

Notes: March 14, 2015

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddush
12. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Tithing

Preface,

My first pastor used to give two sermons, his message and a sermonette before the tithe was taken up.

At Brith Hadoshah, every Shabbat, someone from the congregation gives a drash related to giving.

In, my past experiences it seems that people need to be primed in order to give.

I can say that this is not the case here. So this message isn't because you aren't giving, but rather you are, and I want to encourage you in what you are doing.

There is this perception of tithing amongst some believers. You might even call it a mixed message.

On one hand, congregations instruct tithing, yet on the other they say it is not a requirement of the New Covenant. To where a passage is used frequently,

**Mal 3:8** Can a person rob God? Yet you rob me. But you ask, 'How have we robbed you?' In tenths and voluntary contributions.

**Mal 3:9** A curse is on you, on your whole nation, because you rob me.

**Mal 3:10** Bring the whole tenth into the storehouse, so that there will be food in my house, and put me to the test," says Adonai-Tzva'ot. "See if I won't open for you the floodgates of heaven and pour out for you a blessing far beyond your needs.

**Mal 3:11** For your sakes I will forbid the devourer to destroy the yield from your soil; and your vine will not lose its fruit before harvest-time," says Adonai-Tzva'ot.

And yet the storehouse is not the church but the Temple in relation to Malachi. Yet it doesn't prevent people from conveying this premise.

I have heard many say, tithing is only in the "Old Testament"...that under the New Covenant, there is no set standard for giving, whether it is 1% or 20%, it is up to the giver to determine what they can give.

Some have heard so much about money in congregations, that they tune out once it is mentioned to the point that some feel:

"All they want is my money"

Call it a symptom of the prosperity gospel...

### **"Megachurch pastor seeks donations for pricey private jet"**

The ministry of a prominent Georgia megachurch pastor and evangelist who teaches that God wants to bless the faithful with earthly riches is seeking donations to buy a luxury jet valued at more than \$65 million.

The website of Creflo Dollar Ministries asked people Friday to "Sow your love gift of any amount" to help the ministry buy a Gulfstream G650 airplane. Dollar and his wife, Taffi, are co-pastors of World Changers International Church in College Park, just south of Atlanta.

Dollar is one of the most prominent African-American preachers based around Atlanta who have built successful ministries on the prosperity gospel. Ministers in this tradition often hold up their own wealth as evidence that the teaching works.

The ministry's current plane, acquired in 1999, was built in 1984, has traveled more than 4 million miles and is no longer safe, spokesman Juda Engelmayer said. On a recent trip overseas, one of the engines failed, but the pilot was able to land safely and no one was injured, the ministry's website says.

"(W)e are asking members, partners, and supporters of this ministry to assist us in acquiring a Gulfstream G650 airplane so that Pastors Creflo and Taffi and World Changers Church International can continue to blanket the globe with the Gospel of grace," the ministry's website says.

Gulfstream's website lists an asking price of \$67,950,000 for a G650 with a flight record of 1,616 hours and 625 landings since it entered service in mid-December.

Numerous online reports quoted the ministry website as saying: "We are believing for 200,000 people to give contributions of 300 US dollars or more to turn this dream into a reality."

<http://news.yahoo.com/megachurch-pastor-seeks-donations-pricey-private-jet-234234111.html>

So there are extremes and there are mixed messages

Yet, would Adonai establish something without a structure?

Yet in our congregation, this perception does not seem to persist.

The perception is...

“Tithing is an element of the law and found only in the law”

“We are not under the law, therefore we are not required to tithe...yet only to give (whatever that means)

To the point, someone made this comment during an online discussion...

"Under the Law people were commanded to give 10%; no more, no less. I gave 10% by obedience to the Law whether willingly or reluctantly."

This is not true in that there were also offerings that were over and above the tithe, to the point that they differed from other sacrifices such as the Chatat (sin offering) in that the response from Adonai was that of a fragrant aroma because they were not mandatory, but voluntary.

More on the offerings in a bit...

What many believers are taught is that under the New Covenant there is no set commandment for giving, no set amount, yet Sha'ul conveys the standard to the Corinthian believers...

**1Co 9:7** Did you ever hear of a soldier paying his own expenses? or of a farmer planting a vineyard without eating its grapes? Who shepherds a flock without drinking some of the milk?

