

TITHING & GIVING

This study is to discover the scriptural truth about tithing, offering and giving. The purpose of this study is to reveal the unbiased Scriptural truth concerning tithing, offerings and giving as revealed from the scriptures, not by what we are told out of the pulpits or doctrines of man. This study is based on facts as taught by the scriptures, because I believe that the scriptures reveal the truth.

We are told that we have to tithe in order to be Baruch (blessed) by יהוה (Yahuah). We are told to sow seeds (money) in order to obtain provisions from יהוה (Yahuah). Christian's have been giving their money to churches with the belief that God will bless them if they do.

People are experiencing hardships and lack instead of the Barachah (blessings) they are promised in the word of יהוה (Yahuah). So I began to wonder did יהוה (Yahuah) really command us to tithe in order to be Baruch (blessed). Was the promise really from יהוה (Yahuah) or was it something that the church has twisted to fit their needs?

I began to wonder would יהוה (Yahuah) tell us to give to an organization at the expense of the individual. Is יהוה (Yahuah) more concerned about buildings then he is about the needs of the person giving?

The Hebrew meaning of tithe or tithes. There are five words in scripture that were translated into the word tithe or tithes.

- Hebrew ma'aser or ma'asar (plural form ma'asrah) means a tenth.
- Hebrew 'asar means to accumulate; to tithe, i.e. take or give a tenth. Used only in **Deuteronomy 14:22** and **Nehemiah 10:38**.

- Greek ap-od-ek-at-o'-o means to tithe (as debtor or creditor).
- Greek dekatoo means to tithe, i.e. to give or take a tenth. Used only in **Hebrews 7:5,9**

To "tithe" (meaning in both Hebrew and Greek "to give or take the tenth of") means to give a tenth of "all the increase" **Deuteronomy 14:22** derived from one's produce, property, or income. The motivation to tithe is a worshipful recognition of יהוה (Yahuah) as the Creator and Possessor of the earth and everything in it, including ourselves.

Holman bible dictionary - Law, Torah

Law refers both to the revelation of the will of אֱלֹהִים (Yahuah) in the Tanakh (Old Testament) and to the later elaboration on the law referred to as the “traditions of the elders” in the New Testament **Mark 7:5**.

Law is one of the primary concepts in scripture. The specific translation of the term law is varied. It may be used for a commandment, a word, a decree, a judgment, a custom, or a prohibition. The first five books of scripture are known as books of the Law because they are based on the commandments which אֱלֹהִים (Yahuah) revealed to Moses.

The Hebrew term most frequently translated “law” in the Old Testament is torah, used more than 200 times. The central idea of torah is that of instruction received from a superior authority on how to live. Torah in the Old Testament came to mean the way of life for faithful Israelites. The Torah is more than just “laws”; it includes the story of אֱלֹהִים (Yahuah)’s dealing with humankind and with Israel.

The concept of torah is closely linked to that of covenant in the Old Testament. The covenant agreement between אֱלֹהִים (Yahuah) and His people at Mount Sinai provided the foundation for all of Israel’s laws. אֱלֹהִים (Yahuah), the deliverer of the Israelites from Egypt, set forth His instructions for His people. They were to obey אֱלֹהִים (Yahuah)’s laws because of what He had done for them in saving them from Egypt **Exodus 20:2**.

The laws found in **Exodus, Deuteronomy, Numbers, and Leviticus** cover all areas of community life. The Torah is a gift of אֱלֹהִים (Yahuah) to His people. Obeying the Torah would result in His Barachah (blessing) **Exodus 19:5-6**.

Following the Law would provide for the health and wholeness of the covenant community. The (10) Ten Commandments are a summary of the Law **Exodus 20:2-17; Deuteronomy 5:6-21**.

Later development in Israel's history gave an expanded meaning to torah. By New Testament times torah meant not only the Old Testament Scriptures (the written Law), but also the oral law (unwritten law) of Israel as well. The religious leaders developed in applying the written Law to new life situations. This oral law is sometimes referred to as “the tradition of the elders” in the New Testament. **Matthew 15:2; Mark 7:5; Galatians 1:14**.

OWYʼAʼL (Yahusha) certainly knew the Law and often referred to it. It is possible to say that OWYʼAʼL (Yahusha) was both a critic of the Law and a supporter of it. He was critical of the law of one means “the tradition of the elders” or the oral laws that had grown up around the written Law.

The enemies of OWYʼAʼL (Yahusha) frequently accused Him of violating the Law. It is clear that keeping the letter of the Law had become more important to some of the Hebrews than the purpose behind the Law.

On several occasions OWYʼAʼL (Yahusha) set His own teachings over against those of the elders **Matthew 5:21-6:48**. The Pharisees accused OWYʼAʼL (Yahusha) and His disciples of not following the law with regard to “unclean” things **Matthew 15:1-20**, and they accused Him of eating with tax-gatherers and sinners **Matthew 9:11**.

