule*. Ibadan: University Press Plc., p. 241.

<sup>319</sup> J. Scott and G. Marshall (eds), 2005. *Oxford Dictionary of Sociology*. New York: Oxford University Press, p.441.

understatement as countless avoidable cases of death have been recorded. It is also evident in cases where hospital bills cannot be paid, patients patronise quacks and untrained medical personnel, who may charge something low and when they cannot afford to pay anything at all, they resort to self-medication without proper diagnosis; some resort to “faith clinic Houses” even though they may not believe in divine healing. Table 3 shows respondents’ responses on the housing condition and accessibility to basic health care.

**Table 3: Respondents’ housing condition and access to basic health care.**

S/N	Research Questions	Yes (%)	No (%)	Undecided (%)	Total (%)
1.	Do you live in a house of your own?	110 (31.4)	240 (68.6)	Nil (0)	350 (100)
2.	Do you live in a house equipped with basic amenities like electricity, toilet facilities, good water, etc?	68 (19.4)	265 (75.7)	17 (4.9)	350 (100)
3.	Do you have good and accessible road network around your dwelling place	72 (20.6)	278 (79.4)	Nil (0)	350 (100)
4.	Can you describe your housing condition as comfortable, convenient and spacious enough for you and your family?	70 (20.0)	247 (70.6)	33 (9.4)	350 (100)
5.	Can you afford going to hospital for good/professional medical care?	70 (20.0)	258 (73.7)	22 (6.3)	350 (100)
6.	I resort to faith home clinic or self medication because I cannot afford hospital bills.	211 (60.3)	75 (21.4)	64 (18.3)	350 100

**Source: field survey: 2012**

Table 3 shows the deplorable housing condition of most Anglicans in the Ogbomoso Diocese. While 31.4% are landlords or landladies, 68.6% are tenants who cannot even afford renting a house equipped with basic facilities like water, toilet and electricity. This is confirmed as 75.7% of the respondents live in a house that lacks basic social amenities. Also, 79.4% of the respondents lack access road or good road network

to their houses. This is as a result of the fact that some of these people, even those who are living in their own houses, could not afford to buy a land or rent a house in the developed or developing areas of the town because of the high charges placed on lands and house rent by the owners. Thus, they move to undeveloped areas of the town where basic facilities are not in place and where land and house rent are relatively cheap compared to the developed areas of the town. Only 20% of the respondents describe their housing condition as convenient and comfortable while 73.3% are not satisfied with their housing condition. There are cases of many families living in one room rented apartment with their grown up children while some could only afford to rent a room and a parlour.

Considering the people's access to basic health care, 73.7% of the respondents confirmed that they cannot afford to go to hospital for good medical care or treatment because they lack financial strength. Thus, only 20.0% could afford hospital bills while 60.3% resort to self medication and faith home clinics because they cannot afford hospital bills.

#### **4.4.4 Poor clothing**

Just like food and shelter, clothing is paramount to human existence. Nobody can live in the realm of humanity without cloth to cover his/her nakedness, except in a case of insanity. Thus, clothing is natural and a basic necessity of life.

Many Nigerians, however, lack the financial resources for proper clothing in the society due to unemployment, low income, and so on. As a result of this, average Nigerians resort to fairly-used or second-hand (tokunbo) clothing materials, which incidentally fill all our markets, and which sell cheaper and even faster than the new ones. In the year 2005, a popular market in Lagos was closed down on the allegation that the marketers were turning the country into a dumping ground for substandard goods. The Chinese traders responded to the allegation this way: "... the fact that many Nigerians could not afford expensive goods informed the need to bring in such substandard goods they could afford."<sup>320</sup> Every effort by the Federal Government of Nigeria to place embargo on the importation of such clothing materials has proved

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<sup>320</sup> Damilola Olatunde, 2006. *Deliverance from Poverty*. Osogbo: Bewas Printing Company, pp. 36- 37.

abortive, as people find it difficult to abide by such legislation, and thus, designed various illegal means of bringing in such materials.

Moreover, an average Nigerian is not selective about what he/she wears. Certain cloth that is designed for the rainy season is used during the dry season and vice-versa. It is equally a common thing in our society to see somebody boasting that he/she has been using a particular clothe for the past ten years: All these are manifestations of poverty in the land. Table 4 shows respondents' responses on their clothing condition.

**Table 4: Respondents' responses on clothing condition**

S/N	Research Questions	Yes (%)	No (%)	No Response (%)	Total (%)
1.	Can you afford to buy one or two new cloths in a year?	82 (23.4)	236 (67.5)	32 (9.1)	350 (100)
2.	Do you prefer second hand clothing materials (Bosikoro or tokunbo) to new ones because of its low price?	242 (69.1)	87 (24.9)	21 (6)	350 (100)
3.	Can you boast of having good, modern and sufficient cloths to wear all the year round?	92 (26.3)	240 (68.6)	18 (5.1)	350 (100)
4.	Do you pay on installmental basis when you have to buy a new cloth?	215 (61.4)	105 (30.0)	30 (8.6)	350 (100)

**Source: field survey: 2012**

Table reveals that only 23.4% of the respondents can afford to buy one or two new cloths in a year, 67.5% cannot, while 69.1% of the respondents equally confessed that they prefer second hand cloth (bosikoro) to new ones because of its low price. Thus, we come to realize that some people prefer second hand cloth not because they like or cherish it more than new one but because they cannot afford to buy new ones. While only 26.3% of the respondents can boast of having good and sufficient cloths to wear, 68.6% cannot and 5.1% did not respond. From the respondents, 61.4% equally confirmed that even when they have to buy a new cloth, they pay on installmental basis because they cannot afford to pay at once, while only 30.0% can afford to pay at once, and 4.9% remained silent on this. In this case, those who cannot afford to pay at once end up

paying more, than those who can afford to pay at once even on the same piece of clothing material. Thus, the burden becomes compounded for the poor man and he or she is even exposed to ridicule by the cloth seller(s) if he/she fails to complete the payment on time. This is the situation of many, especially the rural dwellers in the Ogbomoso Anglican Diocese.

#### **4.4.5 Lack of access to qualitative education**

Poverty also manifests in the inability of many Nigerians to have access to basic education. As cheap as education may appear to be especially in public schools, some still go to school bare footed, and others do in tattered uniforms. To such students, playing during the break time is a big issue. There have been cases of students who could not write public examinations because the fees could not be paid. Even states where education is ‘free’ in public schools, payment of some levies is inevitable; such levies, no matter how small they appear to be, are still beyond the reach of those who are extremely poverty stricken.

The situation described above has led to child labour or child abuse. Many school children must have to go hawking before they go to school in the morning and immediately after the school hours so as to assist in the little family business; while many are regular absentees from school because of the same purpose. This is a common practice in both rural and urban areas of Ogbomoso.

Table 5 below shows respondents’ responses on the access to qualitative education.

**Table 5: Responses on the access to qualitative education**

S/N	Research Questions	Yes	No	No Response	Total
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		(%)	(%)	(%)	(%)
1.	Do you or your child have access to qualitative education?	98 (28.0)	230 (65.7)	22 (6.3)	350 (100)
2.	Can you afford to go or send all your children to fee paying (private) school?	77 (22)	252 (72)	21 (6)	350 100
3.	Are you able to provide necessary educational materials e.g. textbooks, etc for yourself or children?	89 (25.4)	236 (67.4)	25 (7.1)	350 99.9
4.	Do you occasionally subject your children to hawk or go to farm before going to school or after the school hours to make ends meet?	252 (72)	89 (25.4)	9 (2.6)	350 100
5.	Do you occasionally stop your children from going to school to engage them in other business that will fetch you money?	240 (68.6)	85 (24.3)	25 (7.1)	350 100
6.	Can you conveniently afford to sponsor yourself and or your children to a higher institution in Nigeria?	62 (17.7)	262 (74.9)	26 (7.4)	350 100

Table 5 clearly shows that the people are far from having access to qualitative education, as 65.7% do not have access to qualitative education even though it is their wish that they themselves and or their children attained a higher standard in education. Only 22.0% of the respondents can afford to go or send their children to a private or fee paying school where they are likely to have access to qualitative education due to the falling standard of education in most public schools in Nigeria. In this case, 72.0% of the respondents can only afford to go or send their children to public schools while 6.0% of the respondents did not respond. 67.4% of the respondents send their children to school without buying all necessary educational materials for them while only 25.4% can afford to get their children all the necessary educational materials, and 7.1% of the respondents kept silent. Also, 72.0% of the respondents confirmed that their children have to hawk or go to farm before or after the school hours in order to make ends meet. Moreover, 68.6%

of the respondents also confirmed that they do occasionally stop their children from going to school, especially on Fridays so that they can help them in the farms or in any other business that will fetch them money. How would such pupils or students, who have to hawk before or after the school hours, and are occasionally or regularly absent from schools, catch up with their colleagues that squarely face their studies without any distractions? Similarly, only 17.7% of the respondents can conveniently sponsor themselves (in case of singles) and or their children to higher institutions in Nigeria, while 74.9% lack financial strength and 7.4% did not respond.

From the foregoing, we have discovered that poverty manifests in a very high degree among many Nigerians, and particularly among the Anglicans in Ogbomosho Diocese. This ranges from poor diet, poor shelter, poor clothing and lack of access to qualitative education. Therefore, what are the poverty alleviation programmes put in place by the Diocese of Ogbomosho to ameliorate the poor conditions of their members and non-members alike and how effective and adequate are they? But before we look into the poverty alleviation efforts of the Anglican Diocese of Ogbomosho, we consider it appropriate to examine biblical basis for concern for the poor which is the bedrock of the research work.

