

# Book of Hebrews Part 25: 6:9-20; 7:1; God Remembers Your Work; Melchizedek; Tithing (5/25/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/35v9gwk/book-of-hebrews-part-25>.

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

In our last lesson, we covered what I would consider one of the most terrifying passages in the entire Bible, which Hebrews 6:4-6—<sup>4</sup> For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the age to come, <sup>6</sup> if they fall away, to renew them again to repentance....

We have to keep in mind that statement was build upon chapter 5 in which the writer was extremely disappointed with his own brothers because they were supposed to be teachers by now, but they're little children, and he has to talk to them as little children. On top of that, he lays one of the most terrifying passages in all of Scripture on them. Now he is going to temper that thought, that statement, with the following from Hebrews 6:9—But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.

What does he mean—though we speak in this manner? Though he has just scared the living daylight's out of them, he is confident of better things. This tells us that the writer sees something within his fellow brethren he appreciates. He sees light in them.

What I love about this is what he just did, looking at chapter 5 into chapter 6. He wrote those things, and now he's tempering this statement. What I see is a guy who is a master at his craft of articulating this position. This goes beyond the product of man. How he does this is so sophisticated and beautiful because he wields this double-edged sword. On one side of the blade, he cuts them to the heart; he brings them to their knees instilling the fear of God. On the other side of the blade, he cuts their heart again and yet lifts them up and builds them through encouragement. He does not do it through flattery of speech, there is a difference, but through encouragement.

So as we continue, we're actually going to discover why he's so confident of better things. This is what he says in Hebrews 6:10—For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister (emphasis added).

So he's looking at their lives and says, "I see life within you; I see goodness. You are ministering to the Saints to meet both physical and spiritual needs." So the writer is encouraged and now he in turn is encouraging his brethren.

Having said that, there is one thing the writer says here, above all else, that is of the utmost importance. We need to spend special time on this statement right here—**God is not unjust to forget your work and labor of love.** I'm going to tell you right off, if you want strength to endure until the end you're going to have to have this concept embedded into your heart. You're going to have to protect it. You're going to have to guard this one because I'm going to tell you right now the devil is going to come in and whisper in your ear to take it from you. He's going to try to tell you all the things you're doing for the LORD don't matter. He will say, "Look at you, what you're doing? Nobody is even recognizing you. Do you think you're anyone? Take a look at the world around you. You can look at other people and it appears they are far more blessed. God is more involved in their life than in yours." The devil keeps spinning these deceptions at you.

I know I am not the only one, but how many people here, at some point in their life, have stepped back and asked yourself, "What am I doing?" You are looking at your life thinking to yourself, "What is the point of all of this?" You know you have been pursuing God; you know you've been praying and following His word, but the enemy comes in and is so clever. He gets you to say, "You know what? It is all for nothing. You're spinning your wheels for nothing. Look at you. You have nothing, but you look at other people and can see how God is blessing them."

When I think about this, I think Malachi 3:13-15 <sup>13</sup> "Your words have been harsh against Me," Says the LORD, "Yet you say, 'What have we spoken against You?' <sup>14</sup> You have said, 'It is useless to serve God; what profit is it that we have kept His ordinance, and that we have walked as mourners before the LORD of hosts? <sup>15</sup> So now we call the proud blessed, for those who do wickedness are raised up; they even tempt God and go free.' "

I have to tell you that there have been moments in my life I have fallen into this idea of "What am I doing? I look at everyone else and notice they are far better off than I am. This doesn't even make sense." This is deadly.

Even David King, a man after the LORD's own heart, actually said in Psalms 73:2-3— <sup>2</sup> But as for me, my feet had almost stumbled; My steps had nearly slipped. <sup>3</sup> For I was envious of the boastful, When I saw the prosperity of the wicked. I want you to think about that statement. David in all his righteousness and anointing is being carried off into this same trap the writer of Hebrews is trying to protect his fellow brethren from falling into. **God is not unjust to forget your work and your labor of love.** The writer of Hebrews tells them, "You hold steadfast. Stop looking at all the things of the world and focus on the promises of God."

