

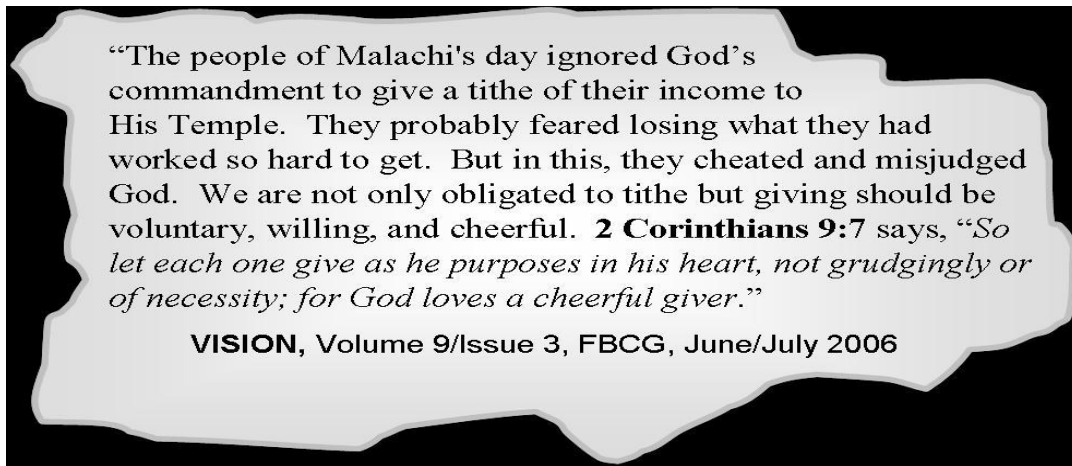
### **Malachi 3:8–12, The Truth That Was Never Told!**

Many pulpits will try to interpret the words and plans of God, such as what Peter did in Mark 8:27–38 without understanding that there's really only ONE interpretation. Our interpretation and opinion, from Jesus' perspective, is satanic as recorded in Mark 8:27-38. As you will see in this report, I do not offer my private interpretation of God's Word. I am simply rightly dividing the Word of Truth that you may see the harmony that's in God's Word and come to a better understanding in the proper relationship of the Scriptures and books that are within God's Word. In this report you will see why no private interpretation is needed and how private interpretation can and has perverted God's just and equitable principles in the Bible. Peter's opinion that's recorded in Mark 8:27–38 will be discussed later.

To understand the truth about Malachi 3:8–12, you must be mindful of whom the writings are talking about both specifically and directly. Our heavenly Father is not a cosmos god and neither did He ever desire for His principles to be taught in man's own private interpretation. Also, it may appear throughout this report that I am being harsh or that I am denigrating the leaders of today by sharing the truth about a misguided teaching that is voiced aloud in most churches. Well, I'm not. The Bible has provided more than enough Scriptures and cases in particular about the bondage that this false teaching has put on the people of God and will put on the body of Christ, members in particular. This report, with the Bible as a guide, will reveal how the lack of love for the truth of God's Word is now more real today and how the truth has been changed. And so, with that being said, open your Bible to Malachi 1:6. (I am quoting from the King James Version of the Holy Bible throughout my entire report). This verse gives us the truth and the correction of God rebuking the priests and the Levites who had sinned and who had indirectly caused conflict in the house of God.

***A son honoreth his father and a servant his master: if then I be a father, where is mine honor? And if I be a master, where is my fear [fear meaning reverence]? Saith the Lord of hosts unto you, O priests, that despise my name.*** (Malachi 1:6, emphasis added)

I find it quite odd that the average sermons and newsletters have interpreted this Scripture to be more focused toward the sin of the congregation or members and not toward the Levites, priests, rabbis, pastors, or ministers to whom it was specifically and directly related. Here's just another example of what the church of today is doing.