#### **4.5 Ogbomosho Anglican Diocese's approaches to poverty alleviation**

The Anglican Church worldwide, no doubt, is one of the greatest and foremost denominations of Christian religion. In the Anglican Church of Nigeria, for instance, there are well streamlined structures which showcase the Church as a Church that is concerned with or cares for the poor, apart from what individuals and institutions do in that regard. For example, of the Anglicans' Thirty-Nine Articles of Faith or Religion, the 38th prescribes that while recognising and acknowledging that Christian men's goods or possessions are not common, every Anglican Christian is urged to give alms liberally to the poor out of his possessions.<sup>321</sup>

Since the inception of the Anglican Diocese of Ogbomosho in 2005, one of the ways and means of alleviating poverty adopted is through craft and skills acquisition programmes. In April 2006, the pastors, the pastors' wives and the laities from all over

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<sup>321</sup> W.O. Wotogbe-Weneka, 2009. *Anglicanism*. Owerri: Springfields Publishers, p.61.

the Anglican parishes in the Diocese were gathered and trained for four days on hand crafts, soap making, pomade, candle making, chalk making, producing Christmas greeting cards, tie and dye, etc. Mr. Femi Alabi, the treasurer of the Diocese and one of the participants confirmed that they were expected to return to their various Archdeaconries Districts and Parishes to train others.<sup>322</sup> The resource persons were brought from Lagos at the expense of the Diocese. In the same vein, the women organizations of the Diocese do organize training programmes regularly for the pastors' wives, members of the women's Guild and Mothers' Union in the Diocese as measures of alleviating suffering. Mrs. Akinrinola also confirmed that the women organizations at her annual conferences do create a training section for all the delegates where they are being trained on the art of weaving, soap, powder, zobo, kunnu, Akara Ogbomoso and pomade making<sup>323</sup>. The training programme, according to Mrs. Soyinka, is being repeated annually, also at the pastors' wives retreat.<sup>324</sup>

Similarly, the Diocesan Women Organisations under the leadership of the Bishop's wife have been organizing what is called "Alayo programme" annually for the widows to alleviate their sufferings since the inception of the Diocese. This is confirmed by Mrs. Temitope Oguntomiluyi who said that the 2012 edition was attended by widows not less than one hundred across the Diocese.<sup>325</sup> According to her, which was also confirmed from a participated widow, Mrs. Comfort Olapade<sup>326</sup>, each widow was given a bag of semo, one thousand Naira (₦1000), and a plastic bucket. In the same vein, the Bishop's wife popularly called mama Bishop in the Anglican Communion does encourage the women organisations of each parish church to extend same gesture to the widows, the orphans and the needy in their parishes.<sup>327</sup> There is scarcely any year since

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<sup>322</sup> Oral Interview with Mr. Femi Alabi, the Diocesan Treasurer, on 13/11/12

<sup>323</sup> Oral Interview with Mrs. Esther Akinrinola, the Provost's wife and former Lady Worker of Ogbomoso Anglican Diocese, on 25/10/2012.

<sup>324</sup> Oral Interview with Mrs. Elizabeth Soyinka, An Archdeacon's wife and the Coordinator of Women's organizations, Ayegun Archdeaconry, on 24/10/2012.

<sup>325</sup> Oral Interview with Mrs. Temitope Oguntomiluyi, An Archdeacon's wife and the Coordinator of Women's organizations, Olorunsogo Archdeaconry, Ogbomoso, on 14/11/2012.

<sup>326</sup> Oral interview with Mrs. Comfort Olapade, an aged widow and a beneficiary at the 2012 edition of "Alayo" programme organized by the Diocesan Women's Organizations, on 16/12/2012.

<sup>327</sup> Interview with Mrs. Wuraola, An Archdeacon's wife and the Coordinator of Women's Organisations, Atala Archdeaconry, on 16/12/2012.



the inception of the diocese that the women organizations have not visited the less privileged homes with various gifts.<sup>328</sup>

Moreover, the Diocesan Bishop, according to Venerable Femi Akinyode used to organise empowerment programmes for the clergy, the clergy wives, the women and the youths of the Diocese from time to time.<sup>329</sup> He cited the example of how the Bishop empowered ten less privileged of the diocese youths in 2006 with ten thousand naira (₦10,000), each, which they were expected to pay back after one year without interest. Mr. C.I. Uzoamaka, the Diocesan chairman of the welfare committee, also confirmed that the Bishop in 2007 empowered ten women (mostly widows) with ten thousand naira, each. They were equally expected to pay back after one year without interest. Furthermore, the Bishop in July 2005 discovered that 95% of the priests working in the Diocese were wallowing in abject poverty as some of them go about with 'okada' and could not even send their children to standard schools. Thus, the Bishop initiated the formation of Clergy Investment and Cooperative Scheme in which every clergy is mandated to participate as at least 10% of each priest's monthly stipend is being deducted from the source to clergy cooperative account.<sup>330</sup> After few months, the clergy started getting loans at a much reduced interest rate. These, according to Ven. Abraham Oguntomiluyi, improved the lots of some priests in the Diocese.<sup>331</sup>

To alleviate the suffering of the priests and their families in the Diocese, the Bishop also empowered five clergy wives with the amount of money ranging from thirty thousand naira (N30,000) to fifty thousand naira (N50,000) as loans from the clergy cooperative account. The repayments of these loans were deducted from the husbands' monthly stipends of the affected clergy wives over a period of one year.<sup>332</sup> The affected clergy wives were encouraged to embark on small scale businesses to raise the living standard of their family members. In furtherance of this intention, the Bishop in 2009

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<sup>328</sup>Interview with Mrs. Wuraola, An Archdeacon's wife and the Coordinator of Women's Organisations, Atala Archdeaconry, on 16/12/2012.

<sup>329</sup>Oral interview with Ven. Femi Akinyode, An Ardeacon in the Diocese of Ogbomoso, on 24/10/2012.

<sup>330</sup> Oral interview with Ven. Nathaniel Oluwatade, Pioneer Chairman/Coordinator, clergy investment scheme and cooperative society, on 15/11/2012.

<sup>331</sup> Oral interview with Ven. Abraham Oguntomiluyi, the Current Coordinator of Ogbomoso Diocesan Clergy Investment Scheme and Cooperative Society, on 14/11/2012.

<sup>332</sup> Oral interview with Mrs. Esther Oladapo, a Priest's Wife and a beneficiary of the loan, on 24/10/12.

commissioned Rev. Canon Kayode Popola (a priest in the Diocese) to investigate and list out small scale businesses that the people of the Diocese could engage themselves in. The list was clearly presented by the Bishop during the 2009 Diocesan Synod.<sup>333</sup>

As part of the welfare scheme of the Diocese, the Diocese in 2008 and 2009, procured motorcycles to ameliorate the suffering of the pastors in rural stations without effective means of transportation. However, such workers were expected to pay back over the period of two years and in most cases, deductions were made from their monthly stipends right from the source.<sup>334</sup> The Diocese through the Bishop appealed to the Synod in session for donations of more motorcycles but there was no positive response.<sup>335</sup> Similarly in 2011, about twenty indigent students across the Diocese were given bursary of five thousand naira, each, as part of the welfare scheme for youths in the Diocese.<sup>336</sup> Also, in 2010, about one hundred pieces of helmet were procured by the Diocese and distributed to the motorcyclists during her 5th year inauguration anniversary. The Diocese also established a secondary school in 2006 in order to raise the moral and educational standards of the youths in the Diocese. This is considering the fact that morality is now at lowest ebb in the public schools.<sup>337</sup>

The churches of Ogbomoso Anglican Diocese are also not left out in the effort to combat poverty of their members as most of these churches do regularly organise what is called “Food and Cloth Bank”. In doing this, the church pastors, in collaboration with the parish Welfare committee, asked the church members to donate food stuffs and fairly used cloths, most especially during the festival season. The materials donated are being distributed to the needy through the church Welfare Committees. But the response of the church members towards this ministry at parish level is not encouraging. This is confirmed by Messers Isola, Alabi and Adegbite.<sup>338</sup> Thus, much is not being accomplished in this regard. Visitations to the motherless homes, the aged and hospitals

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<sup>333</sup> Ogbomoso Anglican Diocese Programmes and Reports of the 2009 Synod, pp. 68-69.

<sup>334</sup> Oral interview with Rev. Mogaji Iseoluwa, a beneficiary of a motorcycle on 24/10/2012

<sup>335</sup> Oral interview with Prof. T.A. Adebayo, the People’s Warden of All Saints’ Church, Ogbomoso, on 24/10/2012

<sup>336</sup> Oral Interview with Ven. Isaac Wuraola, an Archdeacon and a former Administrative Assistant to the Bishop of Ogbomoso, on 16/12/2012.

<sup>337</sup> Oral Interview with Ven. Joseph Adegoke, An Archdeacon in the Diocese of Ogbomoso, on 15/11/2012.

<sup>338</sup> Oral interviews with Messers David Isola, Victor Alabi and Job Adegbite, Wardens of three big Parish Churches in Ogbomoso, on 19/1/13..

throughout the Diocese by the women organisations, especially during the annual mothering Sundays are part of the welfare programmes embarked upon by most Anglican churches in the Ogbomosho Diocese. During these visitations, gifts like used cloths, food stuffs, detergents, etc were given freely to the less privileged.<sup>339</sup> The church does also encourage the few rich ones in the Diocese to extend hands of love and care to the poor ones through various means.

Several other poverty alleviation programmes outlined in the Anglican Diocese of Ogbomosho include:

- (a) micro Credit Scheme for youths and women in the Diocese;
- (b) establishment of vocational training centre for the unemployed youths, the single mothers and helpless orphans and to see to their establishment through Micro Credit Scheme;
- (c) giving of scholarship to indigent students in both secondary and higher institutions;
- (d) establishment of holiday coaching centre where students preparing for examination such as SSCE and UTME can be freely taught;
- (e) building of lock-up shops by the Diocesan women organizations;
- (f) building of hostel for female LAUTECH students by the Diocesan women organization in order to ease the problem of accommodation being faced by the students;
- (g) establishment of maternity/health care centre by the Diocesan women organization;
- (h) sustainable agricultural development programme; and
- (i) special welfare package for the aged, the sick and the handicapped.

The efforts of the Ogbomosho Anglican Diocese towards poverty alleviation have been so far discussed and we have even highlighted the poverty alleviation agenda being proposed by the Diocese. In this regard, it is pertinent to discuss some of the challenges facing poverty alleviation programme in the Diocese and equally assess the effectiveness of those poverty alleviation measures discussed above.

