

The Tithe as a foreshadowing of the Messiah

# **The Tithe as a foreshadowing of the Messiah**

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Quotes are from the New English Translation

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## The Tithe as a foreshadowing of the Messiah

### A. Abstract

The tithe is the payment for the work of the priesthood, which performs sacrificial rites leading to the forgiveness of sin. Accordingly, the tithe pays for the forgiveness of sin.

The tithe law also foreshadows (as a prophetic proof) that Jesus is the Messiah who saves the world from its ultimate problem: sin.

This document also handles common misconceptions of the tithe, sometimes found in the Jewish community but mostly among Christians.

## B. Tithe Principles

The tithe law is, first and foremost, a law. Therefore, all principles of the law apply to the tithe law.

### I. The Law is Explicit

A law must be codified to be valid. In other words, the law must have a reference text.

### II. The Tithe Law is written in Simple Language

Every law must be easy to understand. A prime example of plainly stated laws are found in the Ten Commandments (Exodus 20:1-17).

### III. The Stated Law is not Overwritten by an Unstated Law

Unclear and unstated laws cannot and do not override stated law.

### IV. The Tithe Requires Obedience

As a law, the plainly stated tithe must be obeyed.

### V. The Tithe Law is a Perpetual Ordinance

The tithe law, formally established in Numbers 18, is a perpetual ordinance and a covenant of salt.

In Numbers 18, God says four times that the tithe law will not change:

1. *Numbers 18:8b I have given all the holy things of the Israelites to you as your priestly portion and to your sons as a perpetual ordinance.*
2. *Numbers 18:11b I have given them to you and to your sons and daughters with you as a perpetual ordinance.*
3. *Numbers 18:19a All the raised offerings of the holy things that the Israelites offer to the LORD, I have given to you, and to your sons and daughters with you, as a perpetual ordinance.*
4. *Numbers 18:19b It is a covenant of salt forever before the LORD for you and for your descendants with you.*

In consideration of where the tithe must be paid, the law adds

*Deuteronomy 12:32 You must be careful to do everything I am commanding you. Do not add to it or subtract from it!*

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The eternal nature of the tithe law is also reflected in the book of Hebrews.

*Hebrews 7:12 For when the priesthood changes, a change in the law must come as well.*

God has made it clear six times that the tithe law shall not change.

### **VI. Only the Law Giver may Change the Law**

Only God, who gave the tithe law, may change or override the tithe law.

### **VII. The Historical Records Confirm the Law**

The historical records confirm the proper implementation and understanding of the tithe law.

### **VIII. The Tithe was Given to the House of Israel**

Every command and historical record associated with the tithe deals with the Nation of Israel. The tithe law never refers to, and therefore is not legally binding to, any other people group.

### **IX. The Tithe is Part the Priesthood**

Although there are allusions to the tithe and priesthood prior to Numbers 18, Numbers 18 formally introduces both. The priesthood is the service given to the Levites to remove Israel's sin. The service incorporates leading the festivals and rites and performing sacrifices to atone for Israel's sin.

The tithe is inseparably interwoven with the Levite priesthood: the tithe reimburses the Levites for their priestly work. Hence, there is no priesthood without the tithe, and there is no tithe without the priesthood.

### **X. The Tithe is not the Freewill Offering**

The tithe is an enforced obligation. In contrast, the freewill offering is decided in the giver's heart, emphasizing its volunteer nature. While the tithe and the freewill offering represent a transfer of wealth, they are mutually exclusive in the sense that the tithe is applied under duress, while the freewill offering is not.

### **XI. Sin Aspect of the Tithe**

God has ordained six principal facets of the tithe law, all self-evident. Teaching or practicing a tithe that is different from the tithe law is a sin.



## C. Analysis Method

In this section, we will work through six basic questions pertaining to the tithe.

1. Why did God institute the tithe law?
2. Who has the authorization to receive the tithe?
3. Who has the obligation to pay the tithe?
4. What is the tithe? From what is the tithe calculated?
5. To where must the tithe be paid?
6. What was done with the tithe?

We shall then consider what the tithe law means for the Jew.

The source text is the NET (New English Translation). A list of the main verses pertaining to this study are found under 'Verses Containing the Term 'Tithe'' on page 71.

Lastly, solely the Bible text (Pentateuch, Historical Books, Prophets, Gospels, Epistles) is considered authoritative in considering the biblical tithe.

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## D. The six main Aspects of the Tithe

### I. Why God instigated the Tithe

God formally establishes the priesthood and the tithe in Numbers 18.

*Numbers 18:1 The LORD said to Aaron, "You and your sons and your tribe with you must bear the iniquity of the sanctuary, and you and your sons with you must bear the iniquity of your priesthood."*

The work of the priesthood is to cleans Israel of sin.

*Numbers 18:20 The LORD spoke to Aaron, "You will have no inheritance in their land, nor will you have any portion of property among them—I am your portion and your inheritance among the Israelites. 21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting."*

God gives two reasons for the establishment of the tithe:

1. The Levites received no inheritance or portion of property in contrast to the promise to Abraham
  1. God is the Levite's inheritance and portion of property
  2. God gives the Levites all the tithes of Israel as an inheritance
2. God is reimbursing the Levites for their priesthood work at the tent of meeting, which is to cleans Israel of its sin

*Numbers 8:19 I (God) have given the Levites as a gift to Aaron and his sons from among the Israelites, to do the work for the Israelites in the tent of meeting, and to make atonement for the Israelites, so there will be no plague among the Israelites when the Israelites come near the sanctuary.*

In Numbers 8, the work at the tent of meeting is confirmed to be for cleansing Israel of sin.

The work at the tent of meeting (sacrificing of animals) leading to the forgiveness of sin is also confirmed under the New Covenant.

*Hebrews 9:20 and (Moses) said, "This is the blood of the covenant that God has commanded you to keep." 21 And both the tabernacle and all the utensils of worship he likewise sprinkled with blood. 22 Indeed according to the law almost everything was purified with blood, and without the shedding of blood there is no forgiveness.*

The New Covenant confirms that priestly work is paid with the tithe.

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*Hebrews 7:5 And those of the sons of Levi who receive the priestly office have authorization according to the law to collect a tithe from the people, that is, from their fellow countrymen, although they too are descendants of Abraham.*

The 'priestly office' is a direct reference to the work of the priest at the altar for the atonement of sin.

**Reflecting the principle that the tithe law will not change, the tithe pays for the atonement of sin under the Original and New Covenants.**

## II. Who Receives the Tithe?

*Numbers 18:21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting.*

God has plainly given the tithe to the Levites.

This law is still in force under the New Testament

*Hebrews 7:5 And those of the sons of Levi who receive the priestly office have authorization according to the law to collect a tithe from the people, that is, from their fellow countrymen, although they too are descendants of Abraham.*

The author of Hebrews quotes Numbers 18:21 and highlights two prerequisites for a person to receive the tithe according to the law:

1. The person must be a descendent of Levi.
2. The person must be making sacrifices at the altar as a priest for the atonement of sin.

**Reflecting the principle that the tithe law will not change, God's authorized recipient for the tithe remains the Levite Priest under the Original and New Covenants.**

### III. Who Pays the Tithe?

Speaking of the tithe, God declares that the tithe is paid from the land of Israel.

*Numbers 18:14 Everything devoted in Israel will be yours.*

*Numbers 18:9 All the raised offerings of the holy things that the Israelites offer to the LORD, I have given to you (tribe of Levi), and to your sons and daughters with you,*

*Numbers 18:21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting.*

*Numbers 18:24 But I have given to the Levites for an inheritance the tithes of the Israelites that are offered to the LORD as a raised offering.*

God has plainly given the obligation to pay the tithe to the Israelites.

This law is still in force under the New Testament

*Hebrews 7:5 And those of the sons of Levi who receive the priestly office have authorization according to the law to collect a tithe from the people, that is, from their fellow countrymen, although they too are descendants of Abraham.*

The author of Hebrews quotes Numbers 18:21 and highlights the prerequisite for a person to have the duty to pay the tithe: the person must be a 'fellow countryman', that is a non-Levite Israelite.

**Reflecting the principle that the tithe law will not change, the only group having the burden to pay the tithe is the non-Levite Israelite under the Original and New Covenants.**

### IV. What is the Tithe?

The foreshadowing of the tithe law is found here:

*Numbers 8:17 For all the firstborn males among the Israelites are mine, both humans and animals; when I destroyed all the firstborn in the land of Egypt I set them apart for myself.*

The firstborn males of the Israelites belong to God, as God destroyed the firstborn during the first passover to free Israel from the bondage of slavery.

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*Numbers 18:15 The firstborn of every womb which they present to the LORD, whether human or animal, will be yours. Nevertheless, the firstborn sons you must redeem, and the firstborn males of unclean animals you must redeem. 16 And those that must be redeemed you are to redeem when they are a month old, according to your estimation, for five shekels of silver according to the sanctuary shekel (which is twenty gerahs). 17 But you must not redeem the firstborn of a cow or a sheep or a goat; they are holy. You must splash their blood on the altar and burn their fat for an offering made by fire for a pleasing aroma to the LORD.*

The tithe is the first born of Israel. There are three categories of the tithe:

1. Unclean animal
2. Human
3. Clean animal

The unclean animal and human were both given to the priest but were redeemed with a set amount of silver (purchased from the priest). The clean animal was sacrificed on the altar.

Although not specifically mentioned, the author of Hebrews was intimately aware of the tithe law. Therefore, the tithe of the clean animal is confirmed in the book of Hebrews.

*Hebrews 9:20 and (Moses) said, "This is the blood of the covenant that God has commanded you to keep." 21 And both the tabernacle and all the utensils of worship he likewise sprinkled with blood. 22 Indeed according to the law almost everything was purified with blood, and without the shedding of blood there is no forgiveness.*

The firstborn males is not the only portion of the tithe.

*Deuteronomy 14:22 You must be certain to tithe all the produce of your seed that comes from the field year after year. 23 In the presence of the LORD your God, in the place he chooses to locate his name, you must eat from the tithe of your grain, your new wine, your olive oil, and the firstborn of your herds and flocks, so that you may learn to revere the LORD your God always.*

The tithe is also ten percent of the harvest.

*Malachi 3:10 Bring the entire tithe into the storehouse so that there may be food in my temple.*

God, speaking through the prophet Malachi, confirms the law that the tithe is agricultural produce (firstborn male of the cattle and ten percent of the harvest).

Although not mentioned in the Book of Hebrews, it is clear from context that the author of Hebrews considers the human, unclean animal, and harvest portions of the tithe as unchanged. The author of Hebrews made no attempts at changing the tithe from the law's definition to anything else, such as money.

**Reflecting the principle that the tithe law will not change, the tithe is the firstborn male and ten percent of the harvest under the Original and New Covenants.**

## V. Where is the Tithe Paid?

*Deuteronomy 12:4 You must not worship the LORD your God the way they worship. 5 But you must seek only the place he chooses from all your tribes to establish his name as his place of residence, and you must go there. 6 And there you must take your burnt offerings, your sacrifices, your tithes, the personal offerings you have prepared, your votive offerings, your freewill offerings, and the firstborn of your herds and flocks.*

The tithe is not to be brought anywhere we wish, but to a place in one of the tribes of Israel (in the Nation of Israel).

*Deuteronomy 12:11 Then you must come to the place the LORD your God chooses for his name to reside, bringing everything I am commanding you—your burnt offerings, sacrifices, tithes, the personal offerings you have prepared, and all your choice votive offerings that you devote to him.*

The tithe must be brought to the place God chooses for his name to reside (inside the Nation of Israel).

*Deuteronomy 14:22 You must be certain to tithe all the produce of your seed that comes from the field year after year. 23 In the presence of the LORD your God, in the place he chooses to locate his name, you must eat from the tithe of your grain, your new wine, your olive oil, and the firstborn of your herds and flocks, so that you may learn to revere the LORD your God always.*

Tithing in the location as directed by God is learning to revere the Lord your God always. Implicit in this statement that paying the tithe in any other location is learning to dishonor the Lord.

*2 Chronicles 6:6a But now I have chosen Jerusalem as a place to live ...*

Jerusalem is then only place God authorizes the payment for the tithe.

*Malachi 3:10 Bring the entire tithe into the storehouse so that there may be food in my temple.*

God, speaking through the prophet Malachi, confirms the law that the tithe must be brought to the Temple in Jerusalem.

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The author of Hebrews does not directly speak about this aspect of the law. However, it is clear that the tithe is brought to the Temple in Jerusalem as evidenced by referring to the sacrifices made with the tithe. Tithes are received and sacrificed in Jerusalem only: not in Dan, not in Bethel, not in Nazareth, not in Bethlehem. The author of Hebrews makes no hint of an attempt to argue that the tithe is paid anywhere else, such as the local synagogue or Church.

