

## Should Believers Tithe?

Table Of Contents	
Tithing Existed Long Before The Old Covenant	2
Tithing And "The Book Of The Law"	5
Three Separate Tithes?	7
The Cycle Of Sabbatical Years	9
Does Social Security Take The Place Of Third Tithe?	12
Is Recycling Gleaning?	12
Did Yahshua Messiah Tithe?	13
Typical Budget Of An Israelite	13
How Do You Circumcise A Tree?	14
Promises	15
Can We Eat Second Tithe On New Moons And Sabbaths?	18
Did Paul Tithe?	22
What Is The "Carnal Commandment"?	23
Tithing After The Destruction Of The Temple	25
Who Was Melchizdek?	26

All emphasis in this booklet, whether by means of underlining, capitalization, or by any other method, is added by this author and is not part of the original quotation. Also, all Bible quotations, unless otherwise stated, are from the King James Version.

The reader of this booklet should not construe what is written to be specific advice or a course of action to be followed with regard to any financial needs, problems, or goals. The author disclaims responsibility for any adverse effects resulting directly or indirectly from the material presented, suggested procedures, undetected errors, or reader misunderstanding.

Harold Hemenway.

Did Abel, Noah and Lot all tithe? Did Abraham (Gen. 14:12), Isaac and Jacob (Gen. 28) give a tenth to Yahweh? Was tithing a part of the Old Covenant, or was it "added because of transgressions" (Gal. 3:19) by Moses later? Was tithing abolished when the Levitical priesthood ended (Heb. 7), or is non-tithing still stealing from Yahweh (Mal. 3)? Did Messiah command us to "not leave (tithing)...undone" (Matt. 23:23)? Should believers give a tenth of their incomes today or is more than a tenth required? How many tithes are there? Who is Melchizedek (Gen. 14:12)?

### **Tithing Existed Long Before The Old Covenant**

If tithing CAME INTO BEING as a result of the Old Covenant (Ex. 19:5 to 24:8), then it would become DEFUNCT if the Old Covenant was ABOLISHED. But that covenant CAN'T TAKE AWAY what it DIDN'T BRING IN. Tithing existed prior to the Old Covenant as well as within it (Deut. 26:12-13).

However, the washings, temple, incense, burnt offerings, sacrifices, "ministration of death" and even the Levitical priesthood were all "ADDED BECAUSE OF TRANSGRESSIONS" (Gal. 3:19) to an already existing Old Covenant (Ex. 19:5 to 24:8). They were either non-existent or not commanded prior to that time (cp. Jer. 7:22; Heb. 7; 9:10).

Only those laws which existed prior to, and within, the original Old Covenant are permanent laws since Yahweh's character doesn't change (Mal. 3:6) and Yahshua Messiah is "the same yesterday and today and forever" (Heb. 13:8). He wouldn't change standards; If a law is eternal, It is moral.

Tithing was in existence from the very beginning because Messiah called Abel "RIGHTEOUS" (Matt. 23:35) and we know that "ALL THY COMMANDMENTS (Heb. "mitsvah") are RIGHTEOUSNESS," and tithing is one of those COMMANDMENTS (Heb. "mitsvah) (Lev. 27:34; Deut. 26:12-13). Perhaps Abel was tithing in Genesis four.

Using this same reasoning, we know that both Noah and Lot must have tithed, for Noah is called "A PREACHER OF RIGHTEOUSNESS" (2 Pet. 2:5) and Lot is called a "RIGHTEOUS MAN" (2 Pet. 2:8). Noah "walked with Yahweh" (Gen. 6:9) and two can't walk together unless they agree.

In fact, secular historical records show that the custom of tithing "was AL-

MOST UNIVERSAL IN ANTIQUITY; for GREECE and ROME see Pauly-Wissowa, Realencyclopädie, iv. 2306, 2423; for BABYLON, M. Jastrow, Religion of Babylonia and Assyria, p. 668; for CHINA, J. Legge, Chinese Classics, i. 119; for EGYPT, G. Maspero, Struggle of Nations, p. 312. For OTHER INSTANCES see Spencer, DE legibus hebraeorum, lib. III. cap. 10:1." (Encyclopedia Britannica. 11th ed., vol. 26, p. 1019).

For tithing to have received such wide-spread acceptance around the world, it must have been taught and practiced by Noah before his family spread around the world. Yes, "it has been all but demonstrated that TITHES WERE PAID in Babylonia BEFORE ABRAM WAS BORN, so that for the origin of the practice we are sent further back, seemingly, than 2000 B.C." (p. 22, The Tithe In Scripture, by Henry Lansdell). Yahweh gave mankind TITHING as an ANTIDOTE against COVETOUSNESS! TITHING is the SOLUTION to OBEYING the TENTH commandment and avoiding selfishness and greed!

In Genesis 14:19-20, Melchizedek, king of Salem and priest of the most high Yahweh, said, "Blessed be Abram...And blessed be the most high Yahweh, who hath delivered thine enemies into thy hand. And he (Abram) gave him (Melchizedek) tithes of all" (the "prey" -Ant. 1:10:2).

These spoils of war that Abram tithed on were "all the goods of Sodom and Gomorrah, and all their victuals" as well as whatever supplies and weapons Chedorlaomer and the armies that were with him had brought. In other words, tithing doesn't only apply to "thy corn," "thy wine," and "thine oil." Any profit or gain is titheable.

All believers are "children of Abraham" (Gal. 3:7,29; Rom. 4:11). Since Abraham tithed (Gen. 14:20), and Messiah said, "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39), why don't believers tithe too?

Genesis 14:19-20 is the first time tithing is actually mentioned in the Bible. In Genesis 26:5, Yahweh said, "Abraham obeyed my voice, and kept my charge, my commandments, my STATUTES (Heb. "chuggah"), and my laws." One of those STATUTES is later mentioned in Numbers 18:23-24 which says, "it shall be a STATUTE (Heb. "chuggah") forever throughout your generations, that among the children of Israel they (the Levites) have no inheritance. But the TITHES of the children of Israel...I have given to the Levites to inherit."

Now all believers, no matter what race they belong to, are spiritual Israelites

(Gal. 6:16; Rom. 11; Eph. 2:11-19; Rom. 2:29). Since physical Israelites tithed (Lev. 27:30-34; Num. 18:23-24), why don't believers tithe too?

Since Yahweh doesn't change (Mal. 3:6) and Yahshua Messiah is "the same yesterday, and today, and forever" (Heb. 13:8), it is safe to say that TITHING TO A PRIESTHOOD was just as much a STATUTE in Abraham's day as it was in the days of the Levites. The only difference is that Abraham tithed to the Melchizedek rather than Levite Priest-hood.

"All scripture is given by inspiration of Yahweh, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16) and the only "scriptures" known to Timothy were the Old Testament. And "whatever things were written aforetime (in the Old Testament) were written for our learning" (Rom. 15:4). "Now these things (we read about in the Old Testament) were our examples" and "they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:6,11).

In addition to Abraham, we find another example for our learning. Genesis 28:20 says, "Jacob vowed a vow, saying, If Yahweh will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall Yahweh be my Elohim...and OFF ALL that thou shalt GIVE me I will surely GIVE the TENTH unto thee." Jacob was promising to tithe on everything he would get, not just "PRODUCTIVE INCREASE" or wages, but GIFTS also.

Incidentally, the Pharisees in Messiah's day felt the same way. They were experts at TITHING (Matt. 23:23) and took pride in GIVING TITHES of ALL that they POSSESSED (Luke 18:12). Furthermore, Numbers 18:30, Deuteronomy 14:22,28 and 26:12, and 2 Chronicles 31:5 all mention "INCREASE" as the quantity from which TITHES are to be taken. That Includes GIFTS as well as wages.

