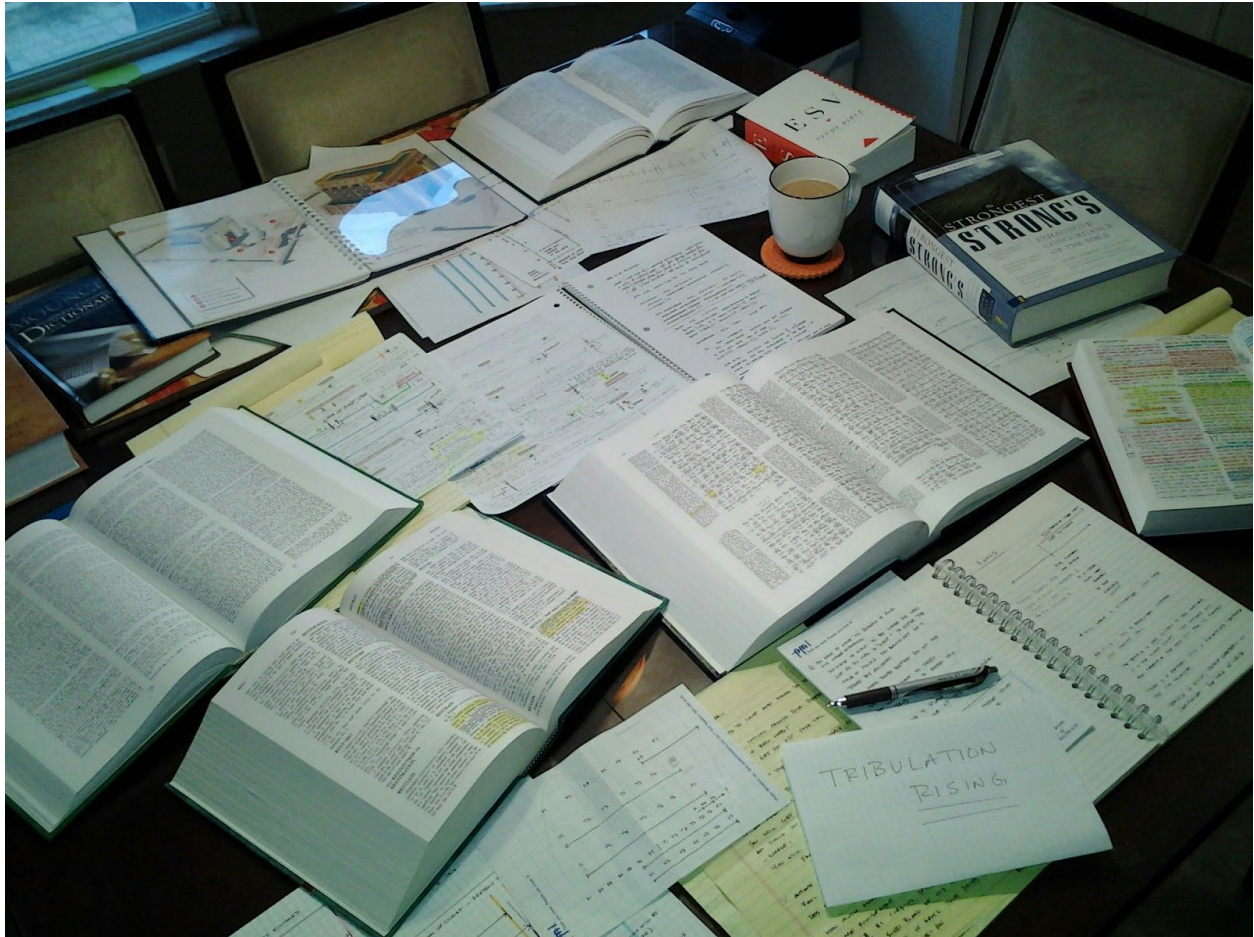


TRIBULATION RISING: THE SERIES



DOES THE NEW TESTAMENT REQUIRE TITHING FROM THE CHURCH?

RICHARD KENDRICK JR.

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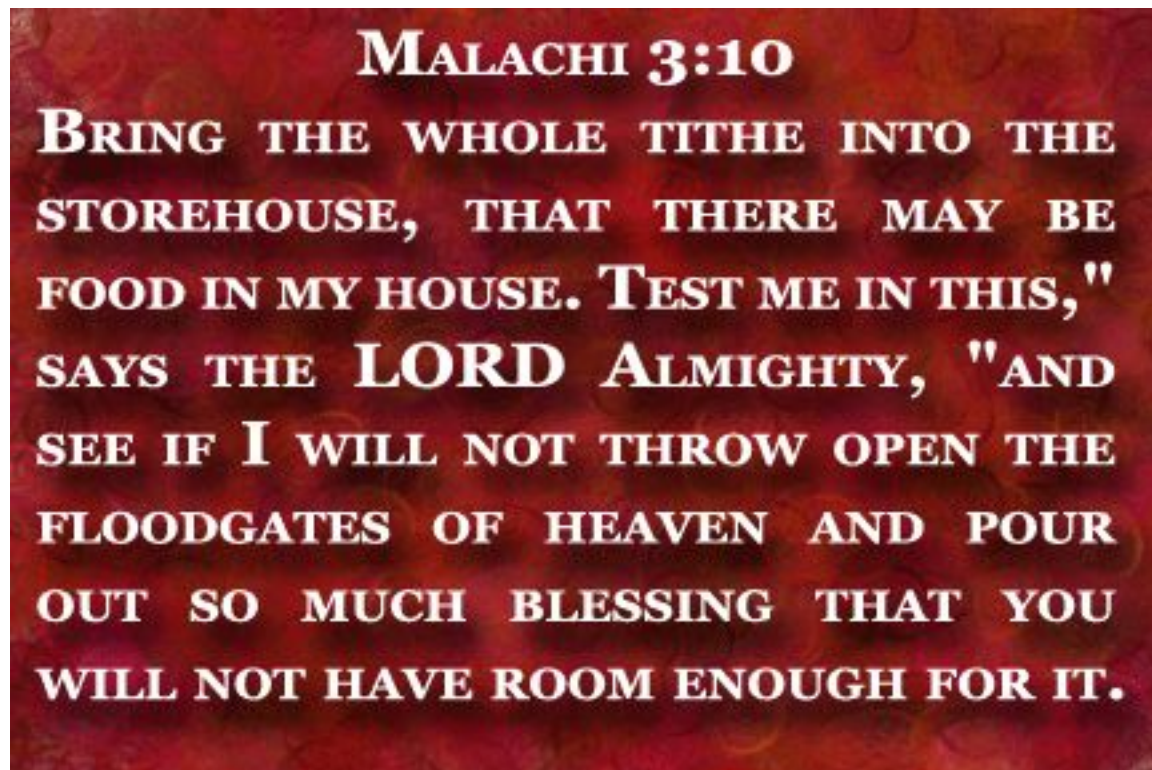
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There are many debates as to whether or not tithing is required of the church. There are arguments that offer innumerable reasons for both, and some truly creative ones at that. However, the Lord never leaves such an important topic unsolved.



If it seems as though it is, it simply means that we do not yet have all of the pieces.

The crux of this issues revolves around whether or not the New Testament addresses tithing beyond the Gospels, and those that used tithes and offerings for all the wrong reasons.

So, is tithing mandated in the New Testament? Why did the Lord chose 10 percent in the first place? What is tithing truly for?

Is it really nothing more than a “Holy slot machine or lottery ticket” for the greedy to exploit?

Or is it something more?

Specific and quantifiable - that is what tithing is.

Tithing, unlike many other areas of faith, is not an abstract expression of faith that brings an abstract fulfillment. It is easy to have an abstract faith, a faith that does not require concrete results. We can say that when we die we will go to heaven. This is easy, as there is no danger of being put to the test before we die. There is no chance to be declared a liar, proven false, or required to show in quantifiable terms that your faith is true.

This is a real faith to be sure, but it is abstract and not quantifiable while we yet live on earth. It is a future fulfillment of a future event. It does not require that you provide a definitive proof now. This is why anybody can speak these words.

This is credit based faith. It is “buy now” based faith. You buy it now, and pay later so to speak. There is nothing to which the believer is required to step out on “the ledge”.

However, much like the pre-trib rapture, tithing is a verifiable quantity. What makes tithing so different, is that it is a defined and quantifiable act of faith. The Bible declares that if you do this specific thing, then you can expect this specific result. When you tithe, you receive a quantifiable and verifiable response now, and not many years in the future. The Lord’s response to your tithing comes in real time, for all the world to see.

Tithing is an act of faith that requires an accounting now. That is what makes it so dangerous to so many believers.

Quantifiable and verifiable faith requires the willingness to get called on what you believe. It requires a willingness to get called on a lack of results. It is an iron-clad result that can show the believer to be lacking in their walk with the Lord.

Stated differently, it is a spotlight on the soul of the individual believer. If you fail to produce the promised results, then it becomes a clear indication that there is something wrong - and it is not the Lord!

Just as many believers are falling into fear and disbelief, attempting to turn to their own devices to save themselves during the tribulation, tithing requires that you stand on full faith in God now, before the benefits of that faith are realized. **Either you are willing to stand on the promises of the Lord and act in faith on His word, or you will fall into the “tomorrow” pattern, where all of your faith will stand “tomorrow”, while never being required to stand today.** For the record, if you are a believer that is trying to prep your way through the tribulation, to get “prepared” - let me help you with something.

It is the complete and total wrath of God. It cannot be prepared for. It cannot be mitigated. It cannot be stopped. It is His wrath, and it is reserved for His enemies. If you find yourself in the tribulation, it means that you missed the one and only thing you actually could have done. . .

Overcome.

Healing is another example of abstract faith. I know that seems incorrect - but bear with me. There are many believers that will declare that the Lord heals. They will ask for healing, and pray for healing for themselves and others. Yet, in their heart it is not the miracle of healing they are looking to. It is the natural healing that will automatically come even if a single prayer is never uttered. There is a true doubt in their heart that

miracle healing will come. So, they go through the motions hoping for healing - rather than standing on the faith in the healing of the Lord and Savior Jesus Christ.

Stated differently, they will pray a prayer for an abstract healing from an abstract faith. Yet, they will never dare to lay hands on the sick. Even though it is the Lord that tells us when to do such a thing, they will be filled with a doubt that convinces them that the voice of the Lord is not really His voice.

That is abstract faith - a faith that will never risk looking like a fool.

This is the very heart of tithing. Unlike other expressions of faith where the overcomer is not always called, tithing is the one expression of concrete, quantifiable and verifiable faith to which every last one of us are called. We are not all called to prophesy. We are not all called to lay hands on the sick. We are not all called to move mountains. All of these are quantifiable acts of faith for which we are proven in our relationship with the Lord.

Tithing is the one act of faith for which there are no exemptions.

Have you ever wondered why ten percent? A tenth is a Holy number, seen many times in the Bible. The question is why? What makes ten percent so special?

It is the number of no return.

When you take a tenth of anything it is not recoverable. When you add a tenth of anything to a recipe the mixture is irretrievably altered. At nine percent there is still more of the former than the later. Once you hit the tenth there is no going back. A little leaven leaveneth the whole lump.

So it is with tithes.

When you tithe to the Lord, you subject yourself to an economic condition to which there is no possible recovery without the Lord. Stated differently, if a man takes ten percent of his overall wages and simply throws them away - with no return of a single penny of that tenth - he will eventually face complete and total ruin. It is an economic certainty.



**The purpose
of tithing is
to teach you
always to put
God first in
your lives.**

Deut 14:23^{nas}

Yet, if that same man takes that same ten percent, and gives it to the Lord, not only will he not face ruin - he will be blessed and soon experience an abundance that is physically impossible according to the laws of economics.

A man can survive the loss of one percent. A man can survive a loss of three percent. He can survive the loss of five percent. He can even survive a loss of seven or eight percent - though it is an increasingly difficult task. Even nine percent can be survived. That one percent difference can be used to slowly and methodically come back from the brink. It takes a great deal of fiscal discipline to do so - but it can be done.

Ten percent is threshold of oblivion. It is the point where the Lord alone can save. That is why ten percent is the number of the tithe. At ten percent you will hemorrhage a loss that will destroy you. If not stopped, the loss will overtake you. You will lose everything.

At ten percent there is simply too much loss to ever make up the difference absent a large infusion of cash and capital.

Even that large infusion is doomed if the ten percent does not come in the form of the tithes. More on this in a moment.

What makes the tithes different is that it is an act in which the overcomer willfully surrenders control of their lives to the Lord. They not only surrender control - they surrender full control to the point where the Lord alone can save them and sustain them. As we will see later on, this is an aspect to the tithes which makes it the single most powerful act an overcomers can perform in honor of the Lord.

Here is the heart of tithing:

Matthew 6:25-33 ESV - “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?

26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

27 And which of you by being anxious can add a single hour to his span of life?[g]

28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not arrayed like one of these.

30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.

33 But seek first the kingdom of God and his righteousness, and then shall all these things will be added to you.

In the giving of the tithes, you literally place yourself in a situation where this is all you have. You place yourself in a situation where you have no control over what happens, nor can you save yourself from destruction. It is the Lord alone that can do these things.

Tithing is the ultimate act of obedience, as it is something that you alone have the power to decide. When you lay alone at night in bed, and all is right in your world - what will you do? Will you continue to speak of how you will have faith - tomorrow? When there is no gun to your head, and no reason to give - will you?