**Reflecting the principle that the tithe law will not change, God has authorized the Temple in Jerusalem as the only place to where the tithe may be brought under the Original and New Covenants.**

### VI. What is done with the Tithe?

*Numbers 18:15 The firstborn of every womb which they present to the LORD, whether human or animal, will be yours. Nevertheless, the firstborn sons you must redeem, and the firstborn males of unclean animals you must redeem. 16 And those that must be redeemed you are to redeem when they are a month old, according to your estimation, for five shekels of silver according to the sanctuary shekel (which is twenty gerahs). 17 But you must not redeem the firstborn of a cow or a sheep or a goat; they are holy. You must splash their blood on the altar and burn their fat for an offering made by fire for a pleasing aroma to the LORD.*

As repetition, the firstborn clean animal of Israel is sacrificed.

*Numbers 18:21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting.*

**The tithe pays for the levitical sacrificial work to atone for sins.**

*Numbers 8:15 After this, the Levites will go in to do the work of the tent of meeting. So you must cleanse them and offer them like a wave offering. 16 For they are entirely given to me from among the Israelites. I have taken them for myself instead of all who open the womb, the firstborn sons of all the Israelites. 17 For all the firstborn males among the Israelites are mine, both humans and animals; when I destroyed all the firstborn in the land of Egypt I set them apart for myself. 18 So I have taken the Levites instead of all the firstborn sons among the Israelites.*

God claims all firstborn males of Israel for Himself as the tithe. However, God takes the Levites as priests for Himself instead of the firstborn male (the tithe).

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*Numbers 8:19 I have given the Levites as a gift to Aaron and his sons from among the Israelites, to do the work for the Israelites in the tent of meeting, and to make atonement for the Israelites, so there will be no plague among the Israelites when the Israelites come near the sanctuary.*

Explicitly, the Levitical work at the tent of meeting is to atone for Israel's sin.

NOT ONLY IS THE TITHE THE PAYMENT TO THE LEVITE PRIEST  
FOR HIS WORK TO MAKE A SACRIFICE,  
THE TITHE BECOMES THE SACRIFICE.



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### VII. Summary

1. God as given the tithe as payment for the sacrificial work leading to the atonement of sin.
2. God has given the tithe to the Levite priest making sacrifices for the atonement of sin.
3. God has placed the burden of paying the Levite priest for making sacrifices unto the forgiveness of sin on the non-Levite Israelites.
4. The tithe is the firstborn male of Israel and ten percent of the harvest.
5. The tithe is paid in Jerusalem.
6. The firstborn male of the clean animals of Israel is sacrificed unto the forgiveness of sins.

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### E. Foreshadowing of Christ

#### I. The Tithe is God

Numbers 18:20 The LORD spoke to Aaron, “You will have no inheritance in their land, nor will you have any portion of property among them—I am your portion and your inheritance among the Israelites. 21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting.

Pay very close attention to the term "inheritance" in these two verses.

- I (God) am your portion and your *inheritance*
  - God is the Inheritance
- I (God) have given the Levites all the tithes in Israel for an *inheritance*
  - The tithe is the Inheritance

From a mathematical standpoint, we conclude:

- God = Inheritance
- Tithes = Inheritance

From the transitive property [if  $A = B$  and  $B = C$ , then  $A = C$ ], then God = Tithe. Consider the repercussions.

From our studies then we know mathematically:

- Tithe = Payment for the Sacrifices for the Atonement of Sin
- Tithe = Sacrifice for the Atonement of Sin
- Tithe = Firstborn of Israel
- The tithe must be delivered to the Temple in Jerusalem
- The tithe must be sacrificed in Jerusalem by the High Priest
- God = Tithe

*IN NUMBERS 18, GOD IS DECLARING THAT HE HIMSELF  
WILL BECOME A FIRSTBORN OF ISRAEL,  
WILL BE DELIVERED TO THE TEMPLE IN JERUSALEM,  
AND WILL BE SACRIFICED BY THE HIGH PRIEST  
FOR THE FORGIVENESS OF SIN.*

## II. Jesus fulfilled the Tithe Law

The tithe law and historical record parallel the life and death of Jesus.

1. God gave Jesus as payment for the sacrificial work leading to the atonement of sin.
2. God gave Jesus to the Levite priest as the sacrifice for the atonement of sin.
3. The non-Levite Israelites delivered Jesus to the Levite priest to be sacrificed.
4. Jesus is a firstborn male of Israel.
5. Jesus was delivered to Jerusalem.
6. Jesus was sacrificed unto the forgiveness of sins.

1) Matthew 26:26 While they were eating, Jesus took bread, and after giving thanks he broke it, gave it to his disciples, and said, "Take, eat, this is my body." 27 And after taking the cup and giving thanks, he gave it to them, saying, "Drink from it, all of you, 28 for this is my blood, the blood of the covenant, that is poured out for many for the forgiveness of sins.

2) Matthew 26:57 Now the ones who had arrested Jesus led him to Caiaphas, the high priest, in whose house the experts in the law and the elders had gathered.

3) Matthew 27:15 During the feast (Passover) the governor was accustomed to release one prisoner to the crowd, whomever they wanted. 16 At that time they had in custody a notorious prisoner named Jesus Barabbas. 17 So after they had assembled, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Christ?" 18 (For he knew that they had handed him over because of envy.) 19 As he was sitting on the judgment seat, his wife sent a message to him: "Have nothing to do with that innocent man; I have suffered greatly as a result of a dream about him today." 20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. 21 The governor asked them, "Which of the two do you want me to release for you?" And they said, "Barabbas!" 22 Pilate said to them, "Then what should I do with Jesus who is called the Christ?" They all said, "Crucify him!" 23 He asked, "Why? What wrong has he done?" But they shouted more insistently, "Crucify him!"

4) Luke 2:4 So Joseph also went up from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was of the house and family line of David. 5 He went to be registered with Mary, who was promised in marriage to him, and who was expecting a child. 6 While they were there, the time came for her to deliver her child. 7 And she gave birth to her firstborn son and wrapped him in strips of cloth and laid him in a manger, because there was no place for them in the inn.

5) Mark 11:11 Then Jesus entered Jerusalem and went to the temple.

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6) Mark 14:61 But he was silent and did not answer. Again the high priest questioned him, "Are you the Christ, the Son of the Blessed One?" 62 "I am," said Jesus, "and you will see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven." 63 Then the high priest tore his clothes and said, "Why do we still need witnesses? 64 You have heard the blasphemy! What is your verdict?" They all condemned him as deserving death.

### F. Implication for the Jew

God has given obvious signs that Jesus, the one the High Priest had crucified and whom God raised from the dead, is the fulfillment of the tithe law and, indeed, the entire priesthood. Jesus is therefore the God's final plan to free Israel from its sin. Jesus is the final sacrifice, the final priest, and the final tithe. The earthly priesthood, with its tithe, has been done away with and replaced with a better, permanent covenant. Those who believe that God has paid the tithe on their behalf and accept this payment in full will have their sins forgiven.

The Jew currently has no earthly priesthood to sacrifice animals toward the atonement of sins as the temple does not exist. The Jew, however, can trust in Jesus' sacrifice for forgiveness of sin.

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### G. Echos of the Tithe in The New Testament

The writers of the New Testament were well educated in the tithe law. They referred to the tithe law on a few occasions. Before mentioning those, we point out that the tithe law is unchanging. The authors of the New Testament reflected the unchanging nature of the Tithe Law in their writings. We will see how the authors confirm the Tithe Law as written in the Pentateuch.

#### I. The Unchanging Nature of the Tithe

The Bible has many laws, but only one is explicitly given as unchanging: the tithe. This signifies the importance of the Tithe Law and emphasizes that the Tithe Law is not open for us to change it. It also signifies that God knows that man will try to change it. Later in this document, we discuss how man has tried to change it, and man's feeble attempts to justify those changes.

#### *Six Bible References Indicating the Tithe Law is Unchanging*

	<b>Reference</b>	<b>Text</b>
1	Num 18:8b	I have given all the holy things of the Israelites to you as your priestly portion and to your sons <u>as a perpetual ordinance</u> .
2	Num 18:11b	I have given them to you and to your sons and daughters with you <u>as a perpetual ordinance</u> .
3	Num 18:19a	I have given to you, and to your sons and daughters with you, <u>as a perpetual ordinance</u> .
4	Num 18:19b	It is a <u>covenant of salt forever</u> before the LORD for you and for your descendants with you.
5	Deut 12:32	You must be careful to do everything I am commanding you. <u>Do not add to it or subtract from it!</u>
6	Heb 7:12	For when the priesthood changes, a change in the law must come as well.

#### II. Hebrews 7:5

Hebrews 7:5 And those of the sons of Levi who receive the priestly office have authorization according to the law to collect a tithe from the people, that is, from their fellow countrymen, although they too are descendants of Abraham.

This verse in Hebrews quotes the Tithe Law from Numbers 18.

Numbers 18:21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting.

## The Tithe as a foreshadowing of the Messiah

The New Covenant confirms the Pentateuch:

1. The genealogical Levite is the only possible authorized recipient of the Tithe
2. The Levite working at the temple's altar is the only authorized recipient of the Tithe
3. The Tithe pays for the work at the temple's altar in Jerusalem
4. The non-Levite Israelites are the only persons responsible for paying the Tithe

### III. No Apostle ever Demanded a Tithe

The fact that no Apostle ever demanded to receive a tithe reflects the fact that they would never cross or act contrary to His word. They knew that only the Levite Priest is authorized to receive the tithe and that neither the Levite Priest, nor any function thereof, exists in the Church.

Furthermore, they would never steal from the Levite Priest, since the tithe belongs to the Levite Priest. Taking the tithe would also mean stealing from God, again, as God specifically is the one who gave the tithe to the Levite Priest.

This same logic - obeying the Word of God to not steal the tithe from the Levite - holds true for all new testament biblical functions/offices: prophets, teachers, elders, evangelists, deacons, and pastors. No person aware of and honoring the Word of God would dare steal the tithe from the Levite Priest.

### IV. 1 Corinthians 9:13

1 Corinthians 9:13 Don't you know that those who serve in the temple *eat food from the temple*, and those who serve at the altar receive a part of the offerings?

The New Testament text confirms that the Priests working at the altar eat the tithe. Note that the term "offering" is not ment in the freewill sense, but in the sacrificed sense.

Malachi 3:10 "Bring the entire tithe into the storehouse so that there may be *food* in my temple.

The tithe is food (agricultural produce) for eating.

Numbers 18:17 But you must not redeem the firstborn of a cow or a sheep or a goat; they are holy. You must splash their blood on the altar and burn their fat for an offering made by fire for a pleasing aroma to the LORD. 18 *And their meat will be yours*, just as the breast and the right hip of the raised offering is yours.

## The Tithe as a foreshadowing of the Messiah

### V. Acts 24

Acts 24:14 But I confess this to you, that I worship the God of our ancestors according to the Way (which they call a sect), *believing everything that is according to the law and that is written in the prophets*. 15 I have a hope in God (a hope that these men themselves accept too) that there is going to be a *resurrection* of both the righteous and the unrighteous. 16 This is the reason I do my best to always have a clear conscience toward God and toward people. 17 *After several years I came to bring to my people gifts for the poor and to present offerings*, 18 which I was doing when they *found me in the temple, ritually purified*, without a crowd or a disturbance. 19 But there are some Jews from the province of Asia who should be here before you and bring charges, if they have anything against me. 20 Or these men here should tell what crime they found me guilty of when I stood before the council, 21 other than this one thing I shouted out while I stood before them: 'I am on trial before you today concerning the *resurrection of the dead*.'"

The Apostle Paul, who likely wrote the book of Hebrews, knew that the resurrection of Jesus was a fulfillment of Psalms 110, proving that Jesus is the eternal High Priest. If Jesus is the eternal High Priest, and all sacrifices have ceased, then the payment (tithing) for those sacrifices have ceased.

Notice that Paul is in Jerusalem, where the tithe must be paid according to the law. Paul, however, brings only an offering (gifts), and then claims to be ritually pure. According to the Jewish Law, Paul can only be ritually pure if he brings the tithe with which the priest makes a sacrifice on his behalf for the forgiveness of sin.

Paul does not bring a tithe because bringing a tithe would destroy his testimony. He cannot say, "Jesus cleansed me of my sin." and in the same breath, "I'll bring a tithe just in case this Jesus approach does not work out!"

The priests, understanding what the Gospel of Jesus as the High Priest means, tried to have Paul killed; if the Jews turn to Christ, the Priests lose (a) their privileged status and (b) their income.

