



To Tithe or NOT to Tithe - Part 8

Ps 1:1 *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

Ps 1:2 *But his delight is in the law of the LORD; and in his law doth he meditate day and night.*

Ps 1:3 *And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

Ps 1:4 *The ungodly are not so: but are like the chaff which the wind driveth away.*

Ps 1:5 *Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

Ps 1:6 *For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.*

Pr 3:5 *Trust in the LORD with all thine heart; and lean not unto thine own understanding.*

Pr 3:6 *In all thy ways acknowledge him, and he shall direct thy paths.*

Pr 3:7 *Be not wise in thine own eyes: fear the LORD, and depart from evil.*

Pr 3:8 *It shall be health to thy navel, and marrow to thy bones.*

Pr 3:9 *Honour the LORD with thy substance, and with the firstfruits of all thine increase:*

Pr 3:10 *So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*

Yeshua did not come to abolish the Law or the Prophets.

Paul was not sent to abolish the Law, nor to preach against the Law. **Paul believed in the Law, taught and practiced the Law**, as we shall see in today's message.

The Tithe had absolutely nothing to do with the Tabernacle.

The people brought Offerings of their own free will.

Ex 25:1 *And the LORD spake unto Moses, saying,*

Ex 25:2 *Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.*

Ex 25:3 *And this is the offering which ye shall take of them; gold, and silver, and brass,*

Ex 25:4 *And blue, and purple, and scarlet, and fine linen, and goats' hair,*

Ex 25:5 *And rams' skins dyed red, and badgers' skins, and shittim wood,*

Ex 25:6 *Oil for the light, spices for anointing oil, and for sweet incense,*

Ex 25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

Ex 25:8 And let them make me a sanctuary; that I may dwell among them.

Ex 25:9 According to all that I show thee, *after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

The Tithe has absolutely nothing to do with the Temple.

David gathered the materials; Solomon added to them and built the first Temple, 1st Kings 6-9.

Tithing was done long before there was a Tabernacle or a Temple.

The Temple was supported by Temple Taxes.

**The practice of Tithing took place in Yeshua's Day.
We looked at that last week in Part 7.**

Paul did not address Tithing because it was already an established practice, NOT because it had been done away with, for then he would have taught against the Law.

The truth is, Paul bridges the gap and make the connection between serving in the Temple, according to the LAW, and Preaching The Gospel of The Kingdom.

1Co 9:8 Say I these things as a man? **or saith not the law the same also?**

1Co 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

1Co 9:10 **Or saith he *it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.***

1Co 9:11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

1Co 9:12 **If others be partakers of *this* power over you, *are not we rather?*** Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Messiah.

1Co 9:13 Do ye not know that **they** which minister about holy things live of the things of the temple? and **they** which wait at the altar are partakers with the altar?

1Co 9:14 **Even so hath the Lord ordained that they which preach the gospel should live of the gospel.**

Paul, as an Ambassador of the Kingdom, was concerned about believers everywhere especially in Jerusalem. Paul encouraged people to support the Saints in hard stricken areas.

Not a Tithe, but benevolence.

1Co 16:1 Now concerning **the collection for the saints**, as I have given order to the churches of Galatia, even so do ye.

1Co 16:2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

1Co 16:3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your **liberality** (Charis/grace gift) unto Jerusalem.

While delivering the benevolent gifts, collected by the Saints for the Saints, Paul was arrested.

Ac 24:5 For we have found this man *a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:*

Ac 24:6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

Ac 24:7 But the chief captain Lysias came *upon us, and with great violence took him away out of our hands,*

Ac 24:8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

Ac 24:9 And the Jews also assented, saying that these things were so.

Ac 24:10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

Ac 24:11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

Ac 24:12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

Ac 24:13 Neither can they prove the things whereof they now accuse me.

Ac 24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

Ac 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Ac 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward men.*

Ac 24:17 **Now after many years I came to bring alms to my nation, and offerings.**

Ac 24:18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

Ac 24:19 Who ought to have been here before thee, and object, if they had aught against me.

Ac 24:20 Or else let these same *here say, if they have found any evil doing in me, while I stood before the council,*

Ac 24:21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

The HEBREW writer connects the Tithe to Abraham.

Heb 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

Heb 7:2 To whom also Abraham **gave a tenth part/tithe of all;** first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Heb 7:4 Now consider how great this man *was, unto whom even the patriarch Abraham gave the tenth/tithe of the spoils.*

Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, **though they come out of the loins of Abraham:**

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

Heb 7:7 And without all contradiction the less is blessed of the better.

Heb 7:8 And here men that die receive tithes; but there he *receiveth them, of whom it is witnessed that he liveth.*

Heb 7:9 And as I may so say, **Levi also, who receiveth tithes, paid tithes in Abraham.**

Heb 7:10 For he/Levi was yet in the loins of his father/Abraham, when Melchisedec met him.

Abraham
Isaac
Jacob/Israel
Levi

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

Question:

Was *Melchisedec* **after** Aaron or **before** Aaron?