

How to Prepare for Pleasing God with the Tithe in Your Wealthy Place

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“Nothing is Created and Then it is Conceived.”

An Envisioned Conception Becomes the Blueprint for Creation!

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1. Either You Have Money, or Money Has You – The Real Test? And Practice Makes for Success! Thinking Big About Your Tithe Prepares You for the Day it Becomes so, and Learn to Celebrate Your Portion! (Ecclesiastes 2:24,26; 3:13; 5:18,19)
2. Don’t Become Overwhelmed by a Potential Huge Amount of Tithe – Remember It Really Isn’t Huge – You’re Still Only Paying a Tithe (of 10%) and Keeping 90% for Yourself!
3. See Your Life as a Canvas of 10 Equal Parts & What Parts Belong to God, and What Parts Belong to You. (See Handout Graphic)
4. Be Careful Not to Compare Yourself with Yourselves (others) – The Blessing of the Tithe Works the Same At Every Level On the Way Up!

2Corinthians 10:12 “Not that we [*have the audacity to*] venture to class or [*even to*] compare ourselves with some who exalt *and* furnish testimonials for themselves! However, when they measure themselves with themselves and compare themselves with one another, they are without understanding and behave unwisely.”

5. You’re allowed to Choose Whatever You Personally Want to Do with Your 90% after taking out the 10%. You Are Not Sinning by Freely Utilizing it for you and Your Family – Don’t forget to envision the Huge amount of 90% after you have envisioned the Huge amount of God’s 10%! (Learn from God’s Word to the Pastoral Levitical Priests):

Numbers 18:29-32 “Out of all the gifts to you, you shall present every offering due to the Lord, of all the best of it, even the hallowed part lifted out *and* held back out of it [*for the Levites*]. (30) Therefore you shall say to them, When you have lifted out *and* held back the best from it [*and presented it to the Lord by giving it to yourselves, the Levites*], then it shall be counted to [*you*] the Levites just as if it were the increase of the threshing floor or of the winepress. (31) And you may eat it in every place, you and your households, for it is your reward for your service in the Tent of Meeting. (32) And you shall be guilty of no sin by reason of it when you have lifted out *and* held back the best of it; neither shall you have polluted the holy things of the Israelites, neither shall you die [*because of it*].”

How God's Blessing Will Continue to Flow Upon Your Income/Assets!

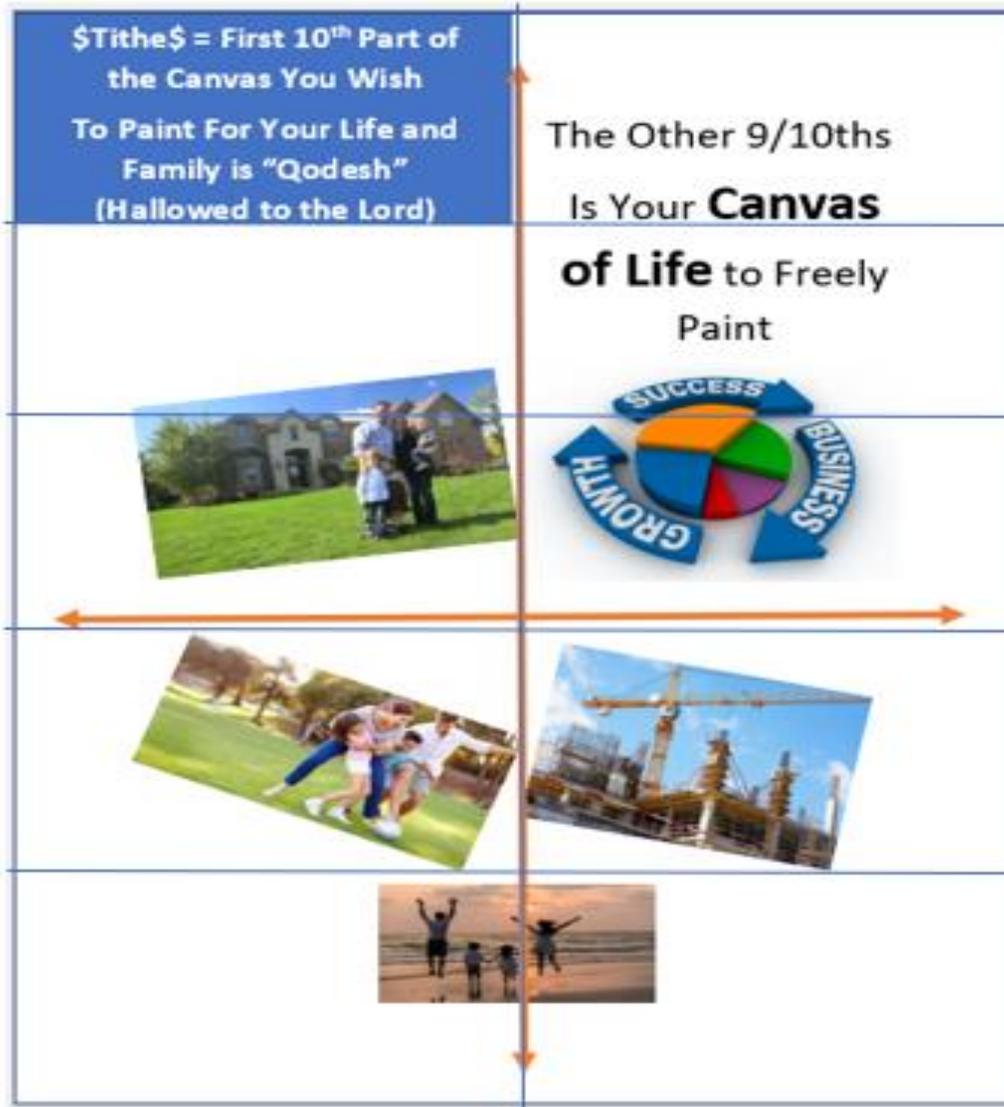
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Deuteronomy 8:17-18 "You may say to yourself, "My power and the strength of my hands have produced this wealth for me." (18) But remember the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to the ancient prophets, as it is today."