Paul could have easily averted Jewish assassination attempts if he would have simply brought the tithe. However, Paul would rather die than take part in a tithe practice which by necessity destroys his testimony about the supremacy of the Gospel.

## The Tithe as a foreshadowing of the Messiah

### VI. Luke 2

The Tithe Law dictates that every firstborn (the tithe) must be presented to the priest. The unclean animal and the human must be redeemed. The family who brings the tithe must purchase the tithe back from the priest. All other firstborn sons of Israel are sacrificed for the family's sin.

Numbers 18:14 “Everything devoted in Israel will be yours. 15 The firstborn of every womb which they present to the LORD, whether human or animal, will be yours. *Nevertheless, the firstborn sons you must redeem, and the firstborn males of unclean animals you must redeem.* 16 And those that must be redeemed you are to redeem when they are a month old, according to your estimation, *for five shekels of silver* according to the sanctuary shekel (which is twenty gerahs). 17 *But you must not redeem the firstborn* of a cow or a *sheep* or a goat; they are holy. You must splash their blood on the altar and burn their fat for an offering made by fire for a pleasing aroma to the LORD. 18 And their meat will be yours, just as the breast and the right hip of the raised offering is yours.

According to this law, Jesus was presented to the priests as a firstborn human and redeemed with silver.

Luke 2:22 Now when the time came for their purification according to the law of Moses, Joseph and Mary brought Jesus up to Jerusalem to present him to the Lord 23 (just as it is written in the law of the Lord, “*Every firstborn male will be set apart to the Lord*”),

Because Jesus was sacrificed, the silver that Joseph paid into the Temple Treasury must come out.

Luke 22:3 Then Satan entered Judas, the one called Iscariot, who was one of the twelve. 4 He went away and discussed with the chief priests and officers of the temple guard how he might betray Jesus, handing him over to them. 5 They were delighted and arranged to *give him money*. 6 So Judas agreed and began looking for an opportunity to betray Jesus when no crowd was present.

Matthew 27:3 Now when Judas, who had betrayed him, saw that Jesus had been condemned, he regretted what he had done and returned the thirty *silver coins* to the chief priests and the elders, 4 saying, “I have sinned by betraying innocent blood!”



## The Tithe as a foreshadowing of the Messiah

### VII. John 19

John 19:7 The Jewish leaders replied, “We have a law, and *according to our law he ought to die, because he claimed to be the Son of God!*”

The Jewish leaders are correct. In the tithe law, the unclean animals and the humans are the only firstborn sons of Israel who are not sacrificed.

Numbers 18:14 “Everything devoted in Israel will be yours. 15 The firstborn of every womb which they present to the LORD, whether human or animal, will be yours. Nevertheless, the firstborn sons you must redeem, and the firstborn males of unclean animals you must redeem. 16 And those that must be redeemed you are to redeem when they are a month old, according to your estimation, for five shekels of silver according to the sanctuary shekel (which is twenty gerahs). 17 *But you must not redeem the firstborn* of a cow or a *sheep* or a goat; they are holy. *You must splash their blood on the altar* and burn their fat for an offering made by fire for a pleasing aroma to the LORD. 18 And their meat will be yours, just as the breast and the right hip of the raised offering is yours.

God had a supernatural son who became the sacrificial lamb. Remember, the crucifixion of Jesus happened around the time Passover.

### VIII. Passover Supper

The Passover Supper references Melchizedek the High Priest, the Passover Feast, and the Lord's Portion.

Exodus 12:25 When you enter the land that the LORD will give to you, just as he said, you must observe this ceremony. 26 When your children ask you, ‘What does this ceremony mean to you?’ — 27 then you will say, ‘It is the sacrifice of the LORD’s *Passover*, when he passed over the houses of the Israelites in Egypt, when he struck Egypt and delivered our households.’” The people bowed down low to the ground, 28 and the Israelites went away and did exactly as the LORD had commanded Moses and Aaron.

Exodus 13:1 The LORD spoke to Moses, 2 “*Set apart to me every firstborn male—the first offspring of every womb among the Israelites, whether human or animal; it is mine.*” 3 Moses said to the people, “Remember this day on which you came out from Egypt, from the place where you were enslaved, for the LORD brought you out of there with a mighty hand—and no bread made with yeast may be eaten. 4 On this day, in the month of Abib, you are going out.

The sacrifice of the firstborn son and the lamb brings freedom from bondage.

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Genesis 14:17 After Abram returned from defeating Kedorlaomer and the kings who were with him, the king of Sodom went out to meet Abram in the Valley of Shaveh (known as the King's Valley). 18 *Melchizedek king of Salem brought out bread and wine.* (Now he was the priest of the Most High God.) 19 He blessed Abram, saying, "Blessed be Abram by the Most High God, Creator of heaven and earth. 20 Worthy of praise is the Most High God, who delivered your enemies into your hand." Abram gave Melchizedek a tenth of everything.

The tithe was paid to a priest bringing bread and wine.

Genesis 22:8 "God will provide for himself the lamb for the burnt offering, my son," Abraham replied. The two of them continued on together. ...13 Abraham looked up and saw behind him *a ram caught in the bushes by its horns.* So he went over and got the ram and offered it up as a burnt offering instead of his son. 14 And Abraham called the name of that place "The LORD provides." It is said to this day, "In the mountain of the LORD provision will be made."

The prophetic Abrahamic Lamb did not appear in Abraham's day.

Numbers 18:25 The LORD spoke to Moses: 26 "You are to speak to the Levites, and you must tell them, 'When you receive from the Israelites the tithe that I have given you from them as your inheritance, then you are to offer up from it as a raised offering to the LORD a tenth of the tithe. 27 And your raised offering *will be credited to you as though it were grain from the threshing floor or as new wine from the winepress.* 28 Thus you are to offer up a raised offering to the LORD of all your tithes that you receive from the Israelites; and you must give the LORD's raised offering from it to Aaron the priest. 29 From all your gifts you must offer up every raised offering due the LORD, from all the best of it, and the holiest part of it.'

The Lord's Portion (a tithe of the tithe) is to be considered the product of the threshing floor and the winepress.

Numbers 18:30 "Therefore you will say to them, 'When you offer up the best of it, then *it will be credited to the Levites as the product of the threshing floor and as the product of the winepress.* 31 And you may eat it in any place, you and your household, because it is your wages for your service in the tent of meeting. 32 And you will bear no sin concerning it when you offer up the best of it. And you must not profane the holy things of the Israelites, or else you will die.'"

The tithe of the tithe is considered to be the product of the threshing floor (bread) and the product of the winepress (wine).

Psalms 110:4 The LORD makes this promise on oath and will not revoke it: "You are an *eternal priest* after the pattern of Melchizedek."

During the Passover Supper:

- Jesus declares himself to be the promised Eternal High Priest in the order of Melchizedek by offering Bread and Wine.

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- Jesus declares himself the Lord's Portion (the tithe of the tithe) by initiating his body and blood to be the product of the threshing floor (bread) and the winepress (wine).
- As the Lord's Portion, Jesus declares himself the tithe (payment for sin)
- As the tithe, Jesus declares himself the sacrifice for sin, confirmed by Him saying his blood will be poured out for many.
- By declaring these things during Passover, Jesus declares himself the Abrahamic promised lamb to be sacrificed.
- Jesus declares that those who take part in the Passover Supper are part of his family in accordance with the Passover Law and the Lord's Portion Law.
- In all this, Jesus declares himself to be God, the fulfillment of Numbers 18:20-21 as discussed in "The Tithe is God" on page 18.
- Jesus declares himself to be the ultimate King linking himself to Psalms 110:1 via Melchizedek.

John 1:29 On the next day John saw Jesus coming toward him and said, "Look, the Lamb of God who takes away the sin of the world!"

John declares that Jesus is the Lamb of God, an obvious allusion to the Abrahamic Lamb, the Passover Lamb, and the Tithe Lamb.

Numbers 18:17 But you must not redeem the firstborn of a cow or a *sheep* or a goat; they are holy. *You must splash their blood on the altar* and burn their fat for an offering made by fire for a pleasing aroma to the LORD.

Matthew 26:26 While they were eating, Jesus took bread, and after giving thanks he broke it, gave it to his disciples, and said, "Take, eat, this is my body." 27 And after taking the cup and giving thanks, he gave it to them, saying, "Drink from it, all of you, 28 for this is my blood, the blood of the covenant, that is poured out for many for the forgiveness of sins. 29 I tell you, from now on I will not drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Mark 14:22 While they were eating, he took bread, and after giving thanks he broke it, gave it to them, and said, "Take it. This is my body." 23 And after taking the cup and giving thanks, he gave it to them, and they all drank from it. 24 He said to them, "This is my blood, the blood of the covenant, that is poured out for many. 25 I tell you the truth, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

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Luke 22:14 Now when the hour came, Jesus took his place at the table and the apostles joined him. 15 And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. 16 For I tell you, I will not eat it again until it is fulfilled in the kingdom of God." 17 Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves. 18 For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." 19 Then he took bread, and after giving thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." 20 And in the same way he took the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.

In just a few words, Jesus brings the rich cultural and religious history to a single event in time: the sacrifice that takes away the sin of the world. We must remember that the Jews brought salvation to the world. We must have a heart of gratitude.

### IX. Conclusion

The leaders of the newborn Church were all educated in the tithe law. They knew the tithe law, that it did not change, and that Jesus is the fulfillment of the tithe law in that he paid for our sin.

**1 Corinthians 6:20 & 7:23**

You were bought at a price.

**Ephesians 1:7**

In him we have redemption through his blood,  
the forgiveness of our offenses ...

**1 Peter 1:18-19**

You know that from your empty way of life inherited from your ancestors you were  
ransomed — not by perishable things  
like silver or gold, but by precious blood like that of  
an unblemished and spotless lamb, namely Christ.

## The Tithe as a foreshadowing of the Messiah

### H. Typical Arguments for the Christianized Tithe

God gave the tithe law to Aaron and Moses around 1500 BC. The tithe law was fully established in the Pentateuch. Every biblical mention of the tithe outside of the Pentateuch [historical books, prophetic books, Gospels, Epistles] full agrees with and refuses to change the established Pentateuch law.

The straightforward understanding of the tithe law is completely consistent for over 1,500 years. Modern day tithe-collectors seek to adulterate 1,500 years of consistent understanding and practice of the tithe with cleverly worded arguments in order to redirect wealth into their direction.

Every argument for a Christianized tithe fails to obey the spirit of the law. We work through those details in "The Christianized Tithe analyzed through the Lens of Being a Law" on page 50.

IT IS DISINGENUOUS TO DEMAND THAT CHRISTIANS FOLLOW THE TITHE LAW  
AND THEN PROCEED TO BREAK EVERY TITHE LAW.

### I. Tips on Discussing the Tithe

If you find yourself in a position discussing the tithe with someone who teaches and/or practices the Christianized tithe, here are a few tips.

#### The General Approach Rules

1. Always bring the discussion back to chapter and verse
2. Demand a plain, third-grade level interpretation of the text
3. Expect complicated narratives to explain away and override plain, third-grade level interpretations of the text; do not allow it
4. Expect ad hominem attacks since they do not have chapter and verse; do not react in kind
5. Don't let positions, titles, or education intimidate you; chapter and verse trump all those
6. Understand that people who have believed a lie for their entire life do not usually get out of the lie in one discussion; plant a seed of truth and pray it overgrows all the lying trees; consider any discussion a long-term project

#### SUMMARY:

SETTLE IN YOUR HEART TO DISCUSS ONLY CHAPTER AND VERSE!

## The Tithe as a foreshadowing of the Messiah

This practical approach should be followed in this order:

1. Ask the person to take a stand on what they believe:
  1. What does the tithe pay for?
  2. Who has the authorization to receive the tithe?
  3. Who has the obligation to pay the tithe?
  4. What is the tithe? What material is it?
  5. In which location must the tithe be paid?
  6. What is done with the tithe?
2. Ask the person to provide chapter and verse for their belief
3. Ask the person to find chapter and verse where the above questions are answered
4. Ask the person to interpret the scripture at a plain, third-grade level
5. Ask the person to compare their belief with the plain, third-grade level interpretation of the scripture
6. Ask the person if they are willing to put the plain interpretation of scripture above their own thoughts

John 8:32 and you will know the truth, and the truth will set you free.

The spirit of Mammon knows that the truth sets free. The spirit of Mammon will create any and every distraction to get the christianized- tithe-bound person to stay away from reading and accepting the most direct, simple interpretation of the plain text.

Man's ability and willingness to turn, twist, and dodge the Bible is without measure. If you engage in a tithe discussion, be ready for a front-row seat.