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<sup>339</sup> Oral interview with Mrs. Ladun Akinyode, Diocesan Mothers' Union Secretary, on 24/10/12

#### 4.6 Challenges facing the poverty alleviation programmes in the Anglican Diocese of Ogbomoso

There is no denying the fact that the Anglican Diocese of Ogbomoso has been trying her best to reduce the incidence of poverty among her members and non-members alike, but the efforts of the Diocese, according to Mr. C.I. Uzoamaka, had almost been crippled due to lack of funds.<sup>340</sup> Thus, availability of funds is the major challenge to the poverty alleviation programmes of the Diocese. For instance, in 2006, the Diocese levied her few big churches in order to generate funds to alleviate poverty. This, however, met with little or no success as there was no positive response from such churches.<sup>341</sup> The Diocesan Welfare Committee in collaboration with the Bishop tried, thereafter, to source for funds from the philanthropists within and outside the Diocese but could only raise one hundred thousand naira (₦100,000) which was later disbursed to ten youths as revolving loans under the programme tagged Youth Empowerment Scheme”, as discussed earlier. In fact, the Bishop in 2009 when addressing the Synod in session, publicly, declared that he wished he could train the numerous unemployed youths and women of the Diocese (as done in 2006) and assist them to set up small scale businesses which he listed out but that he was financially handicapped.<sup>342</sup> The Bishop equally lamented that, those that received skills acquisition training in 2006 could not practice because there was no initial capital grant in form of loan to set them up. On several occasions, the Bishop, according to Mr. C.I. Uzoamaka, has pleaded to good people of the Diocese to donate money for the purpose of alleviating poverty in the Diocese but the response was not encouraging.<sup>343</sup> Thus, the Bishop has to go out sourcing for funds before he could achieve little success in this regard.

Also, the Diocesan women organizations in their efforts to alleviate poverty in the Diocese employed levying method. Every church in the Diocese is levied some amount of money which they pulled together and used for poverty alleviation programmes.<sup>344</sup> At the parish church level, much was not accomplished as they solely relied on the weekly or monthly offertory collections; occasional collection of alms and sometimes, donations

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<sup>340</sup> Oral Interview with Mr. C.I. Uzuomaka, Chairman, Diocesan Welfare Committee on 25/10/12.

<sup>341</sup> Oral Interview with Mr. C.I. Uzuomaka, Chairman, Diocesan Welfare Committee on 25/10/12.

<sup>342</sup> Ogbomoso Anglican Diocese Programmes and Reports of the 2009 Synod, p. 59.

<sup>343</sup> Oral Interview with Mr. C.I. Uzuomaka, Chairman, Diocesan Welfare Committee on 25/10/12.

<sup>344</sup> Information gathered from the Participants of the Focus Group Discussion on 24/10/12

from cheerful givers, which when pulled together was far below what is needed to cater for the poor members of the church, not to talk of the non-members.<sup>345</sup> The “food and cloth bank”, however, is thriving in few parish churches in the Diocese as some of the members do respond positively to the call for food stuffs and fairly used cloths, by the church pastors.<sup>346</sup> At this juncture, it is observed that the policy of levying churches that are already burdened with the yoke of “assessment”,<sup>347</sup> in order to alleviate poverty could only be described as a wrong step towards the right direction. Hence, this research work calls for the adoption of charity tithes as a mechanism for funding poverty alleviation in the Diocese.

While funds is the major challenge facing poverty alleviation programme in the Anglican Diocese of Ogbomoso, we still have other few challenges as pointed out by the Chairman, Diocesan Welfare Committee, Mr. C.I. Uzoamaka. The first one has to do with how to identify those who are truly poor and what they actually need. Associated with this is the fact that some poor people prefer suffering in silence to soliciting assistance from the church because of their apprehension of stigmatisation. Moreover, lack of commitment or unserious attitudes on the part of those that were given loans has also been identified as a challenge facing the Diocese in her attempts to alleviate poverty. According to Mr. C.I. Uzoamaka, some of the people that were given loans did not pay back while few others paid beyond the time scheduled. One cannot blame them as such as the amount being given was too small to set up a business at this period of global economic meltdown. Similarly, there have always been complaints of favouritism and corruption on the part of the church pastors when it comes to the distribution of poverty alleviation materials to the needy.<sup>348</sup> These and few other challenges are facing poverty alleviation programmes in the Anglican Diocese of Ogbomoso.

On the final analysis, the Anglican Diocese of Ogbomoso and her churches still have a long way to go in her efforts to combat poverty among her members and non-members alike. This is reflected, as shown table 6 on the respondents’ responses to the

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<sup>345</sup> Oral interviews with Revs Tunji Osunuga, Luke Sholomade, Samuel Oladapo and David Akindele, Priests in the Diocese of Ogbomoso, on 19/01/2013.

<sup>346</sup> Information gathered from the participants of the Focus Group Discussion on 24/10/12

<sup>347</sup> Assessment: This refers to annual statutory levy that each church in the Diocese is expected to pay to the diocese for the purpose of running the diocese and payment of workers salary/stipends.

<sup>348</sup> Oral Interview with Messers Biodun Odeyori and Simeon Oyedele, former Pastors’ Wardens in the Diocese, on 15/11/2012.

adequacy and effectiveness of the existing poverty alleviation programmes in the Diocese.

**Table 6: Respondents' responses on the adequacy and effectiveness of poverty alleviation programmes in the Anglican Diocese of Ogbomoso.**

S/N	Research Questions	Yes (%)	No (%)	No Response (%)	Total (%)
1.	Are you aware of the Diocesan and churches' efforts at alleviating poverty?	248 (70.9)	85 (24.2)	17 (4.9)	350 (100)
2.	Have you or your family member(s) ever benefited from any of the Diocesan poverty alleviation programmes?	105 (30.0)	218 (62.3)	27 (7.7)	350 (100)
3.	Can you describe the existing poverty alleviation programmes in the Diocese adequate and effective?	93 (36.6)	247 (70.6)	10 (2.8)	350 (100)
4.	To you as a person, has the Diocese, together with her churches, been able to alleviate poverty of her members to an appreciable level?	57 (16.3)	252 (72.0)	41 (11.7)	350 (100)
5.	Do you agree that the Diocese and her churches are not effective in their poverty alleviation programmes due to lack of funds?	268 (76.6)	67 (19.1)	15 (4.3)	350 (100)

From table 6 above, a good number of the respondents (248) which account for 70.9% confirmed their awareness of the Diocese and churches' efforts in alleviating poverty, especially among the Anglican members in the Diocese of Ogbomoso. Only 85 respondents (24.2%) claimed to be ignorant of the poverty alleviation efforts in the Diocese while 17 respondents which account for 4.9% did not respond. Similarly, despite the fact that 70.9% of the respondents confirmed their awareness of the Diocesan and churches efforts at alleviating poverty, only 105 respondents which accounts for 30.0% agreed to have benefited from the Diocesan poverty alleviation programmes in one way or the other either at the Diocesan or parish church level. Another 218 respondents (62.8%) have not in any way benefited from the poverty alleviation programmes of the

Diocese while 7.7% of the respondents did not respond. This again calls for proactive efforts on the side of the Diocese and her churches in alleviating poverty as about 232 respondents which account for 66.3% declared to be in need of church assistance (cash or kinds) which are not forthcoming.<sup>349</sup>

Moreover, 247 respondents which account for 70.6% described the existing poverty alleviation programme of the Diocese and her churches as inadequate and ineffective. This may be due to the fact that a larger percentage of the respondents, as shown above, have never benefited from poverty alleviation programmes of the Diocese when compared to other denominations practising a similar system. Nevertheless, a sizeable number of the respondents (93) which account for 26.6% described the programme as adequate and effective while 10 respondents (2.8%) did not respond. Also, 252 respondents (72.0%) declared that the Diocese, in spite of her poverty alleviation efforts, has not been able to alleviate poverty even of her poor members to an appreciable level. Only 57 (16.3%) of the respondents confirmed that the Diocese and her churches has been able to alleviate poverty to an appreciable level while 41 (11.7%) of the respondents did not decide. Indeed, it may be said, as confirmed by Mr. S.G. Alao,<sup>350</sup> and Mrs. Elizabeth Adekunle,<sup>351</sup> in separate interviews, that the Diocese and her churches have not been able to assist its numerous poor members to an appreciable level when compared with what is obtainable in other Christian denominations in the town, most especially the Baptist church and few other new generation churches. Statistically, it was gathered from the members of the Focus Group Discussion that the Diocese lost 7.0% of its poor members (27 people) annually - children, youths, men and women to churches that offered them better welfare packages between 2005 and 2013.<sup>352</sup> This was equally buttressed by various stake holders during separate interviews conducted in the Diocese. However, 268 (76.6%) of the respondents agreed that the Diocese and the churches are not effective in their poverty alleviation programmes due to lack of funds. This shows that a larger percentage of the Anglican members in Ogbomosho are quite aware of the

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<sup>349</sup> See the Respondents' Responses to Research Question 3, Table 1, page 87.

<sup>350</sup> Oral Interview with Mr S.G. Alao, a Synod delegate, and member of Parish Church Council, on 17/12/2012.

<sup>351</sup> Oral Interview with Mrs Elizabeth Adekunle, an aged Priest's Wife and Widow, on 17/12/2012.

<sup>352</sup> Information gathered from the participants of the Focus Group Discussion on 24/10/12

laudable pro-poor programmes in the Diocese which are being crippled due to lack of funds. Thus, funding is a major factor crippling poverty alleviation programmes of the Anglican Diocese of Ogbomoso, hence, the need for an effective mechanism like charity tithe in Deuteronomy in funding poverty alleviation programmes of the Diocese.

