



Deuteronomy Chapter 15b

The Original Intent of God

Once again, before we get started here this evening, I'd just like to welcome everybody and to say thank you for sharing your time with us as we continue our study into Deuteronomy chapter 15 here this evening.

Last week we spoke about the concept of the tithe and exactly what it means to tithe. And we spoke about the actual meaning of the tithe that you will not find in Brown driver Briggs Hebrew definitions, nor will you find it in Strong's Hebrew definitions.

And we spoke about the principal of the tithe and how it relates to us today. And we spoke in some detail about how these tithes were to be presented before Yehovah God at his temple and in his presence. And we also spoke about what these tithes represented and how the concept of the tithe was once again used to support the Levitical priesthood and the widow and the fatherless and those who were destitute.

Once again, each and every year a tenth of all Israelite produce and income was to be taken to the city of the central sanctuary for distribution to the Levites. And at that time which was also known as the feast of Tabernacles or Sukkot all of the Israelites ate part of the tithe that they had stored up that year in the presence of Yehovah. The rest of the tithe which would have been the greater portion of the tithe of Israel belonged to the Levitical priesthood.

And every third year the tithe was gathered in the towns and stored for distribution to the Levites and the less fortunate. And we can find that in **Deuteronomy chapter 26 verses 12 and 13: (scrn 1)**

Deu 26:12 “When you have finished paying all the tithe of your produce in the third year, which is the year of tithing, giving it to the Levite, the sojourner, the fatherless, and the widow so that they may eat within your towns and be filled,

Deu 26:13 then you shall say before the LORD your God, ‘I have removed the sacred portion out of my house, and moreover, I have given it to the Levite, the sojourner, the fatherless, and the widow according to all your commandment that you have commanded me. I have not transgressed any of your commandments, nor have I forgotten them.



And I would like to stop right here for just a moment and ask a simple question. Fifth

Which was more important... the amount of the tithe or the love that was being shown to the Levite the sojourner, the fatherless and the widow in order to make sure that they too could prosper? What was the primary reason for the tithe? Was it to subjugate a percentage of the income from the people of Israel... or was it to ensure that the Levite and the sojourner and the fatherless and the widow of the house of Israel were all taken care of properly?

The 10% tithe was directly tied to Yehovah God’s temple. Either the money or the produce was to be brought to where he was at and distributed to his people in front of him and in his presence. And all of

his people were to enjoy that tithe in his presence where he was at the tabernacle and then later on at the temple that was built in Jerusalem. And that 10% tithe had a very specific purpose. And that purpose was not only to take care of God's Levitical priesthood and those who work at the temple, but it was also so that everyone who came to the feast of Tabernacles would be blessed in the presence of Yehovah God. And so that they would know and understand that it is indeed God gives everything.

As we read through the New Testament, we never see any of the churches giving 10% of their income to the apostles. And we never see any of the apostles demanding 10% of everyone's income in order to receive the gospel message that they were giving them.

We must understand that during the days of the apostles the temple was still standing. And because the temple was still standing the 10% tithe was still being brought in as prescribed. The feast of Tabernacles was still in full swing, and the law of Moses was still being kept concerning the 10% tithe.

But... we never see the apostle Paul demanding 10% from anyone. We never see James demanding 10% from anyone. We never see Peter demanding 10% from everyone. Once again, here's what Paul says about the support that he received from the assemblies back in his day, we can find that in **second Corinthians chapter 11 verses seven through nine (scrn 2)**

2Co 11:7 Or did I commit a sin in humbling myself so that you might be exalted, because I preached God's gospel to you free of charge?

2Co 11:8 I robbed other churches by accepting support from them in order to serve you.

2Co 11:9 And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way.



According to the apostle Paul he robbed other assemblies so that he could serve the assembly in Corinth free of charge. But nowhere does Paul say that he took 10% from the other assemblies. Nor does it say that the apostle Paul took a 10% rain check from the assembly in Corinth that was to be paid later. In fact... Paul tells us right here in second Corinthians that he charged the assembly at Corinth absolutely nothing in order to preach the gospel to them. And therefore... Did the apostle Paul commit a sin by not charging the assembly at Corinth 10% of their income because they were poor? Because if a 10% tithe was required from the assembly at Corinth... The apostle Paul would then by his own admission become a sinner! Because he would have willfully and intentionally rejected the commandment of Yehovah God.