Isaac must have also TITHED since Abraham would have COMMANDED "his children and his household after him, that they shall KEEP the WAY of YAHWEH, to do JUSTICE and JUDGMENT" (Gen. 18:19).

Now if Abel, Noah, Lot, Abraham, Isaac and Jacob all tithed, long before the Old Covenant existed, then what the Old Covenant didn't bring in, it can't take away when it is abolished.

## Tithing And "The Book Of The Law"

Yahweh promised to keep his covenant (the book of Deuteronomy) with his people for a thousand generations (Deut. 7:9; Ps. 105:8; 1 Chr. 16:15) and the Bible defines a "generation" as a "hundred" years (Gen. 15:13-16). Therefore, since 3500 years divided by 100 equals 35, from Moses day to our day is only 35 generations. Both the covenant and the law are still in full force! Since TITHING is part of that covenant (Deut. 14:22,28 & 26:12), it couldn't be abolished.

Moses "who received the lively oracles (including TITHING) to give unto us" (who are believers) (Acts 7:37-38), would not have given them to us if they were abolished. As Yahshua said, "Do not think that I will accuse you to the Father: there is one that accuses you (of sin), even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? (John 5:45-47). Moses wrote the first five books of the Bible.

TITHING is not found in the "BOOK OF THE COVENANT" (Ex. 19:5 to 24:8). But if only those laws found there are eternal, moral laws, then what good is the rest of the Bible? TITHING is not the only law left out of this abbreviated section of scripture. Clean-unclean meats, Feast of Trumpets and Day of Atonement are other notable omissions.

Just as the life of Messiah is detailed in four separate books (Matthew, Mark, Luke & John), and just as the history of Israel is written in parallel accounts (1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles), so the "BOOK OF THE COVENANT" (Ex. 24:7) from Exodus 19:5 to 24:81 also found from Deuteronomy 1 to 34 in "THE BOOK OF THE LAW" (Deut. 31:24,26). It is no accident that the word "Deuteronomy" means "The Second Law." "THE BOOK OF THE COVENANT" (Old Covenant) is synonymous with "THE BOOK OF THE LAW" in the same sense that the four gospels are synonymous. Proof is found by comparing 2 Kings 22:8 and 23:2 where the two phrases are used INTERCHANGEABLY. They are two complementary parts of the same book.

That being understood, we find that the book of Deuteronomy DOES contain the law of TITHING. But before going there, we should examine a few other scriptures relating to TITHING. Leviticus 27:30-33 says:

And all the tithe of the land, whether of the seed of the land, or of the fruit of

the tree, is Yahweh's (Not the assembly's or ministers'): it is holy unto Yahweh. And if a man will at all redeem (buy back) ought of his tithes, he shall add thereto the fifth part thereof. (To buy back a tenth of seed or fruit, one has to pay its value plus one fifth of its value.) And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod (randomly), the tenth shall be holy unto Yahweh. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed (bought back).

This scripture is a serious warning against stealing from Yahweh. The Mighty One has a prior claim to the FIRST TENTH of your paycheck. This is why BORROWING is wrong, because we benefit before Yahweh gets his tenth. This should also be the BEST TENTH of that amount - - if payment is made in commodities or merchandise. As Numbers 18 explains, Yahweh gave Aaron and his sons "All the BEST of the oil, and all the BEST of the wine, and of the wheat, the FIRST fruits of them" (v. 12). "And whatsoever is FIRST ripe in the land" (v. 13). Verses 28 to 30 state, "Thus speak unto the Levites ... offer up an heave offering...even a TENTH part...of all the BEST thereof ...WHEN ye have lifted up the BEST thereof from it, THEN it shall be counted unto the Levites as the increase of the threshing floor, and as the increase of the wine press."

The point in explaining all this is that it's possible for a person to accidentally "redeem" Yahweh's tithe or to accidentally change Yahweh's tithe, without even knowing it, and to thereby defraud Yahweh, simply by allowing one's employer to deduct certain taxes, insurance and retirement funds from each paycheck before one ever sees it. To avoid this problem, simply TITHE AHEAD OF TIME on what you know will be the gross amount of your next paycheck. This will insure that Yahweh's TITHE is the FIRST TENTH.

"GROSS INCOME" includes INTEREST from bank accounts, DIVIDENDS from stock, PRODUCE from a garden, CAPITAL GAINS from property, any PRESENTS or GIFTS received, etcetera, AFTER COSTS OF OPERATING have been DEDUCTED and after UNBIBLICAL GOVERNMENT TAXES (in excess of ten percent--1 Sam. 8:15,17) have been DEDUCTED. Operating costs are NOT "increase." Gasoline to and from work is a good example. But COST OF LIVING is not deductible and If a person is a full-time college student and borrows large sums of money, he should regard these loans as "increase" at the time he bor-

rows them rather than at the time he earns the money to pay them back. If a person receives a Rolls Royce as a gift worth \$70,000.00 dollars, he should avoid using it till he can come up with \$7000.00 dollars of first and second tithe. Widows on fixed pensions should still consider their pensions as increase and tithe on them. They can't afford NOT to tithe!

But make no mistake! Some people confuse "FIRSTBORN" and "FIRSTFRUITS" with TITHE. Yet these are three distinct categories, separate from each other. In the book of Deuteronomy, "FIRSTLINGS of your herds and of your flocks" are mentioned in 12:6. Then in verse 11, "your TITHES." Deuteronomy 14:22-23 includes both concepts together. In Deuteronomy 26:1-11, "FIRSTFRUITS" are again mentioned. Then from verse 12 to verse 15, "the TITHES." Leviticus 27:26-34 and Numbers 18:12-32 mention these concepts together again. Yet clearly they are three separate and distinct categories. TITHING isn't even mentioned in the "book of the covenant," but both "FIRSTFRUITS" and "FIRSTBORN" are (Ex. 22:29-30; 23:19).

### **Three Separate Tithes?**

One of the hardest concepts for many to accept is the idea of THREE separate tithes - not just one. How do we know there are THREE different tithes commanded in the Bible? The answer is plain. Scriptures identify THREE different applications or uses for the tithe. There are even THREE different methods or procedures to follow in regard to tithing. Either there are THREE tithes or the Bible contradicts itself.

The FIRST TENTH of one's income goes to the priests of Yahweh. These priests take the form of Melchizedek (Gen. 14:18-20; Heb. 7) or Levites (Num. 18:21-24) or Aaron (Num. 18:25-32) or Aaron's sons (2 Chr. 31:19; Neh. 10:38) or ministers of Yahshua (the fulfillment of Melchizedek) (Heb. 7; 1 Cor. 9:13-14).

The SECOND TENTH of one's income goes toward any food consumed during the eighteen annual feast days of the year (Atonement is a fast day) since these festivals occur in "the place which Yahweh thy Elohim shall choose to set his name there" (Deut.16:2,6,11,15,16) and that is precisely the same place where the tithes must be spent on food (Deut. 12:5,11,14,18,21,26;14:23-25; cp. Jub. 32:10-14). If the feast days existed from the time of Adam, and continue to

be required today, then SECOND TITHE automatically must be required to finance the menu. Notice that SECOND TITHE can't be eaten "within thy gates" (Deut. 12:17-18), yet THIRD TITHE is to be eaten "within thy gates" (Deut. 14:28-29).