**1Co 9:8** What I am saying is not based merely on human authority, because the Torah says the same thing —

**1Co 9:9** for in the Torah of Moshe it is written, "You are not to put a muzzle on an ox when it is treading out the grain." If God is concerned about cattle,

**1Co 9:10** all the more does he say this for our sakes. Yes, it was written for us, meaning that he who plows and he who threshes should work expecting to get a share of the crop.

**1Co 9:11** If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?

**1Co 9:12** If others are sharing in this right to be supported by you, don't we have a greater claim to it? But we don't make use of this right. Rather, we put up with all kinds of things so as not to impede in any way the Good News about the Messiah.

**1Co 9:13** Don't you know that those who work in the Temple get their food from the Temple, and those who serve at the altar get a share of the sacrifices offered there?

Sha'ul is alluding to a harvest. Even though there is nothing specifically mentioned regarding amount, the material he is referencing provides those details.

Torah is not as burdensome as many of you have been taught. There is an enormous amount of Grace in Torah. Separating law and grace actually does believers an injustice because it separates the very foundation the New Covenant is built upon. Notice I said built upon, in that it is not replacing God's Law given to Israel, but is the very foundation for everything you read in the New Covenant.

Simply stated...

**Lev 27:30** " 'All the tenth given from the land, whether from planted seed or fruit from trees, belongs to Adonai; it is holy to Adonai.

And of the livestock...

**Lev 27:32** " 'All the tenth from the herd or the flock, whatever passes under the shepherd's crook, the tenth one will be holy to Adonai.

Yet the offerings over and above the tithe, come from us and our willingness to give.

The Olah - The burnt offering was the only sacrifice entirely consumed upon the altar, and therefore it is sometimes called the whole offering. (Signifies complete dedication of life to God) (Leviticus 1:1 - 17)

Lev 1:13 He is to wash the entrails and lower parts of the legs with water; and the cohen is to offer it all and make it go up in smoke on the altar as a burnt offering; it is an offering made by fire, a fragrant aroma for Adonai.

The Minchah - The grain offering was a tribute offering made in order to secure or maintain the divine favor, indicating that the fruits of a person's labor should be dedicated to God. Usually brought by a person of modest means. (Leviticus 2:1 - 16)

Lev 2:9 The cohen is to remove the reminder portion of the grain offering and make it go up in smoke on the altar as an offering made by fire, a fragrant aroma for Adonai.

Zevach Shelamim - The peace offering was designed to provide expiation and permits the one who makes the offering to eat the meat of the sacrifice. It was often given on a joyous occasion. Consumed by the person / family who brings it. (Leviticus 3:1 - 17)

Lev 3:5 Aharon's sons will make it go up in smoke on the altar on top of the burnt offering which is on the wood on the fire; it is an offering made by fire, a fragrant aroma for Adonai.

All found in Leviticus and all offerings over and above the tithe.

Then there are offerings during the Feasts...

Deu 16:16 "Three times a year all your men are to appear in the presence of Adonai your God in the place which he will choose - at the festival of matzah, at the festival of Shavu`ot and at the festival of Sukkot. They are not to show up before Adonai empty-handed,

Deu 16:17 but every man is to give what he can, in accordance with the blessing Adonai your God has given you.

Certainly sounds like New Covenant thinking - a joyful giver.

Now, this is speaking of Israel and the land, yet, Abraham tithed...and this was before coming into the land...

Gen 14:18 Malki-Tzedek king of Shalem brought out bread and wine. He was cohen of El `Elyon [*God Most High*],  
Gen 14:19 so he blessed him with these words: "Blessed be Avram by El `Elyon, maker of heaven of earth.  
Gen 14:20 and blessed be El `Elyon, who handed your enemies over to you." Avram gave him a tenth of everything.

And Ya'akov tithed...

Gen 28:20 Ya`akov took this vow: "If God will be with me and will guard me on this road that I am traveling, giving me bread to eat and clothes to wear,

Gen 28:21 so that I return to my father's house in peace, then Adonai will be my God;

Gen 28:22 and this stone, which I have set up as a standing-stone, will be God's house; and of everything you give me, I will faithfully return one-tenth to you."

So the principle didn't originate in with Moshe, but was given to Israel, by Adonai, in order to establish His systems on earth for a new Nation that was called a Kingdom of Priests.

Exo 19:6 and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el."

And we see it in Nehemiah, Israel rededicating themselves to Adonai...

