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**Melchizedek, Abraham  
and  
Tithing and Giving.**

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Melchizedek, Abraham and Tithing and Giving.

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### Topics.

- Abram gives a tenth of everything to Melchizedek.
- You are a priest forever after the order of Melchizedek.
- Melchizedek and the Son of God.
- Levites were commanded to take tithes from the people of Israel.
- Levi paid tithes to Melchizedek through Abraham.
- A change in the priesthood brings about a change in the law.
- Another priest to arise in the likeness of Melchizedek.
- A better hope is introduced, through which we draw near to God.
- The law made nothing perfect.
- The better hope.
- The LORD has sworn, "You are a priest forever."
- We have a high priest, exalted above the heavens.

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### LOT IS TAKEN CAPTIVE BY HIS ENEMIES

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- **Genesis 14:11-12:** The enemies of Sodom and Gomorrah took all the possessions of Sodom and Gomorrah, and all their provisions and went their way. <sup>12</sup>They also took Lot, the son of Abram's brother, who was dwelling in Sodom, and his possessions, and went their way.

When Abram heard that Lot and his kinsman and his family had been taken captive he went with his trained men and fights a great battle and defeats those who had taken them captive and brought back all the possessions of Sodom and Gomorrah enemies and the possessions of Lot and his kinsmen that had been taken by their enemies (v13-16). This was a great victory and a tremendous time to celebrate and give God the glory. Had Abram and his trained men lost this battle Lots family and the people held captive would have remained forever slaves to their enemies.

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### ABRAM GIVES A TENTH OF EVERYTHING TO MELCHIZEDEK

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- **Genesis 14:17-19:** After his (Abrams) return from the defeat of Chedorlaomer and the kings who were with him, the King of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). <sup>18</sup>And Melchizedek the king of Salem brought out bread and wine. (He was priest of God Most High.) <sup>19</sup>And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; <sup>20</sup>and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything.
- This is the first mention of Melchizedek in the Bible.

The tenth of everything that Abram is giving to Melchizedek is a tenth of the possessions, the wealth and riches of the enemies of Sodom and a tenth of the possessions that the enemies of Sodom had taken from Lot and the cities Sodom and Gomorrah. Abram is giving from abundance not from struggle and need.

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## ABRAM HATED THE IDEA OF TAKING WEALTH FROM SECULAR KINGS

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- **Genesis 14:21-24** --- <sup>21</sup>And the king of Sodom said to Abram, "Give me the persons, but take the goods for yourself." <sup>22</sup>But Abram said to the king of Sodom, "I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth, <sup>23</sup>that I would not take a thread or a sandal strap or anything that is yours, lest you should say, 'I have made Abram rich. <sup>24</sup>I will take nothing, but what the young men have eaten, and the share of the men who went with me."

The king of Sodom was so grateful that Abram has set his people free and delivered them back, he was willing to give all the possessions to Abram as a reward, but Abram refused to take anything for himself because he did not want anyone to be able to say that the king of Sodom made him rich so he only took what was rightly due to those who had bravely fought alongside of him and risked their own lives to win this great victory and set Abrams kinsmen free. If Melchizedek is to be used as an example for tithing today then it could be said that Christians should tithe once in a lifetime since this battle and tithe was not an everyday event and only when they have had some outstanding victory or received an abundance of someone else's goods since there is no mention of Abram paying tithes after or before this event. Added to this Abram was tithing his enemy's riches this tithe did not come out of Abrams own personal wealth. To use this story to motivate Christians today to pay a tithe of ten-percent every week of everything they earn to the church they attend is not only forcing more into to the story of Abram and Melchizedek than is actually there, but is also doing the Scriptures a great injustice and a perfect example of using the Scriptures to suit one's own agenda for financial gain and reward.

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## ISRAEL'S TAX SYSTEM

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The only tax God commanded the entire nation of Israel to pay was ten-percent of all that their land, orchards and livestock produced. Certain Kings who came later may have increased this, but God's original tax system for the entire nation of Israel was never more than the tithe of ten-percent. This tithe not only supported the Levites, the priesthood and the singers in the LORDS service, but also the widows, orphans and those who were truly poor (i.e., not poor because they were lazy and unwilling to work).

