

Fountain of Gardens

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11 If, indeed, then, perfection were through the Levitical priesthood (for the people have been placed under law with it), what need is there still for a different priest to arise according to the order of Melchizedek, and not said to be according to the order of Aaron? 12 For, the priesthood being transferred, of necessity there is coming to be a transference of law also, (Hebrews 7:11-12 Concordant Literal New Testament)

With the transference of the Levitical system to the Melchizedek system, [that the book of Hebrews gets into a circular argument about the Levitical system coming out of the Melchizedek system, originally anyway,] there is a transference of the duties of the Levitical priesthood to the Melchizedek priesthood, in the earth, on all matters that aren't shedding of blood matters, since the book of Hebrews does make that qualification in saying Christ's Blood fulfilled and superseded the usage of animal blood in the Old Testament. However, the blood offerings weren't either the only, the predominant, or the usual offerings of the Levitical priesthood, contrary to popular belief. There were special offerings, plus 3 annual offerings and the tithe. St. Paul in 1Corinthians 16:1-4 indicates the tithe was likely weekly, since Malachi 3 builds up from the first chapter in saying to take care of God's ministries in the earth with the care one would exercise over one's own household, which usually entails a weekly duty structure on food and other matters, or as often as one is paid and/or recompensed or taking spoils/profit.

Why I believe 1Corinthians 16:1-4 is talking about the tithe is because it entailed a trip to Jerusalem, and all Scripture is given by inspiration of God and is profitable for doctrine, according to St. Paul in 2Timothy 3:16-17, to where this wouldn't have a solely historical context and limitation. Jesus in His ministry as Melchizedek is associated with Jerusalem in Hebrews 12, and the Melchizedek ministry in Genesis 14 was in and over Jerusalem, since it's doubtful that Melchizedek, personally, only received one tithe during his whole ministry in the earth, and in Genesis 14 there's nothing to indicate his tithe receiving ministry extended beyond Jerusalem. And from a New Testament perspective the Jerusalem of the New Covenant is extended to a global reign because it typifies for us the seat of authority of Christ Jesus who according to the book of Revelation and elsewhere throughout the New Testament, in Isaiah, in the Psalms, and elsewhere is said to reign over the whole earth.

I am not dismissing the Trinity in making this comment, so please don't misunderstand my comment in the least that follows: the reason why the Old Testament will speak so freely of the coming of God to Jerusalem and will lightly speak of the coming of Jesus to Jerusalem is because we were supposed to always understand the prophetic type of Melchizedek that would be over Jerusalem in the future ages of God's grace, and although Jesus is the Son of God, unquestionably and undeniably, the point of Scripture is to distinguish for us the coming of God

to Jerusalem and the reign of David, or Melchizedek, it's King. This takes nothing away from Christ Jesus, but speaks to His ordination as Melchizedek that's an important point of consideration when reviewing the prophecies of Him in the Old Testament as the Son of the rightful heir of the Melchizedek seat of authority in Old Testament times, namely David. That sheds some important light upon Scriptures such as this:

23 Jesus answered and said to him, "If anyone should be loving Me, he will be keeping My word, and My Father will be loving him, and We shall be coming to him and making an abode with him. (John 14:23 Concordant Literal New Testament)

Why didn't He just say that God would make His home with them, since it's clearly evident that everyone knowing and experiencing God was the whole point of the prophecies in Jeremiah 31 and elsewhere?

Keeping, obeying, fulfilling, and treasuring up His Word in one's heart is ascending to the mountain of the Lord in the Psalms and prophets and journeying to see the King of Jerusalem in the prophetic promises of the Old Testament, which would ultimately be [experientially] Melchizedek that was anticipated from Genesis onwards through the author of Psalm 110 and numerous other allusions to this. We weren't promised a Second Advent in the traditional Premillennial, Postmillennial, or Amillennial senses. What we were Biblically promised is the return of the King of Jerusalem, and with His return, the receiving of the tithes of those who would entertain, experience, and walk in His promises. He would receive their tithes and give them the blessing. When Matthew 16:27 says:

"For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done."