The THIRD TENTH of one's income goes to "the Levite (minister), the stranger (unconverted dependent?; foreigner in the assembly), the fatherless (orphan), and the widow (including divorcees), that they may eat within thy gates, and be filled" (Deut.26:12; 14:28-29; 1 Tim. 5:16). In other words, a sort of welfare fund for the poor every THIRD and SIXTH year in a cycle of seven (Deut. 14:28; 26:12; Amos 4:4; Deut. 15:1,9,18; Ex. 23:11). Maimonides understood this cycle but not its application (p. 31, Lansdell). These scriptures apply primarily to spiritual Israelites within the gates of the assembly today - not to unconverted heathen. Messiah said, "ye have the poor always with you" (Matt. 26:11) and Deuteronomy states, "the poor shall never cease out of the land" (15:11), so if the problem still exists, how could the solution be abolished? (See inset article on page 9 to determine when to pay this tithe.)

Since THIRD TITHE isn't continuous every year, the question of when to begin and end the THIRD TITHE CYCLE--which month and day- is sometimes brought up. One teaching is that THIRD TITHE should commence on the Feast of Tabernacles. Exodus 34:22 and Deuteronomy 31:10 are used as supposed proof for this concept, but these scriptures don't say to begin TITHING on this festival. Rather, this is the time when "thou shalt read this law before all Israel." But in Leviticus 25:9-11 we are told that the Jubilee Year begins on the Day of Atonement. Since the Jubilee Year is synchronized with the seven year cycles of THIRD TITHE (Deut. 15; Lev. 25), the Day of Atonement must also be the date when the THIRD and SIXTH-year TITHING begins and ends. (The Talmud teaches Trumpets as the day to begin tithing - Rosh Hashanah 1:1-2)

The apocryphal book called TOBIT gives further proof that THREE separate tithes are historically accurate:

Often I was quite alone in making the PILGRIMAGE to Jerusalem, fulfilling the law that binds all Israel perpetually. I would hurry to Jerusalem with the FIRST yield of FRUITS and BEASTS, the TITHE of cattle and the sheep's FIRST shearings. I would give these TO THE PRIESTS, the sons of Aaron, for the altar. TO THE LEVITES ministering at Jerusalem I would give my TITHE of wine and corn,



olives, pomegranates and other fruits. Six years in succession I took the SECOND TITHE in money and went and paid it at Jerusalem. I gave the THIRD to ORPHANS and WIDOWS and to the STRANGERS who live among the Israelites; I brought it them as a gift EVERY THREE YEARS. When we ate, we obeyed both the ordinances of the Law of Moses and the exhortations of Deborah, the mother of our father Ananiel (Tobit 1:6-8).

JOSEPHUS also corroborates THREE different tithes. Notice this quote from book 4, chapter 8 and section 8 of Antiquities:

### **The Cycle Of Sabbatical Years**

It is necessary to find out which years are Sabbatical Years (or seventh years) (Lev. 25:1-8) in this modern 20th century since that data is needed in determining which years are the THIRD and SIXTH in this unbroken, seven-year THIRD TITHE cycle (Deut. 14:28).

The JUBILEE YEAR, or "fiftieth year" (Lev. 25:10) doesn't disturb this seven year cycle since, after seven sevens, or 49 years, the JUBILEE is considered year number one of the next 49-year cycle as well as year number 50 of the previous cycle. (See Josephus, "Dissertation V," section 39, p. 700. Daniel's 70 Weeks' Prophecy also confirms the 49-year cycle, since no 50th years are ever counted there.)

So if we can accurately pinpoint and date a particular JUBILEE in history, it's a simple matter of adding multiples of seven to that date to arrive at modern dates for SABBATICAL YEARS and thus the THIRD and SIXTH years between any two SABBATICALS can be known.

It so happens that Daniel 9:24-27 mentions a specific period of seven weeks of years, or a 49-year cycle, which begins on 457-456 B.C. In other words, "the going forth of the commandment" (Dan. 9:25; Ezra 7:11-26) occurred on a JUBILEE which is always the first year of the 49-year cycle. The "seventh year" of Artaxerxes I Longimanus (Ezra 7:8) was 458-457 B.C., fall to fall (p. 40, Langer's World History) when the command was given. Then the 62 and one weeks of years form another group divisible by seven sets of seven weeks each. So Messiah's Torah-reading in Luke 4:18-19 occurred on the first year of the 70th week in the fall since it was to be 69 weeks 'unto the Messiah' (Dan. 9:25) when his

public teaching began (457-456 B.C. + (69 x 7 = 483 years) = 27-28 A.D.) at the age of 30 (Luke 3:23). Thus he was born in 4 B.C. just before an eclipse which can also be dated at 4 B.C. (Ant. 17:6:4). He was "cut off" "in the midst of the week" of seven years (Dan. 9:26-27) which brings us to the spring of 31 A.D. on Passover (John 13:1). But Yahshua was announcing the soon coming of the tenth JUBILEE of Daniel's prophecy--34-35 A.D.--when the gentiles and scattered Israelites would first hear the gospel (Acts 9:15). Yahshua will return and "confirm the (new) covenant" (Dan. 9:27) for another 3 1/2 years prior to an end-time JUBILEE.

Messiah was quoting from Isaiah 61:1-2 when he said, "The Spirit of the Yahweh is upon me, because he hath anointed me to preach the gospel to the POOR (economically)...to preach DELIVERANCE to the CAPTIVES (economically indebted bondservants)...to set at LIBERTY ("Jubilee" means "Liberty" --Ant. 3:12:3; cp. Lev. 25:50; Ez. 46:167 says "year of liberty") them that are bruised (by cancelling their debts and returning their land to them--Lev. 25:10,39-40; 27:24), To preach the ACCEPTABLE YEAR OF THE MASTER (the Jubilee Year)."

Since JUBILEES are reckoned from Atonement to Atonement (Lev. 25:9), Yahshua's JUBILEE was 34-35A.D., fall to fall. Adding 1960 years (7x7x40), we arrive at 1994-1995 A.D. as a modern JUBILEE, so 1992-1993 is a SIXTH year or third-tithe year.

Let there be taken out of your fruits a TENTH, BESIDES that which you have allotted to give to the PRIESTS and LEVITES. This you may indeed sell in the country, but it is to be used IN THOSE FEASTS and sacrifices that are to be celebrated in the holy city: for it is fit you should enjoy those fruits of the earth which Yahweh gives you to possess, so as may be to the honor of the donor.

Now read the following quote from book 4, chapter 8 and section 22 of Antiquities:

Besides those TWO TITHES, which I have already said you are to pay every year, the one FOR THE LEVITES, the other FOR THE FESTIVALS, you are to bring every THIRD YEAR a THIRD TITHE to be distributed to those that WANT; to women also that are WIDOWS, and to children that are ORPHANS. But as to the ripe fruits, let them carry that which is ripe FIRST OF ALL into the temple; and when they have blessed Yahweh for that land which bare them, and which he had given them for a possession, when they have also offered those sacrifices which

the law has commanded them to bring, let them give the FIRST-FRUITS to the priests. But when anyone hath done this, and hath brought the TITHE OF ALL THAT HE HATH, together with those FIRSTFRUITS that are for the LEVITES, and for the FESTIVALS, and when he is about to go home, let him stand before the holy house, and return thanks to Yahweh.

During the Maccabean period, THIRD TITHE provided for widows and orphans on a regular basis: "Then the high priest told him that there was...money laid up for the relief of WIDOWS and FATHERLESS children" (2 Macc. 3:10).