Try reading Hebrews 7:5 to the person and ask who has the authorization to receive the tithe. They will make every excuse to turn the priest into the pastor, the priestly office into the pastoral office, and the countrymen into Christians instead of leaving the text as is. The intellectual acrobatics are an event for a three-ring circus.

Once the person becomes humble enough to put the plain interpretation of scripture above their own beliefs/opinions of how the Church works, the Christianized tithe lie falls like lightning from the sky.

The rest of this chapter deals with common arguments for the Christianized tithe.

## The Tithe as a foreshadowing of the Messiah

### II. Abram's Tithe to Melchizedek

This argument for the Church tithe is likely the most common. The argument has two parts:

1. Abram is our example. We should follow his example.
2. We are not under the ritualistic laws. Abram paid a tithe prior to the law. Thus, Christians must pay a tithe to the Church.

There are multiple problems with this argument.

#### The Author of Hebrew's Explanation of Abram's Tithe

#### Hebrews 7-10: Explains the Meaning of Abram's Tithe

The author of Hebrews in the beginning of the seventh chapter twice mentions Abram's tithe to Melchizedek and then proceeds to explain what Abram's tithe to Melchizedek means for the New Covenant Church over three and a half chapters (ending at Hebrews 10:18) . In a nutshell:

1. Abram's tithe to Melchizedek opens the door for an eternal high priest to emerge who does not fulfill the genealogical law stipulating that all priests be of the tribe of Levi.
2. The earthly priesthood *is not* capable of cleansing us from sin.
3. This eternal high priest made a single sacrifice that *is* capable to cleanse us from sin.
4. The eternal high priest is of a *heavenly* priesthood
5. The *heavenly* priesthood has superseded the *earthly* priesthood.

In the author's explanation of what Abram's tithe to Melchizedek means for the Church, the book of Hebrews gives not the slightest hint that Abram's tithe to Melchizedek legally transfers a modified version of the priesthood tithe into the Church.

A person on an isolated Island would never interpret Hebrews 7 through 10 as being an argument that the Church is financed by the tithe.

#### Hebrews 7 - 10: The earthly Tithe-Priest-Sacrifice Priesthood has been Replaced

Hebrews 10:18 declares that "Now where there is forgiveness of these, there is no longer any offering for sin." This simply means that since the sin problem has been rectified, there is no need for an offering. This argument rests on the fact that sin was the motivation and trigger for the offering, for the spilling of blood cleansed from sin.

We know that the priests made sacrifices in order to cleanse from sin in spite of the fact that the sacrifices did not really work.

Hebrews 10:11 And every priest stands day after day serving and offering the same sacrifices again and again—sacrifices that can never take away sins.

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Prior to that we read:

Hebrews 10:9 then he says, "Here I am: I have come to do your will." He does away with the first (earthly priesthood) to establish the second (heavenly priesthood). By his will we have been made holy through the offering of the body of Jesus Christ once for all.

The author of Hebrews is making the argument that since the eternal priest has made a final perfect sacrifice, there is no need for the earthly priest/priesthood. Taking this same logic further, there is no need for a tithe to pay for the priest/priesthood that no longer exists.

Abram's Tithe to Melchizedek not only does not confer the tithe into the Church, it confirms that the tithe *cannot* be conferred to the Church since the Church believes the earthly priesthood, paid for with the tithe, has been repealed.

The Priesthood has been Fulfilled

Those who have received their atonement in faith in Christ do not need to pay for atonement services. Paying a tithe is demonstrably a works-based salvation, the opposite of a grace-based salvation.

*Hebrews 10:9b He (God) does away with the first (earthly priesthood) to establish the second (heavenly priesthood).*

In accordance with the tithe law (which is in effect whether we know it, agree with it, or think it should be different), Christians paying a tithe are declaring that Jesus has not cleansed them of their sin.

Hebrews defines who can receive the Tithe

The author of Hebrews mentions Abram's tithe to Melchizedek in Hebrews 7:2 and 7:4.

Hebrews 7:2 To him (Melchizedek) also Abraham apportioned a tithe of everything. His name first means king of righteousness, then king of Salem, that is, king of peace.

Hebrews 7:4 But see how great he (Melchizedek) must be, if Abraham the patriarch gave him a tithe of his plunder.

The author begins his analysis of what Abram's tithe to Melchizedek means for the Church under the New Covenant one verse later in Hebrews 7:5. In Hebrews 7:5, the author quotes the law from Numbers 18:21 singling out the "sons of Levi having received the priesthood" as the *only* authorized recipients of the tithe.



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Numbers 18:21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting.

Hebrews 7:5 And those of the sons of Levi who receive the priestly office have authorization according to the law (Numbers 18:21) to collect a tithe from the people, that is, from their fellow countrymen, although they too are descendants of Abraham.

Modern day tithe-collectors have rewritten Hebrews 7:5:

Hebrews 7:5 And the pastors who work in the Church have the authorization to receive the tithe from the Church-Goers.

The modern day tithe-collectors have succeeded in adulterating the Word of God *four* times in a *single* verse!

1. "Pastors" replaces "Sons of Levi"
2. Claims the adulterated law is in the law despite the fact it does not exist
3. Work in the Church replaces Work at the altar of the Tent of Meeting/Temple
4. Church-Goers replace the fellow countrymen

We point out that if even one of these adulterations were changed to a different adulteration, the Pastor does not get the money. For example:

1. If "Son of Levi" is changed to "Apostle", the pastors do not get the money.
2. If the false law is not packaged in "according to the law", the force of law cannot be placed behind the demand, and the pastors do not get the money.
3. If "receive the priestly office" is changed to "receive the Apostleship", the pastor does not get the money.
4. If "fellow countrymen" is changed to some other group, the pastor will not get the money, because no other group would agree to the false demand.

Furthermore, if even one law as left as it is, the Pastor does not get the money:

1. If the Levite retains the tithe, the Pastor does not get the money
2. If the priesthood retains the tithe, the Pastor does not get the money
3. If the law remains as written, the Pastor does not get the money
4. If the non-Levite tithe payer remains as written, the Pastor does not get the money, because no Jew understanding the law would agree to the false demand

Considering these facts, the motivation behind not only adulterating the Word of God but also adulterating it in such a way to funnel money in the pastor's direction (whether consciously or not) is clear. Undergirding the motivation of money are two sins: fear of not having enough and greed in expanding a ministry beyond what God has ordained.

It is quite peculiar that one would argue that the Church or a Pastor has the right to receive the tithe on account of Abram's tithe.

- The author of Hebrews, in the very beginning of his analysis of Abram's tithe, doubly excludes

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the Pastor from receiving the tithe by the very fact that Pastors are neither (a) "sons of Levi" nor have (b) "received the priesthood."

- The author continues to exclude the Church from any tithe practice when the author specifically singles out that only the Israelites are obliged to tithe (not Christians).
- Lastly, the author explains in painstaking detail over three and a half chapters that the sacrificial rites, *paid for by the tithe*, have ceased!

Indeed, orthodox Church teaching declares that the Church's foundation rests on the fact that the earthly priesthood has ended! If the priesthood is still in operation (which is the case for those who pay a tithe), there is no Church!

The modern day tithe collectors have developed quite the argument in light of Hebrews 7-10: The tithe pays for the priesthood. The priesthood has been cancelled. Therefore, Christians must pay for the cancelled priesthood.

Jesus is our eternal High Priest

Hebrews 6:19 We have this hope as an anchor for the soul, sure and steadfast, which reaches inside behind the curtain, 20 where Jesus our forerunner entered on our behalf, since he became a priest forever in the order of Melchizedek.

The tithe to Melchizedek is not a sign to Christians to give 10% of their income to Churches, but rather a sign to Jews to put the faith in Christ for the forgiveness of their sin.

Every tithe teaching has two mutually exclusive focuses:

- The tithe is a prophetic proof that Jesus is the savior of Israel
- Give me 10% of your money

The reader is invited to think about which one is true, which one a false, and which one God prefers in view of His desire for the Jews to come to Christ.

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Melchizedek was a Priest of the Priesthood

Modern-day tithe collectors are inconsistent with their arguments. They argue on account of Abram's tithe to Melchizedek for bringing the *wealth transfer* portion of the tithe law into the Church but not the *priestly work* associated with *earning* the tithe portion of the tithe law. Consistency demands that if Abram's tithe to the High Priest Melchizedek brings the tithe into the Church, the same argument must translate the priestly service (making sacrifices for the forgiveness of sin) into the Church. However, adding sacrifices for the forgiveness of sin in the Church is heresy, for Christ has now died in vain.

We should not take seriously those who demand the tithe as the priests did until such a time as they begin to make animal sacrifices as the priests did. Whosoever wishes to earn the pay for animal sacrifices must earn it by making animal sacrifices.

The principles Paul laid out in Galatians concerning circumcision as a Church requirement apply.

Self Contradiction

Built into the argument that Christians must tithe on account of Abram's tithe to Melchizedek is a self contradiction. The modern day tithe proponent argues that the Christian *is* under the tithe law because Abram *was not*.

Abram's example of a freewill tithe contradicts a law tithe for the Christian. If we are to follow Abram's example, then the Christian decides for himself how much, to whom, when, where, etc. to give.

If the proponent of the Christianized tithe wishes to claim Abram was under the law, we can calmly ask him to show where God commanded Abram to tithe to Melchizedek. There is no such scripture.

And whether Abram was under the tithe or not is of no consequence. The fact is, God fulfilled the tithe law in Jesus.

Abram Broke the Tithe Law

The author of Hebrews informs us that Abram *broke* the tithe law by acting contrary to it!

Hebrews 7:9 And it could be said that Levi himself, who receives tithes, paid a tithe through Abraham. 10 For he was still in his ancestor Abraham's loins when Melchizedek met him.

We agree: Abram was not under the tithe law; Since he is the father of fatih, Christians are also not under the tithe law!

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### Abram's Example

Just because Abram did something prior to the law is not binding on us. We should note the following.

- Abram gave away his wife.
- Abram had concubines.

Do we now argue that since Abram gave away his wife and had concubines prior to the law, we should do the same now?

- Abram paid a tithe after defeating a group of four kings.
- Abram paid a tithe on spoils of war, not from his own wealth.
- Abram paid a tithe to a priest, who makes sacrifices for the forgiveness of sin.

The "follow the example of Abram" argument requires then that the next time I defeat a group of kings in war, and a priest greets me with bread and wine on the way back from victory, I should give the priest a tithe of the spoils.

In any case, if the argument were valid, the fact that priests performed animal sacrifices prior to the sacrifice law then requires Christians to follow suit.

### III. Malachi Chapter 3

The next favorite argument for the Christianized tithe is found in Malachi chapter 3.

Malachi 3:8 Can a person rob God? You are indeed robbing me, but you say, 'How are we robbing you?' In tithes and contributions!

The argument rests on the claim that the Christian is the antecedent for the pronoun "you." If the Christian is the antecedent, then, the Christian must pay a tithe. However, it is abundantly clear from the context that the Christian is not the antecedent.

Before we clarify from the Book of Malachi to whom the "you" is referring, we first point out a few high-level problems with the Malachi 3 argument.

#### No New Testament Writer made this Argument

The Church needed funds during the writings of the New Testament, but not a single writer made the claim that the funds must come in the name of the tithe on account of Malachi chapter 3.

Am I to believe that a correct understanding of the application of Malachi chapter three

## The Tithe as a foreshadowing of the Messiah

escaped the attention of the apostles, all heavily educated and trained in the Jewish Holy Book?

### Blessing is a Common Theme in the New Testament

In spite of the fact that the writers of the New Testament admonish their Churches to live in a manner to be a blessing to others and be blessed by God, not a single one referenced the blessings promised in Malachi chapter 3. In contrast, today's tithe-collectors teach that the surest, *if not only*, way to be blessed is to give the tithe-collector 10% of your income.

Israel is the Antecedent

### The Salutation

Malachi 1:1 This is an oracle, the LORD's message to Israel through Malachi:

From the very beginning, we know the prophet Malachi is speaking to Israel.

Jacob

Malachi 1:2 "I have shown love to you," says the LORD, but you say, "How have you shown love to us?" "Esau was Jacob's brother," the LORD explains, "yet I chose Jacob 3 and rejected Esau. I turned Esau's mountains into a deserted wasteland and gave his territory to the wild jackals."

The term "Jacob" refers to the nation of Israel. "Jacob" has never been used as a label for the Church.

### The Priesthood

Malachi 1:6 "A son naturally honors his father and a slave respects his master. If I am your father, where is my honor? If I am your master, where is my respect? The LORD of Heaven's Armies asks you this, you priests who make light of my name! But you reply, 'How have we made light of your name?' 7 You are offering improper sacrifices on my altar, yet you ask, 'How have we offended you?' By treating the table of the LORD as if it is of no importance. 8 For when you offer blind animals as a sacrifice, is that not wrong? And when you offer the lame and sick, is that not wrong as well? Indeed, try offering them to your governor! Will he be pleased with you or show you favor?" asks the LORD of Heaven's Armies. 9 "But now plead for God's favor that he might be gracious to us." "With this kind of offering in your hands, how can he be pleased with you?" asks the LORD of Heaven's Armies.