He's taking you into Hebrews chapter 1 and He's talking about the reward of the faithful to tithe as they're walking out His promises, and the ministering spirits would be sent forth to minister for those who are heirs of salvation. This isn't a rehashing of deeds of the flesh, whether good or bad in the resurrection spoken of in 2Corinthians 5 and John chapter 5. This is talking about Lord Jesus coming in His Father's glory as Melchizedek. Matthew 24:27 is very clearly talking about what it's talking about in Zechariah 8 and elsewhere with the regathering of the people of God from every nation on earth to come and see His glory, because "east and west" language in the Scriptures is usually used of the return of Israel to the land and is symbolic of the nations coming to God through Christ Jesus. "Son of man" isn't a title exclusive of the Son of God in the Scriptures:

"For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man."

Matthew 24:36-39 is another one that's traditionally taken to be the coming of Lord Jesus, bodily, to the earth after a long time:

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man."

however this passage is speaking of the departure of Noah from a sinful world, so it would necessarily be a coming of the Son of Man, if it's interpreted as Christ

Jesus, to the Presence of God, as Noah entered the presence of a new heavens and a new earth. However, if taken to be the "son of man" as elsewhere in Scripture, then this would be about God's dealings with Israel and the bringing in of Jews, Gentiles, and Animals into a new world, that God didn't end the world as they knew it, but escorted Jews, Gentiles, and Animals out of the world in Noah's day, if we were to view Jews and Gentiles in the sense of Shem as the line of Abraham and his brothers being understood as the fathers of the Gentile world. This is an argument [from Lord Jesus] against a catastrophic changing of world orders in the Premillennial, Postmillennial, and Amillennial views before we'd see new heavens and new earth, when rather He's saying that God will take His Jews, Gentiles, and Animals right through from here to there; to a better world. Mark 8:36-38 and Luke 9:26-27 are a frightening passage of Scripture for those who are ashamed of Melchizedek receiving their tithes:

What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul? If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with holy angels." Mark 8:36-38

If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels. I tell you the truth, some who are standing here will not taste death before they see the kingdom of God. Luke 9:26-27

He comes in His Father's glory to us as Melchizedek, as the book of Hebrews explains to us, and the holy angels are a byproduct of our tithe and worship and His spoken Blessing over our lives! Obviously, there was a coming of the Kingdom with the resurrection of Christ Jesus, and the book of Hebrews speaking to a pre-70AD world anticipates a greater fullness of the Kingdom in manifestation after the passing away of Judaism as it existed at that time, or in the form it existed at that time. Luke 17 [potentially] speaks soberly to our times when this message God's given to our ministry concerning the manifestation of Melchizedek through which we obtain the Blessing and enter into our glory with God's fulfilled promises and convey the rest of the Creation with us into God's greater blessings through the preaching of the Gospel and our obedience to it:

It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. It will be just like this on the day the Son of Man is revealed. Luke 17:28-30

The Son of Man was revealed in His resurrection, according to Romans 1:4, but there's also a special unveiling right now going on with the rest of these prophecies being brought into clarity for us about His coming to us in a John 14:23 and Hebrews 7:15-17 sense as Melchizedek:

23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. John 14:23 NKJV

15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17 For He testifies: " You are a priest to the age according to the order of Melchizedek." Hebrews 7:15-17 NKJV

Luke 18:8 says: I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?

Will He find the faith of Abraham in the earth, that is talked about in Genesis chapters 14:18 - 15:6, Romans 4, Galatians 3, and Hebrews 6? It says in Acts 3:

Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Christ, who has been appointed for you - even Jesus. He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets. Acts 3:19-21

Jesus has been appointed as Melchizedek to bring us refreshing. This coming as Melchizedek over our tithes that He stands at the door and knocks for in Revelation 3:14-22. Ever wonder why the only Church in the first 3 chapters of Revelation that He stands at the door and knocks happens to be the rich crowd?