Last of all, in book 4, chapter 8, section 19 of Antiquities, this is found: "and let him that has gathered it carry it to the holy city, and spend that, together with the TITHE of his other fruits, in FEASTING with his FRIENDS, with the ORPHANS, and the WIDOWS." This is a reference to SECOND TITHE.

Yes, SECOND TITHE can be used for "them for whom nothing is prepared" (Neh. 8:10), "your households" (Deut. 12:7), "the Levite" (Deut. 12:12,18), "thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow who are within thy gates" (Deut. 16:14).

But this SECOND TITHE cannot be used for gasoline or transportation to and from the feasts. Deuteronomy 12:17-18 states, "Thou MAYEST NOT eat WITHIN THY GATES the TITHE of thy grain, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock... But thou must eat them before Yahweh thy Elohim IN THE PLACE WHICH YAHWEH THY ELOHIM SHALL CHOOSE." Gasoline and transportation expenses to and from the feasts AREN'T in the place which Yahweh thy Elohim shall choose. Also, gasoline isn't edible. Yet the obvious purpose for second tithe is FOOD and DRINK (Deut. 14:26). The phrase "for whatsoever thy soul desireth" is obviously said in the context of various DIFFERENT FOODS.

Some people insist on buying MOTEL ACCOMMODATIONS with this money. But the Bible says, "And ye shall take on the first day the BOUGHS OF GOODLY TREES, BRANCHES OF PALM TREES, and THE BOUGHS OF THE TREES, and WILLOWS OF THE BROOK ...Ye shall DWELL IN BOOTHS seven days" (not in motels for eight days) (Lev. 23:40,42). A motel is a permanent structure. Yahweh's word specifies a TEMPORARY SHELTER, like a camping tent or prefabricated but - a dwelling that can be erected on the first day and taken down on the seventh. Can a motel meet this criterion? Obviously not! The only legiti-

mate use for SECOND TITHE is FOOD: "for oxen (steak), or for sheep (lamb chops), or for wine, or for strong drink (whiskey)" (Deut. 14:26).

### **Does Social Security Take The Place of Third Tithe?**

Since the U.S. Government takes far more than a TENTH of our income from us and spends it on widows and orphans in America, many people sincerely believe that the THIRD TITHE is not mandatory anymore. But is this true? Our Social Security and Welfare systems have CORRUPT, INEFFICIENT bureaucracies. They often help the lazy WELFARE CHEATERS who don't deserve help while the DESERVING poor are NEGLECTED. Unemployment compensation laws PREVENT a recipient of the dole from WORKING on another part-time, low paying job and thus encourage laziness. Also, our government draws NO DISTINCTION between true SPIRITUAL ISRAELITES (believers) and HEATHEN Americans. Therefore our money could be helping all the wrong people for all we know. But Yahshua said, "Inasmuch as ye have done it (provided food, clothing or shelter) unto one of the least of these my BRETHREN (Those who "do the will of my Father" - Matt. 12:50), ye have done it unto me" (Matt. 25:40). Remember that in ancient Israel, EVERY citizen obeyed Yahweh's laws and therefore national welfare would ALWAYS go to deserving people. THIRD TITHE is our PERSONAL RESPONSIBILITY before Yahweh, not the government's responsibility.

### **Is Recycling Gleaning?**

"When ye reap the harvest of your land, thou shalt not WHOLLY reap the CORNERS of thy field, neither shalt thou gather the GLEANINGS of thy harvest. And thou shalt not GLEAN thy vineyard, neither shalt thou gather EVERY grape of thy vineyard; thou shalt LEAVE THEM for the poor and stranger: I am Yahweh your Elohim" (Lev. 19:9-10). Total harvesting of crops was forbidden in ancient Israel's agricultural economy (Lev. 19:10; Deut. 24:19-22). Only the poor were allowed to eat what was left. Yahshua's disciples were poor and so gleaned (Matt. 12:1). Modern urban gleaning by the poor would include shopping at GOODWILL INDUSTRIES and THRIFT STORES, collecting all GARBAGE and TRASH from businesses and private individuals, RECYCLING glass bottles, paper and card-

board, aluminum cans and copper piping, etcetera. This is the rightful domain of the poor. The current socialist monopoly of high-priced garbage collectors who toss everything into accumulating trash dumps is unbiblical.

### **Did Yahshua Messiah Tithe?**

Before turning to the New Testament, notice that both Hezekiah's revival (2 Chr. 31:5-6) and Nehemiah's revival (Neh. 10:34-37) included returning to both TITHING and giving FIRSTFRUITS.

Now let's jump to the New Testament. Did Yahshua Messiah abolish the law of TITHING and replace it with "generous giving"?

Yahshua stated, "Think not that I am come TO DESTROY THE LAW, or the prophets; I am not come to destroy, BUT TO FULFILL" (Matt. 5:17). Fulfill what? Messiah answers, "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms CONCERNING ME" (Luke 24:44; see also vv. 25-27; Luke 18:31-34 & Acts 13:27-33).

Messiah fulfilled the RITUALISTIC TYPES and SACRIFICIAL SHADOWS in the law as well as the PROPHECIES in the prophets. But Messiah didn't come to destroy the laws against MURDER, ADULTERY or THEFT (Non-tithing is stealing!). These laws aren't prophetic. Tithing isn't a SHADOW, TYPE or SYMBOL of anything. It doesn't TYPIFY Messiah's death or the gift of the Holy Spirit. Unlike sacrifices, the Levite priesthood, washings and the temple, TITHING doesn't FORESHADOW a more permanent REALITY. TITHING is part of the MORAL LAW that reveals Yahweh's UNCHANGING CHARACTER (Mal.3:6; Heb. 13:8).

### **Typical Budget Of An Israelite\***

- 1. First Tithe (Lev. 27:30) .....10%
- 2. Second Tithe (Deut. 14:22-27) .....10%
- 3. Third Tithe (Deut. 14:28-29) (Every third and sixth year in seven) .....10%
- 4. Holy Day Offerings (Deut. 16:16) .....X%
- 5. Regular Offerings (Mal. 3:8) .....X%

6. Firstfruits (Deut. 26:1-11) (One fiftieth of the produce; see Mishna 1:11; Given to minister at Pentecost) .....2%
7. Firstborn Beasts and Men (Num. 18:15-16) .....5 shekels each\*\*
8. Corners Of The Field (Lev. 19:9) (One sixtieth of the field; Mishna 1:2).....1.7%
9. Gleanings, Forgotten Or Overlooked Grapes, Sheaves And Olives (Lev. 19:10; Deut. 24:19-22; Yahshua's disciples were poor and so gleaned.) .....X%
10. Fourth Year Fruit From Trees (Lev. 19:23-25; A person avoids having scrawny fruit trees by not growing fruit the first three years.)..... X%
11. Money Set Aside For Loans To The Poor (Deut. 15:7-10).....X%
12. Ransom For One's Soul (Ex. 30:11-16) (Believers don't pay since we claim the same prerogative the priesthood claims--Shekalim 1:3; Matt. 17:26) .....1/2 shekel each\*\*

\*Note: Some Israelites were farmers; some were ranchers; and some were fishermen. Therefore, not every item applies to every Israelite.

\*\*Note: A silver shekel was .367 troy oz. and would be worth \$2.20 in 1995. For current exchange rates, check a local newspaper.

### **How Do You Circumcise A Tree?**

Leviticus 19:23-25 says, "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten. But in the fourth year all the fruit thereof shall be holy with which to praise Yahweh. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am Yahweh your Elohim."