There is a great story that just kind of brings this full circle. It's a story of a missionary couple from the United States who many years ago went overseas to do missions work. If you know anything about missions work, you know it is one thing to go overseas and build some houses for a week or two or spend time bringing some medical care, but it is another thing to literally commit to ministry abroad because it is the front line of the front lines. It is grueling and merciless. There are missionary couples who don't make it. Sometimes their marriages don't make it. They experience demonic attack. It is unbelievable, because you're going out onto the front lines to war against the enemy and to go take what is in his camp. It is absolutely brutal.

So this couple goes to do missions abroad. Then after all the sacrifice, commitment, tribulation, perseverance, and even persecution, they come back to the United States by boat. As they are coming into port, they see this extravagant celebration. There is an entire band ensemble playing and greeting

them as they're coming into dock. The husband is overtaken with joy; at that moment, he felt all the gratification. He felt appreciated. He felt validated. He was in awe. The problem is as they began to leave the boat, he finds out the band was not there for him. They were there for an ambassador. There was a delegate onboard, and at that moment his heart sunk. He was absolutely discouraged and totally devastated.

So he and his wife pack up and go check into a hotel, and the guy begins to weep and have sorrow. He says, "What's the point? What's the purpose of any of this? Look at us! We have nothing. We have no house or car. We virtually have no money, and when we return home there is not a single soul there to greet us." All of the sudden his wife turns to him with this wisdom and said, "That's because we're not home yet."

Think about that wisdom! That is why you need to cling to the verse—**God is not unjust to forget your work and labor of love**. We cannot glean from the world. Don't think you're doing all this sacrifice and work for the LORD in order to be recognized by men. It has to be only the LORD that sustains us, because if you're looking for the glory of men, you are going to fail to acknowledge this—**God is not unjust to forget your work and labor of love**. You will lose it. The devil is going to take it from you, and once he has your eyes, it is over, he will get you focused on everything else other than what is true and the promises of God. Amen?

Moving on in Hebrews 6:11-12—<sup>11</sup> **And we desire that each one of you show the same diligence to the full assurance of hope until the end,** <sup>12</sup> **that you do not become sluggish** (emphasis added). He is talking about becoming complacent.

The Greek word for sluggish is *νωθροὶ* (*nōthros*). The reason I want to point this out is because the writer uses this word in chapter 5, and this is the only other time he uses this term, *νωθροὶ* (*nōthros*). Here it is in Hebrews 5:11, the writer is trying to explain the mysteries of Melchizedek—**of whom we have much to say, and hard to explain, since you have become dull** (*νωθροὶ*, *nōthros*) **of hearing** (emphasis added).

So in chapter 5 we find the translators have translated the word *νωθροὶ* (*nōthros*) as dull or sluggish. That is fine; I have no issue with their choice of word. What I do want you to see is how the writer is weaving this together. In chapter 5, the writer becomes frustrated with them because they become *νωθροὶ* (*nōthros*). He's worried about them becoming dull and sluggish. Therefore, he reiterates as we get to Hebrews 6 and talks about this—<sup>11</sup> **And we desire that each one of you show the same diligence to the full assurance of hope until the end,** <sup>12</sup> **that you do not become sluggish** (Hebrews 6:11-12).

Now when you put this all together, you need to understand the fact—**God is not unjust to forget your work and labor of love** (Hebrews 6:11). If you forget it, here is what happens. You become *νωθροὶ* (*nōthros*).

Do you see the effects of what happens when you let this go? You're being set up for the fall. You are being set up for total and utter destruction.

It continues in Hebrews 6:12—**but imitate those who through faith and patience inherit the promises**. We are to imitate. We are to go to our Bibles, which we do not read enough of, and we're to read these

stories about all these righteous men and women in the text. That is our support group. That is our template. These are the people we are to pattern our lives after.

Paul says this in Romans 15:4—**For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.** That's the whole point. We are to go to the Bible and draw from it because it gives us the endurance, the patience, and the strength we need to endure, until the end, that we might be saved. Remember, faith comes by hearing and hearing by the word of God. This is what we need.

James says this in James 10:11-12—<sup>11</sup> **My brethren, take the prophets, who spoke in the name of the LORD, as an example of suffering and patience. <sup>11</sup> Indeed we count them blessed who endure.** You have heard of the perseverance of Job and seen the end intended by the LORD--that the LORD is very **compassionate and merciful** (emphasis added).