He's knocking to receive tithes of all, to give them the Blessing, and to lead them as Melchizedek into their green pastures and still waters throughout all of holy New Jerusalem that He presides over! 1Corinthians 4:5 says:

"Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will reveal the motives of men's hearts. At that time each will receive his praise from God."

It says in Malachi 3:10 that He opens the windows of heaven for the tither. Windows are opened so that things are brought to light. When you open the curtains, aren't you trying to get some more light in here? In 1Corinthians 4:5 this is talking about each of us that tithe receiving our Hebrews chapter 1 Blessing about our throne being to the age of the age, an acknowledgement that we loved righteousness and hated wickedness, et. al. 1Corinthians 11:26 says:

"For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

Always tithe over the Bread and Cup of the Lamb!! You're eating your way and drinking your way into a Genesis 14:18-20 Encounter with Melchizedek, if you're doing it by faith in Who it says in Hebrews that we're to expect! Philippians 1:10-11 says:

"so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ - to the glory and praise of God."

The fruits of righteousness come through Jesus Christ to the glory and praise of God. The fruits of righteousness come through Jesus Christ from the glory and praise of God into our lives until every single need is met, according to 2Corinthians chapters 8 and 9 and Philippians 4, so unquestionably a revelation of fruit of righteousness being transacted is a revelation of Melchizedek's ministry to the saints! It says in James chapter 5:

Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains. You too, be patient and stand firm, because the Lord's coming is near (His coming in your life, your own unique manifestation of Melchizedek as you tithe!). Don't grumble against each other, brothers, or you will be judged. The Judge (Deuteronomy 26; John 14:23; Hebrews 7:15-17; Revelation 3:14-22) is standing at the door! James 5:7-9

In Zechariah chapters 10 through 14, when it's discussing this very thing, it's talking about the King of Jerusalem before Whom we come and receive the rain, or before Whom we fail to appear and we get absolutely no rain for that year! When you fail to tithe, it can effect your income for a whole year, and the rain of His Spirit and the opening of the windows of heaven over the physical existence of your life in this earth! And though some would wish to say that the one year judgment there was only considering an Old Testament situation with the Day of Atonement, He's bringing up Gentile nations failing to have the rain and cites Egypt as an example and Tabernacles is what's being discussed rather than the Day of Atonement. So dismissing this as a matter for Judaism in the epistle of James and Zechariah's prophecy doesn't, Scripturally, hold water nor Blessing. 1Peter 1:13 says:

"Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed."

Preparing your minds for action and having self control and a revelation of grace through the revelation of Jesus Christ can only be talking about the revelation of Melchizedek over your tithe, because this passage is sounding too close to what 2Corinthians chapters 8 and 9 are talking about with the grace of our Lord Jesus Christ and something given to you in exchange for your appropriate corresponding actions to His Majesty! 2Peter 3:3-4 is talking about this very issue of the revelation of Melchizedek and could have as easily spoken of the mockers of tithing when it said:

"First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, Where is the 'coming' he promised?"

Nothing else in all of the Scriptures has created more willing ignorance, or willful ignorance, than this subject of tithing and His ordination as Melchizedek over our lives to dispense the BLESSING of Hebrews chapter 1 which is all of the blessings spoken of in Ephesians 1, if they're the blessings "in Christ." If they're the "in Christ" blessings, then they're the blessings through the grace of your High Priest that's faithful to Him that appointed Him, according to Hebrews 3:1-2. It says in 2Peter 3:8-10:

But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. But the day of the Lord will come like a thief. The heavens will disappear with a roar; The elements will be destroyed by fire, and the earth and everything in it will be laid bare.

Have you ever noticed the similarity to this passage with Genesis, if it's in fact Melchizedek that we're awaiting manifestations out of as we tithe? Abraham tithes in Genesis 14:18-20 and in Genesis chapters 18 and 19 Sodom is destroyed by fire and the earth and everything around it were laid bare, though Abraham's intercession isn't ignored in the least with the promise God gives to him in Ezekiel 16:53-55 about the eventual restoration of Sodom and Gomorrah together with the restoration of Jerusalem.