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## LET THEM NOT EAT

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The apostle Paul not only tells us, "To stay away from any brother who is lazy (2 Thess. 3:6) he actually commands us to stay away. Added to this he gives us another command not even to give them food (2 Thess. 3:10). Showing that God does not expect brothers and sisters in Christ to burden their own families by giving financial aid or food to a brother who is lazy and for no good reason is unwilling to work. Upon saying that it should be mentioned that this command does not apply to a person who is out of work, but is willing to work, nor does this principal apply to a person who for whatever reason is going through a period of overwhelming sorrow, deep depression or some other crisis in their life and because of these does not want to work.

Those in Christ suffering in any of these ways, is in desperate need of encouragement, comfort and compassion. This is because laziness is about attitude and choosing not to work when one is fully able to work and not about being unable to work. Though it is true those who help the poor are storing up treasure in heaven God does not expect anyone to help a person who is unwilling to help themselves. This is because the

monies most brothers and sisters can afford to give is very limited so it is better that their giving goes to those who desire to work, but for whatever reason cannot and are therefore poor and struggling through no fault of their own rather than to those who are choosing to be lazy and unwilling to work when they are fully able.

- The desire of the sluggard kills him, for his hands refuse to labour (Prov. 21:25).

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## YOU ARE A PRIEST FOREVER AFTER THE ORDER OF MELCHIZEDEK

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- **Psalm 110: 1-5:** A Psalm of David: The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." <sup>2</sup>The LORD sends forth from Zion your mighty Scepter. Rule in the midst of your enemies! <sup>3</sup>Your people will offer themselves freely on the day of your power in holy garments, from the womb of the morning, the dew of your youth will be yours. <sup>4</sup>The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek." <sup>5</sup>The Lord is at your right hand; he will shatter kings on the day of his wrath.
- This is the second mention of Melchizedek and the only other mention of him in the Old Testament.

This Psalm is not about tithing, but identification with Christ. Melchizedek (the king of peace) was one priest, at this time there were not multitudes of priest, as there was in the Levitical priesthood. David being a King and prophet is comparing the priesthood of Jesus with the priesthood of Melchizedek. The contrast is one priest, compared to many priests as the Jews had under the Levitical priesthood and one priest ruling forever in the midst of his enemies until they become his footstool.

It is an echo of the return of the Lord Jesus Christ to establish God's Kingdom on earth during his millennial reign as the King of kings and Lord of lords.

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## ABRAHAM APPORTIONED A TENTH-PART OF EVERYTHING TO MELCHIZEDEK

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- **Hebrews 7:1-4:** For this Melchizedek king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup>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. <sup>3</sup>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. <sup>4</sup>See how great this man was to whom Abraham the patriarch gave a tenth of the spoils!
- This is the third mention of Melchizedek.

**MELCHIZEDEK:** means King of Righteousness and King of Peace he was the priest and king of Salem (meaning peace). The most common thought amongst Bible scholars is that the place Melchizedek ruled over was Jerusalem since Salem is a part of the name of Jerusalem itself and Asaph when referring to the city of Jerusalem wrote:

- God's abode has been established in Salem his dwelling place in Zion (Psalm 76:2).

The account of Melchizedek is very brief the name occurs in the Bible only in (Gen 14) (Psalm 110:4) and here in this letter to the Hebrews, other than what is written in these Scriptures nothing else is known of him. There is no record of any genealogy of him and its stated here that he had neither father nor mother nor beginning of days or an end of life. This does not mean that Melchizedek was eternal, but that there was no genealogy of his birth, his mother or father or even his death it is as though humanly speaking he had no beginning and no end (especially to

a Jewish mind since they were very particular about keeping records of their families genealogy because of the inheritance of land). Other than these few facts Melchizedek remains a mystery since there is very little else written of him.