OWYʼAʼL (Yahusha)'s' greatest conflict came over the sabbath. He rejected their interpretation of the sabbath Law and said that the Son of man is Adonai of the sabbath **Matthew 12:8**; that the sabbath was made for man and not man for the sabbath **Mark 2:27**; and He taught that it was permissible to do good on the sabbath **Mark 3:4**.

OWYʼAʼL (Yahusha) inaugurated a new era in which the Law as understood by the Hebrews of His day would no longer be the guiding principle for the Kingdom of OWYʼAʼL (Yahusha) **Luke 16:16**.

Nevertheless, OWYʼAʼL (Yahusha) claimed not to have come to destroy the Law, but to fulfill it **Matthew 5:17-20**.

That is, OWYʼAʼL (Yahusha) moved the understanding of the Law from its external, legalistic meaning to its spiritual one. Moving from outward observance to inward motivation and intention is OWYʼAʼL (Yahusha)'s" concern **Matthew 5:21-22, Matthew 5:21-22, 5:27-28**.

He pushes the Law out to its ultimate meaning (thus filling it full). In this sense OWYʼAʼL (Yahusha) affirmed the heart and the spirit of the Law. He moved to a deeper level of meaning, to the spirit behind the Law which Yahuah had intended from the beginning.

The law revealed the will of ʼAʼYʼAʼL (Yahuah). If we are to keep the law of tithing then we must keep the whole law because, the tithe is based on Tanakh (Old Testament) law and Scripture tells us, For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. **James 2:10-11**

The believer who insists on keeping the law and does not observe the Sabbath is guilty of the whole law. The Sabbath is used as an example to show that the tithe teaching is to live under the law and grace. The Sabbath was observed on the seventh day of the week and there was to be no work on that day. The seventh day of the week is Saturday and how many people rest on Saturday (Sabbath means rest)? We break the law, GUILTY!

We have no right to pick and choose which laws are applicable and which are not. The only determination as to what we should and shouldn't do comes from the scriptures. In particular we look to the New Testament teachings for specific instructions for the New Testament believers.

If someone wants to teach tithing then they must teach all of the other Tanakh (Old Testament) laws because tithing was under the Tanakh (Old Testament) law. There were specific types of offerings listed in Leviticus, specific types of social practices, etc... What right do we have to say that we are supposed to tithe but not do these other things?

A law follower does not have the right to pick which laws he will obey and which he will not obey. **10** For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. **James 2:10.**

Does this mean that we do not have to live according to the will of **אֱלֹהִים** (Yahuah) that is revealed even in the Tanak (Old Testament) law? No. The law transfers to the New Testament by principle. We live according to the Ruach (Spirit) of **אֱלֹהִים** (Yahuah) since we have direct access to that Ruach (Spirit) through Yahusha.

24 Therefore the law was our tutor to bring us to **וְיֵשׁוּעַ** (Yahusha), that we might be justified by faith. **25** But after **amanah** (faith) has come, we are no longer under a tutor **Galatians 3:24-25**

וְיֵשׁוּעַ (Yahusha) has fulfilled the purpose of the Law as he said, **7** "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. **Matthew 5:17**

Let's define the tithing law, since the Tithing principle comes from the Tanak (Old Testament) (Torah) using Tithing Scriptures.

20 And Baruch (blessed) be **יְהוָה** (Yahuah) Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all **Genesis 14:20**.

Although tithing became a codified, or written, law under the covenant **יְהוָה** (Yahuah) made with Israel, it was historically practiced among those who were faithful to **יְהוָה** (Yahuah) before that covenant. Abraham, after his defeat of the four kings, tithed on the spoils of the war to Melchizedek, priest of **יְהוָה** (Yahuah) Most High. Abraham obviously understood giving a tenth as the appropriate way to honor **יְהוָה** (Yahuah) with one's physical possessions. It is also noteworthy that Abraham gave the tenth to Melchizedek, a representative of the Creator **יְהוָה** (Yahuah).

22 and this stone which I have set as a pillar shall be **יְהוָה** (Yahuah)'s house, and of all that You give me I will surely give a tenth to you." **Genesis 28:22**

Jacob followed the example of his grandfather Abraham & vowed that **יְהוָה** (Yahuah) would be his Alahym (God) and that he would give a tenth of everything he gains. Jacob promised to honor **יְהוָה** (Yahuah) with his increase. Tithing can be used to honor **יְהוָה** (Yahuah). Notice that Jacob initiated this action not **יְהוָה** (Yahuah).