There's no such thing as, “The people of Malachi's day ignored.” There was no such time called Malachi's days in the entire Bible. Nothing is known or mentioned about Malachi's personal life. Malachi means “My Messenger,” a prophet, and in the book of Malachi, God rebukes the priesthood for their bad leadership and still proclaims His love for Israel in spite of their turning away from His simple instructions. By studying my report, you will learn why. In Malachi 2, God is not speaking to “the people” or to “the nation” then or to the body of believers in congregations now.

**ANOTHER MORE EXCELLENT WAY!**

The Bible specifically states: **“And now, O ye priests [Malachi 1:6] this commandment [or abomination] is for you”** (Malachi 2:1). This is what the church should have told you before any personal or private interpretation of God’s Word. I also notice that each sin is talked about individually and in detail. I’ve provided the biblical referencing to each of these 3 sins. Within chapters 1–3 in the book of Malachi, I noticed that instead of being responsible for these three separate mischiefs:

1) *Malachi 1:6, 2:17 (Ezekiel 22; Isaiah 5; Jeremiah 2, 3, 5; 2 Peter 2:1–18);*

*“A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?” and*

*“Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?”*

2) *Malachi 2:11 (Ezra 9–10; Nehemiah 13:23–25); and*

*“Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.”*

3) *Malachi 3:8–10 (Nehemiah 13),*

*“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”*

The priests questioned our God with treacherous questions and most reference Bibles will show you where these specific sins are located, I have put in parenthesis to make known where they actually happened as well. How ironic, our natural tendency to blame another is present in and of a church. In regard to the sin found in Malachi 3:8, something must have happened to cause God to want to revisit their disobedience later in the book of Malachi. I will show you why this principle was put in the book of Malachi and how this mischief (perverted judgment) has kept many from learning God’s Word in this Church Age. From a knowledge perspective, this is self-bondage, because we refuse to read what’s right before our eyes, as well as bondage for a nation of believers in regard to knowing and rightly dividing the truth in these recorded acts. And, if we are not careful, as you will see in this report, this bondage will continue to cause members in the body of Christ to turn away and cause the fall of the church, not tomorrow, not in the future, and not just after we’re “gathering together” as written in 2 Thessalonians 2:1, but now!

***Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Malachi 3:8–9)***

To understand the truth about Malachi 3:8–9, let’s read this again in its fullness. (I’ve highlighted or underlined critical points to note throughout this entire report.)

***Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.*** Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, *Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: *for ye have robbed me, even this whole nation.**

*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. **And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.** (Malachi 3:7–12, emphasis added)*

### **The Story and Truth Behind Malachi 3:7–12**

What priest did the robbing, and how could what he did rob the whole nation is the question? The true story is found in Nehemiah 13:10 about a person in the Levitical priesthood named Eliashib who did not distribute the daily food rationed or portioned out to his fellow Levites and the singers who did the work for the Lord which inevitably defrauded a major promise and covenant God made to His people concerning having and keeping the feasts from the land that's "filled with milk and honey" as was written in Exodus 23:14–17 and also in Exodus 34:18–23. In terms of Eliashib responsibility, the Bible says in Nehemiah 13:13, "**Their office was to distribute unto their brethren.**" Malachi 3:7-12 was not written to the nation specifically or about a congregation of what members were not giving or doing for God. Who are the "ye"? This history is found in chapters such as Leviticus 8, Numbers 4, 18, 25, and in particular Nehemiah 12. One of the most important things to remember is that the sin committed was from the leader that had fallen off the path of Jehovah's righteousness which caused the children of Israel to fall away from God's instructions and in fact is the same path that this church age has taken.