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## MELCHIZEDEK AND THE SON OF GOD:

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The words, "Melchizedek resembled Christ" (v3) carries seven ideas:

1. Neither Melchizedek nor Christ, were numbered with the Levitical priesthood (Hebrews 7:5-6).
2. No King of Israel or priest held the title king and priest as Melchizedek and Christ did.
3. Both Melchizedek and Christ were priests of peace over a kingdom of peace.
4. In Christ and Melchizedek the office of king and priest were united.
5. The birth of Christ and of Melchizedek is mysterious.
6. Neither Melchizedek nor Christ served in the Temple or the Altar.
7. Both Melchizedek and Christ are spoken of as a priest above Aaron.

The words:

- Melchizedek continues a priest forever (v3)

Do not mean that he is in heaven alongside Christ acting as priest. The genealogy of every other priest mentioned in Scripture was carefully traced and preserved, in striking contrast there is no account of Melchizedek's parents, none of his birth, none of his death, none of the beginning or end of his priesthood which means he appears in the record without parents, genealogy, beginning or end, simply as one that liveth (v8), a fitting type of Christ whose priesthood and kingly state endure forever. In this respect, like the Son of God, Melchizedek's stood alone. He was not in a line of priests, he was preceded by no one in the sacerdotal office, nor was he followed by any. Nothing is recorded as to the beginning or end of his life; thus, he typically resembled the Son of God, whose existence is from everlasting to everlasting who had no one that was before him, and will have no one come after him in his priesthood.

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## ABRAHAM GIVES A TITHE OF TEN PERCENT TO MELCHIZEDEK

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During the days of Sodom and Gomorrah certain kings and their armies attacked their cities and defeated them. These kings not only took the riches, wealth and possessions of the cities of Sodom and Gomorrah, but also took Lot (Abraham's kinsman) and all his family and all who were dwelling in Sodom with him captive. When Abraham heard that his kinsman had been taken prisoners, he went with only three hundred and eighteen trained men of his own house and fought a great battle and had a great victory. As Abraham was returning with the men, woman and children of Sodom and Gomorrah and the riches, wealth and the possessions of the defeated kings and the riches, wealth and the possessions of the cities of Sodom and Gomorrah, Melchizedek who it seems was well known and respected as a priest of God and king of Salem, came out to express his gratitude and to refresh Abraham with bread and wine. Melchizedek blessed Abraham and Abraham gave him ten-percent of all the SPOILS he had taken from the enemies he had defeated in battle (v4) as a thank-offering to God (the full story is found in Genesis 14). The author in this chapter is not teaching tithing, but is using the story to

prove to the Hebrews that the one who receives the tithes is greater than the one who gives them and the one who gives the blessing is greater than the one who it is given to. The Hebrews and Jews held the Levitical Priesthood in enormously high esteem it was for them a most sacred national institution. In this letter the author is not only proving to them that the Levitical Priesthood no longer serves any purpose, but is also assuring them that that by receiving the Lord Jesus Christ they would have a much better High Priest.

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## THE DESCENDANTS OF LEVI TAKE TITHES FROM THE PEOPLE

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- **Hebrews 7:5-8:** 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, though these also are descended from Abraham. <sup>6</sup>But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. <sup>7</sup>It is beyond dispute that the inferior is blessed by the superior. <sup>8</sup>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.

**Mortal men:** refer to the Levites who receive the ten-percent tithe from the people.

**The one who lives:** refers to Melchizedek who received the ten-percent tithe from Abraham.

**NOTICE:** the Scripture does not emphatically say that Melchizedek is eternally alive, but that it is testified (witnessed in KJV) that Melchizedek lives, meaning this is what people are saying of him and this most likely because he was a great KING and priest and yet no-one could find any genealogy of him or even any record of his birth or death thus the reason most likely for the testimony, 'he lives.'

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## LEVITES WHERE COMMANDED TO TAKE TITHES FROM THE PEOPLE OF ISRAEL

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The descendants of Levi who held the priestly office were commanded under Old Testament law to take a ten-percent-tithe from the people of Israel. This tithe was the only tax the entire nation of Israel had to pay; it was to provide food and shelter for the Levitical priesthood (not designer clothes, Rolex watches and opulent lifestyles), but what they needed to live comfortably and support their families and to provide for the widows, orphans and the poor. As the priesthood diminished and kings arose many more taxes were imposed on the nation.