The Anglican Diocese of Ogbomoso is quite aware of the implications of not having adequate and effective approaches to poverty alleviation of its poor members as revealed by the participants/members of the Focus Group Discussion and this is being regularly discussed at meetings in various levels.<sup>353</sup> In fact, according to Mr. Ayoola Alo,<sup>354</sup> the Diocesan Communicator, the Diocese is quite aware of the fact that some church members and even ordained Anglican priests have left the Anglican Church for other denominations where their needs are being met to some extents. He, however, lamented that there is little the Diocese can do to forestall this occurrence as funds are not available to implement and execute laudable poverty alleviation programmes of the Diocese. To this end, there is a need for the Diocese to design a sustainable and biblical means of generating funds as that of charity tithe for funding her laudable and mouth-wetting programmes. This leads to the next chapter where the analysis and discussion on the views of the questionnaire respondents on charity tithe as a mechanism for funding poverty alleviation programmes in the Anglican Diocese of Ogbomoso are carried out.

## **CHAPTER FIVE**

### **CHARITY TITHE AS A MECHANISM FOR FUNDING POVERTY ALLEVIATION PROGRAMMES IN THE ANGLICAN DIOCESE OF OGBOMOSO**

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<sup>353</sup>Information gathered from the participants of the Focus Group Discussion on 24/10/12

<sup>354</sup>Oral Interview with Mr. Ayoola Alo, the Diocesan Communicator, on 25/10/12.



## 5.1 Introduction

Using the available facts and figures, it has been established in chapter five of this research work, that there is mass poverty in the Anglican Diocese of Ogbomoso which also characterised the Ancient Israelite society. Various poverty alleviation programmes that are in place or being proposed by the Diocese to tackle poverty have equally been discussed in detail. However, one major challenge presently facing the successful execution and implementation of the good and fascinating pro-poor programmes is lack of funds.<sup>355</sup> The Anglican Diocese of Ogbomoso and her churches have laudable anti-poverty programmes for their members and non-members, alike but due to lack of funds, they could not, to an appreciable level, execute or implement the programmes. This is clearly shown as about 70.0% of the total population still live below poverty line.<sup>356</sup> In fact, the little success being recorded in this direction has been through levying of churches, and or the Bishop himself sourcing for funds elsewhere. This, in turn, has rendered the Diocese and her churches ineffective in their attempts to alleviate poverty in the Diocese.<sup>357</sup>

It is in the light of the above discovery that this research work is advocating or suggesting the adoption of charity tithe in the Anglican Diocese of Ogbomoso as a mechanism for funding poverty alleviation programmes as used in the Ancient Israelite society to curb the menace of mass poverty. But the payment of charity tithe in ancient Israel, as earlier discussed, involved every Israelite, poor and rich alike.<sup>358</sup> In fact, it was a legislation, a command that every Israelite was expected to fulfill in total obedience to the commandments of God. Indeed, the Israelites' obedience to this injunction was attested to by the writer of the apocryphal book, Tobit, where he says:

I alone went often to Jerusalem at the feasts, as it had been ordained to Israel by an everlasting decree, having the first fruits and the tenth of the increase,

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<sup>355</sup> Lack of funds as a major challenge facing poverty alleviation programme in the Anglican Diocese of Ogbomoso has been extensively discussed in chapter five of this work.

<sup>356</sup> See Table 1 on page 87 of the questionnaire respondents' daily income level.

<sup>357</sup> See Table 6, research question 5 on page 102 where about 76.6% of the questionnaire respondents confirmed that the Anglican Diocese and Churches of Ogbomoso are ineffective in their attempts to alleviate poverty due to lack of funds.

<sup>358</sup> See Deut. 14:28-29; 26:12-15. This is extensively discussed in chapters three and four of this work.

and that which was first shorn; and I gave them at the altar of the priests, the sons of Aaron. The tenth part of all my increase gave I to the sons of Levi, who ministered at Jerusalem; and the second tenth part I sold away, and went and spent it each year at Jerusalem; and the third I gave unto them for whom it was meet, as Deborah my father's mother had commanded me.<sup>359</sup>

However, considering the fact that the adoption of this form of tithing will constitute another burden on the church members who ordinarily are familiar and used to the payments of Levitical tithing,<sup>360</sup> or what we refer to here as 'regular tithing', the researcher sampled the opinions of the pastors, members of the Parish Church Council and church members in the Anglican Diocese of Ogbomosho through questionnaire, focus group discussions and oral interview to know their positions on the payment of tithing,<sup>361</sup> awareness of charity tithing, and readiness to pay charity tithing alongside the regular tithing that is being practised in the Diocese.

## 5.2 Presentation and discussion of data

**Table 7: Charity tithing as a mechanism for funding poverty alleviation programmes in the Anglican Diocese of Ogbomosho.**

S/N	Research Questions	Yes (%)	No (%)	No Response (%)	Total (%)

<sup>359</sup> Tobit 1:6-8.

<sup>360</sup> Levitical tithing is a form of tithing in Ancient Israel that is exclusively meant for the Levites. This form of tithing is fully discussed in chapter three of this work.

<sup>361</sup> The Respondents position on tithing payment is sampled purposely to avoid fallacy of over generalization as some Christians believe that tithing is an Old Testament law which is no longer binding on New Testament Christians. However, this issue has been discussed extensively in ch. 2 of this work.

1.	Do you agree that the tithe is the minimum standard for Christian giving?	310 (88.6)	12 (3.4)	28 (8)	350 (100)
2.	Do you pay your tithe regularly and faithfully?	142 (40.6)	194 (55.4)	14 (4)	350 (100)
3.	Have you ever heard about charity tithe as found in Deut. 14:28-29; 26:12-15?	110 (31.5)	236 (67.4)	4 (1.1)	350 (99.9)
4.	Does the payment of charity tithe exist in the Diocese?	242 (69.1)	98 (28.0)	10 (2.9)	350 (100)
5.	Do you support the adoption of charity tithe as a mechanism for funding poverty alleviation programmes in the Anglican Diocese of Ogbomoso?	322 (92.0)	19 (5.4)	9 (2.6)	350 (100)
6.	Do you agree to the fact that poverty alleviation programmes will be more effective in the Anglican Diocese of Ogbomoso by adopting charity tithe, and that it has the potential to address membership situation in the Diocese?	324 (92.6)	26 (7.4)	0 (0.0)	350 (100)
7.	Are you ready to pay charity tithe once in three years for the purpose of alleviating poverty alongside the regular tithe if adopted in the Anglican Diocese of Ogbomoso?	322 (92.0)	16 (4.6)	12 (3.4)	350 (100)

**Source: Field Survey, 2012.**

From the table above, 310 (88.6%) of the respondents agreed that the tithe is the minimum standard for Christian giving. In other words, they believe that Christians should pay tithe, at least, but it can be more. This same view is shared by Mrs. Ruth Ajamu<sup>362</sup>, Mrs Abigail Morakinyo<sup>363</sup>, and Messers Adekola Agboola<sup>364</sup>, Oladele Abioye<sup>365</sup> and Miss Foluke Areo,<sup>366</sup> all of whom were granted oral interviews. This is to

<sup>362</sup> Oral Interview with Mrs. Ruth Ajamu, a trader on 18/11/2012.

<sup>363</sup> Oral Interview with Mrs. Abigail Morakinyo, a priest wife 18/11/2012

<sup>364</sup> Oral Interview with Mr. Adekola Agboola, a business man on 18/11/2012.

<sup>365</sup> Oral Interview with Mr. Oladele Abioye, a farmer on 18/11/2012.

say that, tithing is a well known practice in the Anglican Diocese of Ogbomosho as only 12 (3.4%) of the questionnaire respondents as shown in the table above did not agree that the tithe is the minimum standard for Christian giving while 28 (8.0%) of the respondents failed to respond.

Similarly, 142 (40.6%) of the respondents affirmed that they paid their tithes (i.e. the regular tithe) regularly and faithfully while 194 (55.4%) of the respondents equally confessed that they did not pay their tithe regularly and faithfully. This reveals that a higher percentage of the respondents are not paying their tithes, regularly and faithfully, despite the fact that they believe that the tithe is the minimum standard for Christian giving. But probing further on the reason(s) why most of the Anglican members in the Ogbomosho Diocese were not faithful in the payment of tithes, it was discovered, as most of the people interviewed confessed, that they were not faithful in paying their tithes because they are not satisfied with the way the tithes collected are being expended in most of the Anglican churches in the Diocese<sup>367</sup>. They expressed their dissatisfaction in that about 95.0% of the monthly tithes, collected by the church, go for the payment of assessment apart from paying monthly tithe of tithes<sup>368</sup>. Few others confessed that they are not faithful because they could not make ends meet. Thus, poverty is one of the responsible factors why some are not paying their tithes regularly and faithfully in the Diocese of Ogbomosho. Also, non-challant or care-free attitude and or lack of total commitment to God is another factor why some are not faithful in the payment of tithes in the Anglican Diocese of Ogbomosho<sup>369</sup>. Fourteen people, that is, 4.0% of the total questionnaire respondents failed to respond to this question.

About the awareness of a tithe called “charity tithe”, 110 (31.4%) of the respondents confirmed their awareness or knowledge of a form of tithe called charity tithe as shown in the table above. 236 (67.4%) of the total respondents confirmed that they are not aware of charity tithe while 4 (1.1%) of the respondents did not respond.

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<sup>366</sup> Oral Interview with Miss Foluke Areo, a student on 18/12/2012.

<sup>367</sup> Oral interviews with 40 prominent Anglican members in Ogbomosho Diocese, 2011-2012.

<sup>368</sup> *Tithe of Tithes* is a system in Anglican Diocese of Ogbomosho whereby every church in the Diocese is mandated to remit to the diocesan account on monthly basis the 10% of all the tithes collected in a month.

<sup>369</sup> Oral Interview with Ven. B. F Akinyode and Rev. David Alagbe on 17/11/2012.