In reference to Malachi 3:7–12, God answered Nehemiah's prayer in remembering the iniquity of the high priest **Eliashib**: "**Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites**" (Nehemiah 13:29). In fact, this whole story of Malachi 3:7–12 is found in Nehemiah 13. As a matter of fact, Malachi 2:8–9 states the same defilement. There's so much more in this chapter and in the book of Ezra that deserves a study in itself. You see, to teach or to think that Malachi 3:8–10 is about giving money to God's house or to think that these verses were written to a congregation or to the church members of today, and/or to say that it had anything to do with money at that time or at any time is satanic. It's no different than Jesus' response to Peter. In Mark 8:27–38, Jesus called Peter "Satan" with Peter's opinionated interpretation of God's plain truth. It's satanic thinking. This teaching is not only a lie that's designed by Baal/Satan, anti-Christ (Baalim) and it was falsely prophesied in Scripture by a person named Balaam to keep believers in bondage from truly knowing the nature, character, and truth of God's Word. You will see in this report how the church is dealing with God's Truth today and false teaching as well. Today, we, as a nation of believers, are experiencing the same oppression and falling away that the nation of Israel endured. The falling away is not from the world, it is from within the body of believers we call the church!

### **What Happened and How God Was Robbed**

*On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.*

*Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude [this story is in Numbers 22 and Deuteronomy 23].*

*And before this, **Eliashib** the priest, **having the oversight of the chamber** of the house of our God, **was allied** [allied means: became good friends "kinsfolk," or "boys" in street language] unto **Tobiah**: And he had prepared for him a great chamber, where aforetime [before] they laid the meat offerings, the frankincense, and the vessels, and the **tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.** But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: And I came to Jerusalem, and understood of **the evil that Eliashib did for Tobiah**, in preparing him a chamber **in the courts of the house [storehouse] of God.***

**ANOTHER MORE EXCELLENT WAY!**

*And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering [the tithe] and the frankincense. and I perceived that the portions [daily food distribution] of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. **Then contended I with the rulers**, and said, **Why is the house of God forsaken?** And I gathered them together, and set them in their place. **Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.** (Nehemiah 13:1–12, emphasis added)*

Did you notice here that money was never mentioned? Why? The financial support of the temple was already restored and reestablished by Nehemiah in chapter 10:32–33. Also, in Nehemiah 10 are two important points: the restoration of the national tax (Exodus 30:11-16) and the restoration offering tithes for the appointed memorial feast of thanksgiving as a reward for their service (Numbers 18:1-31). Two points with separate instances! Later in this report, I will explain where and why these two points were kept separated in Nehemiah 10 but not so in the church!

***Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for “all” the work of the house of our God.*** (Nehemiah 10:32–33, emphasis added)

*I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: **for they were counted faithful, and their office was to distribute unto their brethren.** Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals (foods). **There dwelt men of Tyre also therein, which brought fish, and all manner of ware (merchandise), and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?** Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye [the priest] bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*

*In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children SPAKE half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.*

**Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.** Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good. (Nehemiah 13:13–31, emphasis added)

Eliashib, a high priest, crossed the path of God's righteousness. The covenant God made with Levi was sacred. The covenant of faith is no different. They both involve God's truth and God's trusting faith.

### God's Covenant with Levi

*And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. **The law of truth was in his mouth, and iniquity was not found in his lips** [no perverted justice]: **he walked with me in peace and equity, and did turn many away from iniquity** [my hope to this nation of believers]. For the priest's lips should keep knowledge [not perverted private interpretation], and they should seek the law at his mouth: for **he is the messenger of the LORD** of hosts. (Malachi 2:4–7, emphasis added)*

The reason why God reminded the priests of their sin in Malachi 3:8 was simply as a reminder to the priests and Levites of their failure in their responsibilities and their specific sins. Nehemiah asked God to remember them: "**Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites**" (Nehemiah 13:29, emphasis added) not only for profaning the holiness of the Lord and marrying the daughters of strange gods (written about in detail in Ezra 9:1–2 and in Ezra 10), but primarily for robbing or defrauding God of His promise to His people, His nation. They robbed God's people of food which is no different from the church age robbing God's people from this truth. Today, believers are not being noble and content in God's truth and have started to run to a changed gospel to get that daily quick fix of what we think is true or is in our self-interest but not in God's best interest. "And I perceived that the portions [daily food distribution] of the Levites **had not been given them**: for the Levites and the singers, that did the work, **were fled every one to his field**" (Nehemiah 13:10, emphasis added). God's promise of providing for all their needs in the storehouse could not be accomplished because of what the high priest Eliashib did. This provoked God and Malachi 2:29 clearly showed that God did remember them! Now that you've read the above reports (and I hope you've read the whole book of Nehemiah), here's the whole history about the mischief caused by the high priest Eliashib and the behavior and motive of the Ammonite whose name is Tobiah. As I mentioned in this history report, we will also discover an extra-special blessing found in Nehemiah 10. This blessing is called knowledge of TRUTH!