Will you keep what is yours? Or will you make a choice from your own heart to subject yourself to destruction absent the promises of the Lord? There are so many believers that speak of sacrifice for the Lord. They will stand when the time comes. They will not turn from the Lord. Yet, when today it is in their power to do so, they run from the sacrifice before them now. How can you hope to be faithful later - when much is required - when you cannot be faithful now when so little is asked?

Matthew 25:21 KJV - His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

On a dark night, in a garden - the Lord and Savior Jesus Christ made a choice for you. Will you fail to make a choice for Him? Character is not what you do in the light when everybody is looking. It's what you do in the dark when nobody is looking.

In the last word given before the birth of the Lord and Savior Jesus Christ, God set certain promises that are made manifest with tithing. These promises are greater than the potential destruction that comes from the ten percent loss - they have to be. However, they are also manifest promises, meaning they manifest when exercised. In other words, they are not abstract promises. They are very real, very concrete - and very real time.

They require a very real faith to exercise. You must be willing to step out on the Lord's ledge. His promises will not fail you. You simply need to be willing to live and die by them.

Malachi 3:10-11 ESV - Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. 11 I will rebuke the devourer[b] for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts.

Notice what it tells us here:

“Put me to the test - pay the full tithes and make me prove my words.”

Here are the promises that come from the tithes:

The windows of heaven will be opened.

A blessing will be poured out until you have no more need.

The devourer will be rebuked for your sake.

The fruits of your labors shall not be destroyed.

Your labors will bear continuous fruit.

As we will see later, the scriptures here do indeed mean more than an agricultural blessing. We will show that the fruit is indeed the fruit of your hands and labors.

Have you ever come into a large sum of money, only to find that there is something waiting to take it from you? That large chunk of overtime has to go to a car that broke down unexpectedly. The tax return or bonus you were not expecting - all taken by unforeseen and unappreciated expenses. What about so many that seem to come into large sums of cash? They inherit a small fortune or win the lottery. Yet, three years later they are broke and destitute?

That is the devourer at work. How many believers are there that cannot seem to get ahead, let alone stay ahead? If most are honest about their finances, you will find that their giving is not where it is supposed to be. They may give, yet they never see the results that others seem to receive. **Their first response is that giving does not work.**

Most believers do not understand Biblical giving in all its forms. While it is beyond the scope of this presentation, it bears mentioning that there are actually four types of giving ordained in the Bible:

The tithes - this is the first ten percent, and it is for obedience. We have already covered the blessing for the tithe. They are proof that you live Matthew 6:25-33.

The first fruits - this is the first offering of your increase in the new year, and it shows that the Lord can trust you with increase. The blessing for the first fruits is additional increase. It is given in thanksgiving to the Lord for the increase.

The offerings - this is sowing seed in good soil. It is done to show faith and for blessing, and starts at 11 percent. The blessing for the offering is the 30, 60 and 100 fold increase. The offering is the culmination of the tithes and first fruits being correct in your life. They are the proof that you do not give the offerings for greed, and that you have a true and genuine faith in the promises, power and provision of God.

The alms - this is the offering given to men, not God. It is done for compassion, to meet the needs of another, and it is done in secret. The alms are returned dollar for dollar, as the goal is to spread the compassion of the Lord. You are effectively giving from His wallet, and not yours. The alms are one of the full authorities that all of us have in Christ.

We can give alms without ceasing, and we will never do without because of it. You will never have a conversation about how you suffered financially because you gave the alms to help another.

The five loaves and two fish are an example of the alms, and how we are giving from the Lord's abundance, and not our own (read through the story of the five loaves and two fishes - you will see it).



What of the greed that many claim comes from the giving of tithes? Is Biblical giving simply about greedy pastors and greedy churches?

Consider this:

When you give of the tithes, it shows that your heart is obedient to the Lord above all else.

When you give of the first fruits, it shows that thanksgiving fills your heart for the increase that Lord alone can provide.

When you give of the offering, it shows that your faith in the promise and provision run deeper than any selfish desires.

When you give the alms, it shows that your compassion for your fellow man is greater than the desire to take the same and turn it into an offering, that the suffering of another light be lightened over the increase to you that the offering would bring.

When these are the four things present in your heart, there remains no more room for greed. For in these four things are the very heart and soul of the Law, that you love the Lord your God with all your heart, and only Him do you serve.

Love each other as you would love yourself.

That is what these four things prove.

There is scripture for each of these types of giving, and the blessings they bring. However, since this presentation is on the New Testament requirement for the tithes, that is where we will confine our discussion. It is worth your time to study each of the four types of giving. The full blessing of the Lord comes when all four are active in your life.

Now, there is something that needs addressed with not tithing. What you maintain when you decide not to tithe is control over your own money. Those that hold that tithing is legalism absent joy in the heart fail to understand that you cannot consistently give up ten percent of everything WITHOUT being a giver, WITHOUT a joy of giving in your heart. You cannot tithe UNLESS you are a cheerful giver!

The Bible tells us that the Lord loves the cheerful giver. It tells us that all giving must come from a willing heart. If a man has a willing and giving heart - they will tithe.

If a man does not have giving in their heart, they WILL NOT tithe.

The man that gives nothing more than alms does so to assuage his guilt before the Lord - NOT to honor the Lord! Even if they give the alms on a regular basis, it is not from a right standing heart. How do we know this? Simple - as we said before, it is the tither that surrenders FULL control of their life over to the Lord.

Those that do not tithe refuse to cede that level of control to the Lord.

Luke 21:1-4 ESV - Jesus[a] looked up and saw the rich putting their gifts into the offering box,² and he saw a poor widow put in two small copper coins.[b] ³ And he said, "Truly, I tell you, this poor widow has put in more than all of them. ⁴ **For they all contributed out of their abundance, but she out of her poverty put in all she had to live on.**"

As I said - the difference comes in the control we give to the Lord. The widow was left with nothing more than the Lord to sustain her.

That is the difference!

The tither surrenders financial control. They have committed themselves to a financial situation that should ruin them absent the promises of the Lord. The person that gives, yet will not tithe has not done this. They have kept control of the giving, and they decide what shall be given.

They may give enough to say "see, I give!" They may even have desire to be a help to others.

What they don't have is a desire to surrender control of their means to the Lord. They may give, but they will not give the one thing that the Lord asked for in the first place - control of their lives. That is what the tithe was always about. It was never about money.

Do you love the Lord enough to place yourself in harm's way, so that the Gospel can go forward?

I see many believers these days that talk of trials and tribulations to come. There is a great deal of conversation about how each will stand for the Lord during the tribulation. Yet, the vast majority of the believers that continually look to what they will do for the Lord "tomorrow" are also the very same believers which cannot be bothered to give to the Lord TODAY. Given what tithing means to the soon return of the Lord and Savior Jesus Christ, it is little wonder that most of these individuals have no desire to see the Lord return anytime soon.

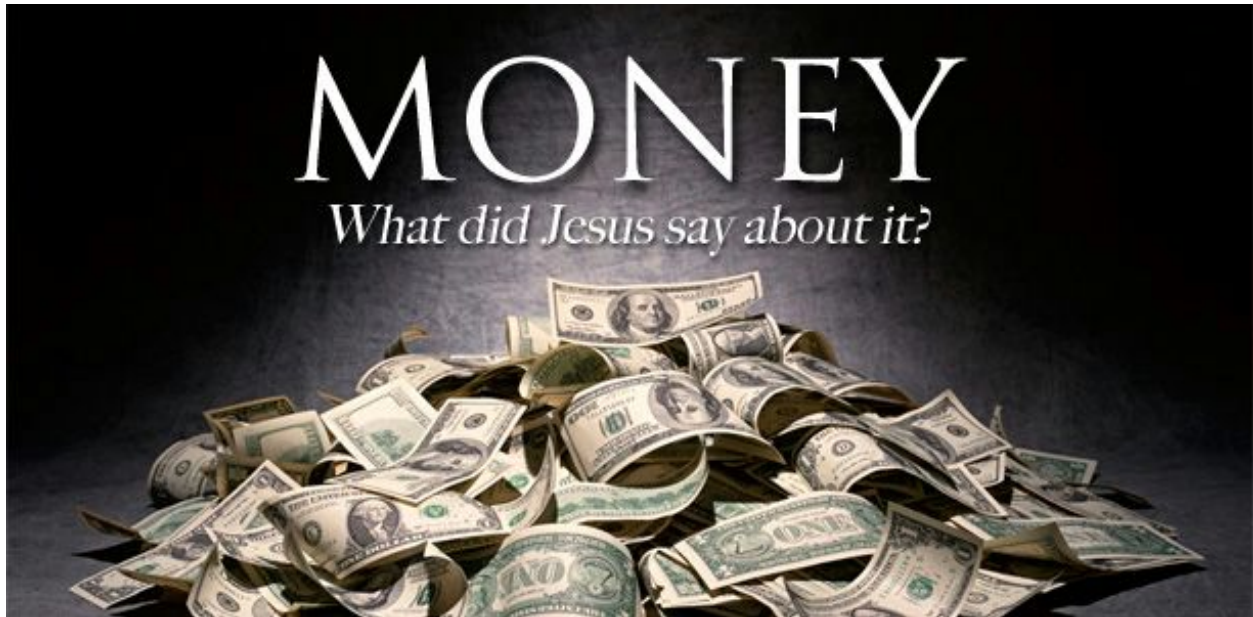
Luke 16:10-13 ESV - "One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much.

If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches?

And if you have not been faithful in that which is another's, who will give you that which is your own?

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."

This is the very heart of any discussion regarding the tithes and offerings, especially the tithes.



Before we go further, there s something that needs addressed. Tithing is one of the hardest things that you can do to serve the Lord. Many believers are under the conviction of the Lord to tithe, yet they cannot seem to get started.

Satan will work on your deepest fears. He does so because there are very few things in our walk with Christ that bring such fellowship and favor with God. Those that tithe see the move of the Lord in ways that many believers are willing to even consider possible.

Yet the tither lives this move everyday of their life.

Here is what you need to remember. The decision to tithe is one that must be made by you alone. The Lord will convict you, and lead you to the point of understanding. However, at that point He puts the ball in your court. It is one of the few things in our walk that must start with us, and not the Lord.

As you read further, you will understand why tithing **MUST** start with us first.

Tithing is the first step to all four of the Biblical types of giving. It is the first step in getting your financial house in order.

That said, there is something else that you must understand. While the first step is taken by you, and you make the decision that you will honor the Lord in tithing - from there the Lord will begin to work with you, and prepare you to move down this road.

Satan works constantly to keep believers from understanding this. You see, when you start to consider tithing, you start to experience apprehension, uncertainty and fear. You begin to hear that the world will end and that God will not be faithful.

You are filled with a perpetual “what if”.

All of this is a lie.

You see, most never realize that once you make the decision to start tithing (or any other difficult phase in your walk with the Lord), you open the door to the Lord to start working with you and strengthen you. This starts the education process, and the process of becoming disciplined.

In other words, the hardest part about starting to pay the tithes is the decision to do so.

After that, the Lord starts to work with you.

What does this mean for you? Simple. After you have finished reading this project, you will have a decision to make. Will you or will you not pay the tithes? Should you decide that the answer is “yes”, then it will be time to take that first definitive step.

Believe it or not, that is not paying the first tithe to the Lord. The first definitive step will be to approach the Lord in prayer, confess that you have heard His voice, and declare that you want to be obedient.

Then, be honest.

Tell the Lord that you are terrified of paying the tithes, and that you cannot get past that voice that is telling that this will ruin you. Tell the Lord that you are willing, but that you are going to need His help. Then tell Him to help you hear His voice, and know that it is Him.

After that, decide that you will be faithful, and trust what He says.

Many times, He will start you on a training program. It may be a small consistent offering designed to train you to give of every harvest in your life. Then He will add in a piece at a time, as you are able to handle the progress. As long as you are true in your heart, then you are accounted as faithful in the tithes. Even if you make a mistake and stumble, it will not be held against you. Simply repent, get back up and get going.

It is critical that you understand something - the doubts that you feel will be lies. Each step the Lord takes you on will be designed to stretch your faith just a little bit further. You may feel apprehensive and fearful in the days leading up to that first full tithes payment. That will be a lie as well. For at the moment you are to pay those tithes, the Holy Spirit will strengthen you and fear will give way to hope.

In other words, the only time you will be fearful is when you are NOT to pay the tithes. When you are a week from payday, Satan will work on you. Yet, that fear will come to naught when the time comes.

That is also why the Lord tells us not to worry for the things He will have us do. When the time comes to obey, He gives us what we need and takes the fear.

If you are not currently paying the tithes, yet you know the Lord is calling you to do so I will offer you this:

You are about to experience the move of the Lord and a fellowship you have never known before. You will never want to go back to not paying the tithes!

With that, let's move forward with the study!

Tithing in the New Testament

One of the arguments I hear against tithing falls on the premise that the New Testament does not declare tithing. I was recently involved in a debate with a brother who declared that the Apostles did not tithe, nor gave any example of tithing.

Both positions are erroneous, and completely wrong.

The truth of the matter is that these brothers and sisters in Christ do not see what the Bible has spoken on tithes, nor do they understand what questions to ask as they read the scriptures. Part of this stems from the intentional hiding of elements of the scripture. The Lord conceals the deeper meaning of many scriptures from our eyes until the appointed time.