This information reveals to us that a higher percentage of the Anglicans in Ogbomoso diocese are not aware of charity tithe as found in Deut. 14:28-29; 26:12-15. This implies that there will be need for general awareness through series of teachings on this form of tithe before its adoption in the Diocese. Contrariwise, 242 respondents (69.1%), confirmed the existence of the payment of charity tithe in the Diocese, while in the previous question, higher number of the respondents confirmed their non- awareness of such tithe. The interview conducted, however, made it clear that offertory offering<sup>370</sup> was misconstrued to be charity tithe by a large number of the people in the Diocese. For instance, 72.4% of the interview respondents (clergymen: 37% and laity: 35%) also misconstrued offertory offering being collected weekly for the poor as charity tithe. However, it is clear that charity tithe does not exist in the Anglican Diocese of Ogbomoso but offertory offering does exist, but the two are not the same. Also, information gathered from the available records of churches and, from the church pastors, wardens and parish church council members revealed that only ₦3.7m was generated between 2005 and 2013 and this catered for only 4.0% of the total population of the poor across the churches in the Diocese, while 7.0% of the poor have left for other denominations that have effective pro-poor programmes between these years. From the foregoing, it is evident that offertory offering is not sufficient and adequate to effectively fund poverty alleviation programmes in the Anglican Diocese of Ogbomoso.

However, from the table above, 322 (92.0%) of the total respondents affirmed their total support for the adoption of charity tithe as a mechanism for funding poverty alleviation programme in the Anglican Diocese of Ogbomoso. Nineteen (5.4%) of the respondents did not support the adoption of charity tithe while 9 (2.6%) of the respondents did not respond. The reason for mass support of the adoption of charity tithe, despite its low level of awareness is as a result of the belief that poverty alleviation programmes will be more effective in the Anglican Diocese of Ogbomoso if the problem of funding is solved. This is clearly reflected in the table above as 324 (92.6%) of the total respondents agreed to the fact that poverty alleviation programmes of the Anglican

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<sup>370</sup> Offertory refers to the offering collected daily, weekly or monthly or as the case may be during Holy Communion service for charity purpose. It is not to be expended on any other thing than charity but it is not the same thing as charity tithe.

Diocese of Ogbomoso and her churches will be more effective by adopting charity tithe. Only 26 (7.4%) of the respondents did not agree to this fact. The potential effectiveness of charity tithe in addressing poverty and membership situation in the Diocese is equally confirmed by higher percentage of the interview respondents and members of the Focus Group Discussion. This reveals to us that members of the Anglican Church in Ogbomoso were quite aware of the fact that funding is the major challenge confronting the Diocese in her attempts to alleviate poverty. Thus, they felt that if there is a mechanism, like charity tithe for the purpose of funding poverty alleviation programmes of the Diocese, the issue of ineffectiveness will be tackled. This same view is shared by members of the Focused Group Discussion who unanimously supported the adoption of charity tithe to solve the problem of mass poverty in the Diocese and in addressing membership situation in the Diocese.<sup>371</sup>

Moreover, from the table above, 322 (92%) of the total respondents confirmed their readiness to pay charity tithe alongside the regular tithe anytime it is adopted in the Diocese. While 16 (4.6%) of the respondents were not ready to pay charity tithe alongside the regular tithe, only 12 (3.4%) of the respondents did not respond to this question. This information is revealing, most especially when the percentage of the respondents who regularly and faithfully paid regular tithe (i.e 40.6% of the total respondents) is compared to the percentage of the respondents (i.e. 92.0%) who declared their readiness to pay charity tithe whenever it is adopted in the Diocese. One is tempted to say here that the respondents are not sincere to this declaration as higher percentage of the respondents are not faithful in the payment of a single tithe not to talk of a double tithe. But while probing further, the sincerity of the respondents was discovered and attested to as most of the interview respondents confessed their readiness to participate in their own sufferings and the suffering of others. In fact, a renowned businessman in the diocese who pleaded anonymity confessed thus: "I am ready and willing to pay charity tithe whenever it is adopted in the Diocese in as much it is going to be judiciously managed and expended for the purpose of alleviating poverty in the Diocese." In another

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<sup>371</sup> Members of the Focused Group comprised of the Diocesan officials, Bishop's Nominees and Synod Delegates. They supported the adoption of charity tithe in the Diocese during a roundtable discussion with the researcher at the 2<sup>nd</sup> session of the 2<sup>nd</sup> Synod held at St. Paul's Church, Iresaapa, Ogbomoso from Friday May 4 to Sunday May 6, 2012.

separate interview, another Anglican member in the Diocese declared thus: “I am prepared to pay charity tithe because I know it will provide the church with a strong financial base to take care of the poor members of the church who regularly disturbed the few rich ones for financial assistance”. Going by the strong convictions by which most of the people interviewed expressed their total support for charity tithe, the researcher believes that the adoption of charity tithe in the Diocese is going to be a success story and cannot replace the payment of regular tithe.

**Table 8: Projected income from charity tithe**

SN	Research Questions	Yes (%)	No (%)	No Response (%)	Total (%)
1.	Will you like to pay charity tithe in cash?	337 (96.3)	5 (1.4)	8 (2.3)	350 (100)
2.	Will you like to pay charity tithe in kind?	9 (2.6)	335 (95.7)	6 (1.7)	350 (100)
3.	If in cash, how much can you pay as charity tithe once in three years? (a) ₦1000- ₦10,000 (b) ₦10,000-₦30,000 (c) ₦30,000-₦50,000 (d) ₦50,000-70,000 (e) ₦70,000- ₦100,000 (f) Above ₦100,000				
4.	If in kind, list the items/materials you can give once three years as charity tithe e.g farm produce like yam, cocoa, etc or others.				

**Source: Field Survey, 2012.**

Table 8 above shows that 337 (96.3%) of the questionnaire respondents agreed to pay charity tithe in cash while only 9 (2.6%) respondents declared to paying in kind in terms of food stuffs and clothing materials. Although charity tithe was paid on agricultural products in ancient Israel because they were agrarian community, its adoption in Nigeria and Ogbomoso, in particular, where we have various categories of workers/professionals, charity tithe can only be effectively paid and administered in cash as indicated by a large number of the questionnaire respondents in table 7 above. Nevertheless, those who would like to pay in kind should not be discouraged.

Projective analyses from the questionnaire and interview respondents on research question 3 above, and from the members of the focus group discussions indicated that a faithful execution of charity tithe in the Anglican Diocese of Ogbomosho would yield greater effects, generating ₦14.6m every three years from: farmers (1470:₦2.5m), civil servants (315:₦6.5m), traders (525:₦2.8m), employees of private sectors/retirees/clergy (210:₦1.2m), artisans (385:₦1.5m), and students (595:₦120,000). These resources as supported by 96.4% of the interview respondents and 93.7% members of the Focus Group Discussion would have the following distribution: clergy (45:17%:₦2.4m), widows (113:18%:₦2.6m), orphans (121:20%:₦2.9m), strangers (322:23%:₦3.3m) and the unemployed (313:22%:₦3.2m). While 92.0% interview respondents supported the adoption of charity tithe in empowering priests' wives, widows, orphans, youths and women, many of the Focus Group Discussion participants opined that rural dwellers should be given priority in the distribution. Moreover, a majority of the participants agreed that it would reduce the exodus of poor members to other churches.

The overall general assessment of the respondents' responses on using charity tithe as a mechanism for funding poverty alleviation programmes in the Anglican Diocese of Ogbomosho is revealing as many of them strongly opined that the adoption of charity tithe will, to a large extent, solve the problem of mass poverty in the Diocese and our society at large because it will provide churches a strong financial base with which to fund their poverty alleviation programmes.

Its adoption will also reduce the exodus of the poor members to other churches because of its potential effectiveness in addressing poverty and membership situation in the Diocese. But it must be well handled and administered. This, in turn, will make the church more relevant in a poverty stricken society like Nigeria and enhance evangelism.

## **CHAPTER SIX**

### **CONCLUSION**



This chapter is divided into five major sections which include summary of findings, recommendations, conclusion, suggestions for further studies and contribution to knowledge.

## **6.1 Summary of findings**

The study examined charity tithe in Deut. 14:28-29; 26:12-15 as a mechanism for funding poverty alleviation programmes in the Anglican Diocese of Ogbomoso, Nigeria. The study seeks for the adoption of charity tithe in the Diocese in order to resolve the financial challenge facing the Diocese in her attempts to alleviate poverty of her poor members. Below is the summary of the findings.

1. Charity tithe is a social welfare scheme in Ancient Israel to take care of the needy among the Israelites. It is a legal enactment to curb the menace of mass poverty, especially hunger in ancient Israelite society. It is given every three years by every working class Israelite on agricultural products. In other words, it is a special form of tithe for charity purpose just as the name connotes. The instruction about charity tithe is a part of an embodiment of the guidelines that Yahweh gave to the Israelites as they prepared to enter into the new land, and the kind of communal lifestyle that was expected of them in the Promised Land.

2. Although communalism was not a new phenomenon in the oriental world, responding to both personal and community needs definitely requires individual efforts. This brought about the injunction to set apart some quantities of harvest crops that could be used to take care of the less privileged in ancient Israel.

3. Within Israel's community, some sets of individuals which include, the Levites, the orphans, the widows and the strangers are considered as the needy and the poor. Their predicaments could be products of either personal negligence through disobedience, or by circumstances. But a quick look at these groups of people will reveal the fact that they actually lacked strong support of the people, either by virtue of circumstance or duty, they had been deprived of certain rights as visible in the case of the Levites who had no portion or inheritance (in terms of landed property) like their fellow Israelites.

4. “The orphan” or “the fatherless” indicates a state of helplessness because of heavy dependence on the father as the head of a family. In the oriental perspective, fathers occupied an important place in the family life, most especially in the lives of the children. Thus, taking care of the orphan is an important religious and social obligation to the Israelites because God would not want such people to suffer.

5. The widows (as part of the beneficiaries of the charity tithe) refer to those widows who had no one to take care of them or have no means to take care of themselves. The Hebrew word used for widow in Deut. 14:29 has the same connotation with the word “a young woman”. This suggests that such people are always in need after the demise of their loved ones. Widows thus, occupied a special position among the Israelites.