What does it mean "uncircumcised"? Just as a baby boy is circumcised the eighth day by cutting off his foreskin, so also the BUDS on the ends of the fruit branches, that normally blossom into the fruit, should be CUT OFF the branches after they form for three years.

"The literal meaning (of verse 23) is 'ye shall close its closing'; it shall be

barred so that no benefit is derived there from" (p. 727, The Soncino Chumash). Or "You shall block it (from use)" (Rashi; Rashbam)...or "You shall purge its defilement" (Septuagint)." (p. 602, The Bin Torah). Or "you shall expose its foreskin" (p. 105, The Interlinear Bible by Jay P. Green).

But why? Why are we not permitted to let any fruit form on a tree for the first three years after it is planted? "Pruning of young fruit trees (under 6 years) is done to develop strong, low framework branches and not much else. In fact, it may take awhile longer for your tree to fruit" (p. 417, Carla Emery, Encyclopedia Of Country Living). "It hurts a young tree to let the fruit ripen upon it; and therefore to circumcise it, or PINCH OFF THE BLOSSOMS of the first three years, will improve the quality of its fruit" (2:308 Pulpit Commentary). The strength of growing plants must not be diverted into the production of fruit. The strength must be channeled into the production of a big strong trunk with thick strong branches. Then when the fifth year rolls around, the gardener will be rewarded with an abundant crop of fruit--more abundant than if he had picked the fruit of all five years--and with a far greater potential for future yields. Pinching off blossoms "takes much more time than pruning since you have to pinch regularly during the first few weeks of new growth" (C. Emery, *ibid.*, p. 416).

## PROMISES

"Honor Yahweh with your wealth, with the first fruits of all your produce, So will your barns be filled with grain, And your vats will be bursting with wine" (NAB; AAT, Pr. 3:9-10).

"Those who honor me I will honor, but those who despise me will be disdained" (NIV; 1 Sam. 2:30).

"Will a man rob Yahweh? Yet ye have robbed me. But ye say, How have we robbed thee? In tithes and offerings. Ye are cursed with a curse (or "Ye have cursed me with a curse"); for ye have robbed me, even this whole nation. Bring all the tithes into the storehouse, that there may be food in mine house, and test me and you will see that I will open the windows of heaven and pour out on you in abundance all kinds of good things" (KJV; TEV; Mal. 3:8-10).

"But seek ye first the kingdom of Yahweh, and his righteousness; and all these things (food & clothing) shall be added unto you" (Matt. 6:33).

"Whatsoever a man soweth, that shall he also reap" (Gal. 6:7-8) for every seed yields "fruit after its kind" (Gen. 1:11). "The generous man will be enriched; And he who waters will himself be watered" (AAT; Pr. 11:25).

When Virginia repealed its law which made payment of the tithe mandatory, George Washington expressed his disapproval in a letter to George Mason, October 3, 1785. He believed, he said, in "making people pay toward the support of that which they profess." (IX, 137, The Writings of George Washington, Jared Sparks editor, Boston; Ferdinand Andrews, 1838)

John D. Rockefeller, Sr., was once asked if he tithed. He replied, 'Yes, I tithe. My first wages amounted to \$1.50 per week. The first week I took the \$1.50 home to my mother and she held the money in her lap and explained to me that she would be happy if I gave a tenth of it to God. I did, and from that week to this day I have tithed every dollar that God has entrusted to me. If I had not tithed the first dollar I made, I would not have tithed the first million dollars I made. Train the children to tithe and they will grow up to be faithful stewards of God.' (2400 Outlines, Notes, Quotes and Anecdotes for Sermons Archibald Naismith, 2:235)

George Mueller wrote, " But if even Jacob, with the first dawning of spiritual light (Gen. 28:22), promised to Yahweh the tenth of all He should give to him, how much ought we believers in Yahshua do for him? We, whose calling is a heavenly one, and who know distinctly that we are children of Yahweh and joint heirs with Yahshua Messiah! Yet do all the children of Yahweh give even the tenth part of what the Master gives them? (p. 215, Autobiography of George Mueller.)

Frank Winfield Woolworth practiced tithing early in his business life (pp. 188-189, Your Bible And You, Arthur S. Maxwell). He opened a store in Lancaster Pa., in 1879, that specialized in the sale of items priced at five and ten cents. When the F.W. Woolworth Co. was incorporated in 1911, it owned more than 1000 five-and-ten-cent stores. "At the time of his death, Woolworth had amassed a personal fortune estimated at \$65 million". (27:395 Funk & Wagnalls New Encvc.)

Matthias William Baldwin began paying tithes early in business life (pp.188-189, Your Bible and You, Arthur S. Maxwell). In 1832 he built "Old Ironsides," Pennsylvania's first locomotive, and went on to establish what became the Baldwin Locomotive Works, the largest such company in the world. His engines could carry more steam pressure than any others then available. During his lifetime he sold more than 1,500 of them throughout the U.S., except in the south where his



products were boycotted because he was an abolitionist" (p. 35, vol. 3, Acad. Amer. Encvc.).

William Wrigley, Jr., practiced paying a faithful tithe early in business life (ibid., Maxwell). He started his chewing-gum business in 1891 and by 1908 was the world's largest gum producer. He spent huge sums advertising his product. By the time of his death he had built factories in England, Germany, Canada, and Australia and had annual sales of \$75 million. The Chicago Cubs' Wrigley Field was named after him Imo. (Int'l. Dict. Of 20th Cent. Biog. by E. Vernoff & R. Shore, p. 767).

Henry John Heinz began paying a faithful tithe early in business life (ibid., Maxwell). By the end of his life, the H.J. Heinz Company, manufacturer of pickles, condiments and other prepared foods, employed more than 6000 people in 25 factories and seed farms (p. 109, vol. 10, Acad. Amer. Encvc.).

Milton Snavely Hershey was an American chocolate manufacturer and philanthropist. He began tithing early in business life (pp. 188-189, Your Bible And You). His company gained national fame through the Hershey Chocolate Bar. In 1918 Hershey founded the Hershey Industrial School for Orphan Boys, a \$60 million endowment; in 1936 he established M.S. Hershey Foundation (p. 148, vol. 10, Ate. Amer. Encvc.)

Henry Parsons Crowell began tithing early in business life (ibid., Maxwell). From a small mill in Ravenna Ohio, he created the Quaker Oats Company. He made an agreement with God, that if he recovered from tuberculosis, he would dedicate his talents to amassing money with which to finance Messianic evangelism. He advertised everywhere and in every way. For half a century, during which his income was impressive, he dedicated 65% of his earnings to Messianic causes (chiefly Presbyterianism and Dwight L. Moody). From 1904 till his death in 1944, he was president of the board of the Moody Bible Institute (Brands. Trademarks and Good Will by Arthur F. Marquette).

James Lewis Kraft paid a faithful tithe early in business life (ibid., Maxwell). He began in Chicago with \$65 in operating capital. He purchased cheese wholesale, and then sold and delivered it to local food stores. By 1931 his company had plants in 30 states and several foreign countries, employed 10,000 people, and was selling a million pounds of cheese each day. He sponsored the Kraft Music Hall and was an active Baptist. (5:399-400, Dict. Of Amer. Biog.)