Malachi 3:10-11 "Bring the whole tithe to me says the Lord, that there may be abundant provision for my servants who wait upon me for your good. Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it. (11) I will prevent anything from devouring your work, and the fruit of your labors will not be hindered from completion," says the LORD Almighty."

Leviticus 27:30 "A tenth of what you produce, whether from the ground or fruit from your labor, is GOD's. It is hallowed most holy to GOD."

THINK OF YOUR LIFE AS 10 EQUAL PARTS WITH 1 PART BELONGING TO THE LORD JESUS!



Addendum 1

Where the Levitical Priesthood Began

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The Levitical priesthood is derived from the tribe that is named after Levi, one of the twelve sons of Jacob (also called Israel). Levi had three sons: Gershon, Kohath, and Merari (Genesis 46:11).

Kohath's son Amram was the father of Miriam, Aaron and Moses. The descendants of Aaron: the *Kohanim* ("Priests"), had the special role as priests in the Tabernacle in the wilderness and in the Temple in Jerusalem. The remaining Levites (*Levi'yim* in Hebrew) were divided into three groups: Gershonites (descended from Gershon), Kohathites (from Kohath), and Merarites (from Merari). Each division filled different roles in the Tabernacle and later in the Temple services.

Levites' principal roles in the Temple included responsibilities for construction and maintenance of the Temple, arranging for the singing of Psalms during Temple services. Levitical priests also served as teachers and judges, acting as mediators between disputing parties, teaching and interpreting of God's Law for the congregation, The Book of Ezra reports that the Levites were responsible for the construction of the Second Temple and also translated and explained the Torah when it was publicly read.

During the Exodus the Levite tribe were particularly zealous in protecting the Mosaic law in the face of those worshipping the Golden Calf, which may have been a reason for their priestly status. Although the Levites were not censured among the children of Israel, they were numbered separately as special army.

The Levitical priesthood began with Aaron, the older brother of Moses (Exodus 28:1–3). Aaron's descendants served as the High priests in Israel, ministering in the tabernacle and, later, the temple, primarily as mediators between man and God. The Levitical priests bore the responsibility of offering the sacrifices required by the Mosaic Law. Some of the Levitical priests in the Bible are Ezra; Eli; and Zechariah, the father of John the Baptist.

The term *Levitical* is derived from the Israelite tribe of Levi. Levi was the third son of Leah and Jacob (Genesis 29:34) and the father of the tribe of Levi, the tribe of Moses and Aaron. Originally, it was the firstborn son of every family who was consecrated to God and inherited the birthright, leadership, authority, etc. (Exodus 13:2). We see this institution of "first" things being what God requires as far back as Genesis 4:4 when God was pleased with the firstborn of Abel's flock that he offered to God (see Proverbs 3:9 and Romans 11:16). Later, when God made Israel into a nation, He called them His firstborn son (Exodus 4:22–23), and each individual Israelite was called to be holy, priestly, and royal (Exodus 19:5–6). And then out of the nation of Israel God chose the tribe of Levi to serve Him and the sons of Aaron to officially hold the duties of the priesthood.