6. The stranger, sojourner or alien is one who, either, alone or with his family, leaves his village because of war (II Sam. 4:3), famine (Ruth 1:1), pestilence or blood guilt and seeks shelter and sojourns elsewhere. In his new community, his right to own land, to marry and participate in the administration of justice is curtailed. In this sense, the sojourners could be likened to numerous Ogbomoso indigenes that had been displaced from the northern part of Nigeria as a result of the current Boko Haram insurgency and various ethno-religious conflicts. They must be taken care of by the church.

7. Within Israel’s community, one basic need that must, first of all, be dealt with was hunger. As a result, serious efforts were put in place to remove it. This was done through the commandment of charity tithe. Charity tithe must be stored in the towns of each individual. In other words, God was not expecting the Israelites to take it to Jerusalem. It was not to be a centralised programme. The reference to “gate of town, court, temple or city” indicates the dwelling place of the Israelites where the poor could go and take appropriate portion of charity tithe for themselves. God would not want any Israelite to suffer hunger.

8. Charity tithe was considered a sacred and holy giving which must not be shared or spent by whatsoever means. It must be taken into God’s house for the designated

people. Therefore, every working class Israelite must clear his house of dedicated things, one of which was charity tithes that must be given every three years. In fact, it was not expected that any of the Israelites would forget to observe the obedience to giving charity tithes. Besides, giving charity tithes is a gateway to blessing for those who strictly obey its obligation. In fact, the reason for the confession after the payment of charity tithes in Deut. 26:12-14 was to avoid depriving the giver of charity tithes the accompanying blessings for obedience to the law.

9. The acute problem facing Nigeria today is poverty and how to alleviate it. This poverty has become a breeding forum for most social evils in our society e.g thuggery, armed robbery, kidnapping, ritual killing, misappropriation and looting of government treasuries and all other dishonest practices. But as the government at all levels valiantly endeavour to reduce the crippling effects of this problem by undertaking various programmes, the churches in Nigeria have not performed to expectation.

10. Most of the contemporary Christian churches in Nigeria, including the Anglican Diocese of Ogbomoso, are trying their best to alleviate poverty in the society but due to lack of funds, they have not been able to alleviate poverty even of their church members to an appreciable level. Thus, funding constitutes a great challenge to church poverty alleviation programmes. Therefore, there is a need for the church to devise a sustainable means of funding its poverty alleviation programmes such as charity tithes.

11. There is mass poverty in the Anglican Diocese of Ogbomoso as it was in ancient Israel. The finding revealed that a large number of the people in Ogbomoso live below poverty line but the worst hit are the women, children and rural dwellers as most of them live in dilapidated buildings and could not afford to eat three square meals a day, and live a decent life. In short, they are wallowing in abject poverty. Poverty as a metaphysical issue manifests itself through low income, poor diet, poor shelter, poor clothing and lack of access to qualitative education among many other devastating effects of poverty on the people of the Diocese.

12. The Anglican Diocese of Ogbomoso is taking giant steps to alleviating poverty of their members through various poverty alleviation programmes such as food

bank, cloth bank, train a priest, special annual programme for the widow called 'alayo,' and so on, but they are handicapped and ineffective in their attempts due to lack of funds. This hampered the growth and development of the Diocese and even led to the exodus of some poor members to other Christian denominations in the land where their welfare is given utmost priority. Hence, the need for the Diocese to look into the adoption of charity tithe as a mechanism for funding its poverty alleviation programmes as offertory offering which was misconstrued by a large number of the interview and questionnaire respondents to be charity tithe could not adequately and effectively take care of the teeming poor population in the Diocese in view of the meager amount generated through it.

13. The payment of tithe and offertory offering is a well known practice in the Anglican Diocese of Ogbomoso, as about 88.6% of the total questionnaire respondents agreed to the fact that the tithe is the minimum standard for Christian giving. Nevertheless, charity tithe was non-existent in the Diocese which caused a level of membership loss, but close to it was an offertory offering misconstrued by 72.4% interview respondents (clergymen: 37.0% and laity: 35.4%) as charity tithe collected weekly for the poor during Holy Communion services. This generated only ₦3.7m between 2005 and 2013, and catered only for 4.0% of the poor, while 7.0% (27 people annually) of these left for other churches. Whereas, a projective analysis from the questionnaire indicated that a faithful execution of charity tithe would yield greater effects, generating ₦14.6m every three years.

14. A large number of the Anglican members in Ogbomoso declared their support and their readiness to pay charity tithe if adopted by the Diocese. For instance, 92.0% of the total questionnaire respondents declared that they were ready to pay charity tithe alongside the regular tithe because of its potential effectiveness in addressing poverty and membership situation in the Diocese. This shows that the people, poor and rich are ready to participate in their own sufferings and the sufferings of others, thus promoting the Judeo Christian biblical theory of brotherly love or communal living and sharing with the poor as demonstrated in the ancient Israelites society and the early church.

15. Charity tithes which seek the protection and security of the poor and the needy in Ancient Israel and which were effectively used in Deuteronomy, if adopted by the Anglican Diocese of Ogbomosho, has the potential for addressing poverty and membership situation for it will provide the Diocese with a strong financial base with which various poverty alleviation programmes in the Diocese could be funded, and thereby reduce the exodus of the poor members to other denominations. While 92.0% of interview respondents supported the adoption of charity tithes in empowering priests' wives, widows, orphans, youths and women, many of the focus group discussion participants opined that rural dwellers should be given priority in the distribution.

## **6.2 Recommendations**

Based on the findings of this research work, the following recommendations are hereby made.

1. Establishment of a centre for the alleviation of poverty as a brain box that will centrally control all the diocesan/churches poverty alleviation programmes. Godly agriculturists, food technologists, bankers, educationists, sociologists, theologians, business administrators, economists and medical practitioners should be called upon to handle the centre. Their knowledge should be used to help the poor and they should be encouraged to reach out to all parishes in the Diocese.
2. Charity tithes should be adopted instead of taxing and levying of churches in the Anglican Diocese of Ogbomosho but thorough awareness must be created through series of teachings on what this tithe is all about throughout the nooks and crannies of the Diocese before its adoption.
3. The payment and collection of charity tithes (if adopted) should be made at the parish churches but it can be managed and administered centrally by the Diocesan centre for the alleviation of poverty.
4. The "Food Bank" poverty alleviation approach adopted by some Anglican churches in the Diocese of Ogbomosho should be encouraged and strengthened the more as the problem of hunger must first of all be dealt with.

5. The few rich members of the church should be persuaded to show genuine love to the poor by giving generously towards the church welfare scheme.
6. The church leaders must be disciplined, and must make sure that the money paid and collected for charity purpose is not expended on any other projects or for the payment of assessment than for the purpose to which it is given.
7. The church should avail herself of the opportunity of many young graduates of various disciplines, offering themselves at this time for the work of the ministry in the church, as a result of lack of gainful employment. This is a unique opportunity for the church to tap their various talents to create employment. For instance, graduates of the various aspects of Agriculture; Agronomists, Veterinarians, Economists, and others can be brought together to organize a large scale farming. This would create opportunities for employment and more food would be produced in the market.
8. A list of the poor and the needy, most especially the widows and the orphans who are truly helpless should be compiled in every parish church in the Diocese, while the Diocese seeks for way to assist them as a matter of urgency. The rural dwellers, women and the children should be given topmost priority. The priests must not also be left out of the scheme.
9. The church must see this time as a period of emergency, to exercise the spirit of self-sacrifice, to help the poor and unemployed in their plight. Therefore, all plans of gigantic buildings that could consume a lot of money should be moderated. By this, some money will be saved to plan more realistically for the care of the poor and unemployed. This is because '*eni ebi npa ko gbo iwaasu*' that is, the hungry cannot listen to preaching.
10. The Ogbomoso Anglican Diocese should adopt welfare approach more in advancing the gospel in the land dominated by the Baptist mission through the provision of basic needs such as food, clothing, rehabilitation, provision of cottage industry and teaching people how to be productive. The establishment of schools and health institutions will improve the literacy level and health of the people, respectively.

11. The church should admonish the poor and the needy whose poverty is as a result of their laziness or poor work habits so that they may work harder in order to become rich. In other words, the church must always emphasise the dignity of labour.
12. Seminars should be organised periodically in each parish church of the Anglican Diocese of Ogbomoso to enlighten the people in every area of life; education, population, feeding, life-style, investments and contentment. These seminars should be handled by the experts. In other words, the church must not only emphasise the need for payment of charity tithes, but must equally ask why the poor are poor and how a person can make use of the offered alms or charity to improve his/her life.
13. Charity tithes must be paid faithfully and religiously whenever it is adopted by the church. The rich and the poor alike are expected to pay charity tithes. It should be distributed to the needy according to their basic needs because their basic needs, especially food must be met.
14. In order for the church to incorporate the poor in its programme, it should re-establish the real message of Jesus Christ in the Palestinian milieu from which Jesus proclaimed the improvement of the condition of the poor.
15. There should be radical sharing of resources between the rich and the poor whereby the contribution of the poor would be respected in the process of strategizing poverty reduction. In other words, addressing poverty strategies of the church must be grassroots-centered.
16. Every parish church in the Anglican Diocese of Ogbomoso should set up a welfare and visitation committee to look after the welfare of the church members.

### **6.3 Conclusion**

This study assessed the poverty alleviation programmes of the Anglican Diocese of Ogbomoso, and it was discovered that the Diocese and her churches have not been able to alleviate poverty of her members to an appreciable level due to lack of funds which caused a level of membership loss, even though they have various fascinating

poverty alleviation programmes. The Diocese is quite aware of the devastating effects of the prevalence of poverty among her members both physically and spiritually. Thus, the Diocese, since its inception, is doing everything possible to reduce the crippling effects of poverty, but which she has not been able to achieve to an appreciable level due to lack of funds. Raising funds for the purpose of alleviating poverty is not a problem only in the Anglican Diocese of Ogbomoso or the Anglican Church as a denomination, but a general problem which cuts across other Anglican Dioceses and many other Christian denominations in Nigeria. In fact, the method or strategy to be used in generating funds for the purpose of alleviating poverty is the major constraint being faced by many Christian churches in Nigeria. For instance, the Anglican Diocese of Ogbomoso resolved to taxing or levying of churches and or church members, in order to generate funds to alleviate poverty. The policy of taxing or levying churches in order to generate funds to alleviate poverty could only be described as a wrong step towards the right direction.