Robert Gilmour LeTourneau gave a tithe to God at first. But later he and his wife decided to give half the profits of their company and half of their own personal income to sponsor religious, missionary and educational work for the greater glory of God. Later they increased their giving, from both company and personal profits, to ninety percent. Currently the LeTourneau Foundation is worth some 40 million, to say nothing of LeTourneau's industrial and manufacturing success. (pp. 204-205, Move Of Men And Mountains by R.G. LeTourneau)

At the age of 65, and with only a Social Security check, Colonel Sanders began his career by starting Kentucky Fried Chicken. He promised to give a tenth to "God's work" if God would give him success in his chicken business. He presented his tithe to his local church in Kentucky, called Angel Tabernacle. When he finally sold his business, he was paid two million. (pp. 4,14, 44, 83, 88, etc., A Bucket Of Finger Lickin's by Joan Hake Robie, Box 4123, Lancaster, PA 17604)

William Colgate, the famous soap manufacturer, "left home when a very small boy. He met an old sea captain who was a believer. He asked the boy what he could do, and the boy replied he knew only how to make soap and candles. 'Give your heart to God,' advised the old sea captain,' and tithe your income. Some day there is going to be a man at the head of the great soap industries in New York, and there is no reason why you should not be the man.' The boy took the advice, got a job, earned a dollar and gave a dime to God's cause. He earned two dollars and gave twenty cents. Soon he got a job in a soap factory and he continued to tithe and to prosper. He rose from common laborer to foreman. Later to manager, and then to president of the company, and finally he owned the entire establishment. As he continued to prosper Colgate gave two tithes. He prospered still more and gave three tithes. Still he prospered, and he gave four. His prosperity kept increasing and he decided to give half of all his income. And still he prospered." (p. 8, August 1934, Plain Truth).

### **Can We Eat Second Tithe On New Moons And Sabbaths?**

Since SECOND TITHE must be eaten "before Yahweh thy Elohim in the place which Yahweh thy Elohim shall choose" (Deut. 12:17-18), we know that SECOND TITHE can be eaten during the eighteen ANNUAL FEAST DAYS because they occur "in the place which Yahweh; thy Elohim shall choose to set his

name" (Deut. 16:2-16). But if this is the only avenue for SECOND TITHE, we will always be left with a surplus of remaining food since it is impossible to eat one tenth of a years income in eighteen days.

But Yahweh doesn't ask the impossible. There must be another avenue we can take. For instance, why can't SECOND TITHE be eaten during MONTHLY NEW MOONS and WEEKLY SABBATH festivals? These special occasions are also called "feast days" (Lev. 23:2-3; Ps. 81:3) and were the scene of great banquets (1 Sam. 20:5,18; Col. 2:16). How were these feasts or banquets financed if not by SECOND TITHE?

These special occasions occur "before the Master" (1 Chr. 23:31; Ez. 46:3; cp. 2 Ki. 4:22-23) just like the ANNUAL FEAST DAYS (Ex. 23:17; 34:23), and the phrase "before the Master" seems to encompass being in the place which Yahweh chooses (Deut. 16:16; Matt. 18:20).

We find Israelites meeting together at Jerusalem--the place Yahweh chose--not only on the ANNUAL FEAST DAYS, but also on NEW MOONS and WEEKLY SABBATHS (Ez. 46:3). Of course, "all males" were required to appear on the ANNUAL FEAST DAYS (Ex. 23:17; 34:23; Deut. 16:16). Also SABBATHS, and possibly NEW MOONS, were commanded assemblies in the Old (2 Kings 4:22-23; Lev. 23:2-3), and in the New Testament (Col. 2:16) and in the Millennium (Ez. 46:3).

Also, originally there were "places" plural where Yahweh recorded or put his name (Ex. 20:24). First he chose Gilgal (Josh. 5:10), then Mizpah (Judges 11:11; 20:1), then Shiloh (Judges 21:19; Joshua 18:1; Jer. 7:12). But when the tabernacle was built and replaced simple altars, we find only one location at Jerusalem (2 Sam. 6:17). Today we aren't under any such limitations (Matt. 18:20). Paul celebrated WEEKLY SABBATHS and ANNUAL FESTIVALS at Philippi (Acts 20:6,16), at Ephesus (1 Cor. 16:8) and anywhere else he could find a local synagogue (Acts 18:21; 16:12-13; 17:1-2; 27:9) so Yahweh must place his name wherever and whenever "two or three are gathered together" in his name (Matt. 18:20). As Yahshua said, "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (John 4:21; cp. Rev. 11:8). But Yahweh "shall choose Jerusalem again" (Zech. 2:12; 14:16).

It's true that Yahshua also fulfilled the MORAL LAW, but in a DIFFERENT way. He magnified the law and made it honorable (Isa. 42:21) by ADDING the full

SPIRIT and INTENT to the mere LETTER of the law. This is proven by reading through the "Sermon on the Mount" from Matthew 5:21 to 44. But how did Yahshua MAGNIFY or FULFILL the law of TITHING?

The answer is found in Matthew 5:20 where Messiah warned his disciples, "except your RIGHTEOUSNESS shall EXCEED the RIGHTEOUSNESS of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What was the RIGHTEOUSNESS of the scribes and Pharisees that we must SURPASS or GO BEYOND?

Matthew 23:23 answers, "Woe unto you, scribes and Pharisees, hypocrites! For ye pay TITHE of MINT and ANISE and CUMMIN, and have omitted the weightier matters of the law (implying tithing is a matter of law too), JUDGMENT, MERCY and FAITH; these ought ye to have done and NOT to leave the other UNDONE" (TITHING). Here Yahshua fulfilled or magnified the law of TITHING by showing that diligence and zeal toward the "matters of the law" must extend to ALL PARTS of that law, not just ONE PART. This is the righteousness Yahshua required OF HIS DISCIPLES if they were to enter into the kingdom.

Messiah told the Herodians, "Render, therefore, unto Caesar the things which are Caesar's; and UNTO YAHWEH, the THINGS which are YAHWEH'S" (Matt. 22:21). Messiah was speaking in the context of TAXES—"tribute money." This is a FINANCIAL context. Yahweh's TITHE is a TAX. What else could it be since "the earth is the Master's, and the fulness thereof" (1 Cor. 10:26; Ps. 24:1). As Yahweh says, "I owe no one anything. Everything under the heaven is mine" (Job 41:11, Living Bible). "Every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50:10). "The sea is his, and he made it" (Ps. 95:5). "All things come of thee, O Master; and of thine own have we given thee" (1 Chr. 29:14). Yahweh is the owner, and we are just STEWARDS PAYING RENT! So Yahshua must have been including Yahweh's TITHE when he said, "Render...UNTO YAHWEH, the THINGS that are YAHWEH'S."

Now if YAHSHUA commanded the SCRIBES, PHARISEES, HERODIANS, and even his own DISCIPLES via Matthew 5:1,20 and 23:23 to TITHE, wouldn't it be reasonable to think that Messiah also TITHED? Yahshua Messiah was a "JEW" (John 4:9; Heb. 7:14). He was considered by many to be a "RABBI"--a teacher authorized to interpret Jewish law (John 1:38,49; 3:2; 6:25; 20:16). Nowhere in the entire New Testament do we find anybody accusing him of FAILING

to TITHE. This is especially significant in light of the fact that YAHSHUA ATE MEALS together WITH PHARISEES (Luke 7:36-39;11:37-38;14:1), because the Pharisees would "NOT BE A GUEST" with people who DISREGARDED the law of TITHING (p. 312, Life And Times of Jesus the Messiah. To even be called "RABBI" implied that Messiah TITHED since, at that time, ALL "RABBIS" TITHED and "every accredited public 'teacher' was, unless anything was known to the contrary, SUPPOSED to have taken upon him the OBLIGATIONS" (of TITHING (pp. 311-312). "A person might undertake only the second (TITHING), without the first (purity) of these obligations" in which case he was called an 'accredited one' (p. 311) in the eyes of the Pharisees.