In most cases, the appointed time is directly linked with the spread of false doctrine concerning issues of overcoming. As we have established earlier, the paying of tithes and the giving of the offerings are directly linked to overcoming, and being accounted worthy for the soon return of the Lord and Savior Jesus Christ. Satan works to keep the

truth of the overcoming doctrines from the Body of Christ, as they are the surest route to catch us off guard.

We cover this in great detail in “The Devil’s Body Count”, where we show the tactics and methods Satan employs to catch the Body of Christ in willful sin.

As Satan spreads false doctrine on tithing, the Lord has steadily opened up new understanding from the Bible. With each advance Satan makes, a new revelation is given from the scriptures. These are not revelations from new scripture, but the same scriptures that we have been reading for nearly 2,000 years that we have had the completed Holy Bible of our Christian faith. It has been nearly 4,000 years for some of the scriptures from the Old Testament!

In defense of those brethren that declare tithing as a relic of the Old Covenant, it should be noted that their position is not without merit. The merit comes not because they speak the truth, but due to the fact that it really does appear that tithing is not a part of the New Testament. Truthfully, until the Lord began to open up what I am sharing now, it seemed as though their words were correct. Prior to that, the defense of tithing was primarily circumstantial in its presentation.

I will share this - when the Lord gave me this assignment, I took to the internet and began to look at the overall consensus of the Body of Christ. I was absolutely floored by what I found. If I had to give an estimation of my results, I would say that eight out of 10 Christian sites that covered tithing declared it as unbiblical. I was shocked to say the least.

Understand, I never researched tithing to this degree before. It was always a given for me. That is not to say that I always tithed. Rather, that I always knew it to be Biblical and required of the church. It always made sense to me. We serve the Lord, and do so in a world that functions economically. Not only this, there is more scripture on money,

financing and economic conduct in the Bible than on just about any other subject. Stated differently - no money, no missions.

This was an understanding that was “strengthened” by the direct revelation from the Lord that I was to tithe, and get my own financial house in order. It was not an option. I knew tithing was required, and the Lord expected me to do as He commanded. The Lord further emphasized the point on the day He revealed to me that I had finally become an overcomer. He made it clear that tithing was the last piece of the puzzle, and the time had come to put that piece into place. So I did, and once it became a truly instituted part of my life the Lord filled me with understanding on what this meant for me and my wife.

We were now accounted as overcomers.

Let me tell you this - you NEVER forget the day the Lord reveals something of this magnitude to you. It is the realization that had the Lord and Savior Jesus Christ returned prior to that moment, there could have been disastrous results. It is the understanding that if I had not been seeking that which was right with my whole heart, and been squarely on the road to overcoming, that I may have perished. We don't have to be perfect when the Lord returns - we just have to desire such, and be actively striving for that perfection. Just because we are not quite right with the tithes does not automatically mean we are left behind at the Lord's return. If we have been hearing the voice of the Lord on the matter, and we are responding and moving down the road He has laid out for our life - then we will be accounted as overcomers at the return of the Lord. As long as we are squarely on that road - a road that leads to full obedience in the tithe - then the Lord accounts us as worthy.

That's a big chance to take, however. Far better to have traveled that road and arrived at the destination prior to the return of the Lord. That leaves out any questions.

Besides, when the Lord reveals the truth of something to so many overcomers - and I mean direct revelation as He did with me - there can be no doubt that He means what He says. Nearly every discussion I have with overcomers reveals the same thing. The Lord came to them, and made known to them that they are to tithe. Also, every conversation shares another common point - each and every overcomer that tithes lives and experiences the blessing and promises that the Lord has given in the scripture.

As we said earlier, most cases of the brethren failing to understand and discern the truth on tithing stems from the Lord concealing the truth, until it is needed to combat false doctrine. However, this is not the only reason why the truth of tithing is distorted. Tithing is the single most important evidence of full faith in Christ. We will cover this more in a moment.

You will never look at tithing the same way again!

So, the question is this: is tithing covered in the New Testament? Specifically, is it covered somewhere besides the four Gospels, and does it tell us whether or not tithing is required?

The answer is a resounding yes - tithing is covered in the New Testament. It is covered outside of the Gospels. It is required of the Body of Christ.

The proof of the Tithes

Hebrews Chapter Seven - ESV - The Order of Melchizedek

7 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, **2** and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. **3** He is without

father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

4 See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! **5** And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers,[a] though these also are descended from Abraham. **6** But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. **7** It is beyond dispute that the inferior is blessed by the superior. **8** In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. **9** One might even say that Levi himself, who receives tithes, paid tithes through Abraham,**10** for he was still in the loins of his ancestor when Melchizedek met him. ~

When the Lord showed me this I was stunned. The answer to the question of tithing had been here the entire time. It was literally hidden in plain sight, as so many of the revealed mysteries have been. I never even thought of this particular block of scripture when it comes to tithing. Here the Bible establishes the Priesthood of the Lord and Savior Jesus Christ. It mentions tithing, but it is of little consequence to the story. It is simply a backdrop to what is occurring.

I have said this a number of times, and will do so now: there are no accidental or errant words in the Bible. Every word was specifically and purposely placed by the Lord Himself. For those that use the phrase “sola scriptura” as a weapon to silence others, this will be a tremendous exercise is actually practicing what you preach.

Here is why.

When the Lord brought me to this block of scripture, He emphasized something and it literally jumped off the page at me:

8 In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. ~

My jaw dropped when the Lord spoke the meaning of this to me. Understand, when the Lord revealed this to me, it was on the heels of something he had given me to include in a discussion I was currently involved in on the subject:

“Here is something for you to ponder. You have returned to "the disciples didn't do it" several times in this conversation. Here is the thing - you cannot say this. Here is why.

Through out the New Testament, the apostles speak on a number of issues. Aside from the Gospels and Acts, the rest of the NT deals with the issues that arose from the spreading of the faith. All of the letters deal with issues that became a source of contention to the church.

One of things that did not become a source of contention was tithing.

If it had, there would be chapters dedicated to it. Yet, there is not. There did not need to be as this is one of the most critical doctrines to emerge from the OT. Paul, the 12 apostles - all understood tithing, understood that it was required, and understood why it is the very last thing the Lord covered before the birth of Messiah - and did so in no uncertain terms.

There is a reason why it is in Malachi, and dealt with the way it is.”

When the Lord gave me this response for my brother, I had no idea what He was going to show me. That is how this works with me. The Lord gives the revelation of the truth,

then He brings the scriptural basis for that revelation. This time would be no different. More on this response in a moment.

In verse eight, we have something that gets skipped over for the larger narrative. Let's reread verse eight again:

8 In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. ~

Did you catch that? **The verse is in present tense!** Not just the receiving of the tithes by mortal men, but by the one of whom it is testified that He lives! **This verse is telling us that there exists two receiving of the tithes - one by the Levitical priests at the Temple, and another by the Lord and Savior Jesus Christ himself.**

When you read the entire account, which starts at the last verse in chapter six, you see a conversation that speaks primarily of Abraham and Melchizedek in the Book of Genesis. In the account, Abraham defeats the kings and Melchizedek- the King of Salem (one day known as Jerusalem) goes out to meet him. Abraham is blessed by Melchizedek, and then he gives the King a tenth of all the spoils from the battle.

Melchizedek is declared a Priest unto the Most High God. Also, the Bible speaks of no beginning and ending to Melchizedek. It speaks of Melchizedek having no mother or father, and having no lineage. There have been many debates over who Melchizedek was. Was he a theophany, or an appearing of Jesus Christ in the Old Testament? Or, does the Bible simply leave out the details of his lineage, as his lack of descent from Abraham is critical to the establishment of the Lord and Savior Jesus Christ as our High Priest for all eternity? Given that Paul tells us earlier in Hebrews that the things on earth are copies of the things in heaven, this seems to be the best explanation for the matter.

In other words, the very fact that Christ is our High Priest after the order of Melchizedek tells us that there must be a copy of the same on earth. Christ is never seen to copy Himself. Rather, every aspect of His life and death has an Old Testament picture. From the Passover Lamb to the serpent on the brass pole, there is a picture of every aspect of what Christ would do to save mankind. His role as our High Priest is no different.

Though the conversation centers on Abraham and Melchizedek, the primary subject of the conversation is the Lord and Savior Jesus Christ Himself.

Hebrews 6:19-20 ESV - We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, **20** where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

It becomes critical to the message to remember that Christ is the primary subject of the discussion. Here is why. A survey of any number of sources attributes verse eight to Melchizedek, and not Christ. In fact, the majority of scholars seem to hold this position. It is not unreasonable to do so, however.

3 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

Yet, we know from additional scripture that there have only been two men that have ever been immortal - the first Adam and the Lord and Savior Jesus Christ. The first Adam fell from that position when sin entered into the garden. Jesus Christ is called the "second Adam" in the scriptures, denoting His station as only the second human being to ever be perfect, and directly descended from God (not descended in terms of

“family”, though Christ is - but descended as in actually formed by the hand of God Himself, having no beginning or earthly Father).

Does this mean that we have a contradiction in the scriptures. No, it does not. To the contrary, this same block of scripture both asks the question and provides the answer.

"but resembling the Son of God he continues a priest forever."

Melchizedek was the picture, or resemblance of the coming of the Messiah. In stating that he is the resemblance of the Son of God, yet declares that he continues a priest forever it answers the question as to whether or not Melchizedek died. In the use of the word “continues”, which is μένω - menó in the Greek, we have this meaning that is found in the original text:

Strong's Concordance

menó: to stay, abide, remain

Original Word: μένω

Part of Speech: Verb

Transliteration: menó

Phonetic Spelling: (men'-o)

Short Definition: I remain, abide

Definition: I remain, abide, stay, wait; with acc: I wait for, await.

Thayer's Greek Lexicon

STRONGS NT 3306: ἐνμένω

1. **to State or Condition; to remain as one is, not to become another or different: with a predicate nominative** μόνος, John 12:24; ἀσάλευτος, Acts 27:41; ἄγαμος, 1 Corinthians 7:11; πιστός, 2 Timothy 2:13; ἱερεύς, Hebrews 7:3; with adverbs, οὕτως, 1 Corinthians 7:40; ὥς καὶ γώ, *ibid.* 8; ἐν with the dative of the state, *ibid.* 20, 24.

menei - μένει - he remains.

You will notice there is a glaring absence in the definitions for the word “continues”, or “he remains” in the original Greek. **There is no indication of life in the given meanings for the word.** Stated differently, when the Bible speaks to Melchizedek continuing as a priest forever, it is in the same understanding that Abraham continues as the patriarch forever, Daniel continues as a prophet forever, or David continues as King forever. We can see that the Bible does not declare Melchizedek as living forever (though he actually does as a saint of the Most High God). Rather, it establishes the eternal nature of his office, and the high nature of the Son of God who shall occupy that office.

While it is beyond the scope of this study, there is a direct link to these men remaining forever as they were called by God. The key to this resides in the understanding that to be in Christ is to pass from death unto life. It is well worth the time for a complete study of what it means to truly have “eternal life” in all its aspects.

There is another understanding that comes into play with who Melchizedek was. When the Bible speaks of no mother, no father, and no lineage, it offers up a fascinating insight. While studies provide circumstantial evidence that Melchizedek may have

actually been Shem, one of Noah's three sons, there is no concrete evidence of this as of yet. So, all of this begs the question:

How did Melchizedek actually become a priest of the Most High God?

There was no written Word of God. There was no established priestly order. There was no Israel, no Jews and no Temple. Where exactly did Melchizedek get "what he needed" to be made or called a priest of the Most High God?

When the Bible speaks of Melchizedek having no lineage, understand that it was your lineage where you gained your insights into God. Just as Abraham was born and raised in the pagan lands that would one day be known as the Babylonian Empire, Melchizedek likewise came from a region of paganism. As the King of Salem, he was a King of the land of Canaan.

Neither of these men had any reason to trust and serve an unknown God, a God of which no nation worshiped. Yet, both find themselves thrust into the history of the Lord's plan for redemption. When the Bible declares that Melchizedek had no mother or father, nor any lineage, it is absolutely right in a literal sense. He had no history or past to fall on in worshiping the Most High God.

Now that we have established that the Bible does not declare Melchizedek immortal, lets bring this back to the question of who is being spoken of in the verse in question:

8 In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. ~

Already, we see a large piece of the puzzle. In verse eight, there is the mortal priesthood that receives the tithes, and there is the one that is testified that He lives. What we have covered with Melchizedek already takes him out of the running for verse eight. However, given the nature of the subject at hand, can we confirm this within the

text of verse eight itself? Does verse eight provide proof that it does indeed speak of the Lord and Savior Jesus Christ, aside from the plain language of the verse?

The answer is yes.

I went back to the original text of verse eight in the Interlinear, and here is how it reads:

“And here indeed tithes dying men receive, there but being witnessed that He lives.”

This explained the differences in the various translations of the Bible. When I was looking at the different versions, I found everything from translations such as those given here for the ESV, to the translation of the KJV which almost reads as though Christ is receiving those that have died as opposed to the tithes. Needless to say, this is not exactly a clear rendering, at least not for those that do not speak Greek.

I started with the breakdown of the second half of the verse. “There but” is Strong’s 1563, which gives us ἐκεῖ, meaning “there, in a place where”.