Some Bible commentators have said God chose the tribe of Levi to be His priests because they were obedient to God after the infamous “golden calf” incident at the foot of Mt. Sinai (Exodus 32:26–29). However, God had made Levi’s tribe priestly *before* that time (Exodus 28:1–4). Furthermore, on his deathbed, Jacob had issued a stern prophetic word against his son Levi (Genesis 49:5–7). Patriarchal prophecies such as these were not taken lightly, and Jacob’s words must have dealt Levi a sharp blow.

Jacob’s prophecy that Levi’s descendants would be scattered throughout Israel (Genesis 49:7) was fulfilled when God appointed them as the priestly tribe who, unlike the other tribes, would receive no land inheritance. However, in God’s sovereign and mysterious way, Jacob’s prophecy turned into a blessing because Levi’s inheritance was better than land—it was God Himself (Numbers 18:20). And God promised to provide for the Levites as the reward of their service, the first tenth part from the abundance of all of the other tribes (Numbers 18:8–14).

The Levites who were not Levitical priests were given various supporting priestly duties in the caretaking of the tabernacle and its furnishings (Numbers 3:21–26). The priests among the Levites were given the immeasurable privilege of doing service in the tabernacle. The Levitical priests also served as judges (Deuteronomy 17:8–13) and teachers of God’s law (Deuteronomy 33:10).

The high priest could deliver edicts to guide the nation (Numbers 27:21). He was the only one permitted to enter the Most Holy Place (1 Chronicles 6:49; Leviticus 24:9), divided by a curtain from the rest of the tabernacle and containing the Ark of the Testimony (or Covenant), the symbol of God’s very presence (Hebrews 9:3; 1 Kings 8:6; Exodus 25:22). The high priest could only enter the Most Holy Place once a year on the Day of Atonement to offer sacrifices for all the people, including himself (Hebrews 9:7).

God held the priests to the most stringent standards of behavior and ritual purity (Leviticus 21). Abihu and Nadab were sons of Aaron and two of the first priests. They disobeyed God, however, and were instantly struck down (Leviticus 10:1–2). Later, the sons of the high priest Eli “treated the offering of the Lord with contempt” and were also judged (1 Samuel 2:12–17).

In the time of Christ, the Sadducees comprised most of the Levitical priesthood and were known to be a very wealthy class of people. The Sadducees did not believe in a resurrection (Matthew 22:23) or in any kind of spiritual realm such as angels and demons live in (Acts 23:8). The chief priests Caiaphas and Annas were instrumental in having Jesus crucified (John 18:13).

The Levitical priesthood was never intended to endure past the sacrifice of Jesus, one final sacrifice for the all sin (Hebrews 7:11). The death of Christ put an end to the Old Covenant and the Levitical and Aaronic priesthood, as evidenced by the rending of the temple veil (Matthew 27:51). Now Jesus Himself serves as the believer’s Great High Priest (Hebrews 4:14), called according to the order of Melchizedek, not of Aaron (Hebrews 7:11–17). Through His death and resurrection, we have access to God’s presence, where we can freely enjoy Him forever (Hebrews 6:19–20).

One of the first Great High Priestly duties of Jesus as He ascended to the Right Hand of God, was to make provision for the Church in those Levitical Priestly duties that did not end with the final sacrifice of Christ Jesus. All duties of the Levitical priests continued, only the sacrifices were put away by Jesus' finished work at the Cross.

The Levitical priests were referred to by God as His "shepherds, as in the New Testament the Pastors assume that role (minus the offering of sacrifices).

In Malachi, Chapter 3 it is clear that God intended for the tithe to continue in the New Testament Church as it is spoken of prophetically with a connection to the end-time wealth transfer. Also in (Heb 7:8) "And here men that die receive tithes; but there He *receiveth them*, of whom it is witnessed that He liveth." (Jesus at His resurrection and ascension to the Right Hand of the Father.)