Nicodemus was a ruling Pharisee and said to Yahshua, "Rabbi, we (Pharisees) know that thou art a teacher come from Yahweh" (John 3:2). Certainly this implies that MESSIAH TITHED.

"Yahshua Messiah the RIGHTEOUS" (1 John 2:1) knew that "all thy commandments (including TITHING) are RIGHTEOUSNESS" (Ps. 119:172). Yahshua Messiah "WHO DID NO SIN" (1 Pet. 2:22) knew that "SIN is the TRANSGRESSION of the LAW" and one of those LAWS is TITHING (1 John 3:4).

But most significant of all is the fact that believers should FOLLOW the EXAMPLE that MESSIAH SET. First Peter 2:21 says that Messiah left us an example, "that ye should follow his steps." First John 2:6 states, "He that saith he abideth in him (Messiah) ought himself also so to walk, even as he walked."

In Matthew 28:19-20, Yahshua commanded his disciples, "Go ye, therefore, and teach all nations...Teaching them to observe ALL THINGS whatsoever I have COMMANDED you."

Did Yahshua ever COMMAND any of his disciples to TITHE? Yahshua said to Philip, "FOLLOW ME" (John 1:43) and to Peter and Andrew, "FOLLOW ME, and I will make you fishers of men" (Matt. 4:19). If we FOLLOW HIM, we will TITHE too, because he TITHED (see also Matt. 9:9). Also, Yahshua "COMMANDED" his disciples when he "opened his mouth, and taught them (his disciples), saying... except your righteousness shall EXCEED the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:2,20). The scribes and Pharisees TITHED (Matt. 23:23).

It is not valid for critics to reply that Messiah also commanded a cleansed leper to "offer the gift" Moses mentioned (Matt. 8:4; cp. Lev. 14:4-32), because

Messiah didn't command a "DISCIPLE" (Matt. 28:16-20) to offer this sacrifice. The cleansed leper was not a DISCIPLE of Messiah.

### Did Paul Tithe?

What about the "apostle to the Gentiles" (Rom. 11:13)? Did Paul teach or practice the law of TITHING?

In Philippians 4:9 Paul said, "Those things which ye have both LEARNED, and RECEIVED, and HEARD, and SEEN in me, DO." In 1 Corinthians 11:1 Paul stated, "Be ye FOLLOWERS of me, even AS I also am of Messiah." These Corinthians were gentiles (1 Cor. 12:2).

Around 55 A.D., Paul wrote in 1 Corinthians 9:11-14:

If we have sown spiritual seed among you, is it too much if we reap a material harvest (of TITHES) from you? If others have this RIGHT OF SUPPORT from you, shouldn't we have it all the more? But we did not use this RIGHT. On the contrary, we put up with anything rather than hinder the gospel of Messiah. Do ye not know that THEY (Levites-Num. 18:6) WHO MINISTER ABOUT HOLY THINGS (tithes - Lev. 27:28-33) LIVE OF THE THINGS OF THE TEMPLE (tithes -Num. 18:21; Neh. 10:38; 1 Chr. 9:26)? AND THEY WHO WAIT AT THE ALTAR (priests—Num. 18:7) ARE PARTAKERS WITH THE ALTAR (tithes—Num. 18:28; offerings, etc.--Lev. 7:5-6 & Deut. 18:3-4)? EVEN SO (by this same tithing method) HATH THE MASTER ORDAINED THAT THEY WHO PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL" (N.I.V. except verses 13 and 14).

Furthermore, Paul must have TITHED himself. Paul was a PHARISEE (Acts 23:6; 26:5; Phil. 3:4-5) and so would have followed Messiah's admonition to the Pharisees to not leave TITHING "UNDONE" even in the smallest areas. Of course, as a Pharisee, Paul would have diligently TITHED anyway and he did that very thing long after Yahshua was crucified since he was able to boast around 60 A.D. in his letter to the Philippians that he was "BLAMELESS" concerning the law (Phi 1.3:4-6). In the same book of Philippians, Paul commands, "Those things which ye (Gentiles) have both LEARNED, and RECEIVED, and HEARD, and SEEN in me, DO" (4:9). So Paul was, in effect, telling the Philippians to TITHE. In 1 Corinthians 16:1-2 Paul said, "Now concerning the COLLECTION...let every one of you lay by him IN STORE (cp. "storehouse"--Mal. 3:10),

AS YAHWEH HATH PROSPERED HIM." (Not "as he feels led" but instead as a proportionate percentage basis.)

Since both Yahshua and Paul celebrated the feast days (Luke 22:8; John 7; Acts 20:6,16; 1 Cor. 11), it automatically follows that both used SECOND TITHE to pay for the meals. Also, since both Yahshua and Paul believed in giving to the poor (Matt. 25:35-40; Luke 12:33; Gal. 2:10; Acts 24:17), it automatically follows that THIRD TITHE was one method employed.

### **What Is The "Carnal Commandment"?**

The Old Testament Israelite system of TITHING was transferred from the Levite to the Melchizedek Priesthood. The only New Testament change was to whom the TITHES are paid—not whether or not they are paid. The discussion in Hebrews the seventh chapter concerns which priesthood is better--Melchizedek or Levi. Which deserves the tithe? Let's go there now.

From verses 1 to 11 Paul merely compares the LEVITE Priesthood with the MELCHIZEDEK Priesthood and shows that the former is inferior to the latter not only because its priests die (v. 8), but also because Levi actually paid tithes to Melchizedek in the sense that Levi was genetic material in Abraham's body when Abraham TITHED (vv. 9-10). If the Messiah doesn't receive tithes, he is inferior to Levi.

Incidentally, the book of Hebrews was written around 61 A.D., thirty one years AFTER THE CRUCIFIXION, yet Paul speaks in the PRESENT tense of TITHING as being still commanded. The Levites "HAVE" a commandment to take tithes of the people according to the law" (7:5).

Now verse 12: "For the priesthood being CHANGED (from Levi to Melchizedek), there is made of necessity a CHANGE also of the law." (of TITHING).

The words for "CHANGED" (metathem) and "CHANGE" (metathesis) here both come from the same Greek root. One is the verb form and the other a noun. According to Strong's Concordance (3331 & 3346), the meaning of the noun is "transferral," "transport," "exchange," etcetera. This word can also mean "removal" or "disestablishment," but if Paul had intended either of these meanings, he would surely have used a much stronger, more clear cut, Greek word than "metathesis" to convey it. If TITHING were ABOLISHED, why not say

"ABOLISHED" and use the Greek word "KATARGEIO"?

Continuing in Hebrews 7: "after the similitude of Melchizedek there ariseth another priest, Who is made, not after the law of a CARNAL COMMANDMENT but after the power of an endless life.... for there is verily a disannulling (cancellation) of the COMMANDMENT going before for the weakness and unprofitableness of it. For the LAW made nothing perfect, but the bringing in of a better hope did... For the LAW maketh men high priests who have infirmity, but the word of the oath (7:21), which was since the LAW, maketh the Son, who is consecrated forevermore" (7:15,16,18,19,28).

Obviously the "CARNAL COMMANDMENT" or "LAW" is not referring to TITHING. Instead, it is referring to the physical descent of Levite priests--the law that "maketh men high priests who have infirmity." That "LAW" has been "EXCHANGED" for a better one because "we have a great high priest...Yahshua, the Son of Yahweh" (Heb. 4:14), and Yahshua Messiah's body is the assembly (1 Cor. 12:12-27), so if a man TITHES to the true assembly, he is tithing to Yahshua Messiah, the great High Priest. We no longer TITHE to physical Levites or priests.