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There is nothing in the Church that has anything to do with making sacrifices. The entire book of Malachi concerns the Priesthood, which is funded by the tithe.

Numbers 18:21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting.

Since the tithe specifically pays for the priesthood, and the priesthood does not exist in the Church, it is clear that the tithe cannot be part of the Church.

God asks rhetorical questions in Malachi 1:6-9 (and elsewhere) that are parallel to the questions asked in Malachi 3.

Malachi 3:8 Can a person rob God? You are indeed robbing me, but you say, 'How are we robbing you?' In tithes and contributions!

In the Book of Malachi, God is leveling complaints against the Priests of Israel and the non-Levite Israelites and is summarized as follows: the Levites were not performing their sacrificial rituals correctly and the non-Levite Israelites were not paying the tithe correctly.

### Sons of Jacob

In the lead up to Malachi 3:8, we read:

Malachi 3:6 "Since, I, the LORD, do not go back on my promises, you, sons of Jacob, have not perished.

"Sons of Jacob" is always a tag for the nation of Israel, never for the Church.

### Nation

Malachi 3:9 You are bound for judgment because you are robbing me—this whole nation is guilty.

"Nation" is always in reference to a political entity, and in this context, refers to Israel. "Nation" cannot be associated with the Church.

### Food in my Temple

Malachi 3:10 "Bring the entire tithe into the storehouse so that there may be food in my temple.

"Temple" in this context is obviously the physical temple in Jerusalem, not the Church.

## The Tithe as a foreshadowing of the Messiah

Additionally, the tithe has been defined as food "food" in these verses:

Numbers 18:12 "All the best of the olive oil and all the best of the wine and of the wheat, the firstfruits of these things that they give to the LORD, I have given to you. 13 And whatever first ripe fruit in their land they bring to the LORD will be yours; everyone who is ceremonially clean in your household may eat of it.

Numbers 18:14 "Everything devoted in Israel will be yours. 15 The firstborn of every womb which they present to the LORD, whether human or animal, will be yours.

Deuteronomy 12:6 And there you must take your burnt offerings, your sacrifices, your tithes, the personal offerings you have prepared, your votive offerings, your freewill offerings, and the firstborn of your herds and flocks.

Deuteronomy 14:22 You must be certain to tithe all the produce of your seed that comes from the field year after year. 23 In the presence of the LORD your God, in the place he chooses to locate his name, you must eat from the tithe of your grain, your new wine, your olive oil, and the firstborn of your herds and flocks, so that you may learn to revere the LORD your God always.

Malachi 3:10 is aligned with the tithe law that the tithe is food. But, modern day tithe-collectors are not asking for food!

The law demands that the tithe is groceries paid at the temple in Jerusalem and not money paid to the local Church.

### Conclusion

The Book of Malachi is clearly written to and about the the nation of Israel. Neither the animal sacrifices nor the payment thereof, namely the tithe, has any place in the Church.

Malachi knows nothing of the Church, and therefore cannot be speaking to it in terms of the sacrificial rites and payment thereof (tithe).

The Church is decidedly *not* the antecedent for "you" but rather the nation of Israel is.

Any and all arguments that the tithe has been transferred from the priesthood into the Church on account of the book of Malachi must also transfer the animal sacrifices from the priesthood into the Church on account of the book of Malachi.

***Modern day tithe-collectors have no right to 10% of our groceries until they start sacrificing animals to wash us of our sin.***



## The Tithe as a foreshadowing of the Messiah

Outside of that, just like God paid the tithe in full to have our sins completely removed, he also paid the same tithe that opens up the windows of heaven. If we are going to live in faith, then we have to believe that our tithe is paid in full and the blessings are coming on account of His grace to us. Faith is not paying for that which has been paid already.

#### IV. Jacob's Tithe

Genesis 28:10 Meanwhile Jacob left Beer Sheba and set out for Haran. 11 He reached a certain place where he decided to camp because the sun had gone down. He took one of the stones and placed it near his head. Then he fell asleep in that place 12 and had a dream. He saw a stairway erected on the earth with its top reaching to the heavens. The angels of God were going up and coming down it 13 and the LORD stood at its top. He said, “I am the LORD, the God of your grandfather Abraham and the God of your father Isaac. I will give you and your descendants the ground you are lying on. 14 Your descendants will be like the dust of the earth, and you will spread out to the west, east, north, and south. And so all the families of the earth may receive blessings through you and through your descendants. 15 I am with you! I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I promised you!”

Genesis 28:18 Early in the morning Jacob took the stone he had placed near his head and set it up as a sacred stone. Then he poured oil on top of it. 19 He called that place Bethel, although the former name of the town was Luz. 20 Then Jacob made a vow, saying, “If God is with me and protects me on this journey I am taking and gives me food to eat and clothing to wear, 21 and I return safely to my father’s home, then the LORD will become my God. 22 Then this stone that I have set up as a sacred stone will be the house of God, and I will surely give you back a tenth of everything you give me.”

After God confirms His promise to Abraham, Jacob decides to give a tithe to God. If we are to learn anything, it is the giver determines how much, to whom, and when to give. Period.

For those who say we *must* follow Jacob's example, we point out that Jacob had two wives who both had female servants, all four of whom became mothers to Jacob's children.

#### V. Jesus Discussed the Tithe

Jesus mentions the tithe in the New Testament. Therefore, the tithe is part of the New Testament. This is a case study of making an argument while masterfully undermining the conclusion the proponents of the argument would like to make.

When Jesus talked about the tithe, in now way did Jesus confer the tithe law into the New Covenant.

Let us investigate the three recorded passages where Jesus mentions the tithe.

Matthew 23:23 Woe to you, experts in the law and you Pharisees, hypocrites! You give a tenth of mint, dill, and cumin, yet you neglect what is more important in the law—justice, mercy, and faithfulness! You should have done these things without neglecting the others.

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Luke 11:42 But woe to you Pharisees! You give a tenth of your mint, rue, and every herb, yet you neglect justice and love for God! But you should have done these things without neglecting the others.

Luke 18:9 Jesus also told this parable to some who were confident that they were righteous and looked down on everyone else. 10 “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and prayed about himself like this: ‘God, I thank you that I am not like other people: extortionists, unrighteous people, adulterers—or even like this tax collector. 12 I fast twice a week; I give a tenth of everything I get.’ 13 The tax collector, however, stood far off and would not even look up to heaven, but beat his breast and said, ‘God, be merciful to me, sinner that I am!’ 14 I tell you that this man went down to his home justified rather than the Pharisee. For everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

What is of particular note is that the Pharisees knew quite well that the tithe paid for the forgiveness of sin. Jesus plainly says their tithing to have their sins forgiven will not be accepted while the prayer of the tax collector will be accepted.

From this text, this is what we know about these "faithful" tithers:

1. Jesus rebukes the tithers for their self-righteous hypocrisy.
2. These tithers are laser focused on trivial matters of the law (the tithe) while overlooking the consequential.
3. These tithers are in danger of eternal damnation.

The tithe law is trivial according to Jesus. The modern day tithe proponents have just undermined their own belief as to the importance of the tithe.

Jesus' commentary highlights that entrenched tithers are Pharisees! So much for the idea that tithing is a mark of a real Christian.

We also know the following:

1. Jesus confirms the Pentateuchal tithe law as it had stood for 1,500 years.
  1. Israelites pay the tithe (not Christians)
  2. The tithe is agricultural produce (not money)
2. Jesus did not transfer the priesthood tithe practice into the Church in any form.

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An appropriate verse to understand the Pharisaical infatuation with the tithe is from Luke 16.

Luke 16:14 The Pharisees (*who loved money*) heard all this and *ridiculed* him. 15 But Jesus said to them, “You are the ones who justify yourselves in men’s eyes, but God knows your hearts. For what is highly prized among men is utterly detestable in God’s sight.

Bringing up Jesus' discussion of the tithe necessarily brings up the Pharisees' infatuation and love affair with mammon and tithing. Not only that, in the context we understand that the Pharisaical tithing was driven not by a love of God but rather by a love of Mammon. Although unintentional, the pro-tither argument is that Christians must tithe because the money loving Pharisees did.

The verse directly above Luke 16:14 brings the truth into a blinding light.

Luke 16:10 “The one who is faithful in a very little is also faithful in much, and the one who is dishonest in a very little is also dishonest in much. 11 If then you haven’t been trustworthy in handling worldly wealth, who will entrust you with the true riches? 12 And *if you haven’t been trustworthy* with someone else’s property, who will give you your own ? 13 No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

Twisting the Word of God to serve mammon is the opposite of being trustworthy. The same thought is found in the Gospel of Matthew:

Matthew 6:24 No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Converting the priesthood tithe into a Christianized tithe is not driven by a love for God but rather by the love for Mammon.

## The Tithe as a foreshadowing of the Messiah

1 Timothy 6:3 *If someone spreads false teachings* and does not agree with sound words (that is, those of our Lord Jesus Christ) and with the teaching that accords with godliness, 4 he is conceited and understands nothing, but has an unhealthy interest in controversies and verbal disputes. This gives rise to envy, dissension, slanders, evil suspicions, 5 and constant bickering by people corrupted in their minds and deprived of the truth, who suppose that *godliness is a way of making a profit*.

Jesus uncovers that the Pharisees' love affair with the tithe was paralleled with their love affair with mammon. Onlookers in their day no doubt took the Pharisees' zealotry with the tithe as proof they were not lovers of money when in actuality they served money. If the tithe can be driven by a love for money then, it can be driven by a love for money today. Those who twist the Word of God for profit are in verses 3a and 5b above.

## The Tithe as a foreshadowing of the Messiah

### VI. 1 Corinthians' Discussion of the Tithe

1 Corinthians 9:13 Don't you know that those who serve in the temple eat food from the temple, and those who serve at the altar receive a part of the offerings? 14 In the same way the Lord commanded those who proclaim the gospel to receive their living by the gospel. 15 But I have not used any of these rights. And I am not writing these things so that something will be done for me. In fact, it would be better for me to die than—no one will deprive me of my reason for boasting!

The Apostle Paul confirms the fact that the tithe is eaten in this passage. See Numbers 18, Deuteronomy 12, and Deuteronomy 14. By referencing these passages, Paul additionally confirms the fact that the tithe is food (agricultural produce) and that the tithe is sacrificed on the altar for the forgiveness of sin. The tithe is not money and cannot be money because money cannot be sacrificed and money cannot be eaten.

Notice that Paul knows that the Church needs funding and there exists a tithe law. Paul, because he respects and honors the law of God above man's desires or opinions, never changes the law to confer the tithe into a Church practice.

1 Corinthians 11:23 For I received from the Lord what I also passed on to you, that the Lord Jesus on the night in which he was betrayed took bread, 24 and after he had given thanks he broke it and said, "This is my body, which is for you. Do this in remembrance of me." 25 In the same way, he also took the cup after supper, saying, "This cup is the new covenant in my blood. Do this, every time you drink it, in remembrance of me." 26 For every time you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

1 Corinthians 11:27 For this reason, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 28 A person should examine himself first, and in this way let him eat the bread and drink of the cup. 29 For the one who eats and drinks without careful regard for the body eats and drinks judgment against himself. 30 *That is why many of you are weak and sick, and quite a few are dead.* 31 But if we examined ourselves, we would not be judged.

Paul is referencing not only the last supper (Matthew 26:26-29) but also Numbers 18:25-32. The last supper is based on Numbers 18:26-32. Without going into a full discussion of the Raised Offering (sometimes translated as the Lord's Portion, Priestly Portion, or the Tithe of the Tithe), we quote the final verse of Numbers 18, the formal introduction of the tithe law.

Numbers 18:32 And you will bear no sin concerning it when you offer up the best of it. And you must not profane the holy things of the Israelites, or *else you will die.*"

We note that Judas Iscariot, the betrayer, took part in the first communion and killed himself. His heart hung on mammon and was not worthy of communion.

## The Tithe as a foreshadowing of the Messiah

The tithe and the Raised Offering are holy. The last supper, and by extension communion, is based on this Raised Offering. Those who profane the tithe by altering it put themselves in danger.

### VII. Book of Hebrews' Discussion of the Tithe

The author of the Book of Hebrews confirms the tithe law by quoting the law.

Hebrews 7:5 And those of the sons of Levi who receive the priestly office have authorization according to the law to collect a tithe from the people, that is, from their fellow countrymen, although they too are descendants of Abraham.