In the light of the above, this study suggested the adoption of the Old Testament principle of charity tithe as a mechanism for funding church poverty alleviation programmes. If this form of tithe which seeks the protection and security of the poor and the needy in ancient Israel is faithfully implemented in the Anglican Diocese of Ogbomoso, with its basic tenets, the basic necessities of members will be taken care of. This is because there would be abundant resources to meet immediate needs of the poor members of the church and reduce the exodus of the poor members to other denominations

In conclusion, the Anglican Diocese of Ogbomoso and the church of God at large must take poverty alleviation seriously if her impact and relevance will continue to be felt. Christ's spirit of sympathy, compassion and empathy must be highly demonstrated by the church. In other words, the church should be with the poor and not just for the poor. We may believe that God loves the poor, but if we do not care for them, our faith is dead. This was the mission Christ came to fulfill on earth. Therefore, it behoves the church to continue to fulfill the same mission. Alleviating poverty is the exigency of this period in our country. The church should, therefore, collaborate with the government to raise the quality of life in Nigeria, and thereby fulfill the law of Christ.



#### **6.4 Suggestion for further studies**

Further studies could be made in the following areas:

- (i) Causes and effects of poverty among Anglican members in Ogbomoso.
- (ii) Management and administration of charity tithes in ancient Israel.
- (iii) Sustainable mechanisms or strategies used in ancient Israel to curb the menace of mass poverty e.g the gleaning law, the sabbatical law, etc and seek for a way of contextualizing such to suit the society.
- (iv) Also, this study could be extended and embarked on in other Dioceses of the Church of Nigeria Anglican Communion and other Christian denominations in Nigeria, and Africa, at large.

#### **6.5 Contribution to knowledge**

- (i) The study is a major contribution from the field of biblical studies to the field of Cross-cultural studies, providing focus to contemporary efforts in addressing the social phenomenon of poverty. Thus, it is a hermeneutic and contextual application of biblical texts to contemporary social issues in contemporary global society.
- (ii) The study has equally established that the church can through charity tithes generate funds to alleviate poverty, and thereby, be relieved of the problem of what strategy to adopt in generating funds for poverty alleviation programmes of the church.
- (iii) Besides, the study establishes the relationship that exists between the Ancient Israel society and the contemporary society in Nigeria, and Ogbomoso, in particular. This is aimed at making biblical interpretation meaningful and relevant to concrete life situation of Africans.
- (iv) Also, this study will be of great relevance to other researchers who may be interested in contributing to knowledge in this aspect of academic discourse in Nigeria because, it is expected that the findings of this study will have wider

implications for Nigeria as a whole as the menace of poverty and its attendant effects a global phenomenon.

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## **REFERENCES**

### **A. LIST AND PARTICULARS OF INTERVIEW RESPONDENTS**

S/N	NAME	PARTICULARS	AGE	DATE INTERVIEWED
1	Akinrinola, David	Provost, Cathedral Church of St. David, Agbonin, Ogbomoso.	52	25/10/12
2	Akinrinola, Esther	Provost's wife, Cathedral Church of St. David, Agbonin, Ogbomoso.	46	25/10/12
3	Akinyode, Femi	Archdeacon & Vicar, All Saints Anglican Church, Ogbomoso.	46	24/10/12
4	Akinyode 'Ladun	Archdeacon's wife, and Secretary, Diocesan Mothers' Union. All Saints Anglican Church, Ogbomoso.	42	24/10/12
5	Alabi, Femi	Diocesan Treasurer, Ogbomoso Diocese	65	13/11/12
6	Adebayo T. A.	Professor and people's Warden, All Saints Anglican Church, Ogbomoso.	54	24/10/12
7	Alabi, Victor	Pastor's Warden, St. Stephen's Church, Isale Alasa, Ogbomoso.	57	19/01/12
8	Adegbite, Job	Pastor's Warden, St. Michael's Church Ayegun, Ogbomoso.	39	19/01/13
9	Adegoke, Joseph	Archdeacon & Vicar, St. Paul's Church, Iresaapa.	38	15/11/12
S/N	NAME	PARTICULARS	AGE	DATE INTERVIEWED

10	Akindele, David	Priest, Anglican Diocese of Ogbomoso.	42	19/01/13
11	Alao, S. G.	Synod delegate and a member of Parish Church Council at the Cathedral Church, Ogbomoso.	69	17/12/12
12	Adekunle, Elizabeth	An aged Priest's Wife and Widow.	70	17/12/12
13	Adelowo, Wale	Lay Synod Secretary, Ogbomoso Diocese.	42	17/12/12
14	Areo, Foluke	Member, Chapel of Grace, Lautech, Ogbomoso.	24	17/12/12
15	Adeleke, Abigail	Widow, All Souls' Ang. Church, Ogbomoso.	51	24/10/12
16	Adetunji, Elizabeth	Church member All Souls' Church, Ogbomoso.	59	24/10/12
17	Alice, Oyelola	Widow, St. Paul's Ang. Church, Iresapa, Ogbomoso.	79	15/11/12
18	Alao, Elizabeth	Church member, Anglican Church, Kuye, Ogbomoso.	35	05/09/12
19	Akinniyi, J. A.	Church member, Anglican Church, Safejo, Ogbomoso.	60	05/09/12
20	Ajamu, Ruth	A widow, St. Paul's Church, Iresaapa, Ogbomoso.	72	15/11/12
21.	Abioye, Mary	Church member, St. Peter's Church, Iresaadu, Ogbomoso.	52	05/09/12
22.	Ajani, Duro	Evangelist, Anglican Church, Molete, Ogbomoso.	28	05/09/12
S/N	NAME	PARTICULARS	AGE	DATE INTERVIEWED

23.	Agboola, M. A.	People's Warden, All Souls' Ang. Church, Ogbomoso.	62	12/09/12
24.	Adeleke, Funmilayo	Orphan, All Souls' Ang. Church, Ogbomoso.	24	14/11/12
25.	Adebayo, Toye	Evangelist, St. Daniel's Church, Obamo, Ogbomoso.	35	24/10/12
26.	Adebayo, Toosin	Church member, Anglican Church of Messiah, Oke Owode, Ogbomoso.	35	24/10/12
27.	Ajamu, Kehinde	Synod delegate, St. Paul's Church, Iresaapa, Ogbomoso.	44	15/11/12
28.	Ajayi, Opeyemi	Church member, Washingtonia Anglican Church, Ogbomoso.	26	24/10/12
29.	Ajao, Taiwo	Member, Salvation Ang. Church, Ogbomoso.	23	24/10/12
30.	Akanni Tunrayo	Member, St. Andrew's Church, Pooro, Ogbomoso.	68	15/11/12
31.	Adeoba, Sarah	Member, St. Peter's Church, Ayegun Simoni, Ogbomoso.	66	15/11/12
32.	Adebayo, Niyi	Chaplain, Ang. Chapel of Grace, Lautech, Ogbomoso.	40	15/11/12
33.	Bankole, Zacheous	Member, St. Peter's Church, Ajinapa, Ogbomoso.	72	24/10/12
34.	Idowu, Alarape	Student, Lautech , Ogbomoso.	27	24/10/12
35.	Isola, David	Warden, Cathedral Church of St. David, Ogbomoso.	62	19/01/12
S/N	NAME	PARTICULARS	AGE	DATE INTERVIEWED

36.	Mogaji, Peter	Priest, Anglican Diocese of Ogbomoso.	37	15/11/12
37.	Michael, Kayode	Priest, St. Andrew's Church, Pooro, Ogbomoso.	35	15/11/12
38.	Oguntomiluyi, Abraham	Archdeacon and the coordinator, Ogbomoso Diocesan Clergy Investment Scheme and Coop. Society.	40	14/11/12
39.	Oguntomiluyi, 'Tope	Archdeacon's wife, All Soul's Ang. Church, Ogbomoso.	35	14/11/12
40.	Olapade, Comfort	Aged Widow, St. Michael's Anglican Church, Ayegun, Ogbomoso.	77	16/12/12
41.	Oluwatade, Nathaniel	Archdeacon and Immediate past coordinator, Ogbomoso Diocesan Clergy Investment Scheme and Coop. Society, Ogbomoso.	48	15/11/12
42.	Oladapo, Esther	Priest's wife, Anglican Diocese of Ogbomoso.	38	15/11/12
43.	Osinuga, Tunji	Priest, Ang. Church of Messiah, Ogbomoso.	36	19/01/13
44.	Oladapo, Samuel	Priest, Anglican Diocese of Ogbomoso.	42	19/01/13
45.	Odeyori, Biodun	Member, St. Stephen's Anglican, Church, Ogbomoso.	56	15/11/12
46.	Oyedele, Simeon	Member, St. Michael Ang. Church, Ayegun, Ogbomoso	56	15/11/12
S/N	NAME	PARTICULARS	AGE	DATE INTERVIEWED

47.	Osunade. M. A.	Bishop, Anglican Diocese of Ogbomoso.	69	15/11/12
48.	Osunade, C. B.	Bishop's wife, and the President of Women Organisations, Anglican Diocese of Ogbomoso.	64	15/11/12
49.	Ojedokun, Monilola	Widow, St. Michael's Ang. Church, Elepo, Ogbomoso.	62	12/09/12
50.	Owolabi, George	Diocesan Medical Director, Anglican Diocese of Ogbomoso.	56	15/11/12
51.	Oladipo, Femi	Member, Anglican Church Kuye, Ogbomoso.	33	15/11/12
52.	Ojedare, Omoladun	Member, St. Michael's Church, Elepo, Ogbomoso.	63	12/09/12
53.	Olapade, Esther	Member, Ebenezer Anglican Church, Oke Oguro, Ogbomoso.	23	05/09/12
54.	Soyinka, Michael	Archdeacon & Vicar, St. Michael's Church, Ayegun, Ogbomoso.	50	24/10/12
55.	Soyinka, Elizabeth	Archdeacon's wife, St. Michael's Ang. Church, Ayegun, Ogbomoso.	49	24/10/12
56.	Sobayo, Joseph	Vicar, All Saints Anglican Church, Apake area Ogbomoso.	37	24/10/12
57.	Sholumade, Luke	Priest, Anglican Diocese of Ogbomoso.	30	19/01/13
S/N	NAME	PARTICULARS	AGE	DATE INTERVIEWED

58.	Uzoamaka, C. I.	Chairman, Diocesan Welfare Committee, Ogbomosho Diocese	63	25/10/12
59.	Wuraola, Isaac	Archdeacon and Former Administrative Assistant to the Bishop of Ogbomosho	58	16/12/12
60.	Wuraola 'Bukola	Archdeacon's wife, St. Stephens Church, Isale Alasa, Ogbomosho.	56	16/12/12

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## APPENDICES

### APPENDIX A

#### QUESTIONNAIRE FORMAT

Department of Religious Studies,  
Faculty of Arts, University of Ibadan, Ibadan.