**NOTE:** Christ's death and resurrection abolished the entire Levitical priesthood including the commanded law to pay the national tax of ten-percent.' Under the New Testament covenant of grace there is no command or even any implication that those in the Kingdom of Christ must pay a ten-percent tithe of all they earn to those who minister in God's church. For further information see the following title:

- Tithing (New Testament) in, Tithing (ON WEBSITE MENU).

The author of Hebrews is continuing to brilliantly use Old Testament Scripture to prove to doubtful Hebrews that Jesus is exalted above every Old Testament priest. In these verses he is highlighting the following two things:

1. The one receiving the tithe must be greater than the one paying the tithe therefore Melchizedek must be greater than Abraham even though Abraham was the one who had received the promise from God
2. Melchizedek blessed Abraham and the one who blesses must be greater than the one receiving the blessing.

Based on the principal the one who receives the tithe must be greater than the one giving the tithe and the one who blesses must be greater than the one being blessed the author proves that Melchizedek must be higher in rank than Abraham and therefore higher in rank than the Levitical priests since they are descendants of Abraham.

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## LEVI PAID TITHES TO MELCHIZEDEK THROUGH ABRAHAM

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- **Hebrews 7:9-11:** One might even say that LEVI himself, who receives tithes, paid tithes through Abraham <sup>10</sup>for he was still in the loins of his ancestor when MELCHIZEDEK met him. <sup>11</sup>Now if perfection had been attainable through the LEVITICAL PRIESTHOOD (for under it the people received the law), what further need would there have been for another PRIEST to arise after the order of MELCHIZEDEK rather than one named after the order of AARON?

Following on from the principal the one receiving the tithe must be greater than the one giving the tithe the author now points out that because Levi was in the loins of Abraham when Abraham gave the tithe to Melchizedek he in this sense also paid tithe to Melchizedek which means Melchizedek must be greater than the Levitical priests. The author of this letter understands that though the Hebrew people he is writing to at some level seem to accept Christ they still hold onto the Levitical priesthood. He understands they have been indoctrinated with this Old Testament system for over 4000 years so is very patiently, kindly and brilliantly building his case to prove the following two things:

1. Jesus is the priest to come after the order of Melchizedek.
2. Jesus is superior to all other priests.

All Hebrew's held Melchizedek in high esteem and would have certainly been fully aware that it is written in the Psalms:

- The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek" (Psalm 110:4).

So the author to get them thinking outside of their indoctrinated mindset and being aware that they knew the Scriptures is speaking of another priest to come in the likeness of Melchizedek and to prompt their thinking even more he asks them the following question, "Why would God say that another priest will arise after the order of Melchizedek if perfection could have been attained by Aaron's priesthood?"

Then he makes the statement, "Surely if this was the case God would not have spoken about another priest to come." Suddenly light-bulbs would have started turning on in the minds of those who had a right heart attitude.

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## A CHANGE IN THE PRIESTHOOD BRINGS ABOUT A CHANGE IN THE LAW

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- **Hebrews 7:12-14:** For when there is a change in the priesthood there is necessarily a change in the law as well. <sup>13</sup>For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. <sup>14</sup>For it is evident that our Lord was descended from JUDAH and in connection with that tribe Moses said nothing about priests.

Prior to Christ all priests of Israel had to be descendants of Levi this was another stumbling block to the Hebrews since Jesus came from the tribe of Judah of which nothing about priests was spoken. The author understanding that this was a difficulty for his readers shines a floodlight on the fact that Melchizedek who he has proven to be greater than Abraham and greater than the Levitical Priests and who the LORD Himself

exalted, saying, "The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek" (Psalm 110:4) was not from the tribe of Levi.

The words:

- When there is a change in the priesthood, there is necessarily a change in the law as well" (v12)

Refers to a change in the Law of Moses that states: "Israel priests must be descendants of LEVI," this is why the author is pointing out that Melchizedek was of another tribe and therefore the priest to come after the order of Melchizedek will likewise also be of another tribe.