I followed with “being witnessed”, which is Strong’s 3140 - μαρτυρέω - “to bear witness to, to testify”, having an additional meaning of “of the scriptures, to Christ”.

I finished with “that He lives”, Strong’s 3754 / 2198 - ζάω, or **zao**. This is what absolutely opened up this entire discussion.

Here is the general definition of **zao**.

Strong's Concordance

zaó: to live

Original Word: ζάω

Part of Speech: Verb

Transliteration: zaó

Phonetic Spelling: (dzah'-o)

Short Definition: I live

Definition: I live, am alive.

I then went to Vine's to see what I could find. Here is what Vine's had on the subject:

1. (1, 2198), "to live, be alive," is used in the NT of "(a) God, Matt. 16:16; John 6:57; Rom. 14:11; (b) the Son in Incarnation, John 6:57; (c) the Son in Resurrection, John 14:19; Acts 1:3; Rom. 6:10; 2 Cor. 13:4; Heb. 7:8;

Here was the iron clad proof of the subject of verse eight:

(c) the Son in Resurrection, John 14:19; Acts 1:3; Rom. 6:10; 2 Cor. 13:4; Heb. 7:8;

In verse eight, it is not just that we have a definition of "I live, am alive" - it's that verse eight has a very specific meaning. **It is the Son that is alive, in resurrection!**

We have a literal translation of the back half of the verse that goes like this:

"But there, in a place where it is witnessed that He lives - the Son in resurrection."

This presented another issue - the meaning of the word "there". Other Greek texts would use the phrase "in that place". In either case, the meaning of "there" needed to

be confirmed to understand exactly what the Bible was telling us. When this is joined with the word “here” from the first part of the verse, we have a new dynamic of “here and there” which opens the door to numerous possibilities.

Was “here” speaking of being on earth, and “there” speaking of heaven? Perhaps it alluded to priests receiving the tithes “here”, as in that time in history, with there referring to the time of Abraham and Melchizedek. Even though we know it is not Melchizedek in verse eight, we have already seen that he is the picture of Christ as the High Priest. Perhaps verse eight confirms the prophetic nature of what transpired between Abraham and Melchizedek. This is a common occurrence in the Old Testament. Many of the prophecies given to the prophets have dual meanings for both Israel and the end times.

I began to work through the different meanings and possibilities for “here” and “there”. As you can imagine this is no small task. “There” is an article that is used extensively in the New Testament. A study of “there” revealed very little that opened any doors to the discussion. However, when I changed tracks to “here”, I found the key to understanding what the verse was telling us, as well as confirming the translation in the ESV.

STRONGS NT 5602: ἥδε

hóde: so, to here, here

Original Word: ἥδε

Part of Speech: Adverb

Transliteration: hóde

Phonetic Spelling: (ho'-deh)

Short Definition: [here](#)

Definition: [here](#), the things [here](#), what is [here](#), what is going on [here](#), the state of affairs [here](#).

I took this a step further, and again consulted Vine's to see what it revealed: "the word is used metaphorically in the sense of "in this circumstance" or connection".

"Here" and "there" is not speaking to a difference in locations. It is speaking to a condition of two different settings. The ESV has the best rendering - it is two different cases or instances of the receiving of the tithes.

In this instance, the difference in conditions is found in the prior verses in the chapter:

Hebrews 7:4-7 ESV - See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! **5** And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers,[a] though these also are descended from Abraham. **6** But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. **7** It is beyond dispute that the inferior is blessed by the superior.

The condition spoken of is the lesser tithes as compared to the greater tithes.

When all of these verses are taken together with verse eight, it indeed reveals that the receiving of the tithes in both cases is a present tense action. "Here" speaks to the condition of the tithes that are received by the priests at the Holy Temple in Jerusalem. "There" speaks to the receiving of the tithes by the Lord and Savior Jesus Christ - in present tense, in real time.

Remember, the author here in Hebrews is addressing the church. He is not addressing the Jew or the Greek, but the believer that has the salvation of the Lord and Savior Jesus Christ.

For the sake of a complete and thorough study, I looked at one more piece of the equation - the meaning of receive. I needed to verify that it did not have a different definition than what we would think of. Was there an abstract use of the word that could shift it from the present tense taking of the tithes that I was seeing in every other examination I had completed.

Strong's Concordance

lambanó: to take, receive

Original Word: λαμβάνω

Part of Speech: Verb

Transliteration: lambanó

Phonetic Spelling: (lam-ban'-o)

Short Definition: I receive, take

Definition: (a) I receive, get, (b) I take, lay hold of.

Strong's Exhaustive Concordance

to take, receive

A prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively (properly objective or active, to get hold of; whereas dechomai is rather subjective or passive, to have offered to one; while haireomai is more violent, to seize or remove)) -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

see GREEK dechomai

see GREEK haireomai

Thayer's Greek Lexicon

STRONGS NT 2983: λαμβάνω

1. to take what is one's own, to take to oneself, to make one's own;
2. to take a thing due according to agreement or law, to collect, gather (tribute):
τά δίδραχμα, Matthew 17:24; τέλη ἀπό τίνος, 25; δεκάτας, Hebrews 7:8f;
καρπούς, Matthew 21:34; παράτῶν γεωργῶν ἀπό τοῦ καρποῦ, Mark 12:2 ~

That was the final piece of the puzzle. We now had everything we needed to confirm that Hebrews 7:8 was definitive proof that the tithes were to be paid by the church. However, there was more. Hebrews 7:8 opened the door to additional insight and revelation that I was not expecting. As I said earlier, by the time we are done with this study, we will never look at tithes the same way again!

There were several points made earlier that we need to examine. Let's look once more at these points:

“Here is something for you to ponder. You have returned to "the disciples didn't do it" several times in this conversation. Here is the thing - you cannot say this. Here is why.

Through out the New Testament, the apostles speak on a number of issues. Aside from the Gospels and Acts, the rest of the NT deals with the issues that arose from the spreading of the faith. All of the letters deal with issues that became a source of contention to the church.

One of things that did not become a source of contention was tithing.

If it had, there would be chapters dedicated to it. Yet, there is not. There did not need to be as this is one of the most critical doctrines to emerge from the OT. Paul, the 12 apostles - all understood tithing, understood that it was required, and understood why it is the very last thing the Lord covered before the birth of Messiah - and did so in no uncertain terms.

There is a reason why it is in Malachi, and dealt with the way it is.”

There was also this:

“Remember the author here in Hebrews is addressing the church. He is not addressing the Jew or the Greek, but the believer that has the salvation of the Lord and Savior Jesus Christ.”

This is where the context of Hebrews 7:8 yields a gold mine. As we have established, the receiving of the tithes was in present tense. This was the case for both the priests at the Temple and Jerusalem, as well as the Lord and Savior Jesus Christ. This brings up an interesting question - how exactly is Jesus Christ receiving the tithes in present tense, and exactly who is paying them?

We are already touching on the answer to both. First, we must remember that until the Lord and Savior Jesus Christ it was the Jews alone that paid the tithes. Other religions and cultures made offerings to the various pagan gods, yet the tithe is a uniquely Jewish and Biblical premise. Not only this, but the Bible does not speak of any tithing in relation to other religions. When tithing is discussed in the Bible, it is only in the context of Jewish or Christian actions.

Second, there are no Jews that would pay tithes to the Lord and Savior Jesus Christ unless they were disciples. However, Hebrews 7:8 is written well after the death, resurrection and ascension of Jesus Christ. This leaves only one group of people for which Jesus Christ can receive the tithes - those that have accepted Him as their Lord and Savior.

Third, the fact that this conversation occurs in the Book of Hebrews reveals another piece of the puzzle. The Gentile believers have no natural understanding of Melchizedek, and what transpired with Abraham. They would have no inherent understanding of the law of Moses. They could be taught, but it would not have the same impact as it does on the Jews. They do not have the understanding of the tithes that the Jew would have.

Yet, our entire faith is rooted in the Law of Moses and the prophets. This is the reason Paul was called to the service of the Lord and Savior Jesus Christ, and given the specific calling that he held. It is the reason why Paul was sent to Mt. Sinai after he met the Lord and Savior Jesus Christ on the road to Damascus. Paul was highly educated in the Law. Paul was the perfect candidate to teach the new born church - especially the Gentiles branch - the connection of the Law to the faith.

There is a fourth point that is revealed by Hebrews 7:8 - the fact that the tithes are received in the present by the Lord and Savior Jesus Christ, yet there is no clear command anywhere in the New Testament to start the tithes. **This tells us that at the**

writing of Hebrews 7:8 the tithes were already being paid. It is something that was already occurring, and there was no need to address the necessity of “something new”. Remember, in Hebrews 7:8, Christ is receiving in the present and active tense. This makes a great deal of sense when these four points are brought together to reveal the picture.

What he have in Hebrews 7:8 is simple and straightforward. What we have is a growing collection of Jewish converts to Christ that already knew and understood the tithes, and what it was for. When they found Christ, they made the natural transition from paying the tithes to the Temple in Jerusalem, to paying the tithes to the church. This was in their heart to do so, and it was something that there was no ambiguity on.

This understanding was strengthened by teaching that we see elsewhere in Hebrews, where Paul (we assume that Paul was the author of Hebrews, though it is not known for certain) reveals that the things on earth are the copies of the real things in heaven. This would include the tithes. In fact, they would begin to understand that the reason so many of the Temple rituals seemed to be so complex is that an imperfect world, imperfect men and imperfect actions cannot completely copy and duplicate anything found in heaven. So, the multiple layers to so many of the rituals were designed to copy the individual elements of the real things in heaven. These multi-layered rituals would provide a complete picture when taken together. The tithes were no different.

When we study the different aspects to the tithes, we see a number of commandments and requirements for the tithes. We see tithing for the crops, and tithing for the cattle. We see the offerings for everything under the sun (the tithe and offering are not separate, and are linked in the Book of Malachi. Failure to pay one is the failure to pay both. There is a reason that the Bible declares the “tithes AND offerings”. They are taken together as a picture of faith and service to the Lord). The tithing can seem to be a complicated subject. So much so, that most believers argue for or against the tithes on incomplete understanding and scriptures. It becomes a “one up” war of scripture,

with each side trying to best their opponent with the scriptures which are “more right” than those used in support of the opposing view.

I cannot recall any teaching either for or against the tithe that has ever accurately captured the full extent of the subject in the proper context, save only a couple messages from very anointed brethren.

The Jewish converts understood the ironclad requirement of the tithes, as they already knew that this was the very last thing the Lord covered in the Hebrew Bible before the birth of the Lord and Savior Jesus Christ. The Jewish converts would have understood that tithing had prophetic implications, and that the promises linked to the tithes were very real, and very serious.

They would have understood that the judgments that come from not paying the tithes are just as serious.

The Jewish converts were to be the foundation for the doctrinal establishment of the faith of the Lord and Savior Jesus Christ. This included the understanding of the tithes. We will look deeper into this in just a moment.

Jesus Christ and the Money Bag

Jon Bloom gave us this particularly hard hitting insight in a blog titled “Judas was the Treasurer?” on Desiring God:

“He said, “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” (Matthew 6:24). So he showed us an unnerving example of what loving money and hating God can look like. Shockingly, for quite a while it can actually look to others like devotion to God. Judas was known as Jesus’ disciple. He was mostly saying and performing the right things, so even the other

disciples didn't seem to suspect him (John 13:28-29). It was a grievous blow when Judas's subterranean idolatry surfaced."

Jon's analysis is a striking revelation into the hearts and minds of those that actively oppose the tithes, yet declare their love for the Lord. Certainly, the love may be there, and the Lord may be in the process of changing them on the inside. Yet, the most dedicated critics of the tithes seem to be stalwart in their opposition - a condition suggesting that they have moved past the learning stage, and have committed the "anti-tithe" doctrine to their hearts. Remember, you will know a tree by the fruit that it bears.

Here is the link to his blog:

<http://www.desiringgod.org/articles/judas-was-the-treasurer>

Let's take a few minutes, and explore the subject of Jesus, money and the the finances of His ministry.

Mark 6:35-38 ESV - And when it grew late, his disciples came to him and said, "This is a desolate place, and the hour is now late. 36 Send them away to go into the surrounding countryside and villages and buy themselves something to eat." 37 But he answered them, "You give them something to eat." And they said to him, "Shall we go and buy two hundred denarii[f] worth of bread and give it to them to eat?" 38 And he said to them, "How many loaves do you have? Go and see." And when they had found out, they said, "Five, and two fish."

Let's delve a bit further into something interesting here. Consider again this statement:

“37 But he answered them, “You give them something to eat.” And they said to him, “Shall we go and buy two hundred denarii[f] worth of bread and give it to them to eat?”

A denarius was a day's wage (Matthew 20:1-2). In this verse, the disciples are asking if they are to take 200 hundred days worth of wages and buy bread for the crowd to eat. To keep this in perspective, 200 denarii was approximately 64 percent of the average yearly wage. I say average as the year shifted in length. Some years had the month of Il Adar, and some years did not. Together, they come to an average of 312 working days (six days a week to work, and the seventh to rest).

Now, the average of 312 days assumes working every last working day, not missing any. That also means that the Feast Days are not accounted for in our average. If we were to account for major and minor feast days (such as Purim), we could knock another five to ten days off the average. This decreases the yearly wage even further. Yet, in the question the 200 denarii stays the same. Only it's percentage of the yearly wage increases!