And Paul goes on to say that the brothers who came from the assembly in Macedonia supplied his need. Paul does not say that the brothers who came from Macedonia brought him there 10%. Paul tells us that they simply supplied his need so that he could serve the assembly at Corinth without asking for anything.

I ask you plainly... Is this biblical? Because if a 10% tithe was demanded by God to be given to those who preach the gospel... Then Paul was a sinner who willfully and intentionally sin and transgressed the law of God. That happen? I think not.

In order to put today's tithe in proper perspective we need to first understand that the commandment of the tithe does indeed still stand today in our time. The only thing that has changed is that there is no longer a temple, there is no longer a Levitical priesthood, and the stranger and the widow and the fatherless just like us are scattered throughout the whole world.

There is no way today that we can gather before Yehovah God in one place altogether in his presence in order to bring in the 10% tithe and give it to a Levitical priesthood who no longer has a temple to work at in Jerusalem.

However... There are still some of us that are doing the work of the Levitical priesthood at least in part by preaching and teaching the gospel message of our Father in heaven. There are still widows and strangers and those who are fatherless. And therefore, this spiritual commandment of the tithe still stands today in our time. And in order to get a more perfect perspective on how the tithe today is to work and to be given... we need to turn to second Corinthians chapter 9 verses six through 15 so that we can hear what the apostle Paul was teaching the assembly in Corinth concerning how to properly tithe after the death, burial, and resurrection of our Messiah when the temple would soon be removed from the equation. **Second Corinthians chapter 9 verses six through 15 E1**

The Cheerful Giver

2Co 9:6 The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.

2Co 9:7 Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

2Co 9:8 And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

2Co 9:9 As it is written, "He has distributed freely, he has given to the poor; his righteousness endures forever."

2Co 9:10 He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.

2Co 9:11 You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God.

2Co 9:12 For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God.

2Co 9:13 By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others,

2Co 9:14 while they long for you and pray for you, because of the surpassing grace of God upon you.

2Co 9:15 Thanks be to God for his inexpressible gift!

We must remember that as the apostle Paul spoke these words to the assembly in Corinth the temple was still standing and the temple was indeed still keeping the feast days and the appointments and the precepts of Yehovah God.

We continuously see the apostle Paul and the apostles making sure that they were present in Jerusalem at the temple on the appointed feast days of Yehovah God during the days of the apostles. And we even see the apostle Paul making sacrificial offerings at the temple in Acts chapter 21 when he takes four men who were under a Nazirite vow according to Numbers chapter 6 to the temple and he pays for their sacrificial expenses. In other words, he pays for their sacrificial offerings so that they may shave their heads after their Nazirite vow was completed.

And the very reason that the apostle Paul was doing this in Acts chapter 21 is so that he could prove to the Jews that he was not teaching and preaching against circumcision or the law of God as they had been wrongly told about him.

The very reason that James and the elders in Jerusalem tell Paul to take these four men who were under a Nazirite vow to the temple and to pay for their expenses was so that Paul along with these four men could purify themselves and so that these four men could shave their heads so that the Jews would understand that Paul was not speaking against circumcision or the law of God. And we can read that in Acts chapter 21. Let's read that here this evening so that we can refresh our memories concerning the fact that the Temple was indeed still standing and receiving the 10% tithe along with the commanded sacrificial offerings that the apostle Paul also contributed to. **Acts chapter 21 verses 17 through 26 E2**

Paul Visits James

Act 21:17 When we had come to Jerusalem, the brothers received us gladly.

Act 21:18 On the following day Paul went in with us to James, and all the elders were present.

Act 21:19 After greeting them, he related one by one the things that God had done among the Gentiles through his ministry.

Act 21:20 And when they heard it, they glorified God. And they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed. They are all zealous for the law,

Act 21:21 and they have been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or walk according to our customs.

Act 21:22 What then is to be done? They will certainly hear that you have come.

Act 21:23 Do therefore what we tell you. We have four men who are under a vow;

Act 21:24 take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law.

Act 21:25 But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality."

Act 21:26 Then Paul took the men, and the next day he purified himself

along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them.

