

# Fountain of Gardens

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On September 19, 2010, from 10am to 11:30am I was with LORD Melchizedek. All 13 chapters of Hebrews are about tithing. All 13 chapters!! Every second coming passage of Scripture and every Scripture supposed to teach a rapture is in fact an encounter with LORD Melchizedek over our tithe.

Because of Acts 13, I thought my spiritual father, Kenneth Copeland, had a good case for Hebrews 1 containing the Words God used when He raised Jesus from the dead. HOWEVER, the entire passage is the New Covenant version of what LORD Melchizedek says when He meets you to receive your tithe. All 13 chapters of Hebrews are the New Covenant version of Genesis 14:18-20. And while I've previously said Matthew 25 and the closing verse of James 1, as well as the Hosea 2:18 Covenant, was how you annually met the King in Zechariah 14, while that's part of the truth 'cause even in the illustration of the 10 commandments, one tablet was our relationship to God, under law, and the other one was our relationship with one another, this is also talking about our tithe in Zechariah 14 when we meet the King annually, King Melchizedek.

KJV gets Hebrews 4:8 CORRECT as "For if Jesus had given them rest, then He would not afterward have spoken of another day." The other day was when He'd meet us with the Name above every Name to receive our tithes and worship as LORD Melchizedek, and it's the grace of God that the translators didn't mess with the Name above all Names, Melchizedek, that LORD Jesus was given.

Perhaps 'cause it's about the only thing in the New Testament that was genuinely important enough to an author of the New Testament for them to have given us what the Name means in Hebrew, though Strong's Concordance will add "King of Prosperity." Every second coming passage isn't either a future 3 dimension Second Coming in the traditional view, nor His coming in 70AD according to the Preterist view. It's our own personal encounter with LORD Melchizedek over the Bread, Cup, and our tithe as we tithe before Him as an imitator of those who through faith and patience inherit the promises and as we tithe He says to us about us:

"Your throne, O God, is to the age of the age; a scepter of righteousness is the scepter of your Kingdom. You have loved righteousness and hated lawlessness, therefore God, your God has anointed you with the oil of gladness more than your companions! You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain, and they will all grow old like a garment; like a cloak you will fold them up and they will be changed, but you are the same and your years WILL NOT FAIL!! My ministering spirits are sent forth for you because you are an heir of salvation!!"

Whole book of Hebrews is about LORD Melchizedek. If LORD Melchizedek is the same yesterday, today, and to the age, then so is the tithe the same yesterday, today, and to the age. Having been made perfect, He became the author of eonian salvation, i.e. salvation pertaining to this life to those that obey Him with their tithes! Every second coming passage and every rapture passage is actually an encounter with LORD Melchizedek.

Soooo many passages we've misread with our cookie-cutting religion in Hebrews that were specifically about the tithe before LORD Melchizedek!

Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. Hebrews 7:25

This isn't a repeat of 1Timothy 2:6. This is all one big book about the tithe and our encounter with LORD Melchizedek when we've opened the door to Him!

Soooo many passages we've misread with our cookie-cutting religion in Hebrews that were specifically about the tithe before LORD Melchizedek!

For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this one also have something to offer. Hebrews 8:3

While Hebrews covers what He did in removing the consciousness of sin by taking away sin once and for all, that's not the only thing it's talking about in these sacrifices. It's bringing up His sacrifice, and then it's talking about ours via our tithe as imitators of those who through faith and patience inherit the promises. He has to offer our tithe!

Soooo many passages we've misread with our cookie-cutting religion in Hebrews that were specifically about the tithe before LORD Melchizedek!

so Christ was offered once to bear the sins of many, to those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Hebrews 9:28

That's not talking about the second coming in the normal religious ways of viewing it, whether futuristic or preterist; 70AD or ""any minute now"". That's talking about those who are waiting upon LORD Melchizedek with their tithe!

not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. Hebrews 10:25

Again, this isn't talking about Church membership and active participation in an active assembly, unless you're reading that in terms of the place where you tithe and meet LORD Melchizedek with the Bread and Cup as He reiterates:

"Thou art My Son, this day have I begotten you. Your throne O God is to the age of the age, AND YOUR YEARS WILL NOT FAIL!!" Hebrews 10:25 is talking about the tithe and not saying you've got to go to Church, although assembling together

with other believers is important and established upon other Scriptures in the other epistles, but Hebrews is SOLELY looking to what happens when you open the door to the knocking LORD Melchizedek after you've triumphed over principalities and powers with the full armor of God and have made an open show of them, having thoroughly renewed your mind and offered up your body as a living sacrifice through the mercies of God and have presented yourself to God as alive from the dead and your members as weapons of righteousness to God!

Now the just shall live by faith, but if anyone draws back, My soul has no pleasure in him. Hebrews 10:38

It's not talking about drawing back into Hell, or into anything else sin related. It's talking about drawing back from the tithe. Again, this whole thing is a New Covenant picture of us as Abraham, heir of the nations, encountering LORD Melchizedek after the slaughter of all that's held our loved ones in bondage. When we see Him, we're like Him, according to Colossians 3:4, because we're meeting Him with our tithe and He's giving us the two immutable things by which God cannot lie over the bread and cup: the heavens and earth, or the male and female relationship!