To put this in perspective, that would be the modern equivalent of spending \$16,000 on a yearly salary of only \$25,000! Or, it would be \$32,000 on a yearly salary of \$50,000.

This was on just one meal!

There is no scripture, or indication in any scripture that this was anything other than a legitimate, literal, standard business question. In other words, the disciples were asking something that was not strange or unexpected. They were ready to go shopping, as Jesus made a practice of feeding the poor on a daily basis. If there was need that came to His attention He met it.

The men alone that ate that day, not including the women and children, totaled 5,000. They sat down in groups in the fifties and the hundreds. If only half of the men had wives, and only half had one child present, this would a total of 10,000 people that the disciples were ready to go and buy bread for. This did not include fish - just bread.

Here are a few interesting insights from the folks at Free Christian Teaching:

“Now, we want you to try to be real about this, and try to imagine yourself in the situation of the disciples:

- If the eight month's wages represented all the money, the disciples would have been more than a little anxious! Before spending all of the money in the treasury, they would have wanted to check with Jesus that this is what He really meant! They would have said: "Shall we spend all the money?"

- If the eight month's wages represented half the money, the disciples would have said, "Shall we spend half the money?"

- If the eight month's wages represented a quarter of the money, the disciples would have said, "Shall we spend a quarter of the money?"

Here is what we believe, based on human nature

We believe that the eight month's wages represented only a small amount of the money, or the disciples would have made that perfectly clear to Jesus. We believe that, in all probability, the eight months wages represented only 10% of the money in the treasury.

If that is the case, then Jesus' treasury had 80 months wages in the treasury. That is more than six and a half years wages! This money had been legitimately

earned. Also, Jesus was feeding the poor out of this treasury every single evening.

It was a remarkable amount of money to be carrying around. Can you imagine carrying around nearly seven years wages with you? No wonder Jesus said that the disciples could have two swords to defend themselves!

By the way, Jesus not just have 12 disciples, He had a total of 82 disciples, as recorded in Luke 10:1, "The Lord appointed seventy also, and sent them two by two before His face into every city and place where He Himself was about to go."

How much money do you think he actually spent every month housing and feeding 12 disciples, and occasionally an additional 70 disciples, plus paying taxes, plus giving money away to the poor every single day?

Jesus' ministry was very expensive to run!

That is why He had appointed a treasurer, and carried 80 months wages in the money box!"

It is important to understand several facts regarding the finances of the ancient world. Wealth came from three sources. It was earned, given and inherited. Each of the disciples had professions prior to following the Lord and Savior Jesus Christ. They each had possessions as well. The Lord and Savior Jesus Christ likewise had possessions and a profession prior to beginning His ministry.

There is no Biblical evidence that either Jesus or the disciples gave up all they had, nor refrained from practicing their professions while walking with Christ. While Jesus deals extensively with money and its application to the Kingdom of God, each example is based on the situation at hand. When He tells the rich man to sell all he has to care for the poor, it was not a command that was issued to everybody that joined His ranks. It

was a specific command issued to a specific person, based on the content of the rich man's heart.

This is the heart of our calling to the work of the Lord. Many never stop to think about this, but our greatest failures in life are most often the source of our greatest victories in the Lord. A wealthy man with no love of money has no need to be taught of the dangers of personal greed. Nor does such a man require lessons on the need to give to those without. They simply need directed to do so from the Lord, and they will do that which is required of them absent any complaint. After all, they have no love of money.

So, did the finances for the ministry come from each of the disciples (all 82) working and donating the proceeds to the cause of Christ? Did it come from working and donating a part of the proceeds? How much would these disciples have worked? We know the twelve were continuously with the Lord Jesus during His ministry, except when they were sent out to teach.

Could they have worked enough days to pay all of the expenses? What kind of yearly expenses would the ministry of Jesus had?

There are a couple things that we need to remember when we consider these question. First off, the five loaves and two fishes was just one of many miracles Jesus performed. The Bible tells us that if all of His miracles were recorded, the entire world could not hold all of the books.

That is just the miracles. It does not include acts of kindness that required no miracles. Alms giving is an act of compassion that requires no miracles (usually).

Miracles aside, how many times did Jesus feed crowds of 5,000? The question asked by the disciples tell us that this was not necessarily an unusual situation. I suspect it was not a daily occurrence, yet we do not know. It could have been a regular

occurrence, or something that happened once in a while. Not only this, but there is always infirm and indigent, homeless and destitute. Many of the the people that Jesus healed were beggars and without substance and possession. We know this as the Bible details these accounts.

This is a fact driven home by the need for the “poor man’s sacrifices” to be written into the Law of Moses, as well as the gleaning or the four corner harvest. We see this further still by the Law of the Sabbath year, which required the fields to be given over to all the people every seventh year. Those that had little or nothing were able to pick from the fields during the Sabbath years.

Stated differently, there was no shortage of need in the times of Jesus.

We can use the numbers from above to formulate some financial equivalents:

Let’s assume an average yearly wage of \$35,000 (in modern terms) for the 82 disciples. This takes into account working full time, with the differences in income for each. Some would have been in wealthier professions, while some would have poorer professions.

Now, the odds of the 82 working full time would be a slim possibility. We know this as the twelve were with Jesus full-time, and that this time was spent teaching them. Think of it as three years of undergrad ministry education. Now, the entire 82 may not have been with Jesus full-time, but the sheer size of the crowds that followed Jesus suggest it was a distinct possibility.

So, let’s average this out to working a quarter of the time, or working as needed to cover the costs of ministry operations. 82 disciples @ average salary of \$35,000 a year multiplied by 0.25 gives us an income of \$717,5000 in modern terms.

Half-time employment = \$1,435,000 per year.

Full-time employment = \$2,870,000 per year.

Remember, these numbers are based on the assumption that the disciples would have given every last penny to the ministry, keeping nothing for themselves. That means no money left for family, no money left to pay the tithes and offerings to the Temple - nothing.

Yes, they would have paid the tithes to the Temple, plus any other obligations under the Law of Moses. Jesus would have done the same, as He was the perfect, sinless sacrifice when He hung on the cross. Until the day of His death, He kept the Law to perfection.

So, we have a considerable source of income. If indeed every disciple gave 100 percent of their earnings, even the wages for working a quarter of the time would provide a tremendous budget. Here is the question - would this be enough?

Based on these numbers, and the numbers above, we can calculate an average daily wage of \$102 in today's numbers. So, one denarius would be about \$102 today.

If Jesus fed a crowd of 5,000 men just four times a year, we would be looking at a budget of \$81,920 in modern terms. Still, even at one quarter time there is more than enough funding available. However, this is not all we need to consider.

We know that Jesus helped the poor everywhere He went. Remember, being poor is more than not having a meal to eat. Living under the shadow of Rome meant taxes that could be difficult to pay. In fact, a study of the Roman Empire reveals that excessive taxation was a real problem, especially in the provinces. A failure to pay the taxes of the state carried fairly stiff penalties.

There was a reason for the exchange at the Temple where they tried to trap Jesus with a question of the tax.

None of this speaks to additional needs that arise for which the poor could not pay. So, let's use the denarius as our standard for helping the poor on a daily basis. We can half the values we calculate to account for any possibility that we are attributing too much to daily help of the poor.

If Jesus helped just ten people a day, to the tune of one denarius each, we are looking at a daily expenditure of \$1020. That would be 3,650 denarius per year, for a grand total of \$372,000 per year.

If Jesus averaged just 20 people a day, that would give us 7,300 denarius per year - totaling \$744,000 per year.

However, if we dropped the crowds of 5,000 into the equation, and averaged out a total of 100 people a day (accounting for more people some days, and less people on other days) - then we are looking at a budget of 36,500 denarius a year, or \$3,723,000 annual budget - just in helping others!

None of this accounts for the tithes and taxes, nor the needs of the disciples themselves. They also required food and lodging when on the road. Remember, Jesus said it Himself - render unto Caesar that which is Caesar's.

There is another consideration in this. The estimate of helping an average of 100 people a day seems at first to be a fairly large number of people. The first reaction is to declare that this was simply unlikely. After all, 100 people a day over 365 days is 36,500 people, or 120,450 people over three and a half years! That is a lot of people. However, the number is not nearly so daunting as it would seem. Here is why.

Jesus and the disciples traveled a fairly short distance when it came down to it. The entire three and a half years were spent retreading much of the same ground. For instance, Jesus may have traveled to Capernaum more than 10 times during His ministry. He stayed there numerous times. If Capernaum was a city that had only 5,000 residents - not counting the countryside around the town - and only ten percent of the population of both the city and the surrounding country sought the help of Jesus, we could be looking at 500 people in the space of one day, if not more.

Anybody that has worked in a shelter or food pantry will know what I am going to say next. Help is rarely a one time deal. Many of these people would need help multiples times, possibly seeking Jesus each and every day He was in town. Let's say that Jesus stayed in Capernaum for ten days each of the ten times He came to town. If those same 500 people needed help on a daily basis, we are looking at a total of 5,000 people helped over the course of each individual stay in Capernaum. That gives us a grand total of 50,000 people helped over three and a half years - in just one town!

How many different cities and towns did Jesus and the disciples travel to? This does not even begin to take into consideration His journeys to Jerusalem - a city with an estimated population exceeding one million at the time of its fall in 70 AD (Josephus). If Jesus helped just one percent of the population of Jerusalem combined in all of His efforts in the capital, that would give us an estimated 11,000 people in Jerusalem alone that received help and aid from the Lord and Savior Jesus Christ. That alone is nearly ten percent of the grand total of His entire ministry!

Now, the income from 82 disciples working half-time to fund the ministry (giving every penny to the ministry) is \$1,435,000 per year. That is a budget deficit of \$2.29 million dollars from the outset. Given what the Bible teaches about debt and owing money to others, it is a safe bet Jesus Christ was NOT going to run a deficit!

All 82 disciples working full-time to fund the ministry (giving every penny to the ministry) is \$2,870,000 per year. That is also a budget deficit, totaling \$853,000 per year!

Even if every last disciple worked to support the ministry of Christ, it would have been one quarter to half time at best. Remember, the core tenant of following Christ was to forsake all, and pick up your cross and follow Him. You were not a disciple if you were not willing to put in the time to learn and serve, the same as it is now.

Now, that is not to say the Christ did not put Himself in a deficit likely situation. To the contrary He would have done exactly that. He would have done so for the same reasons we discussed earlier when it comes to giving the tithes. He would have done so to specifically place control of His life in the hands of the Father. He may have been God on earth, but He held His power in the same manner that we hold His power - through the full faith in God's promises.

As we discussed earlier, there are promises and provisions that come with each of the four types of giving. Jesus would have leaned on these promises completely, never wavering. He ran His ministry never worrying if He would have enough money to cover the bills. He already knew that the funding would come, as it was already established in the Law of Moses to tithe and give. Jesus leaned on the promises of God the Father, and He gave of His finances according to the Law of Moses and the promises.

So, how exactly did the promises of the Father manifest to fund the ministry of the Lord and Savior Jesus Christ?

The Bible provides an insight into the discussion, one that is critical to understanding that the Jews already knew the importance of the giving of the tithes and offerings to the church:

Luke 8:1-3 ESV - Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him,² and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, ³ and Joanna, the wife of Chuza, Herod's household manager, and Susanna, **and many others, who provided for them[a] out of their means.**

Let's take a quick look at the meaning of the word "means" and see if it provides any insight.

Luke 8:3 - ὑπαρχόντων - Strong's 5224 - huparchonta

huparchonta: goods, that which one has, things which one possesseth, substance, that hast.

Original Word: ὑπάρχοντα

Part of Speech: Noun, Neuter

Transliteration: huparchonta

Phonetic Spelling: (hoop-ar'-khon-tah)

Short Definition: goods, property

Definition: things which one possesses, goods, property, belongings.

Other Greek texts have the meaning for the word "means" as STRONGS NT 5225:

ὑπάρχω

Strong's Concordance

huparchó: to begin, to be ready or at hand, to be

Original Word: **ὑπάρχω**

Part of Speech: Verb

Transliteration: huparchó

Phonetic Spelling: (hoop-ar'-kho)

Short Definition: I am, exist, am in possession

Definition: I begin, am, exist, am in possession.

Thayer's Greek Lexicon

STRONGS NT 5225: ὑπάρχω

1. to come forth, hence, to be there, be ready, be at hand(Aeschylus, Herodotus, Pindar, and following): universally, and simply,Acts 19:40 (cf. Buttmann, § 151, 29 note); Acts 27:12, 21; ἐν τίνι, to be found in one, Acts 28:18; with a dative of the person ὑπάρχει μοι τί, something is mine, I have something: Acts 3:6; Acts 4:37;Acts 28:7; 2 Peter 1:8 (where Lachmann παρόντα; Sir. 20:16;Proverbs 17:17; Job 2:4, etc.); **τά ὑπάρχοντα τίνι, one's substance, one's property, Luke 8:3;**

“Means” covers everything from crops and cattle, to the very furniture in the houses of those that followed the Lord and Savior Jesus Christ.

This is a critical piece to the tithing puzzle. Understand, much of the doctrine against tithing centers on declaring that the tithes only applied to certain Jews in certain situations. It is argued that the Law of Moses required the tithes only from those Jews that were farmers or had cattle. Most go on to declare that tithing never involved money or other goods, except in certain circumstances.