And so, here we see the apostle Paul taking these four men who were at the end of their Nazirite vow and needed to shave their heads. And we see the apostle Paul paying for their expenses in order to make the sacrificial offerings that they needed to make in order to complete their Nazirite vows.

From here I would like to jump to Numbers chapter 6 so that we can see exactly what it was that the apostle Paul was paying for. What expenses did James and the elders in Jerusalem tell the apostle Paul to pay for... for these four men who needed to shave their heads? We Can Find That Right Here in Numbers Chapter 6 Verses 13 through 18 **E3**

Num 6:13 "And this is the law for the Nazirite, when the time of his separation has been completed: he shall be brought to the entrance of the tent of meeting,

Num 6:14 and he shall bring his gift to the LORD, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish as a sin offering, and one ram without blemish as a peace offering,

Num 6:15 and a basket of unleavened bread, loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their grain offering and their drink offerings.

Num 6:16 And the priest shall bring them before the LORD and offer his sin offering and his burnt offering,

Num 6:17 and he shall offer the ram as a sacrifice of peace offering to the LORD, with the basket of unleavened bread. The priest shall offer also its grain offering and its drink offering.

Num 6:18 And the Nazirite shall shave his consecrated head at the entrance of the tent of meeting and shall take the hair from his consecrated head and put it on the fire that is under the sacrifice of the peace offering.

According to Numbers chapter 6, in order for someone to come to an end of their Nazirite vow, they were to bring these gifts to Yehovah once again... where Yehovah was at his temple. And they were to bring one male lamb a year old without blemish for a burnt offering and one ewe

lamb a year old without blemish as a sin offering, and one ram without blemish as a peace offering, and a basket of unleavened bread, loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their grain offering and their drink offerings.

Each one of these four men who were under this vow that needed to shave their heads needed to bring all of these things to the temple in order to finish their Nazirite vow before God properly. And therefore, you can imagine the expense that Paul had to lay out in order to provide all of these things for these four different could men in order to complete their Nazirite vow so that they could shave their heads and complete their vows.

Now... I know a lot of people will balk at the idea of having to bring an animal for a sin offering to the temple here in the New Testament after the death, burial, and resurrection of our Messiah. And some will say that there would be no need for a sin offering for these men because our Messiah had already died for their sins.

However... we must understand what the sin offering at the temple always represented. What was the sin offering that was given in the presence of Yehovah God at his temple all about in the first place? Was it not always pointing to our Passover lamb? Was it not always pointing to the offspring of a human woman that would come to crush the head of the serpent that would save man from sin? Was it not always about reminding us of the sacrifice of the anointed one of Yehovah God the Son of David the Son of Abraham?

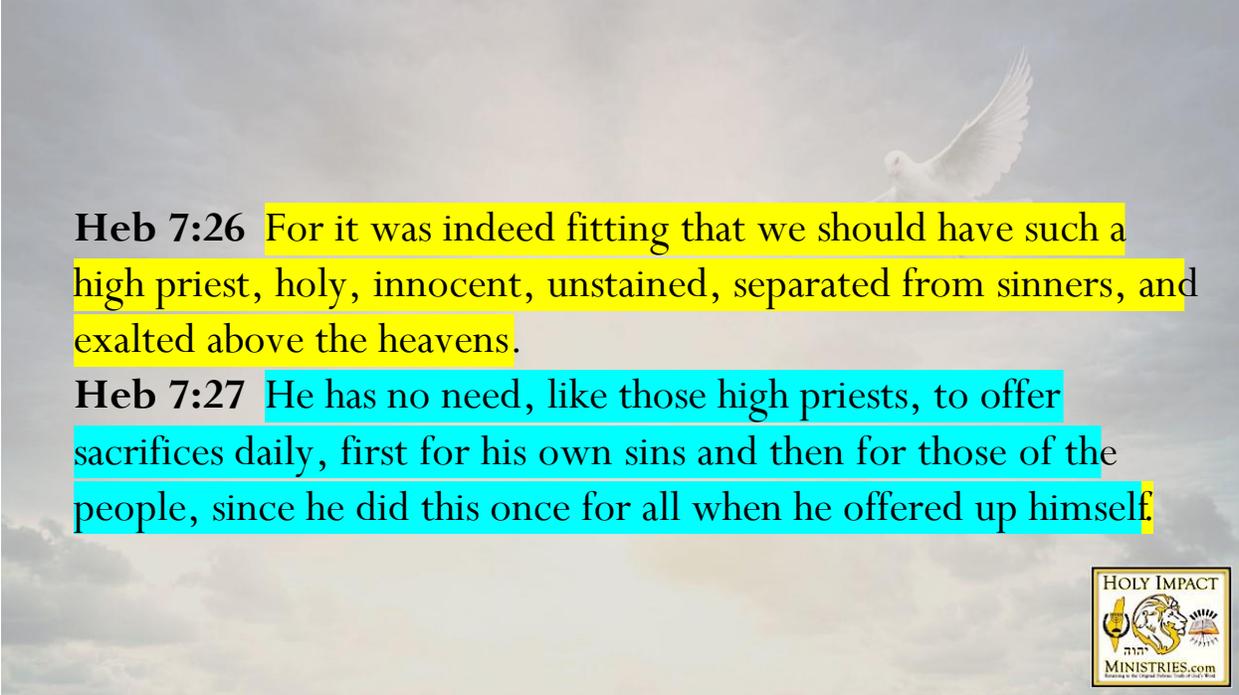
We must be clear here... the animal sacrifice for sin never atoned for sin in of itself. There was never anything magical or mystical that took place when an animal was put to death because of someone's sin. The only reason God forgave that unintentional sin... was because he knew that through that animal sacrifice that his child had just preformed... the child would once again be reminded that the wages of sin is death. And hopefully... hopefully... by making this child preform this rather