Numbers 18: 21 See, I have given the Levites all the tithes in Israel for an inheritance, for their service that they perform—the service of the tent of meeting.

The author of Hebrews shows no signal of changing the law to transfer it to the Church.

Trying to turn the Levite Priest and his Priestly Office into the Pastor and the Pastoral office and the Countrymen into Christians is fraught with another insurmountable problem. Hebrews 7:5 appeals to Numbers 18, where neither pastors, nor the pastoral office, nor Christians existed. If pastors, their offices, and Christians are in Hebrews 7:5, then these three are also in Numbers 18:21! I'd like to see someone argue that point with a non-messianic Rabbi!

### VIII. Peter's Discussion of the Priesthood

Peter 2:4 So as you come to him, a living stone rejected by men but chosen and precious in God's sight, 5 you yourselves, as living stones, are built up as a spiritual house to be a holy priesthood and to offer spiritual sacrifices that are acceptable to God through Jesus Christ.

This verse may be proposed to determine that priests do exist in the Church. Therefore, Christians must tithe to them.

If all Christians are priests, and priests receive the tithe, who will pay the tithe, since no priests pay the tithe?

The tithe is paid for *animal* sacrifices leading to the forgiveness of sin. But Peter explicitly references *spiritual* sacrifices. Are we to pay *spiritual* tithes? If so, what are they? Surely a *spiritual* tithe is not *mammon*? And the one making the *spiritual* sacrifices are decidedly not for the forgiveness of anyone's sins.

## The Tithe as a foreshadowing of the Messiah

### I. Other Straw-Grasping Arguments to Justify changing the Tithe Law

#### I. The Church Needs the Tithe to Cover Expenses

There is no link between having a need and tithing. I have needs. My family has needs. Do I or my family receive a tithe? Of course not. The apostles, all of whom had a ministry calling, were aware of the need for the Church to receive funding and never once commanded, advised, or took part in a tithe practice.

In answering this argument, we note that no tithe practice whatsoever was practiced in the first Church. The Church in the Bible thrived without any tithe. This is historical fact.

1. Were the leaders of the first Church not aware of the need to cover expenses?
2. We just found out this century that the Church carries expenses?
3. Those who were educated in and practiced the Tithe Law simply did not understand the tithe as well as those who deny the clear text of the Tithe Law and never practiced it?
4. The first leaders of the Church were too dumb to know that the proper way to fund the Church was with the tithe? But now we have this great revelation?

Or perhaps those who walked with Christ, knew the Tithe Law, and practiced the Tithe Law got it right.

The facts in the Bible are clear:

- The tithe funds only the earthly priesthood, which is no longer in operation.
- The Church is funded by the freewill offering only.
- Any organization that cannot exist on the freewill offering only cannot be the Church.

#### II. Paying the tithe is us giving back to God

This approach is totally devoid of any chapter and verse. Numbers 12:21 plainly tells us that the tithe pays for the work performed by the Levite Priest. Let us stay with what the Bible plainly says.

#### III. Paying the tithe is an act of faith

There are various versions of this:

1. Tithing is an exercise in overcoming greed
2. Tithing is an exercise in overcoming fear of lack
3. Tithing is an exercise recognizing God as our source

There is not a single verse that states this. See Numbers 18:21 for the God's explanation of the Tithe's existence.

As a matter of fact, the Pharisees tithed *because* of their love for money.



## The Tithe as a foreshadowing of the Messiah

Christianized-tithing is an act of unbelief that God paid the full tithe on the sinner's behalf.

### IV. Tithing is an act of Obedience

The churchified-tithe disobeys every tithe law in the Pentateuch, ignores every historical record in the Historical and Prophetic books, and defies all references in the Gospels and Epistles.

The churchified-tithe is an act of disobedience.

### V. Adhering to the Tithe Law is Legalism

Some believe that looking into the law explaining the correct application of the tithe as opposed to the corrupt Church tithe is being too picky. We must be obedient to the tithe law, but not they way God wrote it!

Once the proponent of the modern day tithing practice understands there are mutually excluding discrepancies between the law and their actions/beliefs, they sometimes revert to, "Strictly adhering to the law is legalism." Legalism is bad. Therefore, Christians must tithe.

Let us detail the course of the argument:

- First they argue Christians must tithe in accordance to the law.
- After looking at scripture, they admit that the tithe law applies to Christians as much as the sacrificial laws do.
- Then they claim that adherence to the details of the tithe law as written is legalism.
- Legalism is bad.
- Therefore, Christians are legally bound to tithe to avoid being legalistic.

IT IS SELF-CONTRADICTORY TO DEMAND THAT CHRISTIANS LEGALISTICALLY FOLLOW THE TITHE LAW  
AND THEN DEMAND THAT WE BREAK SAID LAW ON MULTIPLE FRONTS.

### VI. Paying or not Paying the tithe brings Blessing or Curses

If you are in an organization that preaches/teaches one of these things, run. Your blessing depends on God. You have been purchased from the curse. If you *submit* yourself to a person teaching this, then you are opening yourself to one or both of these things:

- Limiting your financial blessing to be only what this teacher allows
- Allowing demonic influences into your life to destroy your wealth

Your tithe has been paid in full. Malachi 3 is fulfilled. Accept that the payment is done in faith.

## J. The Christianized Tithe analyzed through the Lens of Being a Law

Why do Bible teachers not simply quote the scriptures indicating why God instituted the tithe as opposed to coming up with their own ideas?

**It is disingenuous to demand that Christians obey the tithe law and then proceed to break every aspect of the tithe law!**

### I. The Law is Explicit:

The tithe law is at a third-grade reading level so that anyone can understand it. There is no explicit law remotely supporting the Christianized tithe. Every explicit law contradicts the Christianized tithe.

### II. The Tithe Law is written in Simple Language:

Modern-day tithe collectors expect us to follow after cleverly devised stories when they ignore and overwrite the simple reading of the Bible. The tithe law is evident in Numbers 8:19, Numbers 18:21, Hebrews 7:5 - 10:18:

1. The tithe belongs to the sons of Levi
2. The tithe pays for the Levite Priests' sacrificial work for the atonement of sin
3. The tithe is paid by the non-levitical Israelites
4. Our atonement is paid in full
5. The earthly priesthood has ceased along with the payment thereof

### III. The Stated Law is not Overwritten by an Unstated Law:

The 'man's tradition' version of the tithe, nowhere to be found in the law/scripture, is proposed to overwrite the plain reading of the tithe law completely!

### IV. The Tithe Requires Obedience:

The 'man's tradition' version of the tithe breaks every tithe law written in scripture.

### V. The Tithe Law is a Perpetual Ordinance:

The 'man's tradition' version of the tithe *changes* the *unchangeable* law.

### VI. Only the Law Giver may Change the Law:

## The Tithe as a foreshadowing of the Messiah

Christian Bible teachers have overwritten God's law.

Tithe-collecting Bible teachers will never quote the scriptures indicating why God instigated the tithe, who has the authorization to receive the tithe, who must pay the tithe, what the tithe is, where the tithe must be paid, or what is done with the tithe.

Instead of teaching from scripture, they present their law as if it were God's law.

### VII. The Historical Records Confirm the Law:

Scripture does not record a single reference of the Church practicing any form of tithing.

### VIII. The Tithe was Given to the House of Israel:

There is not a single scriptural reference tying the tithe to any people group outside of Israel. The uniqueness of the tithe belonging to Israel expressly excludes Egyptians, Philistines, Edomites, Assyrians, Babylonians, Medes and Persians, Greeks, Romans, Turks, Spanish, French, Germans, Russians, Americans, Japanese, Australians, Buddhists, Muslims, and of course Christians (not an exhaustive list, but the reader gets the idea).

### IX. The Tithe is Part the Priesthood:

The earthly priesthood has been replaced according to orthodox Christian doctrine since the heavenly priesthood has solved the sin problem.

*Hebrews 10:9b He (God) does away with the first (priesthood) to establish the second (priesthood).*

*Hebrews 10:18 Now where there is forgiveness of these, there is no longer any offering for sin.*

And what pays for the earthly priesthood?

*Hebrews 7:5 And those of the sons of Levi who receive the priestly office have authorization according to the law to collect a tithe ...*

Modern-day tithe collectors want the authorization to receive the tithe but not the duty to perform the priesthood work that earns the tithe. In short, modern-day tithe collectors want the priest's pay without the priest's work.

*Galatians :21 I do not set aside God's grace, because if righteousness could come through the law, then Christ died for nothing!*

## The Tithe as a foreshadowing of the Messiah

There is no priesthood without the tithe. There is no tithe without the priesthood. Either God and Jesus have fulfilled the requirements for righteousness by paying the final tithe and making the final sacrifice, or they have not.

## **X. The Tithe is not the Freewill Offering:**

The freewill offering and the tithe are mutually exclusive. Bible teachers, however, conflate the freewill offering and the tithe. The conflation serves to hide the true meaning of the tithe as a foreshadowing of Jesus as the one who paid and was sacrificed for our sin.

## **XI. Sin Aspect of the Tithe:**

The tithe law is law and as such must be obeyed. Those who disregard God's tithe law by practicing 'man's tradition' are living in sin.

## The Tithe as a foreshadowing of the Messiah

### K. Statistical Analysis

The term "tithe" means explicitly "ten percent," a mathematical concept. Therefore, the math domain of statistics lends itself intuitively as a method to analyze the tithe.

For the mathematically inclined, since we are encapsulating the entire population of 48 occurrences of the term "tithe"/"tithes" in this study (as opposed to a sample), more appropriately, this should be called a "parameter analysis." For ease of reading for the general populace, we will use the term "statistics."

In this analysis, we perform a frequency analysis: we count the number of scriptural references falling into various categories. The counts reflect how many times the word "tithe" or "tithes" appears where the category of interest is either

1. explicitly or contextually mentioned in a law/command,
2. explicitly or implicitly understood in an historical account, or
3. implicitly understood on account of the most straightforward understanding of the tithe by a reader educated in the tithe law and historical precedence above.

If the term "tithe" appears twice or thrice in a single scripture, we have counted two or three.

If one were to perform the analysis according to rules 1 and 2 above only (not counting according to rule 3), the count would decrease. In this case, the result of the analysis would not change.

## The Tithe as a foreshadowing of the Messiah

### I. *Biblical Tithe versus Christianized Tithe*

*Table comparing the number of references for the biblical tithe versus the number of references for the christianized tithe*

<b>Tithe Issues</b>	<b>Bible Tithe Law</b>	<b>References</b>	<b>Church Tithe</b>	<b>References</b>
Pays for which group	<i>Priesthood</i>	45	<i>Church</i>	0
Practiced by whom	<i>Israel</i>	43	<i>Christians</i>	0
Paid to whom	<i>Levites making sin sacrifices</i>	40	<i>Pastors</i>	0
Paid by whom	<i>non-Levite Israelites</i>	41	<i>Christians</i>	0
Pays for which service	<i>Sacrifices for sin</i>	44	<i>Church Activities</i>	0
Paid to which location	<i>Jerusalem</i>	23	<i>Local Church</i>	0
Is what	<i>Agriculture*</i>	43	<i>Money</i>	0
What is done with it	<i>Sacrificed</i>	44	<i>Pays Salaries</i>	0

\* Firstborn male of Israel & 10% of the harvest in Israel

References: Leviticus 27; Numbers 8:15-19, 18:1-32; Deuteronomy 12:4→14, 12:20→28, 12:32, 14:22→29; (1 Kings 11:36 & 2 Chronicles 6:6); 2 Chronicles 31; Nehemiah 10:34→39, 12:44→47, 13; Amos 4:4; Malachi 1, 2, 3; Matthew 23:23; Luke 11:42, 18:12; Hebrews 6:19→10:23

This analysis shows that the Christianized tithe has zero biblical basis.

## The Tithe as a foreshadowing of the Messiah

### II. Paying for House of God: Freewill Offering versus Tithe

The building of the physical temples foreshadows the building of the Church and, therefore, how the Church must be funded.

*Ephesians 2:21-22 In him the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together into a dwelling place of God in the Spirit.*

*1 Peter 2:4 So as you come to him, a living stone rejected by men but chosen and precious in God's sight, 5 you yourselves, as living stones, are built up as a spiritual house to be a holy priesthood and to offer spiritual sacrifices that are acceptable to God through Jesus Christ.*

*A statistical analysis determining  
how the Temple of God is funded [and not funded]  
by counting the number of scriptural references*

<b>Freewill Offering Pays for</b>	<b>Bible References</b>
Tabernacle	8
First Temple	6
Second Temple	4
Church (spiritual temple)	11
<b>Totals</b>	<b>29</b>
<b>Tithe Pays for</b>	<b>Bible References</b>
Tabernacle	0
First Temple	0
Second Temple	0
Church (spiritual temple)	0
<b>Totals</b>	<b>0</b>

**References for Temples:** Exodus 25:1-9, 35, 36:1-7; 1 Chronicles 29; Ezra 1:1-5, Ezra 2:68-69; Nehemiah 7:70-72

**References for Church:** Romans 12:13, 1 Corinthians 16:1-2; 2 Corinthians 8, 9; Philippians 4; Galatians 6:6

The statistical analysis shows that the house of God, both in physical and spiritual form, is funded with the freewill offering and not the tithe.



