

## Hebrews 7:2

### Hebrews 7:2 (NOTES)

- "a tenth part of all the spoils" - So far in the story of MZ, we have seen the introduction of the wine and bread, an obvious reference to Christ as the Passover Lamb of God who takes away the sin of the world. We have seen the first mention of "priest." We have seen titles that could only be held by God, such as "King of Righteousness" and "King of Peace." Now, in the Genesis 14 passage we found the first biblical reference to the tithe in Scripture. The only Person worthy of receiving the tithe is God Himself, since it is given to God as tribute for His blessing. Abraham's giving of the tithe to MZ was centuries before it was codified in the Law of Moses. Genesis 14:18, 1Corinthians 5:7, John 1:29, Leviticus 27
- "by the translation of his name ... and then also" - These two phrases underscore the fact that the word "Melchi-zedek," a contraction of "melchi" = *king* and "zedek/zadok" = *righteousness*, is not merely a name, but rather a title referencing His Person. MZ is, in actuality, King of Righteousness. It also underscores the fact that King of Salem (peace) refers to the Person, who is King of Peace.
- Tithing - Before we move forward, we should briefly discuss tithing, which is the rendering to God of one tenth of a person's income. There are two main schools of thought on tithing for the NT Church: 1 - Giving: tithing has been replaced by heart-motivated giving, and 2 - Tithing: tithing remains a command of God.
  1. Giving - Proponents of this view argue that Scripture describes "cheerful giving" to God as the means of financial support for the Church. In this view, tithing has been replaced by giving. But the passages referred to in support of this view do not regard the financial support of the clergy, buildings, costs of evangelism, providing for the maintenance of widows and orphans, etc. Rather, they regard collections for the persecuted Church in Jerusalem (alms-giving). Other passages concerning generosity in giving (1Ti 6:17-19, Galatians 6:6, etc.) also regard alms-giving. 1Corinthians 16:1-4, 2Corinthians 8:1-15, 9:1-12
  2. Tithing - Proponents of this view argue that tithing was codified in Leviticus 27:30, expanded in Numbers, and Deuteronomy, reaffirmed by the last OT prophet in Malachi 3:8-10 and was connected to God's immutability (unchangeableness), and reaffirmed by Jesus in Luke 18 and 21. All OT laws that were either rescinded or fulfilled in/by Christ in the NT are explicitly recorded in Scripture as such (the sabbath Heb 4:1-11, dietary laws - Col 2:16-17, the sacrificial system Heb 9:8-14, etc.). Tithing is affirmed in the NT, and there is no rescission of it. Giving advocates argue that Jesus (Matthew 23:23) was speaking to Pharisees who had not trusted in Him as their Messiah/Christ, and as such, were still under the OT law, and thus, compelled to tithe. The point is well made, yet the verse does not argue for rescission of tithing; rather, it merely demonstrates that tithing was commanded by Christ. Matthew 23:23, Luke 18:12, 21:1-4, 1Corinthians 9:13-14, Galatians 6:6