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## ANOTHER PRIEST TO ARISES IN THE LIKENESS OF MELCHIZEDEK

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- **Hebrews 7:15-17:** This becomes even more evident when another priest arises in the likeness of Melchizedek <sup>16</sup>who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. <sup>17</sup>For it is witnessed of him "You are a priest forever, after the order of Melchizedek" (cited from Psalm 110:4).

The likeness of Jesus to Melchizedek here refers to the following two things:

1. That neither Melchizedek or Jesus were appointed priest by the Law of Moses which states all priests must be descendants of Levi, their priesthood was not a legal requirement.
2. The testimony of Melchizedek is that he has no end since there is no record of his death so in this sense his priesthood is spoken of as having no end and of course Jesus priesthood is eternal.

God resurrected Jesus to his right-hand side to be seated on the throne of grace and mercy and appointed him the eternal and prefect High Priest for all who seek after God. The words:

- After the order of Melchizedek.

Embraces many things (see the title, 'Melchizedek resembles the Son of God' following v1-4), but here the likeness is primarily that Jesus is a Priest and King as was Melchizedek (since no king or priest of Israel ever held both titles) and that there is no end to Jesus priesthood.

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## A BETTER HOPE IS INTRODUCED THROUGH WHICH WE DRAW NEAR TO GOD

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- **Hebrews 7:18-25:** On the one hand, a former commandment is set aside because of its weakness and its uselessness <sup>19</sup>(for the law made nothing perfect); but on the other hand, a better HOPE is introduced, through which we draw near to God. <sup>20</sup>And it was not without an OATH. For those who formerly became priests were made such without an oath, <sup>21</sup>but this one was made a priest with an oath by the one who said to him: "The LORD has sworn and will not change his mind, 'You are a priest forever. "<sup>22</sup>This makes Jesus the guarantor of a better covenant. <sup>23</sup>The former priests were many in number, because they were prevented by death from continuing in office, <sup>24</sup>but he holds his priesthood permanently, because he continues forever. <sup>25</sup>Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

The author is still proving to the Hebrews who though accepting Christ still gave value to the Levitical Priesthood and the law now shines a spotlight on the uselessness of the law and begins to show the superiority of Jesus over all other priests.

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## THE LAW MADE NOTHING PERFECT

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The law is perfect in itself, but is made weak because of sin in the flesh (i.e., selfishness, ego, pride and greed etc.), it is this sin in the flesh that limits and hinders all mankind from attaining to the perfection in actions, thoughts and motive that the law demands. This is why not one of us can be saved by self-effort, by works of the law or by strictly adhering to ceremonial rites, holy days and keeping religious customs and traditions. Though the law is perfect it has no power to make mankind perfect this is why it has been set aside as a means of attaining righteousness that leads to eternal life.

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## THE BETTER HOPE

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The better hope is of course the Lord Jesus Christ and the gospel of grace. In contrast to the law which could make no-one perfect God grants as a pure and free gift righteousness that leads to eternal life to all who humble themselves in honest repentance before God and accept Jesus as their Lord and Saviour and faithfully follow him. Everyone in Christ is saved by faith and God's grace and not by the works of the law, thus the obvious reason Jesus is given the title, "The better hope" and the reason why Jesus is able to save to the uttermost, it is his righteousness that saves us not our own. Added to this unlike all human priest Jesus is eternal and never changes, but remains a compassionate merciful priest before God on our behalf forever unlike the Levitical priests who could be good or bad, kind or harsh, compassionate or legalistic, merciful or condemning is it any wonder Jesus our eternal merciful and compassionate High Priest is called, "The better hope."

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## THE LORD HAS SWORN, "YOU ARE A PRIEST FOREVER."

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Under the Old Covenant God did not individually appoint each priest by an oath, they became priests by birth because during the Old Testament era God had appointed that the descendants from the tribe of Levi would form the priesthood. This is one of the reasons why there were good and bad priests amongst the priesthood since their appointment was not based on God's individual selection of them, nor did it depend on them being tried tested and proved worthy, but simply on being born into the tribe of Levi. In total contrast to their appointment Jesus was not only appointed by God Himself with an oath, but also tried and tested in every area of life and remained totally devoted and faithful to his heavenly Father even to the death.