difficult task of killing and perfectly unblemished innocent animal and having the blood of that innocent animal on his hands... that child would remember the cost and the price... of the sin that they had committed.

This is why the sin of the transgressor was forgiven. This act of animal sacrifice and the innocent blood of an innocent being was used to remind God's children that sin leads to death, and obedience leads to life.

It always represented a symbol... and it was to be done in remembrance of the anointed one to come, the lamb of God who would take away the sins of the world. The blood of this unblemished animal was always meant to be a reminder ... of our wickedness and the love of our Messiah that purchased us for a price. It was never meant to be a fix all solution, but rather a humiliating task that would remind us of the cost of sin.

Keeping all of that in mind... the book of Hebrews tells us in chapter ten verses 18, and again in verse 26, that where there is forgiveness of these there is no longer any offering for sin, and that if we go on sinning deliberately after receiving the knowledge of the truth there no longer remains a sacrifice for sin. But do we truly understand what is being said here? Let's read another scripture here this evening so that we can get a better perspective on this idea of a sin offering after the death, burial and resurrection of our Messiah who made a sacrifice for the sins of the world once and for all. Let's turn to **Hebrews chapter 7 (scrn 3)**



Heb 7:26 For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.

Heb 7:27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself



And therefore... this High Priest in the order of Melchizedek would have no need to offer up a sacrifice that would remind him of himself because he himself was the sacrifice, and that sacrifice he made was once and for all. And therefore, from what we read here in Hebrews chapter 7 it would seem that there would be no more need to offer up another sacrifice for sin. At least not for our High Priest in the order of Melchizedek. But... there is more to understand here than just what we read in the New Testament. The Old Testament prophets had a lot to say about the Millennial reign of our Messiah and the re-institution of the animal sacrifices that would take place during that time for the nations that he will rule over with a rod of iron.

And so here comes the proverbial elephant in the room... If the Apostle Paul was making a sacrifice for sin at the Temple by taking these four men who were under a Nazirite vow and paying for their expenses so that they could shave their heads according to the parameters of Numbers chapter six... was Paul sinning by paying for a sin offering? Was Paul a hypocrite? Remember now that Numbers chapter 6 requires that a man that comes to the end of his Nazirite vow is required to offer a

sin offering in verse 14.

What's important to understand about Numbers chapter 6 and the commandment for the Nasserite vow for now... is that there were also other offerings being made other than just a sin offering. What about the burnt offering? What about the peace offering? What about the grain and drink offerings?

You see the Nasserite vow included many different offerings aside from just a sin offering. And therefore, even if... Paul did not pay for a sin offering, he would have still had to pay for all of these other offerings for these four men.

But... there's more! I tell you the truth, all of these sacrificial offerings that we see here in the Torah and the book of Deuteronomy will again be reinstated at the end of the age when our Messiah returns during his 1000-year millennial reign. Did you know that?