Neh 10:28 (10:29) The rest of the people, the cohanim, the L'vi'im, the gatekeepers, the singers, the temple servants

and all who had separated themselves from the peoples of the lands to the Torah of God, along with their wives, sons and daughters, everyone capable of knowing and understanding,

**Neh 10:29 (10:30)** joined their kinsmen and their leaders in swearing an oath, accompanied by a curse [*in case of noncompliance*], as follows: "We will live by God's Torah, given by Moshe the servant of God, and will perform and obey all the mitzvot, rulings and laws of Adonai our Lord.

**Neh 10:34 (10:35)** "We, the cohanim, the L'vi'im and the people, will cast lots in connection with the wood offering, so that it will be brought to the house of our God according to our fathers' clans, at specified times, year by year, and then be burned on the altar of Adonai our God, as prescribed in the Torah.

**Neh 10:35 (10:36)** "Every year we will bring the firstfruits of our land and the firstfruits of all fruit from every kind of tree to the house of Adonai.

**Neh 10:36 (10:37)** "We will also bring the firstborn of our sons and of our livestock, as prescribed in the Torah, and the firstborn of our herds and flocks, to the house of our God, to the cohanim ministering in the house of our God.

**Neh 10:37 (10:38)** "We will bring the first of our dough, our contributions, the fruit of every kind of tree, wine and olive oil to the cohanim in the storerooms of the house of our God, along with the tenths from our land for the L'vi'im; since they, the L'vi'im, take the tenths in all the cities where we farm.

**Neh 10:38 (10:39)** The cohen the descendant of Aharon is to be with the L'vi'im when the L'vi'im take tenths. The L'vi'im will bring the tenth of the tenth to the house of our God, to the storerooms for supplies.

**Neh 10:39 (10:40)** For the people of Isra'el and the descendants of Levi are to bring the contribution of grain, wine and olive oil to the rooms where the equipment for the sanctuary, the ministering cohanim, the gatekeepers and the singers are. We will not abandon the house of our God."

Why is the issue of tithing so divisive when mentioned specifically?

In my view, this matter is so divisive, primarily because there is relatively little understanding of the Tanakh. I had a Pastor admit to me that he rarely preaches from the Tanakh because he knows very little about it and therefore doesn't truly understand it.

Yet, tithing is referenced by Yeshua. So if it is mentioned what is the problem?

Where is it mentioned?

**Mat 23:23** "Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah — justice, mercy, trust. These are the things you should have attended to — without neglecting the others!

**Luk 18:10** "Two men went up to the Temple to pray, one a Parush and the other a tax-collector.

**Luk 18:11** The Parush stood and prayed to himself, 'O God! I thank you that I am not like the rest of humanity — greedy, dishonest, immoral, or like this tax-collector!

**Luk 18:12** I fast twice a week, I pay tithes on my entire income, . . . '

**Luk 18:13** But the tax-collector, standing far off, would not even raise his eyes toward heaven, but beat his breast and said, 'God! Have mercy on me, sinner that I am!'

And Hebrews 7, quoting Genesis 14.

You can take it a step further in that the seminaries that prepare Pastors for ministry do not provide a comprehensive study but rather a survey of the "old testament" Whether this is every seminary or not, I cannot say, but based on my

conversations with other ministers, their study of Torah was far from comprehensive.

The first 5 books are the foundation for everything you read about - in the Prophets, in the Psalms, in Proverbs and even in the New Covenant. If something is this vital, why is it not taught in every church? This is not something I am making up but something Yeshua states:

Luk 24:44 Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

Luk 24:45 Then he opened their minds, so that they could understand the Tanakh,

I keep going back to this scripture, over and over, post after post, because it establishes a connection between the Tanakh and Yeshua.

Many shepherds today are not doing what verse 45 says, because they don't even understand it themselves. So if the shepherds are teaching from a position of weakness, this ultimately leads to weak sheep in these matters. This lack of understanding usually leads to minimizing Torah's authority and elevating the New Covenant to the place of replacing Torah altogether. Yet, throughout the New Covenant, Moses name is mentioned in 79 verses. Moses and Torah are used hand in hand, in that Torah was given to Moses. Over 500 direct quotes and another 800+ allusions from the Tanakh should say something to believers regarding the validity of these scriptures.

The message of Messiah and its precepts are not complicated, but because there has been this disassociation with Torah throughout church history, it has created a vacuum for which in my experience Adonai is in the process of correcting. There are many hungry believers who are starving for the Word of Adonai and are not getting it where they are.

