

The Tithe as a foreshadowing of the Messiah

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Quotes are from the New English Translation

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 plainly codified to be valid.

Any claims characterizing the tithe law must have scriptural reference.

II. The Stated Law is not Overwritten by an Unstated Law

A law enforcer may not arrest a person for not obeying an unstated law. A judge may not condemn a person on account of an unstated law.

Any claims assigning duties and claims on account of the tithe law must have a direct and plain reference in the tithe law.

III. The Tithe Law is written in Simple Language

Every law must be easy to understand. The law does not require an advanced degree to comprehend. Examples of plainly stated laws:

Exodus 20:1 God spoke all these words: 2 I, the LORD, am your God, who brought you from the land of Egypt, from the house of slavery.

1. Exodus 20:3 You shall have no other gods before me.
2. Exodus 20:4 You shall not make for yourself a carved image or any likeness of anything that is in heaven above or that is on the earth beneath or that is in the water below. 5 You shall not bow down to them or serve them, for I, the LORD, your God, am a jealous God, responding to the transgression of fathers by dealing with children to the third and fourth generations of those who reject me, 6 and showing covenant faithfulness to a thousand generations of those who love me and keep my commandments.
3. Exodus 20:7 You shall not take the name of the LORD your God in vain, for the LORD will not hold guiltless anyone who takes his name in vain.
4. Exodus 20:8 Remember the Sabbath day to set it apart as holy. 9 For six days you may labor and do all your work, 10 but the seventh day is a Sabbath to the LORD your God; on it you shall not do any work, you, or your son, or your daughter, or your male servant, or your female servant, or your cattle, or the resident foreigner who is in your gates. 11 For in six days the LORD made the heavens and the earth and the sea and all that is in them, and he

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rested on the seventh day; therefore the LORD blessed the Sabbath day and set it apart as holy.

5. Exodus 20:12 Honor your father and your mother, that you may live a long time in the land the LORD your God is giving to you.
6. Exodus 20:13 You shall not murder.
7. Exodus 20:14 You shall not commit adultery.
8. Exodus 20:15 You shall not steal.
9. Exodus 20:16 You shall not give false testimony against your neighbor.
10. Exodus 20:17 You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that belongs to your neighbor."

Any claims characterizing the tithe law must be in plain, straightforward language.

IV. The Tithe requires Obedience

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

Any claims demanding obedience to the tithe law must have scriptural reference.

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.*

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.

The tithe incorporates a transfer of wealth. Stealing wealth is one of the core characteristics of sinful man. For this reason, God has made it clear five times that the tithe law shall not change so that we do not fall victim to false teachers twisting it to manipulate others into steering

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wealth in their direction.

Scripture-less changes to the tithe law must be rejected.

VI. Only the Law Giver may change the Law

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

Any and all changes to the tithe law by man must be rejected.

VII. The Historical Record Confirms the Law

The Israelites practiced the tithe 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. No biblical law or historical reference to non-Jews participating in the tithe practice exists.

Any claims asserting that non-Israelites should/must take part in the tithe are without merit.

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. Any demands to practice a biblical tithe require the practice of the festivals, rites, and sacrifices leading to the forgiveness of sin.

Any practice of the tithe without incorporating the priesthood must be rejected.

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 because the tithe is applied under duress, while the freewill offering is not.

The tithe is not the freewill offering. The freewill offering is not the tithe.

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

This tithe document will first work through the basic questions pertaining to the tithe: why, what, when, where, how, who.

Specifically, we will focus on these six elements:

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?

After the analysis, we will consider a myriad of misconceptions of the tithe based upon man's traditions.

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 21. Solely the Bible text is considered authoritative in considering the biblical tithe.

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.

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

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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 just anywhere, 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.

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 for Himself the Levites as priests in lieu of the firstborn male (the tithe).

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 has 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.

E. Foreshadowing of Christ

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.

F. Implication for the Jew

God has given obvious signs that Jesus, the one 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.