So here James brings Job to the forefront. If you've ever read the story of Job, does that look like a sweet, little ditty? No. When you read it, you're petrified. How many of you have been petrified thinking, "Oh God, have mercy. May He not put me through the testing this man went through. This is too much." He had everything taken from him, including his own family. Then he was afflicted physically in his flesh, beyond compare, to the point he wanted to die. Yet what was the end result? God rewarded him. He was not unjust to forget Job's labor of love. God was faithful, and Job clung to that.

This is what we are supposed to do. We are supposed to look at these stories, and these stories are to give us resolve in our heart. This is where we get the resolve and strength to continue. This is our support group. Job is in your support group. Joseph is in your support group. David is in your support group.

It is scary, but we are called to go through these things. Peter talks about it in 1 Peter 4:1—**Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind....** Who suffered more than Yeshua? We are supposed to arm ourselves with the same mind, yet we don't want to. I would be a liar if I said, "Yeah, my flesh is into that. That sounds great." No! I don't want that. However, this is what we are called to do. We are called to arm ourselves. This is what the difference between making soldiers and little boys or little girls.

As we continue, this writer is going to give us one of the best examples he could give us from the text regarding a man to emulate. Hebrews 6:13-15—<sup>13</sup> **For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, <sup>14</sup> saying, "Surely blessing I will bless you, and multiplying I will multiply you." <sup>15</sup> And so, after he had patiently endured, he obtained the promise** (emphasis added).

To really appreciate this, you need to understand the writer is drawing from Genesis 22. The whole chapter is about Abraham, who has been commanded to sacrifice his own son. We have spiritualized this story, and there is nothing wrong with that because of the picture the story paints of the Messiah Yeshua. However, we are not to lose sight of what Abraham was confronted with. The reality is he was called to sacrifice the most valuable thing to him, his son. This was the son of promise; the son he had never had. Isaac was actually called his only son. That is how God saw Isaac. All the promises God gave to Abraham were going to be fulfilled through this lineage of Isaac, not Ishmael.

So now Abraham is being asked to kill him. He's being asked to do something that is beyond comprehension, especially if you're a parent. Yet he does not falter to obey God, even for a moment. That is an incredible thought. This is what it takes.

Do you want even a scarier thought? If you don't look like these men and women who are actually mentioned in this text in the Bible, don't think for a moment you're going to inherit the Kingdom of God. You see, that is what is so scary. This is what it takes to get into the Kingdom of Heaven. This is not about us reading from afar at these men thinking, "Wow, that's really amazing, but that's not expected of me." That's exactly what is expected of you. That is exactly what it is.

It is a humbling thought, to go and to be completely devastated when we look at the character of these men and women who we don't even measure up to. We're not even close.

That's a problem. It is not okay. This is life-and-death stuff. There's delusions because we want to sleep at night we want to tell ourselves, "It's okay," but I'm telling you if you read the Bible, you need to find out how you are measuring up. How are you responding to life circumstances? Are you responding the way Joseph responded with total faith and commitment? He didn't waver. Are we responding like Abraham? This is scary. What this writer of Hebrews is laying out here is frightening.

Now to take this a little bit deeper, we find the writer of Hebrews commenting on Genesis 22 in the whole chapter of Hebrews 11. I want to draw from this really quick. Hebrews 11:17-19—<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, <sup>18</sup> of whom it was said, "In Isaac your seed shall be called," <sup>19</sup> concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

That is an amazing thought. Abraham didn't look at the physical realm because, as a man of flesh, if you kill your son, you are done. There are no promises for you. You have no inheritance. This is what you wanted. This is what you asked God for. You wanted an heir. If you kill him, it's all gone. I wonder, the text doesn't say anything, but I wonder how the enemy tried to work against Abraham to prevent him from fully giving his heart over to the LORD and trusting in Him knowing God is a God of promises, therefore, Abraham didn't need to waiver.

We don't need to waiver in this life or in our faith. We don't need to compromise. We certainly don't want to become complacent. There's no room for it.

Now moving on to Hebrews 6:16-17—<sup>16</sup> For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. <sup>17</sup> Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath.

So again we see in Genesis 22:16-17 the LORD says—<sup>16</sup> By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—<sup>17</sup> blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven.... This was the LORD's declaration.