Yet, these arguments never look deeper than what they need to justify their position. They never seem to understand that Israel was an agricultural nation, the same as every other nation. Even Jews that were engaged in trade absent farming and raising cattle still paid tithes on these two primary requirements. You see, even in the cities the Jews would raise crops and cattle. A stonemason living in the city may have only a few sheep, a single goat for milk, and a small patch of earth for the growing of food (what we would understand as a garden), they likewise would have tithed these very things.

When the Law of Moses declared the tithes on these things, it was not set to exclude the many from the tithes with the burdens falling on a few.

It was set to include everybody, even the entire nation. Even the poorest among the Jews gave of the tithes and offerings. This was such an issue of importance that the Law of Moses even laid out how the poorest could go about giving to the Temple all that God required, even when it seemed that they had nothing to give.

This is what is missed in so many of the arguments against the tithe. I saw many websites that laid out extensive legal cases for avoiding the tithes. It was required only by such and such, during the time of this and that, for the reasons found in X,Y and Z. I even found a website that attempted to justify that Jesus was poor based on the giving of the “poor person’s offerings”. There were sacrifices in the Law of Moses that the poor could partake of. They are an example of what I was saying. Yet, it never occurs to those that speak against the tithes, and against the possibility that Jesus had wealth,

that all of these examples taken together speak to what would be revealed in the New Testament:

That giving was an act of obedience and love that everybody was to embrace. Wealthy or poor, it made no difference. There was provision in the Law of Moses to allow everybody to give of the tithes and offerings. Furthermore, each and every stipulation concerning the tithes and offerings had a singular common link - it took a willing and faithful heart to truly obey the Word of the Lord in the giving. The giving of the tithes from a sense of straight obligation would always lead to poor sacrifice and a missed moment of worship.

Whenever somebody declares that tithing is done with no joy or willingness to give, and that the tither does so only out of fear and strict legalism, they show the true fruit of the their hearts. Out of the abundance of the heart the mouth speaks. It is not the tither that has the flawed heart.

Here is a response I gave recently in a conversation with a gentleman that declared that tithing had no connection to a giving heart. It was his contention that the Biblical admonishment that all giving must come from the cheerful heart, and that each must be persuaded in their own hearts meant that tithing was unbiblical.

It never occurred to him that when those scriptures are taken with the rest of the scriptures on giving and tithing - not set at odds with them - a complete picture emerges of the tithes being required, but are only truly acceptable before the Lord if given from a willing heart. This is a fact that bears out every time that Jesus admonishes those that give for all the wrong reasons.

Here is the response I gave in the conversation:

“There is another problem here. He declared that the blessing from tithing is a lie, yet in other responses he acknowledges that you can be blessed for tithing. It cannot be both. If tithing is indeed unbiblical, then there would be NO additional blessing to those that tithe.

This is not the case.

I said it earlier. Those that don't tithe cannot see the difference between themselves and those that do tithe. However, those that do tithe KNOW the difference, and it is dramatic.

Those that have lived the blessing from tithing NEVER want to go back to not tithing.

In fact, once this facet of your walk in Christ is secured, and you are a consistent tither, you look forward to tithing and do so to honor the Lord. It does not feel right not to give back to the Lord. If you miss the tithes you can feel the Holy Spirit stirring in you.

Not only this, but those that become faithful in the tithes end up living a level of giving that is nearly beyond words. Tithers start to look for opportunities. Everything from homeless shelters to the needy at the gas station - nothing is off limits.

Tithers will find themselves moving "slower " at the gas station where they see somebody in need. They wait for their chance to help. As they see the person in need, they begin a silent prayer to the Lord:

"Father, I am ready to serve. Let this man come close enough for me to help", or "let him stay here until I can stop this pump and go to him".

Here is a personal favorite:

"Father, please let them have a working ATM".

I'll do you one better. The tither will carry extra Bibles, tracts, resources, etc. They will give the person the help, give them a Bible, and tell the person that it is the Lord and Savior Jesus Christ that has blessed them (the giver), and now they are going to bless the person in need."

The tither will be driving in their car, look over and see the homeless man sleeping on the porch of a vacant house. They will hear the voice of the Lord telling them to help. The tither will immediately ask "Father, what would you have me to do?"

The Lord will speak His requirements to the tither.

The tither will hit an ATM at the gas station, purchase food, a cup of coffee, and head back to that vacant house. They will give to the person, and talk with them. They will listen to the Lord as they do. Simply giving money, the Bible and a cup of coffee may be all that is required.

Sometimes, the Lord will tell the tither to load up the gentleman and his dog, and drive them to the motel.

Sometimes He will tell the tither to drive them across three states to get the person and their dog to where the Lord has made provision.

Sometimes, the tither will receive a burden for that person that makes them weep for three days, wishing they could have done more. The tither may drive for hours, trying to find that person to render more aid and assistance.

Sometimes the Lord comes to tither to comfort them and tell them that it was not for them to do that thing. Sometimes the Lord has to tell the tither that He already provided for that person, and that the tither can rest easy knowing that they have done all that the Lord requires.

Yet, my brother continues to push the false narrative that the tither is motivated by greed. He spoke of tithing for the blessing.

You are absolutely right we tithe for the blessing. We tithe for the blessing as the Lord tells us to do so. We tithe for the blessing, because obedience to the Lord in tithing requires the deepest faith.

Malachi 3:10 ESV - Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need.

It requires the faith to know that when you start tithing, yet you have a shut-off notice that just happens to be the amount of your tithes - the Lord will do just as the Lord and Savior Jesus Christ declared in the Gospels.

Ask the tither how many times the thought and desire has crossed through their hearts to give every last penny of their paycheck to the Lord. Ask the tither how much joy and blessing comes from giving more than the tithe, knowing that the Lord is faithful.

I keep seeing those that don't tithe talk about a righteous heart being all that matters. They never realize that tithing is the ultimate expression of that faith. Never stop to ask why the Lord declared tithing in the first place.

The Lord doesn't need our money. He can miracle anything a church needs. Yet, He saw a reason to have us take from what we have.

Why?

It is simple actually. Money represents our control over our life. 10 percent can be a daunting figure. Tithing is the last thing the Lord spoke on before the birth of the Savior.”

Luke 10:3-8 ESV - Go your way; behold, I am sending you out as lambs in the midst of wolves. 4 Carry no money bag, no knapsack, no sandals, and greet no one on the road. 5 Whatever house you enter, first say, 'Peace be to this house!' 6 And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. 7 **And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages.** Do not go from house to house. 8 Whenever you enter a town and they receive you, eat what is set before you.

There was clearly an expectation that provision would come from the people in which the disciples served.

We spoke early and often of the Jewish converts and their understanding of the tithes. The first Jewish converts to Christ did not need to be told to tithe as it was a part of the national DNA of Israel. Converting the tithes to the church was a seamless process for the Jews - so much so that the primary mention in the New Testament comes absent a command to tithes. Rather, it contains a confirmation alone of the tithing. It was not the Law of Moses alone that gave the Jews their understanding of tithing. It was a large part of the equation, yet it was not the only part of the equation.

Did you know that tithing was the last major subject covered by the Lord in the Old Testament? To put it differently, the last thing the prophets spoke on was tithing, and

how the nation was robbing God by not bringing their tithes and offerings. In the Book of Malachi, the prophet speaks of how Israel was failing in the tithes and offerings, links giving to the book of remembrance - then links both of these to the Day of the Lord.

Malachi 3:6-12 ESV - **6** “For I the Lord do not change; therefore you, O children of Jacob, are not consumed. **7** From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, ‘How shall we return?’ **8** Will man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and contributions. **9** You are cursed with a curse, for you are robbing me, the whole nation of you. **10** Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. **11** I will rebuke the devourer[b] for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts. **12** Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts.

Much of this passage speaks for itself. However, there are a few key points that really open up the subject of the tithes. Notice first something the Lord says:

“Return to me, and I will return to you, says the Lord of hosts. But you say, ‘How shall we return?’”

Notice the answer - **“In your tithes and contributions.”**

“How have we robbed you?”

Again, **“In your tithes and contributions.”**

“Bring the full tithe into the storehouse, that there may be food in my house.”

First, consider that this passage makes a direct correlation between returning to the Lord and paying the tithes. That presents a real problem for those that deny the tithes.

Second, one of the things that much of the church struggles to understand is the prophetic nature of the Old Testament. As Gentile believers, many times we miss the hidden gems in the scripture. We will read a particular scripture and stop at the “face value” meaning without ever delving into the deeper revelation that was placed before us. While all scripture is valid on face value, we must never forget that the Bible is also a collection of pictures, revealing the things to come.

We find an example of this in the passage above. Let’s look again at this particular verse:

“Bring the full tithe into the storehouse, that there may be food in my house.”

On face value this verse seems fairly straight forward. The majority of the tithes in the Law of Moses were either crops or animals. Much of the offerings were as well. It appears that the Lord is saying to bring in the crops and animals that the priests may have their food. After all, this was the primary method of feeding the Temple staff. The tithes and offerings also provided an income to the Levites as they were not permitted to own land due to their being set aside for the priesthood alone. That is another discussion for another topic.

However, in the prophetic meaning to much of the Old Testament, we find that things are not always what they seem. In the verse above, the prophetic picture is found in the word “storehouse”. It seems simple enough, until you look into the original Hebrew. This is when things get interesting.

“Storehouse” here is translated “into the storehouse”, and it is אֶל-בֵּית הָאוֹצָר וְיִהְיֶה טָרָף, or *hā’ō-w-ṣār* - which is a form of “*otsar*”- Strong’s 214 - meaning “treasure”. However, what we have in Malachi is not just “treasure”, but a storehouse of treasure.

Brown-Driver-Briggs

אוֹצָר - noun masculine - Proverbs 15:16 - treasure, store, treasury, storehouse.

בֵּית אוֹצָר 3

1. *treasure-house* Nehemiah 10:39 compare Daniel 1:2;
2. *storehouse, magazine* Malachi 3:10; & without בית **a.** *treasure-house or chamber, treasury* 1 Kings 7:51; 1 Kings 15:18 (twice in verse); 2 Kings 12:19; 2 Kings 14:14; 2 Kings 16:8; 2 Kings 18:15; Jeremiah 38:11; Jeremiah 50:37 (?) 1 Chronicles 9:26; 1 Chronicles 26:20 (twice in verse); 1 Chronicles 26:22,24,26; 1 Chronicles 28:12 (twice in verse); 2 Chronicles 5:1; 16:2 (?) 2 Chronicles 32:27 compare Ezekiel 28:4; **b.** *storehouse* Joel 1:17; Proverbs 8:21; 1 Chronicles 27:25 (twice in verse); Nehemiah 13:12,13;
3. *magazine* of weapons, figurative of Yahweh's *armoury* Jeremiah 50:25;
4. *storehouses* of God for rain, snow, hail, wind, sea Deuteronomy 28:12; Job 38:22 (twice in verse); Jeremiah 10:13; Jeremiah 51:16; Psalm 135:7; Psalm 33:7.

As we can see from above, the storehouse is much more than a simple grain bin or cattle corral. It is a full storehouse of the treasures. It holds everything from grain to the gold and silver. In fact, there is a form of the original Hebrew that means specifically a storage of the grains or foods. It is the wording we would expect to see if Malachi 3:10 was strictly regarding the crop and animal tithes that was mandated in the Law of Moses. From Brown-Driver-Briggs we see this:

2 store, supply of food, drink, etc., 2 Chronicles 11:11; 1 Chronicles 27:27,28; figurative אֶרֶץ מִשְׁכָּן Micah 6:10; Proverbs 10:2; יֵשׁוּעַ Isaiah 33:6.

Consider this also. There are any number of ways that the Lord could have addressed the bringing of the tithes. He could have declared “bring the tithes into my Temple”. He could have said “into my house”. “To my High Priest”, “to my servants”, “into my Tabernacle”, “to my Holy Mountain”,etc. Yet, this is not what we have recorded in Malachi. Instead, we have “storehouse”, and not just any storehouse. It is a specific storehouse which means much more than food, grains or cattle.

It was the word the Ancient Israelites would have used if they had seen any modern bank. It would seem an odd choice of words to simply say bring in the tithes as commanded in the Law of Moses. However, when it is understood what the Lord was talking about it makes sense. In the Temple, standing three stories on the back and sides of the actual Temple (surrounding the Holy of Holies) are the actual Temple treasure rooms, or the Temple Treasury. This is where the actual treasure of the Temple was kept. Not only this, but it was the primary storehouse of the treasure of the King of Israel as well.

Think of the prophetic picture!

Yes, the Lord was commanding the Israelites to bring the Law of Moses tithes into the Temple. However, in the specific use of the language found in Malachi 3:10, we have a prophetic picture as well - a picture that points directly back to Hebrews chapter 7. **The storehouse in Malachi 3:10 was none other than the storehouse for the treasures of the King and High Priest!**

You may already be seeing the link to the Lord and Savior Jesus Christ actively receiving the tithes as Hebrews 7 tells us.

There is something else we need to look at in Malachi chapter 3 when it comes to the tithes:

16 Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, **and a book of remembrance was written before him of those who feared the Lord and esteemed his name.** **17** “They shall be mine, says the Lord of hosts, **in the day when I make up my treasured possession,** and I will **spare them as a man spares his son who serves him.** **18** Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.