And the nations that we will rule over with our Messiah will once again still be in human form and of a sinful nature and will therefore need to be reeducated to the Elohim of Heaven concerning the things of Yehovah God the Elohim of Heaven.

The prophets all speak of this time when all the nations of the earth will return to worship Yehovah God on his feast days and will indeed return to the sacrificial offerings that he instituted in the very beginning. And I don't want to get too far into this topic because once again we're going to get more in depth concerning this next week, but I would like to just give you a glimpse of what I'm talking about here this evening. And so, **Let's turn to Zechariah chapter 14 this evening E4**

The Coming Day of the Lord

Zec 14:1 Behold, a day is coming for the LORD, when the spoil taken from you will be divided in your midst.

Zec 14:2 For I will gather all the nations against Jerusalem to battle, and

the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city.

Zec 14:3 Then the LORD will go out and fight against those nations as when he fights on a day of battle.

Zec 14:4 On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.

Zec 14:5 And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

Zec 14:6 On that day there shall be no light, cold, or frost.

Zec 14:7 And there shall be a unique day, which is known to the LORD, neither day nor night, but at evening time there shall be light.

Zec 14:8 On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter.

Zec 14:9 And the LORD will be king over all the earth. On that day the LORD will be one and his name one.

Zec 14:10 The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses.

Zec 14:11 And it shall be inhabited, for there shall never again be a decree of utter destruction. Jerusalem shall dwell in security.

Zec 14:12 And this shall be the plague with which the LORD will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

Zec 14:13 And on that day a great panic from the LORD shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other.

Zec 14:14 Even Judah will fight at Jerusalem. And the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance.

Zec 14:15 And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps.

Zec 14:16 Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD

of hosts, and to keep the Feast of Booths.

Zec 14:17 And if any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them.

Zec 14:18 And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the LORD afflicts the nations that do not go up to keep the Feast of Booths.

Zec 14:19 This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths.

Zec 14:20 And on that day there shall be inscribed on the bells of the horses, "Holy to the LORD." And the pots in the house of the LORD shall be as the bowls before the altar.

Zec 14:21 And every pot in Jerusalem and Judah shall be holy to the LORD of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader in the house of the LORD of hosts on that day.

As we can clearly see here in Zechariah chapter 14, Yehovah will gather all the nations against Jerusalem to do battle. A great war against Israel will indeed ensue. And it is at this point in time that he will return to rescue the remnant of Israel. And we are told in Zechariah chapter 14 verse 11 that there shall never again be a decree of utter destruction and that Jerusalem shall dwell in security from that day forward.

Furthermore... We are told that everyone who survives of all the nations that have come up against Jerusalem shall go up year after year to worship the King Yehovah of hosts and to keep the feast of booths. And if any of the families of the earth do not go up to Jerusalem to worship the King Yehovah of hosts there will be no rain on them.

Once again this is not just talking about the tribes of Israel. This is talking about all the nations of the earth at the end of the age when our Messiah has returned and has set up his rule and his reign upon the earth in the name of Yehovah God.