So, when we look at Hebrews 7, starting in 6:19 - 20

Heb 6:19 We have this hope as a sure and safe anchor for ourselves, a hope that goes right on through to what is inside the parokhet (curtain),

Heb 6:20 where a forerunner has entered on our behalf, namely, Yeshua, who has become a cohen gadol forever, to be compared with Malki-Tzedek.

In relating Yeshua to Malki-Tzedek...

Heb 7:1 This Malki-Tzedek, king of Shalem, a cohen of God Ha`Elyon, met Avraham on his way back from the slaughter of the kings and blessed him;

Heb 7:2 also Avraham gave him a tenth of everything. Now first of all, by translation of his name, he is "king of righteousness"; and then he is also king of Shalem, which means "king of peace."

Malki-Tzedek blessed Avraham, which implies that Malki-Tzedek was greater than Avraham

Heb 7:3 There is no record of his father, mother, ancestry, birth or death; rather, like the Son of God, he continues as a cohen for all time.

Heb 7:4 Just think how great he was! Even the Patriarch Avraham gave him a tenth of the choicest spoils.

Heb 7:5 Now the descendants of Levi who became cohanim have a commandment in the Torah to take a tenth of the income of the people, that is, from their own brothers, despite the fact that they too are descended from Avraham.

The Levites in general and Aahron and his descendants specifically were identified to be cohanim. This authority was established by Adonai.

Heb 7:6 But Malki-Tzedek, even though he was not descended from Levi, took a tenth from Avraham. Also, he

blessed Avraham, the man who received God's promises;

Avraham, receiver of the Covenant of God was not over and above Malki-Tzedek, but subjected himself to this cohen.

Heb 7:7 and it is beyond all dispute that the one who blesses has higher status than the one who receives the blessing.  
Heb 7:8 Moreover, in the case of the cohanim, the tenth is received by men who die; while in the case of Malki-Tzedek, it is received by someone who is testified to be still alive.

Heb 7:9 One might go even further and say that Levi, who himself receives tenths, paid a tenth through Avraham;  
Heb 7:10 inasmuch as he was still in his ancestor Avraham's body when Malki-Tzedek met him.

So, we can look at the tithe as an instruction as conveyed by the writer of Hebrews that Malki-Tzedek is still alive. This obviously points towards Yeshua. Consider verse 7 again...

Heb 7:7 and it is beyond all dispute that the one who blesses has higher status than the one who receives the blessing.

The one who blesses is over the one who receives the blessing. Yeshua is the one who blesses and we are the ones who receive that blessing.

So, then the question about where the tithe goes resurfaces. In that the tithe to the Levites was meant to support them and the Levitical infrastructure because their inheritance was not tangible but intangible, that being serving Adonai.

Does it not make sense that a tithe in recognition of Yeshua, our Cohen Hagadol would be used to support the structure that Sha'ul references...

Eph 4:11 Furthermore, he gave some people as emissaries, some as prophets, some as proclaimers of the Good News, and some as shepherds and teachers.

Eph 4:12 Their task is to equip God's people for the work of service that builds the body of the Messiah,

Eph 4:13 until we all arrive at the unity implied by trusting and knowing the Son of God, at full manhood, at the standard of maturity set by the Messiah's perfection.

Eph 4:14 We will then no longer be infants tossed about by the waves and blown along by every wind of teaching, at the mercy of people clever in devising ways to deceive.

Eph 4:15 Instead, speaking the truth in love, we will in every respect grow up into him who is the head, the Messiah.

If tithing by itself was the only matter that is important, then what we do after that doesn't matter.

Again, consider the words of Yeshua, towards the religious leaders...

**Mat 23:23** "Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah — justice, mercy, trust. These are the things you should have attended to — without neglecting the others!

You may be tithing, yet you are ignoring the more important matters in Torah

Justice  
Mercy  
Truth

What good is your tithe or offering if these important aspects that encompass Torah are missing?

**Isa 1:10** Hear what Adonai says, you rulers of S'dom! Listen to God's Torah, you people of `Amora!

**Isa 1:11** "Why are all those sacrifices offered to me?" asks Adonai. "I'm fed up with burnt offerings of rams and the fat of fattened animals! I get no pleasure from the blood of bulls, lambs and goats!