30 And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is **יְהוָה** (Yahuah)'s. It is holy to **יְהוָה** (Yahuah). **31** If a man wants at all to redeem any of his tithes, he shall add one-fifth to it. **32** And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be Kadosh (holy) to **יְהוָה** (Yahuah). **33** He shall not inquire whether it is good or bad, nor shall he exchange it; and if he exchanges it at all, then both it and the one exchanged for it shall be Kadosh (holy); it shall not be redeemed." **Leviticus 27:30-33**.

In this scriptures **יְהוָה** (Yahuah) establishes that the tithe was Kadosh (holy) and set apart to Him. **יְהוָה** (Yahuah) further establishes that the tithe of the land is Kadosh (holy).

We also see in the scripture if a person redeemed their tithe then they had to add a fifth to it and we see that there was to be no distinguishing a good or bad animal. Every tenth animal that passed under the rod were Kadosh (Holy) to **יְהוָה** (Yahuah).

21 "Behold, I have given the children of Levi all the tithes in Israel as an inheritance in

return for the work which they perform, the work of the tabernacle of meeting
Numbers 18:21.

All of the tithes were for the children of Levi as an inheritance, for the service they performed.

26 “Speak thus to the Levites, and say to them: ‘When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to אַיָּאֵל (Yahuah), a tenth of the tithe. **27** And your heave offering shall be reckoned to you as though it were the grain of the threshing floor and as the fullness of the winepress. **28** Thus you shall also offer a heave offering to אַיָּאֵל (Yahuah) from all your tithes which you receive from the children of Israel, and you shall give אַיָּאֵל (Yahuah)’s heave offering from it to Aaron the priest. **29** Of all your gifts you shall offer up every heave offering due to אַיָּאֵל (Yahuah), from all the best of them, the consecrated part of them.’ **30** Therefore you shall say to them: ‘When you have lifted up the best of it, then the rest shall be accounted to the Levites as the produce of the threshing floor and as the produce of the winepress. **31** You may eat it in any place, you and your households, for it is your reward for your work in the tabernacle of meeting. **32** And you shall bear no sin because of it, when you have lifted up the best of it. But you shall not profane the holy gifts of the children of Israel, lest you die.’” **Numbers 18:26-32.**

These scriptures establish that the Levites were to present to the priests a tenth of the tithes they received from the people. We also see that they were to present to the priests the best and holiest parts. The amount that they kept could be eaten anywhere because it was their wages for the work they did.

6 There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks. **7** And there you shall eat before אַיָּאֵל (Yahuah) your Aloah (God), and you shall rejoice in all to which you have put your hand, you and your households, in which אַיָּאֵל (Yahuah) your Aloah (God) has Bauch (blessed) you. **8** “You shall not at all do as we are doing here today, every man doing whatever is right in his own eyes **9** for as yet you have not come to the rest and the inheritance which אַיָּאֵל (Yahuah) your Aloah (God) is giving you. **10** But when you cross over the Jordan and dwell in the land which אַיָּאֵל (Yahuah) your Aloah (God) is giving you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety, **11** then there will be the place where אַיָּאֵל (Yahuah) your Aloah (God) chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your

sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to **יְהוָה** (Yahuah). **Deuteronomy 12:6-11**

Here **יְהוָה** (Yahuah) is giving his people instructions for living in the land that He has given them. One of the things he told them to do was to bring their tithe and other offerings, to the place that He decides to put his name.

22 “You shall truly tithe all the increase of your grain that the field produces year by year. **23** And you shall eat before **יְהוָה** (Yahuah) your Aloah (God), in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear **יְהוָה** (Yahuah) your Aloah (God) always. **24** But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where **יְהוָה** (Yahuah) your Aloah (God) chooses to put His name is too far from you, when **יְהוָה** (Yahuah) your Aloah (God) has Baruch (blessed) you, **25** then you shall exchange it for money, take the money in your hand, and go to the place which **יְהוָה** (Yahuah) your Aloah (God) chooses. **26** And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before **יְהוָה** (Yahuah) your Aloah (God), and you shall rejoice, you and your household. **27** You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you. **28** “At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. **29** And the Levite, because he has no portion or inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that **יְהוָה** (Yahuah) your Aloah (God) may bless you in all the work of your hand which you do.

Deuteronomy 14:22-29.

Just as in **Deuteronomy 12:17**, they were to eat it in the presence of **יְהוָה** (Yahuah) where he chose and were also instructed to keep the tithe in their towns so that the Levites, foreigners, fatherless, and widows who lived in the town would eat and be satisfied. Also, by meeting the needs of the people and obeying **יְהוָה** (Yahuah) they would be Baruch (blessed) by **יְהוָה** (Yahuah).