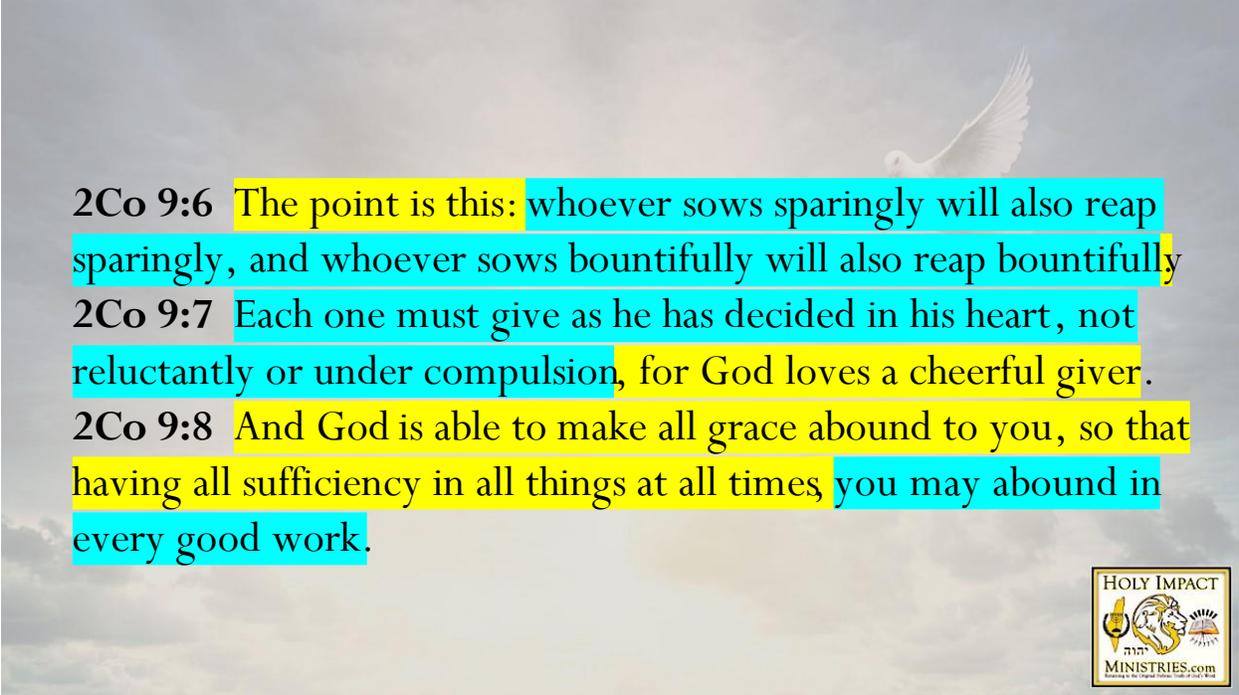
And I want us to pay attention to what we are told in Zechariah chapter 14 verse 21; we are told that every pot in Jerusalem and Judah shall be

holy to Yehovah of hosts so that... so that... all who sacrifice may come and take of them and boil the meat of the sacrifice in them.

Make no mistake about it my friends the sacrificial offerings will once again be reinstated just as they were in the beginning as Yehovah God intended in order to remind his people of how important it is to keep his commandments and his precepts and his law. Just as it is written... the word of Yehovah God does not return to him empty. When God speaks something... it will indeed be done... one way or the other.

And I have reserved next weeks study in order to dive into the biblical concept of the reinstatement of these animal sacrifices so that we can take our time and walk through exactly what the scripture does and does not say concerning these things and so we won't get too deep into the topic here this evening. But... my point in all of this for now... is that the tithe along with all of God's other commandments do indeed still stand just as our Messiah told us that they would stand even today in our time.

But because we have no temple on earth, and we have no Levitical priesthood, and Yehovah God himself no longer sits on his throne in Jerusalem... the 10% tithe that was to be taken to the Temple just like all of the sacrificial offerings have been put on hold until the return of our Messiah. Today we make these offerings spiritually and not physically because we have become... spiritually one with him. We are still fulfilling what these animal sacrifices represented today in our time on a spiritual level if we are true God fearing, Messiah following, Cross bearing Christians who are indeed filled with his Ruach Hakodesh. And this includes the very important spiritual understanding of his commanded tithe. Once again... **(scrn 4 show only)**



2Co 9:6 The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully
2Co 9:7 Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.
2Co 9:8 And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.



Just as Paul taught the assembly in Corinth, whoever sows sparingly will also reap sparingly. And whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart... Not reluctantly or under compulsion, for God loves a cheerful giver.

The apostle Paul nor any of the other apostles ever demanded 10% of anyone's income. This is clearly not an example that we see anywhere in the New Testament from any of the apostles or even from our Messiah himself.

What must be understood in view of all of these biblical facts is the fact that the tithe still remains today in our time. The only stipulation of the tithe that has been put on hold until the temple is reestablished is the 10% amount. And this is extremely important to understand as we are reading down through Deuteronomy chapter 15. Because what we are reading about in Deuteronomy chapter 15 will indeed once again be reestablished when our Messiah returns to the earth and once again, we'll get into that more in detail next week. But there will be no more poor among us and even the lowliest among us will be taken care of as

our Father in heaven originally intended.

Keeping that in mind, let's now turn to Deuteronomy chapter 15 and read it for ourselves so that we can know exactly what it says and just as importantly what it does not say. **Deuteronomy chapter 15: E5**

The Sabbatical Year

Deu 15:1 "At the end of every seven years you shall grant a release.