Tree of the Priesthood – Dr. Don G. Pickney

Abraham – Isaac - Jacob (Israel)

Levi (One of the 12 sons of Jacob) Only sons of Levi were set apart for the priesthood

Gershon, Kohath, and Merari (Genesis 46:11)

Amram – Father of Miriam, Aaron and Moses (Exodus 6:20 – Jochebed was the Mother)

Kohanim (descendents of Aaron set apart for the High Priesthood) – Only one High Priest at a time in Israel, chosen by God through the Kohanim tribe. (Today they are traced to the Cohen Jewish families, who if true descendants of Aaron, make up the current "priestly" clan of Judaism,)

Various duties were assigned all the Kohanim as supporting the work of the High Priest, who alone once each year, entered into the Holy of holies to make the annual sacrifice for the sins of the people. The High Priest served between the ages of 20 and 50. His successor was chosen from his sons, and if no living sons, the sons of the brother closest in age to him.

Levitical Priests (from the sons of Gershon and Merari) began their priesthood at age 30 and held their authority for life. They served with the same pastoral duties as does today's local

pastoral ministry (with the exception of the offering of sacrifices of the congregation because of a change in the Priesthood with the sacrifice of Jesus).

Addendum 2

Ephesians 4:11

JOHN GILL:

And he gave some apostles,.... That is, he gave them gifts by which they were qualified to be apostles; who were such as were immediately called by Christ, and had their doctrine from him, and their commission to preach it; and were peculiarly and infallibly guided by the Spirit of God, and had a power to work miracles for the confirmation of their doctrine; and had authority to go everywhere and preach the Gospel, and plant churches, and were not confined to anyone particular place or church; this was the first and chief office in the church, and of an extraordinary kind, and is now ceased; and though the apostles were before Christ's ascension, yet they had not received till then the fulness of the Spirit, and his extraordinary gifts to fit them for their office; nor did they enter upon the discharge of it in its large extent till that time; for they were not only to bear witness of Christ in Jerusalem, in Judea and Samaria, but in the uttermost parts of the earth:

and some prophets; by whom are meant, not private members of churches, who may all prophesy or teach in a private way; nor ordinary ministers of the word; but extraordinary ones, who had a peculiar gift of interpreting the Scriptures, the prophecies of the Old Testament, and of foretelling things to come; such were Agabus and others in the church of Antioch, [Act 11:27](#)

and some evangelists; by whom are designed, not so much the writers of the Gospels, as Matthew, Mark, Luke and John, some of which were also apostles; as preachers of the Gospel, and who yet were distinct from the ordinary ministers of it; such were Philip, Luke, Titus, Timothy, and others; these were not fixed and stated ministers in anyone place, as the following officers be, but were sent here and there as they were led by the Holy Ghost. (Philip is an example when he left Samaria)

and some pastors and teachers, whereas the pastors are the shepherds of the flock, the overseers of it, and the teachers may be the gifted brethren in the church, assistants to the pastors, bare ministers of the word; so the difference lies here, that the one has the oversight, and care, and charge of the church, and the other not; the one can administer all ordinances, the other not, though I rather think they intend one and the same office, and that the word "teachers" is only explanative of the figurative word "pastors" or shepherds; and the rather because if the apostle had designed distinct officers, he would have used the same form of speaking as before; and have expressed himself thus, "and some pastors, and some teachers"; whereas he does not make such a distribution here as there;

...wherefore if these two, (pastors and teachers), are different, it might be thought there is

some reference to this distinction, and that pastors answer to the wise men, and teachers to their disciples or assistants; and so Kimchi in Jer 3:15 interprets the pastors there of פְּרוֹנְטִים דִּישְׂרָעֵל, "the pastors of Israel", which shall be with the King Messiah, as is said in Mic 5:5 and undoubtedly Gospel ministers are meant: from the whole it may be observed, various gifts have been bestowed; and these are the gifts of Christ, which he has received for men, and gives unto them; and hence it appears that the work of the ministry is not an human invention, but the appointment of Christ, for which he fits and qualifies, and therefore to be regarded; and that they only are the ministers of Christ, whom he makes ministers of the New Testament, and not whom men or themselves make and appoint.