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## WE HAVE A HIGH PRIEST, EXALTED ABOVE THE HEAVENS

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- **Hebrews 7:26-28:** For it was indeed fitting that we should have such a High Priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. <sup>27</sup>He has no need, like those high priests to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up Himself. <sup>28</sup>For the law appoints men in their weakness as high priests, but the word of the oath which came later than the law, appoints a Son who has been made perfect forever (the word of the oath refers to Psalm 110:4).

In contrast to the High Priests of the Old Covenant of Law who daily offered sacrifices for their own sins and for the sins of the people of Israel, Jesus did this once for all when he offered Himself up to his enemies to be slain as the Lamb without blemish. The words:

- The law appoints men in their weakness as high priests (v28).

Refer to the law which stated that a high priest must be a descendant of Aaron. Their appointment was not dependent of whether they were worthy of it or not, but on birthright thus the reason there were good and bad high priest amongst the people of Israel. Whereas Christ appointment to High Priest is not only by God's choosing his very own son, but also by Christ's perfect life of compassion, kindness, grace and mercy toward sinners which was tried and tested even to death, thus the reason God has exalted him as the eternal heavenly High Priest forever.

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## SUMMARY

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This chapter has nothing to do with the teaching tithing for the New Testament. The context of this chapter is to show doubting Hebrews who had been enlightened, endured sufferings, been publicly exposed to reproach and affliction and stood alongside others in Christ who were persecuted (Heb. 10:31-36). It appears that these Hebrews had a faith in Christ, but were still esteeming the office of high priest and holding fast to the Levitical priesthood and the Jewish religious system, because of this the author brilliantly uses Moses commanded law on tithing and Melchizedek to prove to the doubtful Hebrews that Jesus has replaced their High Priests and the Levitical priesthood. The death and resurrection of the Lord Jesus Christ the only true High Priest totally abolished the need for any human priest and the Levitical priesthood. The writer is brilliantly using Moses commanded law of tithing and Melchizedek to prove to the doubtful Hebrews that Jesus has replaced their high priests and their entire Levitical priesthood. The entire Old Testament structure of religious laws and the doctrine of tithing changed with the death and resurrection of the Lord Jesus Christ. The commanded law of tithing was for a chosen nation that had a special calling in a specific period of time in the history of Gods timetable.

### **Today we do not see:**

- Sticks turning into snakes and water to blood.
- The Red Sea and the River Jordan parting.
- Prophets calling down fire from heaven.
- People being healed by touching the hankies of faithful religious leaders.
- Everyone in towns, cities and on the street being healed of all types of mental and physical sicknesses and diseases by faithful religious leaders.
- Jesus the Son of God is not walking on earth today turning water into wine, miraculously multiplying small amounts of food to feed thousands, calming the storms and stilling the seas.

These were all totally different periods of time in God's history concerning Israel and the Bible. God intervenes in earth's history for special purposes at His appointed times. There is another majestic and royal day coming when God will once again intervene in our history. This intervention will usher in God's glorious Kingdom of righteousness, justice, joy and peace on earth when Christ returns as, King of kings and Lord of lords (rev. 19:11-16). The book of Revelation states:

- When Christ returns everyone will see him and those who pierced him, and tells us, Jesus the faithful witness and the ruler of kings on earth loves us, freed us from our sins by his blood and ransomed a people for God from every tribe, language, people and nation (i.e., Jews and Gentiles) and made us a kingdom and priests to his God and Father (Revelation 1:5-10).
- And in chapter six we are told that Christ was slain to ransom a people for God from every tribe, language, people and nation (i.e., Jews and Gentiles) and has made them a kingdom and priests to our God, and they shall reign on the earth (Rev. 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is 'All in all and eternity begins in all its fullness and majestic royal glory.

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**For further information see titles:**

- Kingdom of God (ON WEBSITE MENU).
- The Second or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

No Christian today should be living under the Old Testament commanded law of tithing (ten percent) nor should they be living under the pattern of the Old Testament Levitical priesthood with a human high priest overseeing its religious system.

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Bible House of Grace