Moving to Hebrews 6:18—**that by two immutable things, in which it is impossible for God to lie** (emphasis added). What does the writer mean by two immutable things? He's referring to the fact that an oath is an immutable thing. He is also referring to the fact the One who took the oath is God Himself, the LORD and the God of Israel, and it is impossible for Him to lie. In other words, this oath cannot be

broken; God's word cannot be broken. The word that proceeds from His mouth doesn't return to Him void. He's not a man that He should lie, nor the Son of Man that He should repent. Hasn't He said and will He not do what He has spoken? Will He not make it good?

We keep forgetting God's promises are absolute, regardless what happens in the physical realm. It is so powerful because Abraham understood that. He was a true man of faith.

Starting again in Hebrews 6:18—**that by two immutable things, in which it is impossible for God to lie, we might have strong consolation.** This means because God is a man of His word and will not forget our labor of love, we are to have strong encouragement. We should be encouraged by this. We are to have strong comfort. This is what we draw upon. We draw upon the promises of God.

He then ends the verse—**who [the righteous] have fled for refuge to lay hold of the hope set before us.**

It's interesting what it says in Proverbs 18:10—**The name of the LORD is a strong tower; The righteous run to it and are safe.** You can't help but draw on the terminology this author is using. These righteous are fleeing to refuge. They're going into the House of the LORD. This is obviously going through the name of Yeshua.

Moving on to Hebrews 6:19—**This hope we have as an anchor of the soul** (emphasis added). The writer continues in this anointed brilliance by pulling this metaphor of an anchor; this hope reveals so much. What hope do we have? What is the hope? What is his point? It's the fact God will never forget your labor of love. It is the fact He has sworn and will not relent. His word is true. It will come to pass. When He promises, that's the end of it. That's the hope, and that hope is our anchor.

It's interesting when you look at anchors. When a ship goes out to sea and the anchor is tossed overboard, you don't see it. You may see the chain going into the water, but you don't see the anchor. That is fascinating to me because that's what hope is. Hope is not something tangibly seen so you can say, "There is your hope or there is your faith." However, talking about this invisible concept, you will see evidence that you have it just as a boat. I don't see an anchor when it's out in the sea and the winds and seas are travailing wanting to take this boat across the sea, yet the boat doesn't move. Why doesn't it move? At that point, you know the fruit; you know what is going on. The reality is that anchor; the boat has been anchored. This is why the winds and seas are not carrying it away.

In the same way as the winds and seas, the trials and tribulations of this world are going to pound against you. They will not move you. You will not be moved. You will be steadfast if you have hope and have the kind of faith that you actually believe and take the LORD at His word no matter what the world throws at you. Through all the cares of the world, the fears, the intimidation, all of this, you will not be moved.

Now he continues and says in Hebrews 6:19-7:1—<sup>19</sup> **both sure and steadfast, and which enters the Presence behind the veil,** <sup>20</sup> **where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek. 7:1—For this Melchizedek....**

The first thing we need to remember here is Melchizedek is a compound word. מֶלְכִּי־צֶדֶק (*Malkiy-Tsedeq*). It means king of righteousness. This is His name. Then he continues—**king of Salem.** Salem is simply the short form of Jerusalem. We know this because the author Josephus talks about this in the

Antiquities of the Jews. He talks about how before Jerusalem is called Jerusalem it was called Salem. We can also find references in the Psalms to Jerusalem as Salem.

So just to be clear, Melchizedek is a king of righteousness. He is the king of Jerusalem. This is the title he bears and he is also Kohen of the Most High God, El 'Elyon. He is the Kohen of El 'Elyon.

Now look at what he goes on and says—**who met Abraham returning from the slaughter of the kings and blessed him**. This is interesting because there are only two times this mysterious figure of Melchizedek is mentioned in Scripture. One time in Psalm 110:4, and the writer of Hebrews already laid that out in chapter 5. Now he draws upon the only other time that he is found in Scripture, which is in Genesis. This, however, is much more interesting in the context of there being interaction. There isn't any interaction found in Psalm 110:4 between Melchizedek and another man. It's a prophecy of the Messiah in that He would come according to the order of Melchizedek.

Genesis, however, is this rare cameo. It's the only time it's recorded anywhere in Scripture that Melchizedek interacts with a man, and that man is Abraham. That story is found in Genesis 14. I want to take you there. There are only three verses, which is why all this mystery erupts around this guy, but in all three verses there is a vital piece of information we are given. So to truly be able to draw from what the writer is getting at here in Hebrews, I want to show you these verses in order to give us some deep perspective.