**Isa 1:12** Yes, you come to appear in my presence; but who asked you to do this, to trample through my courtyards?

**Isa 1:13** Stop bringing worthless grain offerings! They are like disgusting incense to me! Rosh-Hodesh, Shabbat, calling convocations — I can't stand evil together with your assemblies!

**Isa 1:14** Everything in me hates your Rosh-Hodesh and your festivals; they are a burden to me — I'm tired of putting up with them!

**Isa 1:15** "When you spread out your hands, I will hide my eyes from you; no matter how much you pray, I won't be listening; because your hands are covered with blood.

**Isa 1:16** "Wash yourselves clean! Get your evil deeds out of my sight! Stop doing evil,

**Isa 1:17** learn to do good! Seek justice, relieve the oppressed, defend orphans, plead for the widow.

In a similar matter, it is the same with the sacrifice...

**Deu 8:11** "Be careful not to forget Adonai your God by not obeying his mitzvot, rulings and regulations that I am giving you today.

**Deu 8:12** Otherwise, after you have eaten and are satisfied, built fine houses and lived in them,

**Deu 8:13** and increased your herds, flocks, silver, gold and everything else you own,

**Deu 8:14** you will become proud-hearted. Forgetting Adonai your God - who brought you out of the land of Egypt, where you lived as slaves;

**Deu 8:15** who led you through the vast and fearsome desert, with its poisonous snakes, scorpions and waterless, thirsty ground; who brought water out of flint rock for you;

**Deu 8:16** who fed you in the desert with man, unknown to your ancestors; all the while humbling and testing you in order to do you good in the end -

**Deu 8:17** you will think to yourself, 'My own power and the strength of my own hand have gotten me this wealth.'

**Deu 8:18** No, you are to remember Adonai your God, because it is he who is giving you the power to get wealth, in order to confirm his covenant, which he swore to your ancestors, as is happening even today.

**Deu 8:19** If you forget Adonai your God, follow other gods and serve and worship them, I am warning you in advance today that you will certainly perish.

**Deu 8:20** You will perish just like the nations that Adonai is causing to perish ahead of you, because you will not have heeded the voice of Adonai your God."

More than just tithing...action and mindset behind it.

**Mat 5:22** But I tell you that anyone who nurses anger against his brother will be subject to judgment; that whoever calls his brother, 'You good-for-nothing!' will be brought before the Sanhedrin; that whoever says, 'Fool!' incurs the penalty of burning in the fire of Gei-Hinnom!

**Mat 5:23** So if you are offering your gift at the Temple altar and you remember there that your brother has

something against you,

**Mat 5:24** leave your gift where it is by the altar, and go, make peace with your brother. Then come back and offer your gift.

**Exo 25:2** "Tell the people of Isra'el to take up a collection for me — accept a contribution from anyone who wholeheartedly wants to give.

**Exo 35:20** Then the whole community of the people of Isra'el withdrew from Moshe's presence;

**Exo 35:21** and they came, everyone whose heart stirred him and everyone whose spirit made him willing, and brought Adonai's offering for the work on the tent of meeting, for the service in it and for the holy garments.

**Luk 21:1** Then Yeshua looked up, and as he watched the rich placing their gifts into the Temple offering-boxes,

**Luk 21:2** he also saw a poor widow put in two small coins.

**Luk 21:3** He said, "I tell you the truth, this poor widow has put in more than all the others.

**Luk 21:4** For they, out of their wealth, have contributed money they could easily spare; but she, out of her poverty, has given all she had to live on."

**2Co 9:6** Here's the point: he who plants sparingly also harvests sparingly.

**2Co 9:7** Each should give according to what he has decided in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

**2Co 9:8** Moreover, God has the power to provide you with every gracious gift in abundance, so that always in every way you will have all you need yourselves and be able to provide abundantly for every good cause —

**2Co 9:9** as the Tanakh says, "He gave generously to the poor; his tzedakah lasts forever."

**2Co 9:10** He who provides both seed for the planter and bread for food will supply and multiply your seed and increase the harvest of your tzedakah.

**Rom 15:25** But now I am going to Yerushalayim with aid for God's people there.

**Rom 15:26** For Macedonia and Achaia thought it would be good to make some contribution to the poor among God's people in Yerushalayim.

**Rom 15:27** They were pleased to do it, but the fact is that they owe it to them. For if the Gentiles have shared with the Jews in spiritual matters, then the Gentiles clearly have a duty to help the Jews in material matters.