Deu 15:2 And this is the manner of the release: every creditor shall release what he has lent to his neighbor. He shall not exact it of his neighbor, his brother, because the LORD's release has been proclaimed.

Deu 15:3 Of a foreigner you may exact it, but whatever of yours is with your brother your hand shall release.

Deu 15:4 But there will be no poor among you; for the LORD will bless you in the land that the LORD your God is giving you for an inheritance to possess—

Deu 15:5 if only you will strictly obey the voice of the LORD your God, being careful to do all this commandment that I command you today.

Deu 15:6 For the LORD your God will bless you, as he promised you, and you shall lend to many nations, but you shall not borrow, and you shall rule over many nations, but they shall not rule over you.

Deu 15:7 "If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is giving you, you shall not harden your heart or shut your hand against your poor brother,

Deu 15:8 but you shall open your hand to him and lend him sufficient for his need, whatever it may be.

Deu 15:9 Take care lest there be an unworthy thought in your heart and you say, 'The seventh year, the year of release is near,' and your eye look grudgingly on your poor brother, and you give him nothing, and he cry to the LORD against you, and you be guilty of sin.

Deu 15:10 You shall give to him freely, and your heart shall not be grudging when you give to him, because for this the LORD your God will bless you in all your work and in all that you undertake.

Deu 15:11 For there will never cease to be poor in the land. Therefore I command you, 'You shall open wide your hand to your brother, to the needy and to the poor, in your land.'

Deu 15:12 "If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you.

Deu 15:13 And when you let him go free from you, you shall not let him go empty-handed.

Deu 15:14 You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. As the LORD your God has blessed you, you shall give to him.

Deu 15:15 You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today.

Deu 15:16 But if he says to you, 'I will not go out from you,' because he loves you and your household, since he is well-off with you,

Deu 15:17 then you shall take an awl, and put it through his ear into the door, and he shall be your slave forever. And to your female slave you shall do the same.

Deu 15:18 It shall not seem hard to you when you let him go free from you, for at half the cost of a hired worker he has served you six years. So the LORD your God will bless you in all that you do.

Deu 15:19 "All the firstborn males that are born of your herd and flock you shall dedicate to the LORD your God. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock.

Deu 15:20 You shall eat it, you and your household, before the LORD your God year by year at the place that the LORD will choose.

Deu 15:21 But if it has any blemish, if it is lame or blind or has any serious blemish whatever, you shall not sacrifice it to the LORD your God.

Deu 15:22 You shall eat it within your towns. The unclean and the clean alike may eat it, as though it were a gazelle or a deer.

Deu 15:23 Only you shall not eat its blood; you shall pour it out on the ground like water.

Do you see how beautiful the plan of Yehovah God is? The problem is as always... that man thinks that he knows better. Man always thinks that he knows better. But the bottom line is, that the foolishness of God is wiser than men and the weakness of God is stronger than men. Let's turn the **first Corinthians chapter 1 E6**

Christ the Wisdom and Power of God

1Co 1:18 For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

1Co 1:19 For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."

1Co 1:20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

1Co 1:21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.

1Co 1:22 For Jews demand signs and Greeks seek wisdom,

1Co 1:23 but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,

1Co 1:24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1Co 1:25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1Co 1:26 For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.

1Co 1:27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;

1Co 1:28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are,

1Co 1:29 so that no human being might boast in the presence of God.