Hebrews 7 proves TITHING is still in FULL FORCE today. But it is extremely important that a person give his TITHES to Messiah's body—the true assembly - not some counterfeit. The TITHE is Yahweh's (Lev. 27:30), but the RESPONSIBILITY of deciding who gets it is the PERSON'S. Yahweh holds each believer accountable as the STEWARD of that money (Luke 19:11-27). This is the ultimate check on religious corruption. If an assembly becomes evil, and won't repent, then the believers in that assembly should STOP supporting it. Otherwise they are "partaker of his EVIL deeds" (2 John 11). If a Bible organization is accurately teaching and doing what the Bible says, then believers should SUPPORT it with their tithes. As Tobit said, "Scatter your bread on the graves of the UPRIGHT, but do not give to SINNERS" (4:17). Or as Jeshua said, "Give to the RIGHTEOUS man, and do not help the SINNER; Do kindness to the HUMBLE-MINDED, and do not give to the UNRIGHTEOUS... so that he may not come to control you with it" (Ecclesiasticus 12:5). We shouldn't "strengthen...the hands of evildoers" (Jer. 23:14; Ez. 13:22). "it is not meet (right) to take the CHILDREN'S bread, and to cast it to the DOGS" (Matt. 15:26). "Shouldest thou help the UNRIGHTEOUS. and love them who hate the Eternal? Therefore, there is wrath upon thee from



before the Eternal" (2 Chr. 19:2).

### **Tithing After The Destruction Of The Temple**

In chapter 15, volume 2 of the J.B. Bury edition of The Decline And Fall Of The Roman Empire, a section is devoted to "Oblations and revenue of the church," and another section to "Distribution of the revenue." Edward Gibbon writes:

Instead of an absolute sacrifice, a moderate proportion was accepted by the ministers of the gospel; and in their weekly or monthly assemblies, every believer, according to the exigency (urgency) of the occasion, and the measure of his wealth and piety, presented his voluntary offering for the use of the common fund. Nothing, however inconsiderable, was refused; but it was diligently inculcated that, in the article of TITHES, the MOSAIC LAW was still of divine OBLIGATION; and that, since the Jews, under a less perfect discipline, had been COMMANDED to pay a TENTH PART of all that they POSSESSED, it would become the disciples of Yahshua to distinguish themselves by a superior degree of liberality, and to acquire some merit by resigning a superfluous treasure, which must so soon be annihilated with the world itself.... A decent portion was reserved for the maintenance of the bishop and his clergy (FIRST TITHE?); a sufficient sum was allotted for the expenses of the public worship, of which the feasts of love, the agapae, as they were called, constituted a very pleasing part (SECOND TITHE?). The whole remainder was the sacred patrimony of the poor. According to the discretion of the bishop, it was distributed to support widows and orphans, the lame, the sick, and the aged of the community; to comfort strangers and pilgrims, and to alleviate the misfortunes of prisoners and captives, more especially when their sufferings had been occasioned by their firm attachment to the cause of religion (THIRD TITHE?) (pp. 50,51,53).

A prophecy written for our day--the twentieth century—is found in the book of Ezekiel. Ezekiel was a prophet to the House of Israel (2:3;3:1,4-7) but was unable to deliver his message because he was a captive taken to Babylon with the rest of the House of Judah (1:1-2). Even if he had been able to deliver his message, Israel had already been taken captive over 120 years before. This prophecy was intended for our nation today.

Her priests have violated my LAW (of TITHING), and have profaned mine

HOLY THINGS (the TITHES—Lev. 27:30); they have put no difference between the HOLY and the PROFANE, neither have they shown difference between the unclean and the clean, and have hidden their eyes from my Sabbaths, and I am profaned among them.... The people of the land have USED OPPRESSION, and EXERCISED ROBBERY, and have VEXED (troubled) the POOR and NEEDY: yea, they have OPPRESSED the STRANGER wrongfully" (Ez. 22:26,29; see also Jer. 7:6 & Ex. 22:22).

By neglecting THIRD TITHE, a person is actually ROBBING and OPPRESSING the POOR and NEEDY.

Another prophecy written for our day is found in the book of Malachi:

Will a man rob Yahweh? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In TITHES and OFFERINGS. Ye are cursed with a curse (or "Ye have cursed me with a curse"); for ye have robbed me, even this whole nation. Bring all the TITHES into the storehouse, that there may be meat in mine house, and PROVE ME now herewith, saith Yahweh of hosts, if I will not OPEN for YOU the windows of heaven, and pour out for you a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10; see also 2:1-10).

Yahweh allows himself to be placed on trial by you. PUT YAHWEH to the TEST. See if the "windows of heaven" open up for you. Genesis 7:11 defines this phrase as abundant rainfall which to a farmer means lots of money. If you become richer by tithing, it is proof that Yahweh exists. As Yahshua said, "if any man will do his will, he shall know of the doctrine, whether it be of Yahweh, or whether I speak of myself" (John 7:17). On the other hand, many elderly believers are poverty stricken because they robbed Yahweh in their early years. TITHING is a LIVING LAW!

### **Who Was Melchizedek?**

The name "Melchizedek" means "King of Righteousness." Since he was "King of Salem" (Heb. 7:1-2) and "Salem" means "Peace," he was "King of Peace" also. Salem is identified with Zion or Jerusalem in Psalm 76:2. If these phrases are meant to be Divine titles rather than merely statements such as "Mayor of Philadelphia (Mayor of Brotherly Love)," then they are blasphemous if applied to any human or angel. Only Yahshua deserves them. Isaiah said "all our righteousness

are as filthy rags" (Isa. 64:6). Yahshua said, "There is none good but one, that is, Yahweh" (Matt. 19:17). Yahshua is called the "Prince of Peace" (Isa. 9:6). But they are probably not meant to be Divine titles since a human king of Jerusalem, who was conquered by Joshua, was called "Adonizedek" (Josh. 10:3), meaning "Lord of Righteousness." We know he wasn't Yahweh.

Melchizedek was "Without father, without mother, without descent, having neither beginning of days nor end of life" (Heb. 7:3). This verse could also be taken either of two ways. Either it is talking about Yahshua since only Yahshua is eternal (John 1:1) and angels were all created (Ez. 28:13), or the kingship/Priesthood of this man was not genealogically inherited (was not a right of birth) and the Bible doesn't record Melchizedek's genealogy. "Several of the Tell el-Amarna tablets are letters written to the Pharaoh by Ebed-tob...the king of Uru-Saem. He tells the Pharaoh...he received his crown (not) from his father or mother; it had been conferred on him by 'the Mighty King'" (p. 25, Biblical Studies in the Light of Archaeology by Jackson). We know he wasn't Yahshua.

Since Melchizedek is called "priest of the Most High Elohim" (Heb. 7:1), he couldn't be Yahweh the Father. Besides, "No man hath seen Yahweh at any time" (John 1:18) nor heard his voice (John 5:37). Yet Abraham saw Melchizedek and heard his voice.

Melchizedek was "made like unto the Son of Yahweh" (Heb. 7:3). This could also be taken either of two ways. Either he was the "Word," not yet born of the virgin Mary, so "like" the Son of Yahweh, or he was a human being like Isaac, Moses, David or Jonah--all types of Yahshua.

If a mere human, then Melchizedek, king of Salem, was Shem, king of Jerusalem according to Jasher 16:11. Shem was a type of Yahshua. Abraham was taught for 39 years by Noah and Shem (Jasher 9:6). Melchizedek is actually called a "man" in Hebrews 7:4.