## The Tithe as a foreshadowing of the Messiah

### III. Prerequisites for Receiving the Tithe

#### The 3 Prerequisites for Receiving the Tithe under the Old and New Covenants

<i>1) Must be a descendent of Levi</i>	<i>Numbers 18:21 Hebrews 7:5</i>
<i>2) Must prove levitical heritage through geological records</i>	<i>Ezra 2:62 Hebrews 7:16</i>
<i>3) Must serve at the tent of meeting Must have received the priestly office</i>	<i>Numbers 18:21 Hebrews 7:5</i>

Prerequisite (3) explicitly refers to the service of making sacrifices unto the atonement of sin.

Pastors often claim the right to receive the tithe. However, the number of Church leaders fulfilling rule 1 is minimal. The number of Church leaders fulfilling rule 2 is microscopic. The number of Church leaders fulfilling rule 3 is zero. A Church leader accepting a tithe is directly opposed to scripture.

## The Tithe as a foreshadowing of the Messiah

### IV. List of Recipients of the Tithe

*A statistical analysis determining  
who receives the tithe [or not]  
by counting the number of scriptural references*

<b>The Tithe received by ...</b>	<b>Number of references</b>
Levite Priest	40
Melchizedek	4
Prophet - Old Testament	0
Prophet - New Testament	0
Apostle	0
Teacher	0
Evangelist	0
Elder	0
Pastor	0

The historical record confirms the law that priests (making sacrifices for the atonement of sin) are the only biblically recognized recipients of the tithe. Every writer of the New Testament knew this. The first-century Apostles, knowing and obeying the scriptures, would never consider stealing that which belongs to the Levites.

Furthermore, the practice of tithing would destroy their witness to the Jews. On the one hand, the Apostles cannot argue that Jesus has taken away all our sins, but then, on the other hand, expect those washed clean of sin to pay a tithe for a sacrifice to forgive sin. Christians paying a tithe is akin to wiring mortgage payments to a bank after the debt on the house is fully paid off!

## The Tithe as a foreshadowing of the Messiah

### V. List of References concerning Church Funding Mechanism

*A statistical analysis determining  
what funds [and does not fund] the Church  
by counting the number of scriptural references*

Reference	Free-Will Offering	Tithe
Romans 12:13	✓	X
1 Corinthians 16:1-2	✓	X
2 Corinthians 8:12	✓	X
2 Corinthians 9:2	✓	X
2 Corinthians 9:5	✓	X
2 Corinthians 9:7	✓	X
2 Corinthians 9:13	✓	X
Galatians 6:6	✓	X
Philippians 4:14	✓	X
Philippians 4:15	✓	X
Philippians 4:18	✓	X
<b>Totals</b>	<b>11</b>	<b>0</b>

There are 7,957 verses in the New Testament. A total of 11 verses (0.138% of 7,957) associate the freewill offering with funding the Church. A total of 0 verses (0% of 7,957) associate the tithe with funding the Church.

As a comparison, easily 50% of verses (conservatively) in the New Testament deal with holiness/righteousness.

Accordingly, biblically inspired Churches/Ministries have a 0.138% focus on the freewill offering, a 0% focus on the tithe, and a 50% focus on righteousness.

The Tithe as a foreshadowing of the Messiah

**VI. The Tithe funds the Priesthood**

*A statistical analysis determining  
what the tithe pays for [and does not pay for]  
by counting the number of scriptural references*

<b>The Tithe funds ...</b>	<b>Number of references</b>
The Priesthood	45
The Church	0

Again, biblical precedent shows that tithe pays for the priesthood *only* and *never* the Church. Anyone demanding or encouraging Christians to tithe is encouraging or demanding them to pay for something God has already dismantled.

**VII. The Tithe is paid at the Temple in Jerusalem**

*A statistical analysis determining  
where the tithe is paid [and not paid]  
by counting the number of scriptural references*

<b>The Tithe is paid at the ...</b>	<b>Number of references</b>
Temple in Jerusalem	23
Local Church	0

References determining that the Temple in Jerusalem is the only location where the tithe may be paid:

<b>The Command</b>	<b>The Historical Record</b>
Deuteronomy 12:4-6	Nehemiah 10:37-39
Deuteronomy 12:11	Nehemiah 12:44
Deuteronomy 12:32	Nehemiah 13:4
Deuteronomy 14:23	Malachi 3:10
2 Chronicles 6:6	

One must pay the tithe in Jerusalem if one wishes to follow the tithe law. There are zero biblical references for a tithe being paid to the local Church.

## The Tithe as a foreshadowing of the Messiah

### VIII. The Tithe is Agriculture from Israel

*A statistical analysis determining  
what the tithe is [and is not]  
by counting the number of scriptural references*

<b>The Tithe is ...</b>	<b>Number of references</b>
The First Born Son of Israel	29
10% of the Harvest of Israel	37
Money	0

The tithe never was, is not, and never will be money. God has deemed the tithe to be agricultural produce. It is our right and duty to accept the law as is. We have neither right nor duty to pervert it. Arguing that God made the tithe agricultural produce because the vast majority of people worked as farmers displays a misunderstanding of the tithe law. The blood of the tithe (firstborn son) was spilled in the altar for the forgiveness of sin. Money does not spill blood and, therefore, cannot be the biblical tithe.

## The Tithe as a foreshadowing of the Messiah

### IX. The Tithe is associated only with Israel

*A statistical analysis determining  
with which people group the tithe is associated [and not associated]  
by counting the number of scriptural references*

<b>The Tithe is associated with ...</b>	<b>Number of references</b>
Israelites	43
Canaanites	0
Hittites	0
Philistines	0
Edomites	0
Amorites	0
Amakelites	0
Egyptians	0
Assyrians	0
Babylonians	0
Persians	0
Medes	0
Greeks	0
Romans	0
Corinthians	0
Galatians	0
Ephesians	0
Philippians	0
Colossians	0
Thessalonians	0

Over thousands of years of biblical history, the Bible has associated the tithe only with the people of Israel. As a matter of historical fact, not once were Jews who became Christians associated with the tithe. Therefore, to be technically correct, the only people group to be biblically associated with the practice of the tithe are non-Christian Jews.

## The Tithe as a foreshadowing of the Messiah

### X. The Tithe Law is Unchanging

#### *Six Bible References Indicating the Tithe Law is Unchanging*

	<b>Reference</b>	<b>Text</b>
1	Num 18:8b	I have given all the holy things of the Israelites to you as your priestly portion and to your sons <u>as a perpetual ordinance</u> .
2	Num 18:11b	I have given them to you and to your sons and daughters with you <u>as a perpetual ordinance</u> .
3	Num 18:19a	I have given to you, and to your sons and daughters with you, <u>as a perpetual ordinance</u> .
4	Num 18:19b	It is a <u>covenant of salt forever</u> before the LORD for you and for your descendants with you.
5	Deut 12:32	You must be careful to do everything I am commanding you. <u>Do not add to it or subtract from it!</u>
6	Heb 7:12	For when the priesthood changes, a change in the law must come as well.

#### *Six Unauthorized Changes the Modern Church has made to the Tithe Law*

	<b>Tithe Law Commands</b>	<b>Unauthorized Changes</b>
1	The Levite Priest <u>only</u> is authorized receive the tithe	Pastor receives tithe
2	The Non-Levite Israelite <u>only</u> is commanded to pay the tithe	Christians pay tithe
3	The Temple in Jerusalem is the <u>only</u> authorized location to bring the tithe	Tithe paid to local church
4	The tithe is <u>only</u> the firstborn son and 10% of the harvest in Israel	Tithe is money
5	The tithe (firstborn son) is sacrificed on the altar	Tithe is not sacrificed
6	The tithe is eaten by the Priest and the family who brings the tithe	Tithe is not eaten

References: Leviticus 27; Numbers 8:15-19, 18:1-32; Deuteronomy 12:4→14, 12:20→28, 12:32, 14:22→29; (1 Kings 11:36 & 2 Chronicles 6:6); 2 Chronicles 31; Nehemiah 10:34→39, 12:44→47, 13; Amos 4:4; Malachi 1, 2, 3; Matthew 23:23; Luke 11:42, 18:12; Hebrews 6:19→10:23.

The church has overtly adulterated the straightforward tithe law.

## The Tithe as a foreshadowing of the Messiah

### **XI. Conclusion**

The common sense statistical analysis above indisputably shows that the Christianized tithe is not only unbiblical but also anti-biblical.

The christianized tithe teaching and practice (a) overtly and wholly subverts the straightforward interpretation of scripture pertaining to the tithe, (b) entices christians, albeit unknowingly, to deny the power of the cross, and (c) leads christians to directly disobey clear scripture, or in other words, to sin.

The common sense driver of the false christianized tithe is the spirit of mammon for the goal of the false teaching is move wealth from a tithe payer to the tithe collector.



## The Tithe as a foreshadowing of the Messiah

### L. Implications for the Church

The basis of Christianity is the tithe law:

- The tithe pays for and is the sacrifice for the forgiveness of sin.
- God has paid the tithe on our behalf in full.
- What we could not pay, God paid for us.
- Jesus, via the mechanism of the tithe law, washed away our sin.
- The levitical priesthood, along with its tithe, have been fulfilled.
- God's free offer of salvation is that He paid for and completed all work required for the atonement of our sins.

#### I. The Church Tithe

We define the Church tithe as Christians giving ten percent of monetary income to the local Church or pastor. There may be some variations, but this is the typical view.

The statistical analysis shows unequivocally that the Christianized tithe makes unauthorized changes to the six aspects of the tithe law.

Notice the difference between the scriptural version of the tithe and the 'man's tradition' version.

<b>Tithe Aspect</b>	<b>Scripture</b>	<b>Man's Tradition</b>
1) Why	Pays for priesthood work: animal sacrifices	Pays for Church functions
2) Who receives	Son of Levi working at Altar	Pastor at a Church
3) Who pays	Land-owning tribes of Israel	Christians
4) What it is	Firstborn male & 10% of harvest of Israel	Money
5) Where paid	Jerusalem	Local Church
6) What is done to it	Sacrificed for forgiveness of sin	Spent on Church activities

#### II. Implications of the Perverted Tithe

The practice of the Christianized tithe has a long list of impacts that undermine the effectiveness of the Church.

The Christianized tithe practice hides the Gospel from the Jew

The tithe law is likely the most obvious and hard-to-deny prophecy that Jesus is the Messiah. Instead of preaching the tithe as the Gospel to the Jew, we preach the tithe as a source of mammon.

## The Tithe as a foreshadowing of the Messiah

The Christianized tithe Practice repulses Jews who honor the Torah.

A law honoring Jew observing the Christianized tithe can only think that the Church has a total disregard for God's law. The Jew is then motivated to disregard the Church as a viable work of God.

The Christianized tithe practice breaks every aspect of the tithe law.

We are lawbreakers, for we do not honor God's clear instructions.

The Tithe is Holy.

Numbers 18 declares that the tithe is holy. Holiness requires separation between the special and the common. The Church treats the tithe as common, for it expands the use of the tithe over and above the framework God has specified. The Church defiles the tithe.

Expanding the tithe beyond its God-given borders is parallel to adultery. That which is supposed to be held in the confines of marriage, spills into the street.

The Church has lost a reverence for that which is holy.

The Christianized tithe practice denies that Christ paid for (all) sin.

The law tithe declares that the tithe pays the priesthood to cleanse the people of sin. Jesus fulfilled the priesthood and its tithe payment. Paying a tithe requires sin to be atoned for over and above what God and Jesus have atoned for.

Fear over Faith.

The Christianized tithe is an expression of unbelief and fear that God is not able to fund his Church according to the procedures set forth in the New Testament and, by foreshadowing, in the Original Testament.

## The Tithe as a foreshadowing of the Messiah

Christianized tithe collectors steal from the Levite priest

The Levite Priest is the sole person authorized by law to receive the tithe. Modern-day tithe collectors (typically rabbis and pastors) have taken what belongs to the Levite Priest for themselves. There is no historical record of anyone in the Original or New Covenant writings receiving the tithe.