Going into Genesis 14:18—**Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High** (emphasis added). So this is our introduction to Melchizedek. Abraham had just gotten done with a great war. He was the victor and has acquired all the spoils of war. The very next thing we read after he has this victory is Melchizedek meets him, so there are no introductions prior to this. There's nothing we're told about it. We're just told Abraham meets Melchizedek who is the king of Jerusalem. One thing we are told is he brings out bread and wine.

Now, for you typologists who understand and accurately read the Hebrew Bible, the Tanakh, you know that it's filled with prophecy after prophecy and typology after typology of what would come. This is all about the Messiah Yeshua. You cannot resist looking at this and saying, "Oh, I've seen this before. I've read about this."

What do I mean by that statement? Fast forward into the gospels. Yeshua has a Passover meal with his disciples. Now get this; you have Melchizedek meeting Abraham. As you get into the New Testament, Yeshua has a meal with His disciples. Yeshua is the priest according to the order of Melchizedek, and He's having this meal with the descendants of Abraham. Do you understand? This is incredible! What do they have at this Passover? Bread and wine, and it's Yeshua who gives it to them.

This gets even more interesting as we continue because then Melchizedek said—**And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth"** (Genesis 14:19). So first thing we read about Melchizedek is he gave bread and wine. The very next thing that's recorded is he blesses Abraham.

Now I ask you; when you read about the Passover in Luke 22, what does He do? He takes the bread and He says— **This is My body which is given for you; do this in remembrance of Me**. I don't know about you but there's no greater blessing that could be given than Yeshua giving His life for us. Yeshua did the same thing with the wine— **This cup is the new covenant in My blood, which is shed for you**. This was



the blessing above all blessings. So here you have the priest according to the order of Melchizedek doing the exact same thing that we read about in Genesis. This is an amazing thing.

Let's take it a step further as we go to Genesis 14:20—**And blessed be God Most High.** The point I want to make is Melchizedek gives bread and wine, and then he gives a blessing to Abraham. He blesses him. Then Melchizedek said—**blessed be God Most High.** This is a blessing of thanksgiving for giving Abraham victory because he says— **Who has delivered your enemies into your hand.** Then he says this— **And he gave him a tithe of all.**

I want to show you this verse in Hebrew because I want to draw your attention to one word here. It is the word *ma`aser* or what we say as tithe. But in Hebrew it means a tenth.



I show you this because it gives some credibility to the act of tithing. A lot of you grew up in traditional, Christian homes, and we always had the concept of giving ten percent of our income to the church. That is the *ma`aser*. I want you to understand this has a Biblical precedent.

Now, I want you to understand what we are reading here. Do you know that the only thing recorded by Abraham regarding his interaction with Melchizedek is this? There is nothing recorded stating Abraham had spoken to Melchizedek. There is nothing else recorded what he did with Melchizedek except he gave him a tithe of all. The word מִכָּל (mik-kāl) means all. So Abraham had all these spoils, and he gave Melchizedek a tithe of all of it.

The other thing that is quite incredible is this is the first time tithing is mentioned in the bible. Isn't that interesting? The first time tithing is mentioned is this interaction between the most mysterious character in Scripture and the father of the faith, Abraham, the very one whom God made a covenant with. This is the first time we see tithing, and it's under this circumstance.

Why is this interesting, and why am I pointing this out? Because this is interesting in light of all the teachings that are amassing through social media and places like YouTube. These are things I am terrified about. What do I mean by that? I'm just going to tell you there are teachings amassing, primarily coming out of the Hebrew Roots movement, and saying believers don't need to tithe today because it is not required. The internet is filled with these teachings. They are very convincing, and people are eating this stuff up.

Some people will say Christians don't need to tithe because it's not in the New Testament. They say you don't need to tithe because there's no Temple; therefore, we no longer tithe. Some people are saying you don't need to tithe unless you're in the land of Israel. Some people have said you don't need to tithe because it's only referring to agriculture. Are you a farmer? Do you have sheep and cattle, or do you grow corn and wheat? Do you have any of this stuff? So they're coming out and saying this isn't for us anymore and you have been hoodwinked if you believe you need to tithe.

The thing that frustrates me is the fact they are coming in as the saviors, the ones who care about righteousness, and they're righting the wrongs. Unfortunately, it's colliding head-on with the prosperity movement.