This matter of the restoration of Jerusalem in Ezekiel 16 is one of the things we're dealing with in this whole matter of tithing because Zechariah 8 says He'd return to Jerusalem, and obviously reading that through Hebrews 12, then we're talking about His coming back as Melchizedek and Jerusalem's restoration in Ezekiel 16 should be of particular interest as she re-inherits her King, Melchizedek!

Not for her own sake, but for the sake of His own holy name that's been profaned among the nations! If the restoration of Sodom and Gomorrah is described in Ezekiel 16 and it was destroyed in Genesis, then why would the restoration of Jerusalem spoken in that same chapter not be referring to the restoration of Jerusalem to her king that she had in Genesis, or a King after his order?

Ezekiel 16 is just as easily saying that God's restoring Melchizedek to us and our tithing through Him to God so that those who've opposed this and His Kingship over Jerusalem will never open their mouths again because of their humiliation over this matter where He's vindicating His Name and those who've always held forth the administration of Melchizedek in the earth and before His Body through teaching the tithe and it's corresponding Blessings that aren't automatic, but that grow in our lives as we walk in the light of the Written Word of God and in greater and greater intimacy with our God through our King, Melchizedek!

It doesn't spell this out for us in Ezekiel 16, but it wouldn't have to, if the fall and rise of Sodom, Gomorrah, and Jerusalem are from the loss and restoration of the ministry of Melchizedek and we're to anticipate a return of the righteous King, Melchizedek, in Psalm 110 and this is in fact the case with His Second Coming as Melchizedek in Hebrews 7:15-17!

15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17 For He testifies: "You are a priest to the age according to the order of Melchizedek." Hebrews 7:15-17

Jude 1:21 says: Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eonian life.

Again, this is talking about our merciful King/Priest to the age, after the order of Melchizedek. Revelation 22 says:

Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Revelation 22:12

He was the first King of Jerusalem and He's the last King of Jerusalem. His reward is the Blessing, and it being according to what we've done draws us back to Deuteronomy 26 for a properly given tithe over the testimony of our overcoming. This passage and a hundred like it aren't meant to create the consciousness of sin that His Blood and His ascension took away, according to Hebrews 1:3 and Hebrews 10:1-2. It says further in Revelation 22:

He who testifies to these things says, "Yes, I am coming soon." Amen, Come, Lord Jesus. The grace of the Lord Jesus be with God's people. Amen. Revelation 22:20-21

The last two chapters of Revelation discuss what? The Jerusalem Hebrews 12:22 says we've come to in Christ. He's knocking at the door to receive tithes of all in order to give blessings with all spiritual blessings, according to Ephesians 1:3. There's no separating the Blessing of the New Testament from the Dispenser: The King of Jerusalem, Melchizedek, Who meets with us over the tithe!

A properly given tithe in Deuteronomy 26 has several components. 2Corinthians 8:5 says it's given to LORD Melchizedek, first, and then it's given to His Ephesians 4:7-11 deputies that He's appointed in the earth to spread His message and to equip the saints to disciple the nations, themselves.

In Deuteronomy 26 we're told to testify to all that God's brought us out of, and testify to all that God's brought us into. Read through a New Testament understanding, we would testify before the Lord to a proper distribution of it to His ministers that are distributing to strangers, orphans, and widows, or in other words, to all who are included in Jeremiah 31:27-28, Matthew 25, and Ezekiel 38:19-20.

The to-to-to chain of instructions; chain of distribution gets a little confusing there in Deuteronomy 26, [in many translations,] but you want it to pass through the blessing of the ministry gifts to the people as it's used for the building and maintaining of His house, according to Malachi 3. The principle of the twice sown seed in the Scriptures is vitally important to your giving and to your harvesting of what you've given, but I don't want to confuse you, right now, while the subject is a concentrated focus on the tithe and giving a proper tithe.