Dear Respondent,

This questionnaire is designed to carry out a Ph.D. research on the subject “Charity Tithes in Deuteronomy as a Mechanism for Funding Poverty Alleviation Programmes in the Anglican Diocese of Ogbomosho, Nigeria”.

It is a purely academic exercise, and your cooperation and objectivity will be highly appreciated. All information supplied will be treated with strict confidence.

Thank you.

**Okunoye, Job O.  
Researcher.**

#### SECTION A: RESPONDENTS' DEMOGRAPHIC DATA

Instruction: Please tick (✓) the appropriate box where applicable and write where necessary.

1. Sex: Male ( ) Female ( )
2. Age: Below 20 years ( ) 20-35years ( ) 36-50years ( ) 51-75years ( )  
Above 75years ( )
3. Highest Educational Qualification: Below Primary Six ( ) Primary Six ( )  
Secondary ( ) Grade II ( ) Diploma/NCE ( ) Degree ( ) Post Graduate ( )
4. Marital Status: Single ( ) Married ( ) Divorced ( ) widow/Widower ( )
5. Number and Ages of Children:
6. Occupation: Student ( ) Civil Servant ( ) Farmer ( ) Trader/Artisan ( )  
Employee of Private Sector ( ) Sector ( ) Clergy ( ) Retiree ( ) Others ( )  
Applicant ( )
7. State of Origin: Oyo ( ) Others ( )

8. Local Government Area of Residence: Ogbomosho North ( ) Ogbomosho South ( )  
 Ogo Oluwa ( ) Orire ( ) Surulere ( )
9. Name of your church.....

**SECTION B: POVERTY AS AN ISSUE AND ITS MANIFESTATIONS IN THE  
 ANGLICAN DIOCESE OF OGBOMOSO**

S/N	Research Questions	Yes	No	No Response
1.	Is your daily income below ₦160.00K?			
2.	Do you have any other source of income?			
3.	Are you really in need of the church assistance (cash or kind) to take care of yourself and or family members?			
4.	Can you describe your diet a balanced one?			
5.	Do you take any food that is available and not what you desire?			
6.	Are you indebted to any for the purpose of feeding yourself and family?			
7.	Do you live in a house of your own?			
8.	Do you live in a house equipped with basic amenities like electricity, toilet facilities, good water, etc?			
9.	Do you have good and accessible road network around your dwelling place?			
10.	Can you describe your house convenient and spacious enough for you and your family?			
11.	Can you afford going to standard hospital for good medical care?			

S/N	Research Questions	Yes	No	No Response
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12.	I resort to faith home clinic or self medication because I cannot afford hospital bills			
13.	Can you afford to buy one or two cloths in a year?			
14.	Do you prefer second hand clothing materials (Bosikoro or tokunbo) to new ones because of its love price?			
15.	Can you boast of having good and sufficient cloths to wear all the year round?			
15.	Do you pay on installmental basis when you buy a new cloth?			
17	Is it your wish that you or your child have access to qualitative education?			
18	Can you afford to go or send all your children to fee paying (private) school?			
19	Are you able to provide necessary educational materials e.g. textbooks, exercise books, school bags, uniform, etc for yourself or children?			
20	Do you occasionally subject your children to hawk or go to farm before going to school or after the school hours to make ends meet?			
21	Do you occasionally stay away or ask your children to stay away from school in order to engage in other business that will fetch you money?			
22	Can you conveniently afford to sponsor yourself and or your children to a higher institution?			

**SECTION C: ASSESSMENT OF POVERTY ALLEVIATION EFFORT OF**



**ANGLICAN DIOCESE OF OGBOMOSO**

S/N	Research Question	Yes	No	No Response
23	Are you aware of the Diocesan and churches' efforts at alleviating poverty?			
24	Have you or your family member(s) ever benefited from the Diocesan and or churches' poverty alleviation programmes?			
25	Can you describe the existing poverty alleviation programmes of the Diocese and her churches adequate and effective?			
26	To you as a person, has the Diocese together with her churches been able to alleviate poverty of her members to an appreciable level?			
27	Do you agree that the Diocese and her churches are not effective in their poverty alleviation programmes due to lack of funds?			

**SECTION D: CHARITY TITHE AS A MECHANISM FOR FUNDING**

**POVERTY ALLEVIATION PROGRAMMES IN THE ANGLICAN DIOCESE OF OGBOMOSO**

S/N	Research Questions	Yes	No	No Response
28.	Do you agree that the tithe is the minimum standard for Christian giving?			
29.	Do you pay your tithe regularly and faithfully?			
30.	Have you ever heard about charity tithe as found in Deut. 14:28-29; 26:12-15?			
31	Does the payment of charity tithe exist in the Diocese?			
32.	Do you support the adoption of charity tithe as a mechanism for funding poverty alleviation programmes in the Anglican Diocese of Ogbomoso?			
S/N	Research Questions	Yes	No	No

				Response
33.	Do you agree to the fact that poverty alleviation programmes will be more effective in the Anglican Diocese of Ogbomoso by adopting charity tithes?			
34.	Are you ready to pay charity tithes once in three years for the purpose of alleviating poverty alongside the regular tithes if adopted in Anglican Diocese of Ogbomoso?			

### SECTION E: PROJECTED INCOME FROM CHARITY TITHES

S/N	Research Questions	Yes	No	No Response
35	Will you like to pay charity tithes in cash?			
36	Will you like to pay charity tithes in kind?			
37	If in cash, how much can you pay as charity tithes once in three years? (a) ₦1000-₦10,000 (b) ₦10,000-₦30,000 (c) ₦30,000-₦50,000 (d) ₦50,000-70,000 (e) ₦70,000- ₦100,000 (f) Above ₦100,000			
38	If in kind, list the items/materials you can give once in three years for charity purpose e.g farm produce such as yam, cocoa, etc or others			

### APPENDIX B

## DEMOGRAPHIC DATA OF QUESTIONNAIRE RESPONDENTS

### 1. Gender Distribution of the Questionnaire Respondents

Variables	No of Respondents	Percentage (%)
Males	176	50.3
Females	174	49.7
Total	350	100

### 2. Age Distribution of the Questionnaire Respondents

Age	No of Respondents	Percentage (%)
18-35	101	28.9
36-50	133	38.0
51-75	96	27.4
Above 75	20	5.7
Total	350	100

### 3. Highest Educational Qualification

Qualification	No of Respondents	Percentage (%)
Below primary	38	10.9
Primary	47	13.4
Secondary	78	22.3
Grade II	11	3.1
Diploma/NCE	80	22.9
Degree	74	21.1
Post-graduate	22	6.3
Total	350	100

### 4. Marital Status

Marital Status	No of Respondents	Percentage (%)
Single	72	20.6
Married	228	65.1
Divorce	02	0.6
Widow/widower	48	13.7
Total	350	100

### 5. Occupation

occupation	No of Respondents	Percentage (%)
Student	33	9.4
Applicant/others	33	9.4
Retiree	25	7.1
Employee of private sector	37	10.6
Farmer	87	24.9
Trader/Artisan	58	16.6
Civil servant	54	15.4
Total	350	100

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**APPENDIX C**

**STRUCTURE INTERVIEW FORMAT FOR CHURCH PASTORS, CHURCH WARDENS, AND MEMBERS OF THE PARISH CHURCH COUNCIL (PCC)**

1. Do you have priest(s), widows, orphans and strangers in your church?
2. Are the above mentioned people (if present in your church) really poor?
3. How many of your church/society members can you really describe as being poor, considering their income level, housing, feeding, clothing, access to qualitative education and health facilities?
4. What welfare programmes/packages do you have for the poor members of your church?
5. How do you fund or finance the above mentioned programme(s)?
6. How much did your church generate from the offertory offering in the last ten (10) years?
7. Was your church able to effectively fund its poverty alleviation programmes from the offertory collection?
8. What percentage of the poor members did your church effectively cater for in the past ten (10) years?
9. Can you describe your church poverty alleviation programmes adequate and effective? If not effective, what factor(s) are responsible for such ineffectiveness?
10. What are the effects of inadequate and ineffective poverty alleviation programmes in your church and the entire Diocese?
11. Have you ever heard of charity tithe as contained in the book of Deuteronomy and its existence in the Diocese?
12. What is your understanding of charity tithe?
13. Do you agree that charity tithe which was effectively used in Ancient Israel in providing palliatives for the poor has the potential for addressing poverty and membership situation in the Diocese, especially the reduction of the poor members lost to other denominations?
14. Are you ready to pay charity tithe once in three years?
15. Will you like to pay charity tithe in cash or in kind?
16. If in cash, what is the minimum amount you can give once in three years, and if in kind, list the items/materials you can give as charity tithe?

17. Suggest possible and effective ways of administering charity tithes if adopted in the Diocese and to whom?
18. Mention some of the prospects and likely challenges to face if charity tithes are adopted and how can such challenges be overcome.

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