*Now, O **ye priests**, this commandment **is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.** (Malachi 2:1–9, emphasis added)*

It is clearer to me in these days than at any point in my life that any teaching or quoting of Malachi 3:7–12 without giving the freely written details of who, what, where, when, and why this is even in the Bible is practicing irreverence and is perverting the Holy Bible. The Bible calls this false teaching “perverted judgment” (1 Samuel 8:3), which causes many to “stumble at the Law” (Malachi 2:8). Who was responsible for teaching the laws then? And who is responsible for preaching the gospel now? Who does God hold responsible for being “partial in the law” (Malachi 2:9).

### **Who, What, Where, When, and Why?**

Every King James Version of the Holy Bible that has a reference section (not just the commentary section) that will refer you to the truth will be helpful. Let the Holy Spirit in us and in His Living Word do His commentating for us while we diligently seek for truth and rightly divide His Word. Starting in Nehemiah 2:8, let’s allow the harmony of the Bible and scriptural relationship that the Bible gives us in detail show what really led to Malachi 3:8–12. The robbing, the life, the influence, and the authority were the actions of three individuals: Nehemiah, appointed governor of Jerusalem in the land of Judah; Eliashib the high priest who was responsible for the chamber or storehouse where food and victuals were kept; and Tobiah, an Ammonite, who was not found to be an Israelite and whose family did not belong in the courts of God. (NOTE: Later in the next chapter, you will find that the same type of defrauding also happened in Proverbs 3:9 as well. And isn’t it ironic that the same false teaching has continued!)

Here are the chronological references to Eliashib and Tobiah in the book of Nehemiah. You will see why the motivations, the intentions, the mischief, the mind-set, the relationship, and the reasons in these three individuals are an important part of rightly understanding Malachi 3:7–12.

*And a letter unto Asaph the keeper of the king’s forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. Then I came to the governors beyond the river, and gave them the king’s letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and **Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.** [Motivation: Tobiah had no intention to help in God’s plan or promise.] So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; **neither told I any man what my God had put in my heart to do at Jerusalem:** neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king’s pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king’s words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and **Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?** [Lies and motivation: Tobiah laughed at them for repairing the wall of Jerusalem and started a false accusation.] Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: **but ye have no portion, nor right, nor memorial, in Jerusalem.** [Reasons: Nehemiah 13:1–2] (Nehemiah 2:8–20, emphasis added)*

**Then Eliashib, the high priest** [relationship] rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.” (Nehemiah 3:1, emphasis added)

**ANOTHER MORE EXCELLENT WAY!**

After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the **house of Eliashib the high priest.**" (Nehemiah 3:20, emphasis added)

It came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned? **Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.** [Mischief] Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. **But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, [Tobiah's mischief] And conspired all of them together to come and to fight against Jerusalem, and to hinder it.** [NOTE: Tobiah had no intention to help in building the city, repairing the temple, or keeping the feasts which were a major promise and purpose of God to His people.] (Nehemiah 4:1–8, emphasis added).

Now it came to pass, when Sanballat, and **Tobiah**, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. **But they thought to do me mischief.** (Nehemiah 6:1–2, emphasis added).

Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. And I said, should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. **And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him [evil intentions and mischief of Tobiah]. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.** My God, think thou upon Tobiah and Sanballat according to these their works, [mischief] and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. (Nehemiah 6:10–14, emphasis added)

#### Tobiah's Influence on the People of God

**Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.** (Nehemiah 6:17–19, emphasis added)

To the Christian and church body, Nehemiah 6:17–19 shows that Tobiah's negative influence reached not only to the king, to Nehemiah the governor, and to other rulers of other nations, he also influenced believers like you and me with good deeds that appeared to be godly but in essence had a deeper evil motivation and secret purpose behind his perverseness. The first question I want to ask is this: How did he get a living place in the house of God as recorded in Nehemiah 13:5? The Bible does not report of any 'good deeds' in Tobiah's life, and I did not ask who let him in, but how did he make his way in? How did Tobiah influence God's people? It was not just by Tobiah teaching perverted justice but by God's people with itching ears allowing such deception to permeate. Remember in 1 Samuel 8:3, the story of Samuel 3 sons who lived by dishonest gain and possessions from others, called lucre, men who taught wrongfully that gifts given to God were a requirement to get a blessing, and that was called taking bribes. And, might I add, this is not much different the Ezekiel 22:23-30.

*And the word of the LORD came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; **they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. **The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.***** (Ezekiel 22:23-30)

The second question is this: How did this small act affect the body of believers in a major way and cause the house and promise of God to be forsaken as recorded in Nehemiah 13:6–11? (This chapter shows the returning exiles to Jerusalem and Judah. The chapter also shows the rulers or leaders of provinces of Jerusalem and Judah and the priestly genealogy.)

Nehemiah 7th chapter is an essential book to read in terms of the different genealogy of Tobiah and his children on one hand and understanding the Scriptures about the wheat and the tares in the other (Matthews 13th chapter)!

*My God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. **And I found a register of the genealogy** of them which came up at the first, and found written therein (the Wheat) ...**And these were they which went up also from Tel-melah, Telharsa, Cherub, Addon, and Immer: but they could not show their father's house, nor their seed, whether they were of Israel. The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two (the tares) ... These sought their register among those that were reckoned by genealogy, but it was not found:*** (Nehemiah 7:5, 61-62, 64, emphasis added)

### **An Extra-Special Blessing!**

Nehemiah 10 is another critical chapter in understanding the truth about the separation of a half shekel and offering tithes. Please note the chronological order that Nehemiah used. In verses 32–33, Nehemiah had restored the control of the financial support for all of the service and repairs of the temple. In these verses, he reinstated the collection of money for the temple, plainly and simply. It is thought that, due to the poverty of the people and the fact that so many were coming out of captivity, Nehemiah started with the right intent and with the right motive by offering one-third part of a shekel instead of one-half shekel for **all** of the service and repair for the temple. Pray about it!

**ANOTHER MORE EXCELLENT WAY!**

***Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.*** (Nehemiah 10:32–33, emphasis added)

It's not written anywhere in Scripture why this amount was one-third shekel and not a half shekel, but anyone with his or her eyes open can see the relationship of Scripture to God's commandment to Moses on Mount Sinai in Exodus 30:11–16 and 2 Chronicles 24:4–9 concerning the governing of the financial support and control of God's temple by God's people without any lobbyists or outside opinions. The reference in your Bible about these two verses may refer you to principles that were instructed by God in Exodus 30:11–16. I offer no opinion on this matter. What I want readers to see is the relationship of Scripture and why rightly dividing the Word of Truth is so important.

Notice that the purpose for restoration of the monetary support offering (tax) that was for "all" of the service or work of the house of our God was set in order first. The Bible gives detailed information in Nehemiah 10:35–39 about another point, the first (ripe) fruit as instructed by God through Moses in Exodus 22:29. These verses explain the entire purpose of offering the tithes the people brought out of the ground year by year at the appointed time to the chambers in the storehouse of our God. Notice in Nehemiah 10:35–39 that you do not read anything about money or financial support of the temple, but this passage provides a detailed description of the people of God bringing their tithes! Why? Don't interpret or think why, just read Nehemiah 10:32–33 and you will see why. You will read that the restoration of all the daily financial support ("taxes") for all the service and repair of the temple had just been put back in place by Nehemiah, the governor. Read verses 32–33 again. Now, after the control of the financial wealth was in order, let's see how the feasts and daily food rations were restored.