It is no accident that the Bible introduces the Book of Remembrance immediately following a discussion of the tithes. As we are going to find out in just a moment, the tithes is far more than simply funding the church. It is a requirement to overcome, and there is a very good reason for this.

For those that are unsure of what exactly the Book of Remembrance is, here is the nickel tour. It is the book written in heaven where the names of the overcomers are recorded. It is not a book for salvation. That is the Book of Life. Once you are written into the Book of Life, then you can be written into the Book of Remembrance.

Both books are a direct parallel to the city register for Jerusalem, and the register of priests at the Temple. When a new priest was initiated, they were recorded in both registers. First, your name must be in the city register confirming your Hebrew and Levite lineage to be a priest. Second, upon being called to the Temple and initiated into the order of the priests, your name was recorded in the Temple register.

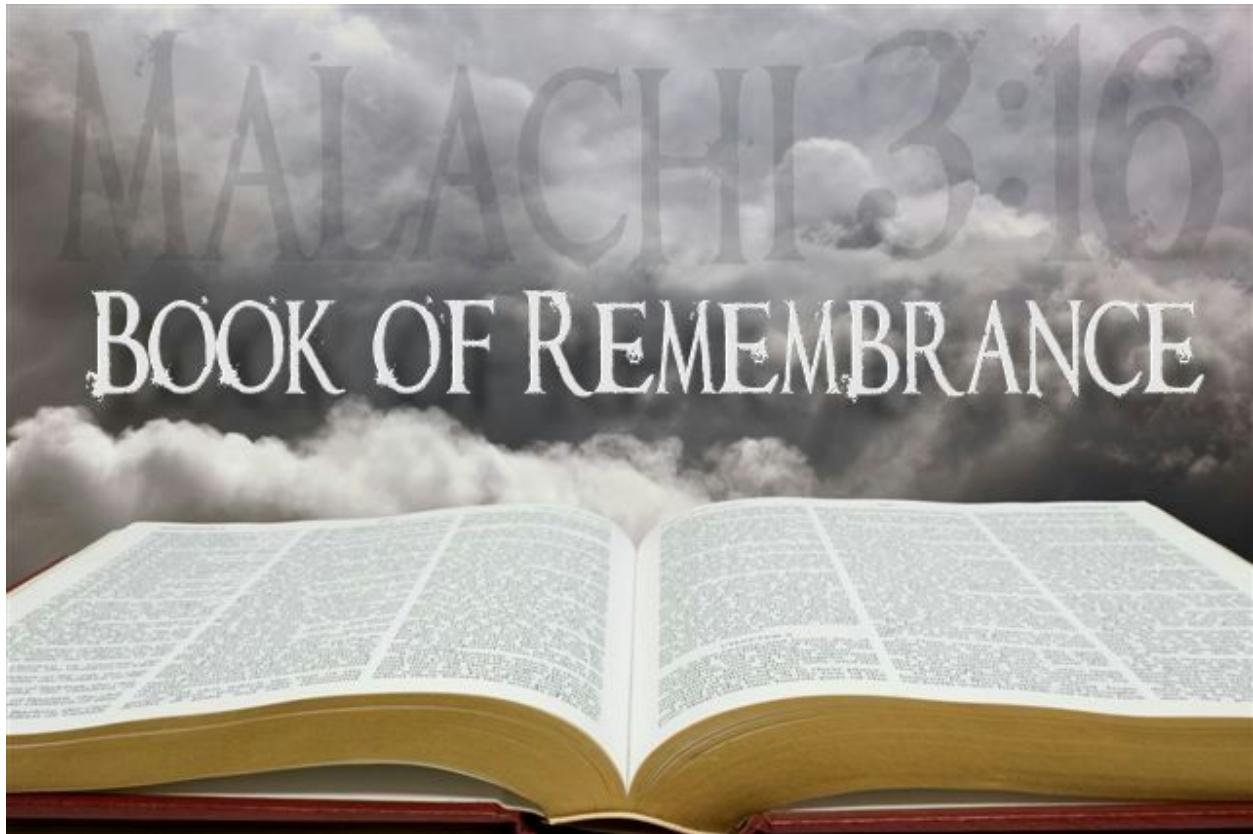
You can be found in the city register of Jerusalem without being in the Temple register. However, you cannot be in the Temple register without being in the city register.

You can be found in the Book of Life without being in the Book of Remembrance. You cannot be in the Book of Remembrance without being in the Book of Life.

You can one day make it to heaven and eternity with the Lord, but not be a part of the Kingdom of Priests. You cannot be a part of the Kingdom of Priests without going to heaven first.

Now you are starting to get the picture.

The study of the Book of Remembrance is one of the most eye opening subjects in all of the Bible. It is iron clad proof of a pre-tribulation rapture, and that overcoming is more than simply saying the sinner's prayer. A detailed study of the Book of Remembrance covers four to five hours and will change your life. Those that are not found written in the Book of Remembrance at the return of the Lord and Savior Jesus Christ do not go in the rapture. They are not called to the Kingdom of Priests!



A detailed study of the book reveals three core issues that every believer must have squared away to be found in the Book of Remembrance:

Fear the Lord.

Witness the Gospel.

Give the tithes and offerings.

The Book of Remembrance is also a prophetic picture. Here is why. If the tithing was simply an Old Testament command, there would be no need for a book to record the names of Jews that tithed, especially since the Lord and Savior Jesus Christ would come just 400 years later. Malachi 3:1 tells us that the Lord does not change, so the Book of Remembrance is not new to Malachi's time. It has always been. **Yet, why**

reveal the existence of the book and link it to tithing if tithing is soon to be done away with?

At the start of the presentation, we discussed the tithes and the ten percent. We spoke of what the tithe truly meant, and why it was critical to being seen as obedient to the Lord. However, it is time to bring this discussion full circle.

How does the Lord look at tithing?

We have already touched on much of this, but now we need to lay out some scriptures that drive home the point, and put tithing in its proper light.

Ephesians 5:2 - And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

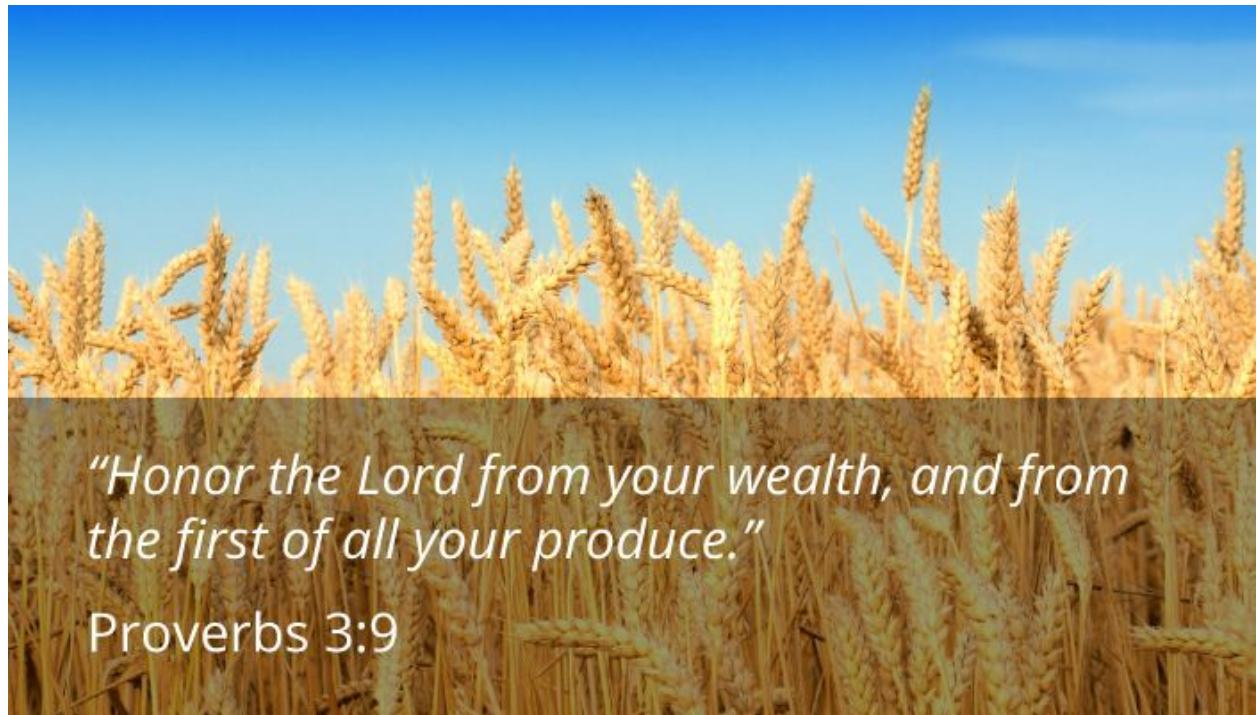
2 Corinthians 2:15 - For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

Notice the words “sweet smelling savor”, and that this is how God sees the sacrifice of Christ. Now, watch this:

Philippians 4:8 - But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

What a bombshell! We see here that the death of Christ is a sweet savor before God. However, we also see that we are a sweet savor before the Lord, and that our giving is viewed the very same before Almighty God as the sacrifice of the Lord and Savior Jesus Christ! We spoke earlier of the tithes being the intentional surrendering of control of our lives over to God. At ten percent, the tithes are economically unrecoverable as any sustained financial loss of ten percent of your economic means would be. At ten

percent, it is only the promises of the Lord which can stave off disaster and ruin. That alone would be enough to understand about the tithes. Yet, we see that the tithes are viewed in the same manner as the sacrifice of the Lord and Savior Jesus Christ.



It is important to understand something as we move forward. Our blood cannot save anyone - not even ourselves. If it could then Christ would not have needed to die on the cross. This is why our death is never discussed in terms of a sacrifice - except in one case, our death to save another. Understand this - not even martyrdom is spoken of in such terms. Those that die as martyrs for Christ in the tribulation will be blessed and given white robes (not the same as the white raiment worn by the Kingdom of Priests). However, nowhere does the Bible equate martyrdom for Christ on the same level as the sacrifice of Christ. **In fact, there is nothing whatsoever in the Bible that is EVER declared on par with the sacrifice of Christ - save one thing alone:**

The giving to the Kingdom!

Here is what must be understood. Not only does the tithing represent complete and total surrender to God, declaring that you will trust in His promises alone and cast off all control to Him - it is the tithes and offerings which spread the news of the sacrifice of Christ to those that need the sacrifice of Christ.

No tithes, no spreading the Gospel. It's just that simple. You cannot die for your sins (you can, but you will stay dead - for all eternity). **However, you can completely surrender your life to the point of ruin in order to get the news of Christ to those that need it.**

Romans 10:14-15 - How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

There is something else we should understand about giving. The Lord declares giving a covenant by sacrifice:

Psalms 50:3-5 - Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

The gathering of the saints occurs in a time when there are no more animal sacrifices, yet there is still a covenant by sacrifice. **Furthermore, it does not say “by My sacrifice”, leaving out the sacrifice of the coming Messiah.** It tells us that the sacrifice is completed on behalf of those that made a covenant with God - not the other way around!

In case you did not catch the meaning of sacrifice, here are the scriptures from above to cement the connection:

Ephesians 5:2 - And walk in love, as Christ also hath loved us, and **hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.**

2 Corinthians 2:15 - For **we are unto God a sweet savour of Christ**, in them that are saved, and in them that perish:

Philippians 4:8 - But I have all, and abound: I am full, **having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.**

By now, the prophetic picture found in the tithes and offerings should be emerging. There is something else that needs to be noticed in the above passage - the gathering of the saints together!

The Gathering Together was seen only in pictures, types and shadows in the Old Testament. There are many images of the rapture that the Jews would have understood once Paul began to deliver the revelation he had received from Jesus Christ on Mount Sinai. Such was the case with the tithes and offerings. The Jewish converts to Christ knew both Malachi and Psalms. These were not strange passages to them. To the contrary, Paul was able to fill in the full and final pieces to what they had known all their lives.

One can only imagine what ran through their minds when they put two and two together on the Feast of Trumpets!

However, there is even more detail in Psalms 50:3-5 that speaks to the gathering together, in the same passage where the Lord declares the covenant by sacrifice:

“Our God shall come”

“He shall call to the heavens from above”

“and to the earth”

“Gather my saints together unto me”

1 Thessalonians 4:16-17 - For the Lord himself **shall descend from heaven with a shout**, with the **voice of the archangel**, and with the **trump of God**: and the dead in Christ shall rise first:

17 Then we which are alive and remain **shall be caught up together** with them in the clouds, to meet the Lord in the air: and **so shall we ever be with the Lord**.

Ephesians 1:9-10 - Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times **he might gather together in one all things in Christ**, both which are in heaven, and which are on earth; even in him

For good measure, let's not forget this piece of the picture:

“Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.”

2 Thessalonians 1:7-8 - And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ

2 Peter 3:3-7 - Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

We find yet another proof of the serious regard in which the Lord holds the tithes and offerings, and it ties back to the Book of Remembrance as well:

Acts 10:1-4 KJV - There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, **Thy prayers and thine alms are come up for a memorial before God.**

Here we have another example of hidden in plain sight when it comes to the Bible. The word “memorial” bears additional examination:

Strong's Concordance

mnémosunon: a memorial

Original Word: μνημόσυνον, ου, τό

Part of Speech: Noun, Neuter

Transliteration: mnémosunon

Phonetic Spelling: (mnay-mos'-oo-non)

Short Definition: reminder, memorial, remembrance offering

Definition: reminder, memorial; a remembrance offering.