So you have a pendulum effect happening here where you have the prosperity movement with preachers flying around in fifty million dollar jets and other total misappropriations of funds. I know it sounds like I'm exaggerating and making a joke, but it's not even a joke today. They are embracing the luxurious lifestyles living like rock stars. It's insane. That is heretical; that is horrible. I wouldn't want to be them on the Day of Judgment. However, is the proper reaction for the pendulum to go to the opposite side and go to the other extreme and say, "Because of all this corruption that has happened to the church, tithing is not for us anymore. We shouldn't be doing it, and you shouldn't be giving money to the churches. Pastors shouldn't be making money nor doing any of this"?

You have to remember what Yeshua said in Matthew 24:24— **For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.** He's talking about the end days.

You better wake up and understand we are living in those days. We are living in the times where I can't wrap my head around this mass deception, and it's all within Christendom. Whether you are talking about the Hebrew Roots side of it or you're talking about traditional Evangelical Christianity, all of it is doing this. It is frightening to me.

Because of these teachings, we are going to deal a little bit with this today. I could spend three weeks on this, but we are not going to. I'm just going to deal with it because there is deception that has to be called out.

I want to ask the question real quick; is tithing biblical for believers today? Is it biblical whether you are in the land, out of the land, or anywhere in the world? Is it biblical without a temple? Is it biblical to tithe? Is this God's heart and will? The answer to that is absolutely, without any question, yes. There are certainly details we can get into on a much deeper level, but there is no question about it. So what I want to do is lay a little foundation on the topic.

I would have a full-time job just to answer the emails, read the books, and watch the videos that are sent to me about this topic. Are you noticing, or am I the only one noticing, with social media we now have what I would call these fashion doctrinal, religious, and theological trends where a video goes out and spreads like cancer. It doesn't matter if it's truth or not, but it starts to spread like cancer because people keep repeating these things they see, hear, and watch. Then, all of the sudden, like magically overnight, it becomes truth. This is especially true when you are telling people things they want to hear. This is especially true when you have situations like tithing, where you have a prosperity movement totally abusing the truth of God's word. They will be called into account.

So I want to build this foundation. I want to take you to Malachi 3:8—**Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings** (emphasis added). I want to stop right here. A little child could read this, yet somebody sent me a video so I took a few minutes and watched the introduction. In the introduction of this particular video, the guy was almost mocking Malachi, "All these tithing guys always want to go to Malachi and cite 'you have robbed me'" He totally discarded the verse rather than taking a look at it and understand the Scripture. We need to start to recognize the trends of the deceivers.

Starting again in Malachi 3:8-9—<sup>8</sup> **Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings.** <sup>9</sup> **You are cursed with a curse, For you have robbed**

**Me, even this whole nation** (emphasis added). I'm going to tell you something right now. You will never rob God and get away with it.

I am not covering this in order to convince you to tithe to this community. Oh, it's way bigger than that. My vision here is global; my concern here is so much bigger. I am concerned for the believers, the sheep. These are the people the enemy wants to carry into uncharted territory to bring them into a curse. This is his goal. **You're cursed with a curse.** We don't want this! The whole Torah is based upon two paths; you are either blessed or cursed. We as believers were looking at the things that curse us and saying, "We are not going to take part in that. We don't want any part of that." Therefore, I don't know who in their right mind would want to be a part of a curse and call themselves believers, or who would attempt to rob God.

Let me build on this foundation. Going to Proverbs 3:9. I want to show you the Hebrew of this verse first—כְּבֹד אֶת־יְהוָה מֵהוֹנֶה וּמִרְאשִׁית כָּל־תְּבוּאָתְךָ. This is the English translation—**Honor the LORD** [It means set apart]. How do I honor the LORD? **With your possessions.** The Hebrew word is מֵהוֹנֶה (mê·hō·w·ne·kâ). I would have preferred a better translation. It means more like riches or wealth. So the verse says—honor the LORD from your wealth.

The verse continues in Proverbs 3:9—**and with the firstfruits of all your increase** (emphasis added). In Hebrew the word translated increase is תְּבוּאָתְךָ (tēbuw'ah). It can be used as income, revenue, or increase. It can be use with any increase including crops. Oftentimes that is the context in which it is used.