Moreover, a faithful servant of God would never dare take the tithe belonging to the Levite Priest for himself, for the true servant of God would never break God's plain instruction, nor would he steal another person's belongings.

Many times have I heard a pastor demand the payment for making sacrifices unto the forgiveness of my sin, but never have I seen a pastor kill any animals and burn them on an altar for the forgiveness of my sin.

Christianized tithe collectors lie to and steal from fellow Christians

One last somber point: God has given the tithe to the sons of Levi. Consider the implications.

- If a man takes a wife God gave to another, what do we call him?
- If the Arabs take the land God has given to Israel, what do we call them?
- If a man takes wealth belonging to another, what do we call him?

A pastor taking the tithe belonging to the Levite makes himself a thief. This statement may sound hard, but it is what it is. If he does it every Sunday, he is then a serial thief. Serial theft in the Church is a grave problem.

The Christianized tithe causes great harm to the Church. It is time to clean house.

Stolen Wealth does not build the Church

God does not use lying and stealing to fund His Work.

We understand that every local Church gives the tithe practice varying degrees of significance. Some give it no importance, and some give it the highest importance every Sunday. To the degree that the tithe is an organization's focus, that organization is not the true Church.

The Church is not lead by Servants of Mammon.

One has to wonder about Church leaders who talk about the tithe every Sunday as if their lives depended on it. How do they read the Bible and pray for many hours of the week, and the Holy Spirit never gets through to them about the truth of the tithe?

One can serve God or Mammon, but not both. See Matthew 6:24.

## The Tithe as a foreshadowing of the Messiah

The Christianized Tithe destroys massive amounts of Christians' Wealth

Since the Christianized tithe is fraudulent, and God does not build His Church with fraudulently obtained wealth, the organizations funded by the tithe are fraudulent. The wealth funding these organizations is wasted.

Tithe financed Churches are run like the caste structure

The tithe financed a caste structure headed by a high priest supported by 'lesser' priests, musicians, etc. The model presented in 1 Corinthians 14:26, Ephesians 4:11-15 and Colossians 3:16 dictates that every member of the Church is involved in building the Church. The tithe-financed Church is a caste system, the opposite of God's vision for the Church.

The tithe practice in a properly run Church is impractical and non-sensical.

- The concept of one person receiving the tithe when every person in the local Church is serving makes zero sense.
- If every servant receives the tithe from everyone, then we are passing money back and forth between each other, which is nonsense.
- Lastly, no one in the Church makes sacrifices for the sins of another, which is a prerequisite of paying and receiving the tithe

Consequently, consciously or otherwise, the tithe imposes a 'professional' clergy who are incentivized to *not allow* the 'underlings' to serve in any meaningful/impactful capacity; once an 'underling' has a meaningful and visible ministry, that 'underling' then has a claim to the tithe, which the established leaders don't want to share.

Thereby, the tithe ensures that the building of the Church, as described in Ephesians 4, cannot occur. The tithe incentivizes Church leadership to *not allow* the Church members to exercise their giftings in a truly impactful manner as prescribed in 1 Corinthians 14:26 and Colossians 3:16. The Church then remains weak and unfinished.

The true Church is financed with love as opposed to the force of law, as discussed in 2 Corinthians 9, 1 Corinthians 15, Exodus 25, Exodus 35-36, 2 Chronicles 29, and Ezra 1.

The true Church is financially suffocated

Since the creators of christian wealth are funneling their money to fraudulent activities, the true Works of God are suffocated of their rightful financial support.

God's promise of blessing on account of paying the tithe belongs to us

Malachi 3 promises that God will pour out blessings if the tithe is paid correctly. God has already correctly tithed on our behalf, meaning the blessing is open to us as a free gift. Tithe collectors, in contrast, demand that we *pay* for what God has already purchased and freely given.

## The Tithe as a foreshadowing of the Messiah

The Tithe pays the Unlawful King

The tithe was explicitly given to the kings as punishment for the Israelites wanting a king do 'lead' them. Modern day Church does the same. Instead of being lead by God, they want a men to lead them.

What is the Tithe?

We know from "The Tithe is God" on page 18 that God is the tithe. If someone declares that Money is the tithe, then they are declaring that their God is Mammon.

Entire Churches are servants of Mammon.

## The Tithe as a foreshadowing of the Messiah

### M. Moving Forward

Most Christians have no idea what the tithe is, for only a perversion of it is taught in the Church. Therefore, most are not aware of the sinful nature of the Christianized tithe. Regardless of the ignorance, the perversion of the tithe in the Church is driven by Mammon. It is time for the Church to put God's Instructions over Mammon.

I hope that Christians will:

- Honor God's Word and Instructions about the tithe over and above the traditions of men.
- Be serious about building God's Church according to His instructions as opposed to according to the words of men.
- Eradicate Mammon from their lives and the Church by believing what God says about the tithe as opposed to its perversion.
- Preach the tithe as a proof of the truth of the Gospel to the Jew as opposed to the tithe as a source of mammon.
- Provide finances to the Church in love under the freewill offering as prescribed in Exodus 25, Exodus 35, Exodus 36, 2 Chronicles 29, Ezra 1, 1 Corinthians 15, and 2 Corinthians 9.

The bottom line of this discussion for every Christian is the following: do we esteem God's word above man's word? Once that question is settled, our view of the tithe becomes straightforward.

1. The tithe pays for the sacrifice unto the forgiveness of sin
2. The Levite Priest has the authorization to receive the tithe
3. The non-Levite Israelites have the obligation to pay the tithe
4. The tithe is the firstborn male of Israel and ten percent of the harvest of Israel
5. The tithe must be paid in Jerusalem at the Temple
6. The tithe is sacrificed in Jerusalem at the Temple
7. God and Jesus have satisfied the entire tithe-sacrifice law as a free gift to us

## N. Verses Containing the Term 'Tithe'

### I. Prior to the Tithe Law [2]

**Genesis 14:20** Worthy of praise is the Most High God, who delivered your enemies into your hand." Abram gave Melchizedek a **tenth** of everything.

**Genesis 28:22** Then this stone that I have set up as a sacred stone will be the house of God, and I will surely give you back a **tenth** of everything you give me.

### II. Tithe Law [19]

**Leviticus 27:30** Any **tithe** of the land, from the grain of the land or from the fruit of the trees, belongs to the LORD; it is holy to the LORD. **31** If a man redeems part of his **tithe**, however, he must add one fifth to it. **32** All the **tithe** of herd or flock, everything which passes under the rod, the **tenth** one will be holy to the LORD.

**Numbers 18:21** See, I have given the Levites all the **tithes** in Israel for an inheritance, for their service which they perform—the service of the tent of meeting.

**Numbers 18:24** But I have given to the Levites for an inheritance the **tithes** of the Israelites that are offered to the LORD as a raised offering. That is why I said to them that among the Israelites they are to have no inheritance.

**Numbers 18:26** You are to speak to the Levites, and you must tell them, 'When you receive from the Israelites the **tithe** that I have given you from them as your inheritance, then you are to offer up from it as a raised offering to the LORD a **tenth** of the **tithe**.'

**Numbers 18:28** Thus you are to offer up a raised offering to the LORD of all your **tithes** which you receive from the Israelites; and you must give the LORD's raised offering from it to Aaron the priest.

**Deuteronomy 12:6** And there you must take your burnt offerings, your sacrifices, your **tithes**, the personal offerings you have prepared, your votive offerings, your freewill offerings, and the firstborn of your herds and flocks.

**Deuteronomy 12:11** Then you must come to the place the LORD your God chooses for his name to reside, bringing everything I am commanding you—your burnt offerings, sacrifices, **tithes**, the personal offerings you have prepared, and all your choice votive offerings which you devote to him.

## The Tithe as a foreshadowing of the Messiah

**Deuteronomy 12:17** You will not be allowed to eat in your villages your **tithe** of grain, new wine, olive oil, the firstborn of your herd and flock, any votive offerings you have vowed, or your freewill and personal offerings.

**Deuteronomy 14:22** You must be certain to **tithe** all the produce of your seed that comes from the field year after year. **23** In the presence of the LORD your God you must eat from the **tithe** of your grain, your new wine, your olive oil, and the firstborn of your herds and flocks in the place he chooses to locate his name, so that you may learn to revere the LORD your God always.

**Deuteronomy 14:25** you may convert the **tithe** into money, secure the money, and travel to the place the LORD your God chooses for himself.

**Deuteronomy 14:28** At the end of every three years you must bring all the **tithe** of your produce, in that very year, and you must store it up in your villages.

**Deuteronomy 26:12** When you finish **tithing** all your income in the third year (the year of **tithing**), you must give it to the Levites, the resident foreigners, the orphans, and the widows so that they may eat to their satisfaction in your villages.

### III. Government Tithe Law [2]

**1 Samuel 8:15** He will demand a **tenth** of your seed and of the produce of your vineyards and give it to his administrators and his servants. (this in reference to the king).

**1 Samuel 8:17** He will demand a **tenth** of your flocks, and you yourselves will be his servants. (this in reference to the king).

### IV. Historical Record of application of the Tithe Law [12]

**2 Chronicles 31:5** When the edict was issued, the Israelites freely contributed the initial portion of their grain, wine, olive oil, honey, and all the produce of their fields. They brought a **tenth** of everything, which added up to a huge amount. **6** The Israelites and people of Judah who lived in the cities of Judah also contributed a **tenth** of their cattle and sheep, as well as a **tenth** of the holy items consecrated to the LORD their God. They brought them and placed them in many heaps.

**2 Chronicles 31:12** they brought in the contributions, **tithes**, and consecrated items that had been offered. Konaniah, a Levite, was in charge of all this, assisted by his brother Shimei.



## The Tithe as a foreshadowing of the Messiah

**Nehemiah 10:37** We will also bring the first of our coarse meal, of our contributions, of the fruit of every tree, of new wine, and of olive oil to the priests at the storerooms of the temple of our God, along with a **tenth** of the produce of our land to the Levites, for the Levites are the ones who collect the **tithes** in all the cities where we work. **38** A priest of Aaron's line will be with the Levites when the Levites collect the **tithes**, and the Levites will bring up a **tenth** of the **tithes** to the temple of our God, to the storerooms of the treasury.

**Nehemiah 12:44** On that day men were appointed over the storerooms for the contributions, first fruits, and **tithes**, to gather into them from the fields of the cities the portions prescribed by the law for the priests and the Levites, for the people of Judah took delight in the priests and Levites who were ministering.

**Nehemiah 13:5** He made for himself a large storeroom where previously they had been keeping the grain offering, the incense, and the vessels, along with the **tithes** of the grain, the new wine, and the olive oil as commanded for the Levites, the singers, the gate keepers, and the offering for the priests.

**Nehemiah 13:12** Then all of Judah brought the **tithe** of the grain, the new wine, and the olive oil to the storerooms.

### V. Prophetic References to the Tithe Law [3]

**Amos 4:4** Go to Bethel and rebel! At Gilgal rebel some more! Bring your sacrifices in the morning, your **tithes** on the third day!

**Malachi 3:8** Can a person rob God? You indeed are robbing me, but you say, 'How are we robbing you?' In **tithes** and contributions!

**Malachi 3:10** Bring the entire **tithe** into the storehouse so that there may be food in my temple. Test me in this matter," says the LORD who rules over all, to see if I will not open for you the windows of heaven and pour out for you a blessing until there is no room for it all.

## The Tithe as a foreshadowing of the Messiah

### VI. References to the Tithe Law in the Gospel Books [3]

**Matthew 23:23** Woe to you, experts in the law and you Pharisees, hypocrites! You give a **tenth** of mint, dill, and cumin, yet you neglect what is more important in the law—justice, mercy, and faithfulness! You should have done these things without neglecting the others.

**Luke 11:42** But woe to you Pharisees! You give a **tenth** of your mint, rue, and every herb, yet you neglect justice and love for God! But you should have done these things without neglecting the others.

**Luke 18:12** I fast twice a week; I give a **tenth** of everything I get.

### VII. References to the Tithe Law in Hebrews [7]

**Hebrews 7:2** To him also **Abraham apportioned a tithe of everything**. His name first means king of righteousness, then **king of Salem**, that is, king of peace.

**Hebrews 7:4** But see how great he must be, if Abraham the patriarch gave him a **tithe** of his plunder. **5** And those of the sons of Levi who receive the priestly office have authorization according to the law to collect a **tithe** from the people, that is, from their fellow countrymen, although they too are descendants of Abraham. **6** But Melchizedek who does not share their ancestry collected a **tithe** from Abraham and blessed the one who possessed the promise.

**Hebrews 7:8** and in one case **tithes** are received by mortal men, while in the other by him who is affirmed to be alive. **9** And it could be said that Levi himself, who receives **tithes**, paid a **tithe** through Abraham.