JAMIESON, FAUSSETT & BROWN

Greek, emphatical. "Himself" by His supreme power. "It is HE that gave," etc.

gave some, apostles — Translate, "some to be apostles, and some to be prophets," etc. The men who filled the office, no less than the office itself, were a divine gift [Eadie]. Ministers did not give themselves. Compare with the list here, 1Co 12:10, 1Co 12:28. As the apostles, prophets, and evangelists were special and extraordinary ministers, so "pastors and teachers" are the ordinary stated ministers of a particular flock, including, probably, the bishops, presbyters, and deacons (Pastors who are ordained into government positions within particular church entities. Evangelists were itinerant preachers like our missionaries, as Philip the deacon (Act 21:8); as contrasted with stationary "pastors and teachers" The "pastor" had the *outward rule* and *guidance* of the Church. As to revelation, the "evangelist" testified of the past; the "prophet," of the future. The prophet derived all from the Spirit; the evangelist, in the special case of the Four, recorded matter of fact, cognizable to the senses, under the Spirit's guidance. No one form of Church polity as permanently *unalterable* is laid down in the New Testament though the apostolical order of bishops, or presbyters, and deacons, superintended by higher overseers (called bishops after the apostolic times), has the highest sanction of primitive usage.

In the New Testament, the absence of minute directions for Church government and ceremonies, shows that a fixed model was not designed; the *general* rule is obligatory as to ceremonies, "Let all things be done decently and in order." That the "pastors" here is said to be "to feed" the flock. The term, "shepherd" or "pastor," is used of guiding and *governing* and not merely *instructing*. (Eze 34:23; Jer 23:4).

Addendum 3

The Tithe (First Tenth Part) Hallowed

Background Scripture Information

(To be offered with other Offerings and “Free-Will Offerings”)

Deuteronomy 12:5-26 “But you shall seek the place which the Lord your God shall choose out of all your tribes to put His Name and make His dwelling place, and there shall you come; (6) And there you shall bring your burnt offerings and your sacrifices, **your tithes and the offering of your hands, and your vows and your freewill offerings**, and the firstlings of your herd and of your flock. (7) And there you shall eat before the Lord your God, and you shall rejoice in all to which you put your hand, you and your households, in which the Lord your God has blessed you. (8) **You shall not do according to all we do here [in the camp] this day, every man doing whatever looks right in his own eyes.** (9) For you have not yet come to the rest and to the inheritance which the Lord your God gives you. (10) But when you go over the Jordan and dwell in the land which the Lord your God causes you to inherit, and He gives you rest from all your enemies round about so that you dwell in safety, (11) **Then there shall be a place which the Lord your God shall choose to cause His Name [and His Presence] to dwell there; to it you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes and what the hand presents [as a first gift from the fruits of the ground], and all your choicest offerings which you vow to the Lord.** (12) And you shall rejoice before the Lord your God, you and your sons and your daughters, and your menservants and your maidservants, and the Levite that is within your towns, since he has no part or inheritance with you. (13) Be watchful not to offer your burnt offerings in every place you see. (14) But in the place which the Lord shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all I command you. (15) However, you may kill and eat flesh in any of your towns whenever you desire, according to the provision for the support of life with which the Lord your God has blessed you; those [ceremonially] unclean and the clean may eat of it, as of the gazelle and the hart. (16) Only you shall not eat the blood; you shall pour it upon the ground as water. (17) You may not eat within your towns the tithe of your grain or of your new wine or of your oil, or the firstlings of your herd or flock, or anything you have vowed, or your freewill offerings, or the offerings from your hand [of garden products]. (18) But you shall eat them before the Lord your God in the place which the Lord your God shall choose, you and your son and your daughter, your manservant and your maidservant, and the Levite that is within your towns; and **you shall rejoice before the Lord your God in all that you undertake.** (19) **Take heed not to forsake or neglect the Levite [God's minister] as long as you live in your land.** (20) When the Lord your God enlarges your territory, as He promised you, and you say, I will eat flesh, because you crave flesh, you may eat flesh whenever you desire. (21) If the place where the Lord your God has chosen to put His Name [and Presence] is too far from you, then you shall kill from your herd or flock which the Lord has given you, as I [Moses] have commanded you; eat in your towns as much as you desire. (22) Just as the roebuck and the hart is eaten, so you may eat of it [but not offer it]; the unclean and the clean alike may eat of it. (23) Only be sure that you do not eat the blood, for the blood is the life, and you may not

eat the life with the flesh. (24) You shall not eat it; you shall pour it out on the earth like water. (25) You shall not eat it, that all may go well with you and with your children after you, when you do what is right in the sight of the Lord. (26) **Only your holy (Hallowed) things which you have [to offer] and what you have vowed you shall take, and go to the place [before the sanctuary] which the Lord shall choose.**"