So when we look at this verse in Proverbs 3:9—**Honor the LORD with your possessions, and with the first fruits of all your increase**, there is no way to get around this reality of tithing and what is expected of us. Where I'm going with this is, this is not something explicitly and exclusively tied to farming. So if you think because you don't have crops, sheep, or cattle then you don't need to tithe, you need to circle back and look at the reality, the truth, of what Scripture says.

When you think about tithing, I want you to think about something. Think about the concept of acknowledging God as your provider. That's what it is. It's acknowledging first and foremost God as your provider. He is the one who has given you everything. James said it well in James 1:17—**Every good gift and every perfect gift is from above.** That's where it comes from.

So you honor the LORD and you sanctify to Him the best part. If you look at examples from Scripture, you would want to give Him the best part as quickly as you can. There's no question about that. You know, the devil is an expert at abusing the Torah, and he has a plan for tithing. There is a reason we are seeing a trend, and this is a new trend. This is not something that exists in history. This is a new trend for the last days. The more we dig into this, the more you're going to see the reality of what is actually going on because this is what I want to extrapolate.

Going back to Genesis 14 and building upon the reality of this. I'm really attacking this because this is what has been sent to me personally from so many different people. They say, "Tithing is only agricultural." Go back to where tithing began with Abraham. He did not come from harvesting the field; he came from battle. He was the victor of war, and he took the spoils of war. You need to understand that would include goods, money, animals, animal skins, pottery, food, and more. It would have included all of it, and the text is very clear that Abraham gave a tithe from all of his spoils. This is the reality.

He wasn't the only one. Let me point this out because there is something else I think is important. Long before we ever get to Mount Sinai, where we have the formal giving of the Torah, which included tithing, Abraham was already tithing. He had already embraced the principle itself long before the Mount Sinai experience. Not just that, but so did his descendants, meaning Jacob—**And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You** (Genesis 28:22, emphasis added).

Jacob vowed to the LORD. He did what his father Abraham did. Isn't it interesting what Yeshua says to the Pharisees, the corruptors of truth, recorded in John 8:39—**If you were Abraham's children, you would do the works of Abraham**. Think about these words? These are words of truth. Jacob did what his father and grandfather did. He tithed of all, not just some increase he had.

I want to go in history and look at the early church just outside of the apostolic age. So here we have our New Testament, which is the first church. This is what we would call the first ecclesia in Messiah. As we get out of there, we come to the late first-century, post destruction of the Temple. This is important to remember.

So the temple is already destroyed. As we get to the end of the first century getting into the early second century, we have this document that we've been talking about a lot lately called the Didache. This is an early church manuscript or instruction manual. This document hits all the high points; the bullet point issues. Some of the bullet point issues would be baptism, the teachings of Yeshua, which it actually opens up with, and tithing. I want you to see how the early church viewed this topic post destruction of the Temple. Keep in mind when the Temple was destroyed, what happened to the Jewish people? The dispersion. They were out of the land during that time. No Jewish people were in the land. The land was totally desolate. They're scattered throughout the world. This context is important especially in light of what is being taught.

So the Didache 13:5-6 says—<sup>5</sup> **If thou preparest bread, take the first fruit and give according to the commandments** (emphasis added). What are they talking about? They are talking about the Tanakh. Continuing in verse 6—<sup>6</sup> **Likewise when thou openest a jar of wine or oil, take the first-fruit and give to the Prophets**.

Do you realize there are examples of tithing to the prophets in the Tanakh? Tithing wasn't just to the Kohanim and Levites but also to the Prophets. That point is important because of what we're reading here about the early church.

Continuing in Didache 13:7—<sup>7</sup> **and of silver, and raiment, and every possession, take the first-fruit, as may seem good according to the commandment** (emphasis added). This was not done according to the opinion of man or according to the prosperity gospel. This was done according to the Tanakh. This is how the early church understood it. They understood it how Abraham understood; they understood how Jacob understood. They gave a tithe of all. Of whatever increase they received, they were willing to give a tithe of that.

Again, I tell you the enemy has a plan. His plan is to undermine this command to tithe. He is seeking to destabilize the church. He's seeking to bring it to its knees. Why do I say that? Think about where the tithes go traditionally in accordance to the Tanakh. We could answer this twofold. They went to the Kohanim, the priest, and to the Levites. Then at times they would even go to the Prophets.