*To bring the first [ripe or best] fruits of our ground, and the firstfruits of all the trees, year by year, unto the house of the Lord: Also the first born of our sons, and our cattle, as it is written in the law and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priest that minister in the house of our God: And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, **to the chambers of the house of our God;** and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. [Remember the role and responsibilities of these particular Levites that are recorded in Nehemiah 13:13 "**and their office was to distribute unto their brethren their daily foods and victuals**".]*

***And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.*** For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God. (Nehemiah 10:35–39, emphasis added). It came to pass after this, that Joash was minded to repair the house of the LORD. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year (a required tax of God's People), and see that ye hasten the matter. **Howbeit the Levites hastened it not.** And the king called for Jehoiada the chief (Priest), and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection [of money], **according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness [Exodus 30:11- 16]?** For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD **did they bestow upon Baalim.** And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD. And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness. (2 Chronicles 24:4–9, emphasis added)

NOTE: Refer to your reference Bible. Does it relate verse 6 of 2 Chronicles 24 with Exodus 30:11–16? Why? In 2 Chronicles 24:7 the Bible describes to whom and where the money was being given! **“did they bestow upon Baalim”** (remember: Baalim is plural for Baal-(anti-Christ), servants of this unjust and oppressive god. In verse 2 Chronicles 24:7, it is clear that the financial resources were given or offered to a kingdom or nation that did not preach God’s ways or God’s words and did not follow in God’s system of equity and justice for all!

**Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, 3 Shechaniah, Rehum, Meremoth, Iddo, Ginnetho, Abijah, Miamin, Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, Hilkiyah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua. Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren. Also Bakbukiah and Unni, their brethren, were over against them in the watches. And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada.** (Nehemiah 12:1–10, emphasis added)

Malachi 3:8–10 asks, “Will a man rob [rob meaning “defraud/defile”] God? Yet ye [Who? Eliashib the high priest] have robbed me . . . even the whole nation [Jerusalem and Judah and Israel as a nation]. Bring ye all the tithes into the storehouse [the chambers in the courts in Jerusalem where food was kept to be portioned and rationed out daily as well as for the three feasts of Thanksgiving].” This is about the daily food which God promised His people and how Eliashib robbed God and the whole nation of the fulfillment of God’s promise and order of service (a land filled with milk and honey) of having all the food they would need and storing feast items (victuals) in the storehouse. Without knowing what really happened, we will stumble in understanding this truth and be partial to the wrong teaching of Malachi 3:8–12.

False teaching regarding this truth is robbing today’s people from the truth. Whenever you hear or read Malachi 3:8–12 taught in most, if not all, churches (big or small in size), you are only given a verse or two of this Scripture and then an interpretation of how some members in the congregation are not being obedient to the Lord or are sinning by not paying money (tithes) to the Lord. We are not told the truth about Malachi 3:7–12 in most churches today, because if we were, we would see why the restoration of the tax was the first order of administration for the temple service that Nehemiah needed to restore and which he did as seen in Nehemiah 10:32–33. So many of us are not told all of the truth found in Nehemiah 10th –13th chapter in the common church. If you had been told the truth, you would have recognized the acts of Eliashib and Tobiah for their defrauding and mischief. You would understand why God said in Malachi 2:1 that this commandment is for priests and not be burdened with the lies about you not tithing money that you so often hear in today’s congregations. Can you hear the cry of the Lord?

If you heard the Lord, spend some time reading Ezra 9–10 to see pointed Scriptures about the priests, Levites, and people of Israel marrying daughters for themselves and their treachery.

*Now when these things were done, the princes came to me, saying, **The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.*** (Ezra 9:1–2, emphasis added)  
**All these had taken strange wives: and some of them had wives by whom they had children.** (Ezra 10:44)

Read Ezra 9:7–9, and watch how God reveals His plan, promises, and prophecy to an undeserving nation, then and now! The fact of the matter is that we all have sinned and come short of the glory of God. It’s not all about the children of God (being God’s seed) or God wrath against them (being Satan’s seed) as some may preach today, as it is about God’s justice and righteous plan for a prosperous and contented life to those who may believe in His ways and walk the good walk of faith instead of the walk of greed and pervertedness!

***Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.*** (Ezra 9:7–9, emphasis added)

### **Let's Step Back Sssloowly.**

According to Nehemiah 5, the land and temple tax was being misused by kings and governors and some other bad leaders with no concern for God's ways, God's will, the wall of Jerusalem, or the rightful care of the temple. Step back to Nehemiah 5 and see how God's people were living like many of us are today, in foreclosures, and in debt, owing Tom, Dick, and Harry! Tom is like the high mortgages beyond our means and the high interest; Dick is like the high interest credit card, major or minor, you know that money that we think is ours; and Harry is like that church that tells you to give your gift or your seed to the Lord to get your blessing. Let's review Nehemiah 5 and see if we, as a people, fit in a similar category. Nehemiah 5 gives the reason for why the proper governing of the financial support and control of God's temple was important enough to be restored and had to have happened in which Nehemiah did in chapter 10:32– 33. The people were borrowing from one banking system to pay another banking system. Ask yourself how many times you've used a major credit card to pay a bill! In this kind of system, we have surpassed the story in Nehemiah 5, and just like they did, we have gone further in debt. The questions I ask about Nehemiah 5 are: Who got paid? Who was in bondage? Later, I will show you how, where, and when this restoration could happen in America.

### ***Making the Rich Richer and Keeping the Poor Poorer***

*There was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. **Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.** Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: **neither is it in our power to redeem them; for other men have our lands and vineyards.** And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, **Ye exact usury [increased the interest and over taxed], every one of his brother.***

*And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. **Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest.***

**Then I called the priests, and took an oath of them, that they should do according to this promise.** Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. **And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.** Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. **But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.** Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. **Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. 19 Think upon me, my God, for good, according to all that I have done for this people.** (Nehemiah 5:1–19, emphasis added)

Step back a little further to see more information about the money for the temple being misused. You will see why God used Nehemiah to restore Jerusalem and the temple and the control of God's resources in all of Judah. There were adversaries like Tobiah, the Ammonite, seeking to stop the restoration, the work, and the will of God for His people. This accusation is no different than the perverseness of false teaching in and out of our churches. No different then Paul's warning on false teachers in Titus 1:10-16.

For there are many unruly and vain talkers and deceivers, **especially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.** One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; **but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.** (Titus 1:10-16, emphasis added)

No different than lobbyists and leaders with ill intent removing God from the Constitution and instituting a change that's far from the true fabric from which this nation was created.

***I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all.***

### Stepping Back a Few Years from Nehemiah 10

Now **when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;** Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

**And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.** And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time. **This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.**

**Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;** That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

**There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.** Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia. (Ezra 4:1–24, emphasis added)

(NOTE: Ezra 1–3 gives reasons and further details on why the adversaries of God's people came to put out a false accusation of the Jews.)

### **Tobiah's Influence**

In conclusion to this chapter, to breathe a word about Malachi 3:8–12 without reading or explaining some, if not all, of chapters 1–3 in the book of Malachi and most importantly the book of Ezra and specifically Nehemiah 5, 10, and 13, is just a part of how the wrong teaching began. Understanding Satan's role in the life of Tobiah and in the influence of Eliashib can show a believer how the histories of these men's lives were based on deception, division, and perversion of God's salvation promise to Abraham, Isaac, and Jacob. There are many Tobiah's in the world and specifically in this church age with names that appear to be worthy of recognition yet their motivations and teachings are evil, deceptive, and perverted from God's plain instructions but for some reason seems so wonderful and right in the eyes of man.