Let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy set before Him of being Lord Mayor of Jerusalem, our Melchizedek, endured. You have come to Mt Zion, the city of the living God, the heavenly Jerusalem.

We have an altar from which those who serve the tabernacle have no right to eat in Hebrews 13:10 is tied to bringing the money into His house, as Deuteronomy, Isaiah, and Malachi say. It's talking about what we receive from LORD Melchizedek over our tithes of His Bread and His Wine. NKJV says where there's a change in priesthood there's a change in the law, but Concordant Literal New Testament says where there's a transference of the one there's the transference of the other, or words to that effect. Every second coming passage is a reference to LORD Melchizedek and our being gathered together to Him with our tithe as we receive the Bread and Wine of the Covenant in the way Genesis 14:18-20 says. Though some may try to appeal to a spiritual fulfillment rather than a literal fulfillment, the spiritual part is the "other Day" that He spoke of in John's Gospel that Hebrews 4:8 says:

For if Jesus had given them rest, i.e. in His crucifixion, then He wouldn't afterwards have spoken of another day, which points us back to absolutely nothing in the book of Joshua, but does relate to His "in that Day" statements from John chapters 13 through 17 or roughly in that area of His teachings. The spiritual fulfillment is before an IMMORTAL LORD Melchizedek, not just some disposition of mind or paradigm that never fully enters into what I'm talking about and what the book of Hebrews is talking about through being a doer of the Word and not a hearer only.

This is the solid food that belongs to those that are of full age, having become skillful on the Word of righteousness: their entry before His Majesty, LORD Melchizedek with their tithes and receiving the rain that Zechariah 14 talks about that's what comes about through what He speaks over us in Hebrews chapter 1 that our years will not fail and He's given us the scepter of righteousness with which to remake the whole cosmos, because we've loved righteousness and hated lawlessness, according to Hebrews chapter 1 and Psalm 15.

This is what seeing His goodness in the land of the living is supposed to look like, what Him passing all of His goodness before us and proclaiming the Name before us is supposed to look like, and Him guaranteeing He's with us, in us, on us, and all around us and the animals as a wall of fire after the order of Melchizedek, according to Zechariah 2:4-5, DECLARING that our years WILL NOT FAIL and we have the oil of gladness more than our companions, or these animals, since even today we often speak of them as companion animals.

Other doctrines that some derive from Hebrews or believe various passages of Hebrews refer to have simply got to be based upon other areas of Scripture 'cause Hebrews is SOLELY pointing us to how we relate to God through LORD Melchizedek. Yes, Hebrews covers what He accomplished at the Cross, but the primary point is to ready ourselves for His appearing to each of us as LORD Melchizedek, to not forsake the assembling of ourselves with the tithe! The Old Covenant was rooted in Moses and his frailties and they were lead by the Levitical system by priests who had weaknesses as the Old Testament details for us, but the New Covenant is entering into a personal relationship with LORD Melchizedek over our tithes, believing that our food is to do the will of Him that sent us.

For you have need of endurance, so that after you have done the will of God, you may receive the promise: for yet a little while, and He who is coming will come and will not tarry. Hebrews 10:36-37

The coming One we're to expect is LORD Melchizedek as we've been sanctified through the offering of the Body of Jesus Christ once for all, so that we can enter into New Jerusalem bringing our gifts, according to Revelation 21:24, which is our tithe that we meet with Him with, and He gives us the Bread and Wine of what we're to do with the rest. In Abraham's case, it was to make sure that no man could say they'd made him rich, but Almighty God, so he gave everything else back that he'd taken in his conquest. Abraham received a vision IMMEDIATELY after that tithing incident in Genesis 14 when he'd tithed before LORD Melchizedek and had secured the financial futures of Aner, Eshcol, and Mamre who he said were to keep their portion of the spoils. Abraham wanted to wipe his hands of the situation and not be involved in the politics that he would have been drug into if he'd been weighed down by a portion of all of that stuff. This is such a rich revelation, but I wonder who really has ears to hear:

Marriage is honourable among all, and the bed undefiled, but fornicators and adulterers Melchizedek will judge. Hebrews 13:4

Let your conduct be without covetousness, according to Hebrews 13:5 and be content with LORD Melchizedek. LORD Melchizedek is the same yesterday, today, and to the age. What is seen is temporary, what is not seen is eonian, according to 2Corinthians 4:18. What is not seen must be seen!! What we're seeing in part must pass in favour of seeing as we're seen: therefore, by Him, by LORD Melchizedek let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His Name, which agrees with Deuteronomy 26 about this third dimension of His grace that we're living in, of the Melchizedek priesthood to the age; 'til all things are offered up to the Father so that God may be all in all, 1Corinthians 15:28.