So think about the function of the Prophets. If God commanded them to be tithed to, what was their function? They were the shepherd's of Israel. They shepherded the flock. So if you're the devil, what are you going to try to do so that you have unlimited access to the sheep in order to abuse, confuse, confound and destroy them? You get rid of the shepherd because the shepherd is looking out for the care of the sheep. You've got to get rid of the shepherds. This is the reality. This is what the devil wants.

I want to take you to Nehemiah. In the book of Nehemiah, Nehemiah has gone back to Jerusalem to put God's house in order. Nehemiah 13:10—I also realized that the portions for the Levites **had not been given them; for each of the Levites and the singers who did the work had gone back to his field** (emphasis added).

Do you see what happens? There are not shepherds. They're not doing what they're called to do. They are called to minister the word of the LORD to the people. They're called to defend the sheep.

In fact, as we continue in Nehemiah, we can see how Nehemiah articulates this. He says in Nehemiah 13:11—**So I contended with the rulers, and said, "Why is the house of God forsaken?"** (Emphasis added). The shepherds were taken out, and the way Nehemiah looked at this situation was the house was totally forsaken. The people were still there; Jerusalem was there, and the people are functioning. However, Nehemiah says—**Why is the house of God forsaken?** He is talking about the people, the body of believers, not a building.

Let me take this to 2 Chronicles 31:4—**Moreover he [Hezekiah] commanded the people who dwelt in Jerusalem to contribute support for the priests and the Levites, that they might devote themselves to the Law of the LORD** (emphasis added). This is the expectation of the ministers. You can see this with Peter and the disciples in Acts 6:2 where they say they are not going to be waiting on tables. Instead, they are going to devote themselves to prayer and ministry of the word of God. They were shepherds of the flock. What does it say in Exodus 19:6? **And you shall be to Me a kingdom of priests and a holy nation.** Peter and the Apostles drew upon that reality. They were a kingdom of priests.

Many people are trying to attempt to say there's a technicality here with Peter and the disciples because they don't meet the qualifications because they're not of the tribe of Levi. Therefore, they should not receive tithes. If you hold to that, you would need to read your word a little bit more and understand even the Prophets of Israel received tithes. That is because the whole concept is the Levites and the priests were set aside to be the shepherds and to deliver God's word, His Torah.

In Malachi 2:7—**For the lips of a priest should keep knowledge, and people should seek the Law from his mouth; for he is the messenger of the LORD of hosts** (emphasis added). He is supposed to feed the sheep. The sheep are supposed to be eating God's word. This is the whole concept, but go back and look at verse 6—**The Law of truth was in his mouth, and injustice was not found on his lips. He walked with Me in peace and equity, and turned many away from iniquity** (emphasis added).

What I want you to understand is what the devil is really doing, by coming out with these ludicrous teachings, is undermining tithing. He's coming out to literally neuter the church by taking out the shepherds. He wants free rein so every man can stand on a soapbox and proclaim their own truth. This is what we see happening. However, the job of the shepherd is to turn people away from iniquity. This is the whole point of it.

Going on to 1 Corinthians 9:14—**Even so the LORD has command-ed that those who preach the gospel should live from the gospel.** Paul talks about that. He, in a sense, robbed other churches to actually minister to Corinth. He was taking funds from other churches so he could bring the word to Corinth.

Again, I reiterate this is not about you needing to tithe to Corner Fringe. This is about you going out and proclaiming truth so the enemy doesn't take out the shepherds, not just in this country but globally. It seems many people are literally being deceived and saturated by this total nonsense that we don't need to tithe. Because of that, these people, shepherds, are not dedicated to the work God has called them to. I am more concerned about that. I am concerned we set the record straight because I cannot believe how this teaching is sweeping through the church. It's unbelievable, and it's not scripturally sound.

I could say much more about that, but I am not going to. I could take you to Numbers 18, Deuteronomy 14, Deuteronomy 8, or Leviticus 27 where we could start taking layers off to understand this deeper. Now may not be the time, and maybe sometime we will go back and look at this more, but I am merely laying the groundwork of this issue for multiple reasons, because of what's going on in the world right now. What I see happening is an undermining of the shepherds, all over the world.

So we see the writer of Hebrews, in the first part of chapter 7, zeroes in on the issue of tithing. We need to really be able to extrapolate this as we continue on.