Now, let's go back to Malachi and the Book of Remembrance. Here is the Hebrew for “Remembrance”:

Strong's Concordance

zikkaron: memorial, remembrance

Original Word: זִכָּרוֹן

Part of Speech: Noun Masculine

Transliteration: zikkaron

Phonetic Spelling: (zik-rone')

Short Definition: memorial, record

From zakar; a memento (or memorable thing, day or writing) -- memorial, record.

see HEBREW zakar

Not to get off on another subject, but I will mention this for those that are interested in the prophetic nature of the seven feasts of Israel - it is certainly worth studying the Feast of Trumpets in light of what we have revealed here. Trumpets is the next feast up for prophetic fulfillment.

Interestingly enough, the Feast of Trumpets is known as the “memorial of the blowing of trumpets”.

That said, it is worth noting what happened when Cornelius came before God as a remembrance. Peter was sent by the Lord, and Cornelius was the first Gentile to receive the salvation of the Lord and Savior Jesus Christ. It was the first time a non-Jew had fellowship with the Most High God, and that salvation was for all mankind.

Talk about a blessing for your giving!

Acts 10:44-48 KJV - While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Still, this can be a difficult thing to wrap our minds around. To the flesh it simply is not possible that anything could hold the same esteem as the sacrifice of Christ. Not only that, but our minds see martyrdom as the ultimate act of faith. Yet, in the plans of the Lord, everything comes down to the spreading of the Gospel to all mankind. The dead cannot spread the Gospel beyond those that witness their death. Yet, the man that continually surrenders full control of their life, and gives of themselves and their resources to spread the Gospel has their name recorded with every soul saved from their giving.

Remember, it is our sacrifice that spreads the news of His sacrifice.

However, it is worth noting that there is yet an additional evidence that we can examine. We spoke earlier of the prophetic nature of the Old Testament. What many Christians do not understand, or simply have never heard, is that there are levels of understanding

to the scriptures. The Jews have known this from the very beginning, and study their Bible with that knowledge.

In the scripture, especially the Old Testament, there are four levels of understanding that come into play when studying the things of God. First, there is the literal, or application layer of understanding. That is the first and literal reading of the text. A rock is a rock. Joseph going to Egypt is literal, and Joseph went to Egypt. Mount Sinai is where God came down and Moses went up. It is the level of understanding where we all read the Bible first.

There is the second and third level of understanding, or the pictures, types and shadows level of understanding. It is the second meaning and nature of the literal words in the Bible. Joseph going to Egypt is a picture of Christ going to Egypt. The picture of Moses on Mount Sinai is a picture of the rapture of the Church. Here is another example - Moses and the brass serpent on the pole. This is a picture of the coming death of Christ for sin.

There is yet another level of understanding to the scripture - a level that requires the Lord to unlock. It is called "sod" in Hebrew. It is known as the level of mysteries, or the prophetic layer. It is in this layer of understanding that the Lord conceals the mysteries of the Bible, and gives each of us understanding based on our calling from Him, and our relationship to Him.

Many of the things the Lord reveals in the level of mysteries are what I call "hidden in plain sight". That means they were always there, and really obvious once the Lord lifts the blinders. When I say obvious, I mean full face palm obvious. They leave you wondering "how did I never see that before?"

One such example are the three woes in the Book of Revelation. Every time I see somebody try to argue that the tribulation is only three and a half years, I go back to the

three woes. When you read them out, and pay attention to how they are placed, they become obvious timing markers that reveal exactly when the two witnesses are on the earth. The three woes reveal that they do their works during the first 42 months of the tribulation, and that there must be a full seven years.

Yet, without the Lord it is not possible to have seen this, as it is concealed in the level of mysteries. The Bible tells us that it is the honor of Kings to search out the hidden things of God in the scriptures. Ironically, those scriptures themselves are a prophetic revelation concealed in plain sight.

Isaiah 48: 6 ESV -“You have heard; now see all this; and will you not declare it? From this time forth I announce to you new things, hidden things that you have not known.

Proverbs 25:2 ESV - It is the glory of God to conceal things, but the glory of kings is to search things out.

We have the same thing with the scriptures on tithing. We already spoke on the meaning of “storehouse” in Malachi chapter 7, and it’s prophetic reference to what the tithing would become in it’s true and intended form. In case it has not registered yet, the system of Levitical tithing was the prophetic picture of the death and resurrection of Christ. More specifically, it was the picture of our participation in that sacrifice, and our own sacrifice to the Lord. We can take it a step further - it was the picture of our giving a sacrifice that can actually extend beyond ourselves, just as the sacrifice of Christ extended to all of us. Our death saves no one - not even ourselves. It can pay the price for our sin, yet that payment is eternal and never ceasing. In other words, we can die and pay the price for ourselves - we simply can never leave that state of payment on our own.

The Levitical tithing was never the model. It was simply the big picture cut into little pieces. Once the pieces are assembled the overall picture emerges. The big picture

revealed by the Levitical system of tithing is what we see with Abraham and Melchizedek. That was the ultimate picture revealed in the Levitical tithing.

Hebrews 8:4-6 ESV - Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. 5 **They serve a copy and shadow of the heavenly things.** For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.” 6 But as it is, **Christ has obtained a ministry that is as much more excellent than the old** as the covenant he mediates is better, since it is enacted on better promises.

Consider also this:

Hebrews 9:23-24 ESV - Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. 24 For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

Let's bring in the verse that started all of this, and close the circle:

Hebrews 7:8 ESV - In the one case tithes **are received by mortal men, but in the other case, by** one of whom it is testified that he lives.

In all of the discussions that Paul has concerning the priesthood of Jesus Christ, it is always in present tense. It is no accident that Paul takes Christ back to the tithing of Abraham to Melchizedek, and not to the Levitical order. One is the copy of the things to come - the other is the picture and proof of what would be.

There is a reason why the tithe by Abraham to Melchizedek is specifically linked to Christ becoming our High Priest for eternity - after the order of Melchizedek. That is the

picture that ties all of this together, and serves as the model for our tithing now. After all, Hebrews seven does not base the Priesthood of Christ on the Levitical tithing.

It bases it on the tithing of Abraham to Melchizedek!

That was 10 percent of ALL the spoils, from the full and singular endeavor. **In other words, it was a tenth of everything that Abraham harvested from the task at hand.**

It was not a one time, specific event never to be repeated. It was the picture of the sacrifice of Christ and our participation in that sacrifice. The sacrifice for Christ came only once, but remains in effect. **Our tithing is offered continuously for that reason. We can do nothing for eternity while we are yet in this life. So, we offer ourselves a sacrifice continually, acceptable and well pleasing to God.**

Hebrews chapter seven tells us that Christ is in heaven now, behind the veil, making intercession for us. It also tells us that He receives a more perfect tithes even now.

The question becomes this:

“Does that mean that when we give our tithes, we are actually giving them to Christ Himself?”

Yes it does. We touched on this earlier, but we can expand it a bit further. Scripture tells us that what we do on earth we also do in heaven before Christ.

Matthew 18:18 - Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed^[f] in heaven.

Matthew 6:10 - Your kingdom come, your will be done,^[b] on earth as it is in heaven.

On face value, it can be argued that these scriptures are not speaking to tithes being received by Christ. However, these are not the only scriptures we can look to for guidance. What does Isaiah tell us?

Line on line, precept upon precept - here a little, there a little, until the whole truth is revealed.

Remember, we are speaking on the level of mysteries in the Bible. There is prophetic meaning and revelation in the scriptures given above. It just so happens that the Bible addresses the subject of “doing unto Christ” in more detail:

Matthew 25:34-39 ESV - Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ 37 Then the righteous will answer him, saying, ‘**Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 And when did we see you a stranger and welcome you, or naked and clothe you? 39 And when did we see you sick or in prison and visit you?**’

Look at the response given in the next verse:

Matthew 25:40 ESV - And the King will answer them, ‘Truly, I say to you, **as you did it to one of the least of these my brothers,[f] you did it to me.**’

Wow, what a bombshell! Clearly the Lord has an eye to the things we do now. Why shouldn't He? After all, look at what He was willing to do so that none of us perished. Is it any wonder that God Himself places the same emphasis on our sacrifice that He

places on the sacrifice of His only Begotten Son. Remember, without our sacrifice to God, no one else hears of the sacrifice of Christ for us.

However, this is not the end of the conversation. The Lord goes even further in Matthew 25, and establishes the link between what we do on earth, and how these actions are directly linked to Him. In fact, they are not just linked to Him - **they are DONE to Him**. The wording here is very specific, and in the original Greek denotes present tense, just as Hebrews seven denotes present tense when speaking of Christ receiving the tithes:

Matthew 25:41-44 ESV - “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ 44 **Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’**

Watch the response the Lord gives to those that did not do to the Lord that which they should have:

Matthew 25:45-46 ESV - Then he will answer them, saying, ‘**Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.**’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”

It is worth remembering that those who go into eternal punishment are those that actually called “Lord, Lord”, doing what they thought was right before the Lord. Yet, there was something lacking that cost them everything. what do all of these examples have in common?

Giving - pure and simple. However, it was not just giving of an abundance. In each cited example, the giving required taking something from yourself, and voluntarily entering a state of “less” that another might have. When you give food to the hungry you have less food for yourself. When you clothe the naked you have less for yourself.

However, when you tithe and place yourself into a situation where you face certain ruin without the Lord’s intervention - for the purpose of spreading the Gospel, the message of salvation - then there can be no greater sacrifice in our power to give.

Here is another perspective on this that is worth noting. I was in a debate once with a friend. He did not agree with tithing, and declared that it was not a sacrifice. **In his words, giving 10 percent was an easy thing to do, and therefore held no significance with the Lord.**

I was prompted to ask him this:

“So, if it is easy, does that mean that you are tithing?”

Matthew 25:21 ESV - His master said to him, ‘Well done, good and faithful servant.[e] You have been faithful over a little; I will set you over much. Enter into the joy of your master.’

I never did get an answer to my question.

That said, we can further show that the Abraham and Melchizedek is the picture of the tithing for the Body of Christ, and that the Levitical system of tithing reveals that picture and confirms the truth of tithing as we have it now. If we look at some of the tithing scriptures found in the Law of Moses from the level of mysteries perspective, we find

something really interesting. Many of the Hebrews phrases have secondary meanings and understandings.

For example, in Leviticus 27, the Bible speaks of being able to buy back our sacrifices and redeeming them. It uses words such as “sold”, “redeemed” and “ransomed”. While all of these words have a literal real world meaning - they also have a prophetic meaning and definition.

The word “redeemed” has a specific prophetic meaning of “kinsman redeemer”. It also speaks to saving another from a condition of danger, and also of slavery. It speaks to purchasing someone from these conditions.

The story of Ruth is the prophetic picture of the Kinsman Redeemer, and the restoration of Israel through the Gentile Bride of Christ. It is worth noting that it is also a prophetic picture of the return of the Lord and Savior Jesus Christ.

“Ransomed” also has a similar prophetic context as “redeemed”, yet with a difference. It speaks to being saved, rescued and delivered from danger, harm and slavery. It can mean to have purchased a loved one from the sacrifice of from slavery. It also has a direct meaning and connection to divine salvation from oppression, death and sin.

In Leviticus 27, the word “sold” has an additional meaning in the original Hebrew. It means “marriage”, but from the perspective of “buying yourself a wife”. That would be the purchase of a Bride by the Bridegroom. **Remember, these are scriptures and terms used to describe tithing.**

In Malachi chapter three, we have additional insights that shed light on the prophetic picture of tithing. For instance, “of the fruit” does not just mean the fruit picked from a tree. It has a meaning of the “fruit of our hands”, and even the “fruit of our lips”. It can be more accurately translated into the “fruit of our efforts”.

Also, in Malachi chapter three, the word “land” does not just have the meaning of “earth”. It also has an additional meaning of the world, and everything that is in it”. The connotation of this meaning is EVERYTHING. Not just the natural, but everything found in and on the earth. Every possession, every implement, every gold coin and silver coin. If you will recall, we spoke earlier that giving during the ministry of Jesus included everything, to the whole of our possessions. We can see now that this has its roots in the picture given in the laws of Levitical tithing.

At this point, it is clear that tithing is still a critical part of the Bible, and of our requirements to serve. It is the ultimate expression of our unwavering faith. It is stepping out in faith upon the promises of the Lord TODAY.

Not the faith that comes tomorrow, where so many believers have banked their eternity.

Remember this - the next time a believer tries to ridicule you, demean you and declare you false because you pay the tithes - an action which does NOT cost anybody their salvation - there is a reason why they are so offended at the choice you have made to honor and serve the Lord.

It's not because it is wrong for you to do so.

It's because it is wrong for them NOT to do so - and they already know it.

In the name of the Most Blessed Lord and Savior, Jesus Christ.

Every effort has been made to document each source that was reviewed, consulted and quoted in the production of Tribulation Rising. However, the research for this project extends back for more than 20 years.

It is simply not possible to document every source that contributed to this material.

The bibliographical information presented here represents our best effort to compile as many of the sources as possible. This was an effort that began in earnest once the direction for this project was made known by the Lord.

There are more contributors represented in this material than we have the ability to thank individually. To that end, I would like to extend my deepest gratitude to all of the faithful scholars that have heard the voice of the Lord, and completed the task He placed before them.

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