Out of this report concerning Tobiah, how did Tobiah, whose name means “servant” and “pleasing to Jehovah,” get to a critical place in the house of God yet who actually did the following evils according to plain instructions of God that’s recorded in the Bible

- He taught and wrote lies rather than truth (Ezra 4).
- He laughed at and lied to the people of God (Nehemiah 2:19–20).
- He conspired against God’s Plan and Promise (Nehemiah 4:1–6).
- He deceived God’s people (Nehemiah 13:1).
- His seed was not found or reckoned by genealogy (Nehemiah 7:5, 61–64).
- His motivation, ways, and means were of mischief towards Nehemiah (Neh. 6:1–8 & the Ezekiel 7 prophecy)
- He hired other false prophets and prophetesses to cause Nehemiah to fear (Nehemiah 6:14).
- He spread false accusations and influence among God’s people (Ezra 4:6).

Then, how did Tobiah—in spite of Nehemiah’s restoration of the wall of Jerusalem, the financial control and building of the house of God, the restoration of the storehouse of God’s promise and his own faithfulness to God’s commandment—find a way of mixing in and living freely in God’s house? Again, I did not ask who let him in but how did Tobiah influence God’s people with such mischief? I pray that you have the details of how Satan worked in the falling away of the nation of God’s people then, and I hope this can explain the falling away in God’s letter to the church age now.

***This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.*** (2 Timothy 3:1-7, emphasis added)

The common church has such a tendency to blame “them” or the outside world with total disregard to the many Scriptures where God holds us responsible for the directions we’ve taken.

*We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: **Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*** (2 Thessalonians 2:1–12, emphasis added)

(NOTE: The truth about the salvation that's mentioned in verse 9 of 2 Thessalonians 2nd chapter **"that they might be saved"** is that, it is in the here and now context.)

In summation, to understand the money offering aspect up until this time in the history of God's people, it is critical that you read Ezra 4:1–20, Ezra 7:11–26, and Nehemiah 5 and then understand what you've read. At this time in Scripture, the financial support for the service and repairs of the temple was being handled by kings not priests. Nehemiah 5:1–15 shows specifically how the people were in bondage and being over taxed as well. Here you can see the complaints of debts, the misuse of tax money, and the bondage of God's people by leaders such as the governors of that time. By understanding Ezra 4:1–20, Ezra 7:11–26, and Nehemiah 5, you will see why Nehemiah had to restore the financial support for the service and for the repair of the temple that's found in Nehemiah 10:32: **"Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God."**

In Nehemiah 5th chapter, the bibles show that Nehemiah cut taxes, and also showed how an unjust economic system needed to be restored. Remember the financial support of the temple came from God's commandment to Moses on Mount Sinai to tell the people how the money offering for the temple was to be used for all the service and repair of the temple and how much it should be **"The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD"** (Exodus 30:15). In this book you will see, clearly and chronologically, how the money offerings for the Lord were initially set up, used, and taught properly; where the offering was increased and misused by kings and priests; and most importantly how God prophesied that the church age would require the money offering to be the tenth or tithe of your money (your seed and your gift offering to the Lord)! That's right, I said the church age. You will also see how the same hypocrisy of old is happening before your eyes today and maybe even in your church or partnering churches.

I want to share my love for those in my assembly, those old-schooled or seasoned members as well as members in your local assembly that may disagree with this report about Malachi 3:7-12. To talk about Malachi 3:7–12 in most churches can be a divisive topic. If we know the truth, then man's private interpretations of the truth will not cause you to stumble in reading the plain truth. My hope and prayer is that you will read and know the truth and that the truth of God's Word will make you free and set you free from the bondage that seems to have beset most of us. Free from receiving perverted judgments from man's interpretations or simply man's false teachings without making them responsible and accountable for such opinionated teachings and opportunistic methodology as recorded in Ezra 7:26 and 2 Corinthians 11:1-15.

*And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. (Ezra 7:26)*

*Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. **But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.** For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, **ye might well bear with him.***

*For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because **I have preached to you the gospel of God freely?** I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: **and in all things I have kept myself from being burdensome unto you, and so will I keep myself.** As the truth of Christ is in me,*

*no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. **For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.** (2 Corinthians 11:1-15, lucre, bribes and perverted justice, emphasis added).*

Compare Scriptures; if you believe in this report, then I hope you will support what I am proposing for this great Nation later in the chapter: **I Have a Dream Too!**