G. Implications for the Church

The basis of Christianity is the tithe law:

- Our sins have been paid for once and for all.
- 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 offer of salvation is that He paid for and completed all work required for the atonement of our sins.

I. The Perverted Tithe

The perverted tithe law changes the six aspects of the tithe law resulting in wealth being

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transferred from Christians to Church ministers. Without the perversion of the tithe law, the wealth transfer would not occur in that form. Therefore, mammon is the motive of the tithe law perversion.

Notice the difference between the scriptural version of the tithe and 'man's tradition' version of the tithe: the gulf is cannot be closed.

Tithe Aspect	Scripture	Man's Tradition
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

The perverted 'man's tradition' version of tithe is often accompanied with these ideas:

1. Paying the tithe is us giving back to God
2. Paying the tithe is an act of faith
 1. an exercise in overcoming greed
 2. an exercise in overcoming fear of lack
 3. an exercise recognizing God as our source
3. Paying the tithe is a form of sowing and reaping
 1. opens the door of God's financial blessing

There is not a single Biblical reference for any of these ideas. The only idea to have some scriptural merit is that God will bless the Sons of Jacob for paying the tithe. However, tying this to Christians is a gross perversion of Malachi 3 for Jews and Christians alike and completely overlooks the sin eradication portion of the tithe law.

The tithe pays for the forgiveness of sin according to Numbers 8 & 18, period. Anything else is not only subtracting but also adding to scripture.

Why can Bible teachers not simply quote the scriptures indicating why God instituted the tithe as opposed to coming up with their own ideas? Why can they not simply obey the tithe law as written as opposed to their own ideas?

While there are many stories used as attempts to transfer the wealth transfer portion of the tithe law into Christianity (while conveniently leaving the sacrifice portion out), the most prevalent arguments being Abram's, Jacob's, or Malachi's tithe, they all fail on account of the principles inherent in every law as described below.

I. The Law is Explicit:

There exists not a single scriptural reference remotely reflecting the 'man's tradition' view of the

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tithe.

II. 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 completely overwrite the clear written tithe law!

III. The Tithe Law is written in Simple Language:

We are expected to believe that Christians must pay a tithe, not because the Bible plainly says so, but because of something Jacob or Abraham did that supposedly has a buried, hidden principle that overwrites the clearly written law! The tithe law is clear in Numbers 18:21 and Hebrews 7:5:

1. The tithe belongs to the sons of Levi
2. The tithe pays for the Levite Priests' sacrificial work
3. The tithe is paid by the non-levitical Israelites

IV. The Tithe requires Obedience:

The 'man's tradition' version of the tithe breaks every tithe law clearly 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:

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 has the obligation to 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 own law as if it were God's law.

VII. The Historical Record Confirms the Law:

There is not a single historical scriptural reference of the Church practicing any form of any tithe. This confirms the well-documented fact that there is no law for Christians to engage in any tithe practice.

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 specifically 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 entire priesthood has been replaced according to orthodox Christian doctrine.

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

And what pays for the 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.

The 'man's tradition' view of the tithe claims that the part of the priesthood resulting in a wealth transfer has been incorporated into the Church. Understandably, all the arguments bringing the wealth transfer into the church do not apply to any of the parts of the priesthood that do not result in a wealth transfer. For, if Abram's tithe to Priest Melchizedek brings the tithe into the Church, then by the same argument Abram's tithe to the High Priest brings the priestly service (making sacrifices for the forgiveness of sin) into the Church.

There is no priesthood without the tithe. There is no tithe without the priesthood.

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.

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 Christianized tithe Practice repulses Jews who honor the Torah

A law honoring Jew observing the Christianized tithe can only think that we have a total disregard for God's law. He 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.

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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.

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

There is no law burdening Christians with a tithe payment. Teaching that they do have a biblical burden is a lie with the result of taking their wealth via false pretenses.

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 Christianized Tithe destroys massive amounts of Christians' Wealth

Since the Christianized tithe is fraudulent, and God does not build His Church with fraudulently

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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.

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.

H. 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.

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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 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

I. 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.

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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.

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

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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.

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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.