Trust me, that there's quite a few Biblical reasons you want all of your tithes to pass through anointed hands that are representatives of Melchizedek, first, and then for it to be distributed as it's going to be distributed to the general flow of the Gospel in the earth and in whatever way it's going to have community impact, locally and internationally. In Deuteronomy 26, you're likewise to give an account of your obedience to the Lord over your tithe, and of the joy of the Lord being your strength in all of your obedience, in doing all He's told you to do under the New Testament.

It says in Deuteronomy 26 that you're not to handle it in mourning. Other offerings can be given in an intercessory way, as revealed and taught elsewhere in the Scriptures, but those matters are kept entirely off of the tithe and it's supposed to be given from a hilariously prompt to do it, joyfully giving attitude! And you're supposed to specifically call for the MANIFESTATION of His Blessing upon the land flowing with milk and honey that's your territory or your terrain in Him that you function in with His blessing and calling to do whatever you do in the earth as His representative.

The third year of Deuteronomy 26 has a New Testament correspondence to this third millennium that we've entered into in Christ into LORD Melchizedek's peculiar reign in these days with wrapping things up so that He can Physically be among us again after all things are restored to God in 1Corinthians 15:28, at the close of all of the redemptive and judgment ages, according to Acts 3:19-21. So recapping all I've just said:

1. When we present a proper tithe, it's before Melchizedek that's the priest in these days, and then we give it to the ministry gifts in accordance with God's will.
2. We're told to testify to all that God's brought us out of, and testify to all that God's brought us into.
3. We testify to the obedience we've had before the LORD in the giving of our tithes and that we're not doing them in mourning, but are rejoicing in our God for the abundance of all things.
4. We're supposed to invoke His blessing over our lives and the territory He's given us as our reign with Him in the earth, which would include our families, our jobs, lands that we own, and any other area we're laying hold of the Malachi 3 rebuke of the devourer in our lives.

It says in Deuteronomy 26 to take it to the place where He's chosen to place His Name. Lots of ministries that teach New Testament tithing are vilified by those who are against tithing, as though those who teach this inherently weren't those

where He's chosen to place His Name, but that's not the judgment call of the critics, is it? Take it to the ministry or ministries where you're consistently seeing the expanding grace of God, where you know that when you give it to them, you're not only placing it where God's chosen to place His Name on ministries He's called, that He's genuinely speaking His Word through, but that it's with folks that are spreading His Name into all of the earth and are a wall of fire around people and animals in a Zechariah 2:4-5 and Jeremiah 31:27-28 sense 'cause they're bringing people into the fullness of their sonship in Christ and are leading the parade of the rest of the Creation into the liberties of the children of God.

That sorta narrows it down, right there, doesn't it? Particularly if you're not hearing with abundant clarity our heavenly Father specifying somewhere else other than ministries that come to mind that are that way. Always seek Him while you are tithing before Him with the Words of your mouth according to the above 4 points as to which ministry He wants empowered and sustained with your tithe, and from whom He wants His Blessing COMMANDED upon your life as a result of your tithe. You never want to presume who He wants it to go to and who He doesn't want it to go to.

But I will say this, you really need for it to [predominantly] go to a ministry that is a spirit-filled, faith ministry that [Scripturally] understands a proper tithe before the Deuteronomy 26 priest that is in these days, that the book of Hebrews explains to be our Lord Jesus, elevated in stature to His New Name as Melchizedek, priest of the Most High God. As I said, as you conduct your worship, prayer, thanksgiving, and testimony duty before Christ Jesus over your tithe, acknowledging Him as King of Jerusalem and of your life from Whom you're invoking His Blessing as you take your tithe where you have your best conviction from Him, as your Melchizedek, and your best understanding of the Scriptures regarding where it's to go, make sure you've got the Bread and Cup with you as you're doing that over your tithe! Go all out on your worship and remembrance of the King of Jerusalem, your King, Melchizedek, through Whom your Ephesians 2 throne is to the age of the age; through Whom your years will not fail; through Whom whatsoever you do will PROSPER.