1Co 1:30 And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,

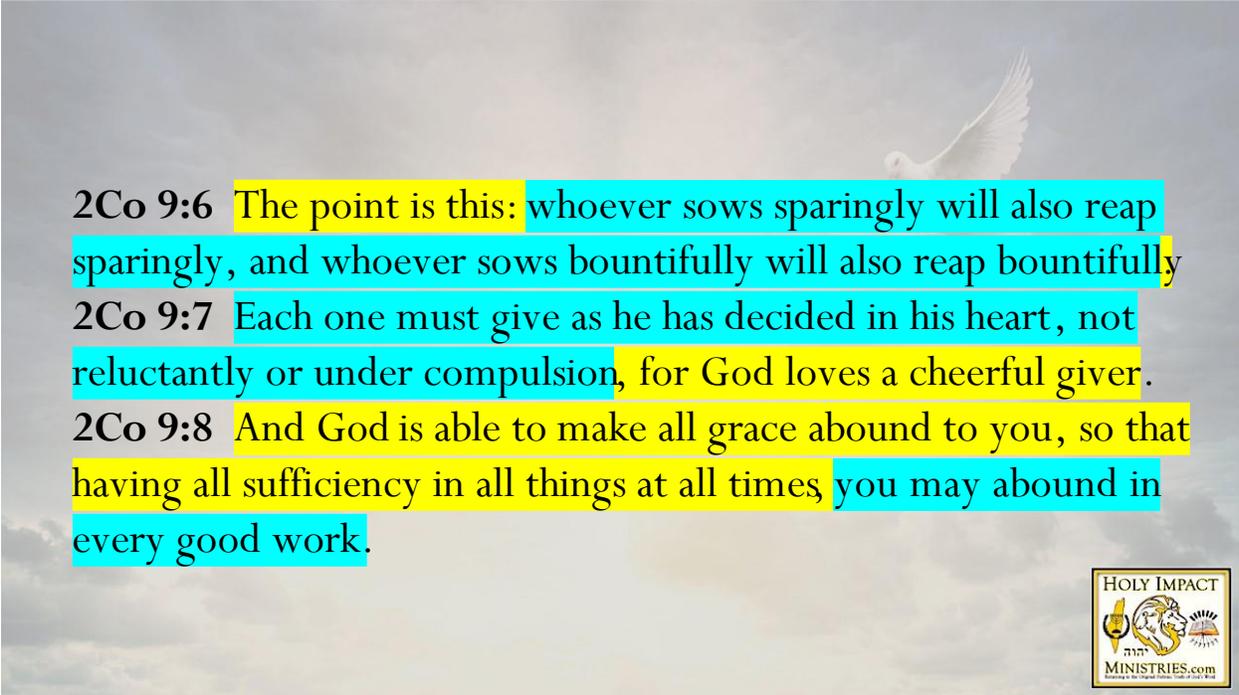
1Co 1:31 so that, as it is written, "Let the one who boasts, boast in the Lord."

Once again, is written, "I will destroy the wisdom of the wise and the discernment of the discerning I will thwart."

I don't know about you, but I cannot wait for this day when the wisdom of those who call themselves wise will finally be destroyed and the discernment of those who call themselves the discerning will finally be thwarted.

In the end, there is much more to say about Deuteronomy chapter 15, and we will certainly get into these things as we continue our study throughout the book of Deuteronomy. But before we continue that study it's important to know and to understand the spiritual implications of not only tithing, but the law itself and the feast days and the appointments

and the precepts of our Father in heaven. Because if we do not understand how it is that they do still stand today in our time, and if we do not have the eyes to see and ears to hear how to walk out this very spiritual law that is the spoken word of Yehovah God that our Messiah became in the flesh... we are never going to be able to pass the test that lies ahead. (scrn 4 show again and read)



2Co 9:6 The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully
2Co 9:7 Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.
2Co 9:8 And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.



The tithe certainly does live on even today in our time just as our Messiah has told us. Not one dotting of an “i” or one Crossing a “t” of God’s law can be made void until heaven and earth both pass away and all things are accomplished which does not happen until the end of the age at the end of the book in Revelation chapter 21.

Next week as we continue into Deuteronomy chapter 15, we will continue to see the importance of the concept of the tithe and how it affects God’s people even to this day. And we’ll dive into the fact that all of these animal sacrifices will be reinstated during the millennial reign of our Messiah. And we’ll talk about the slave and the free. And we’ll talk about the firstborn and the importance of this concept and the

importance of the best of the flock having no blemish.

All of this and more next Wednesday evening at 7 PM Eastern standard Time as we continue our study into the book of Deuteronomy. But as for this evening, my hope and my prayer is that we have given you some things to take to your own prayer closet. And I ask that you do take these things to your own prayer closet and bow your head and bend your knee and face the holy promised land of Jerusalem and ask in the name of Yeshua Hamashiach if what you have heard here this evening be true or not.

Ask, seek, and knock on his door and on his door alone so that the proper door can be opened to you. And if you will do this, and if you will stay the course to the end, you and I will surely walk through the gates of his soon coming kingdom together.