12 “When you have finished laying aside all the tithe of your increase in the third year, the year of tithing and have given it to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled. **Deuteronomy 26:12**

5 As soon as the commandment was circulated, the children of Israel brought in abundance the first fruits of grain and wine, oil, honey and of all the produce of the

field; and they brought in abundantly the tithe of everything. 6 And the children of Israel and Yahudah (Judah), who dwelt in the cities of Yahudah (Judah), brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated to אֱלֹהִים (Yahuah) their Aloah (God) they laid in heaps. **2 Chronicles 31:5-6.**

King Hezekiah reinstated the Levites and priests to their positions. He contributed from his own possessions for offerings. He also ordered the people in Jerusalem to give the portion that was due the Levites and the priests, which was a tenth of the land's produce.

The people then began to bring an abundance of things as the king ordered including the tithe that was due the Levites.

10 And Azariah the chief priest, from the house of Zadok, answered him and said, "Since the people began to bring the offerings into the house of אֱלֹהִים (Yahuah), we have had enough to eat and have plenty left, for אֱלֹהִים (Yahuah) has Baruch (blessed) His people; and what is left is this great abundance." 11 Now Hezekiah commanded them to prepare rooms in the house of אֱלֹהִים (Yahuah) , and they prepared them 12 Then they faithfully brought in the offerings, the tithes, and the dedicated things; Cononiah the Levite had charge of them, and Shimei his brother was the next. **2 Chronicles 31:10-12**

This scripture reveals that obedience to אֱלֹהִים (Yahuah) brings about Barachah (blessing) and that אֱלֹהִים (Yahuah) will supply all that is needed to fulfill what he requires of us. In this case he Baruch (blessed) them abundantly so that they could give abundantly. We also see in verse 10 that food was the purpose of the offerings along with the required sacrifice to אֱלֹהִים (Yahuah).

37 to bring the first fruits of our dough, our offerings, the fruit from all kinds of trees, the new wine and oil, to the priests, to the storerooms of the house of our אֱלֹהִים (Yahuah); and to bring the tithes of our land to the Levites, for the Levites should receive the tithes in all our farming communities. 38 And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our אֱלֹהִים (Yahuah), to the rooms of the storehouse **Nehemiah 10:37-38.**

44 And at the same time some were appointed over the rooms of the storehouse for the offerings, the first fruits, and the tithes, to gather into them from the fields of the cities the portions specified by the Law for the priests and Levites; for Yahudah (Judah)

rejoiced over the priests and Levites who ministered **Nehemiah 12:44**.

Nehemiah had just rebuked the officials for neglecting the house of **YAHUAH** (Yahuah) and discovered that the tithes were not being collected. So, he stationed the officials at their posts and the people began to bring their tithes to the Levites. If the Levites were not in their place then the people could not present their tithes. If the people stopped tithing then the Levites and priests would have to find other means to eat and this would take them out of **YAHUAH** (Yahuah) will.

7 Yet from the days of your fathers, you have gone away from my ordinances and have not kept them. Return to Me, and I will return to you,” Says **YAHUAH** (Yahuah) of hosts. “But you said, In what way shall we return?’ 8 “Will a man rob **YAHUAH** (Yahuah)? Yet you have robbed me! But you say, in what way have we robbed you?’ In tithes and offerings. 9 You are cursed with a curse, for you have robbed Me, Even this whole nation. 10 Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this,” Says **YAHUAH** (Yahuah) of hosts, If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it. **Malachi 3:7-10**

The hearts of the people were against **YAHUAH** (Yahuah). They accused Him of not loving them. This affected their worship and religious activities. The fact that they weren't tithing was because their heart became cold and hard towards **YAHUAH** (Yahuah). **YAHUAH** (Yahuah) first deals with their cold hearts and then calls them to return to him.

The tithes were for food which is consistent with other scriptures. He says that the blessings will be so great that the storehouses will not have enough room to hold it all. Consider that tithing was a commandment of **YAHUAH** (Yahuah) that the people were not obeying. Therefore, they were walking in disobedience and thus a curse.

23 “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. **Matthew 23:23**

YAHUSA (Yahusha) is rebuking the Scribes and Pharisees because they tithed from the smallest herb in their garden. However, **YAHUSA** (Yahusha) told them that they have neglected the more important matters of the law, namely justice, mercy, and faithfulness. **YAHUSA** (Yahusha) also stated that they should have practiced the more important matters without neglecting the tithe.

The more important matters are justice, mercy, and faithfulness. However, tithing was a practice that was commanded in the law. The act of tithing does not make one righteous, because **OWYʼAʼL** (Yahusha) called the Scribes and Pharisees hypocrites even though they tithed.

42 “But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of Yahuah. These you ought to have done, without leaving the others undone. **Luke 11:42**

This is very similar to **Matthew 23:23**. However, in this account **OWYʼAʼL** (Yahusha) states that they neglect justice and the love of **ʼAʼYʼAʼL** (Yahuah), which are important to **ʼAʼYʼAʼL** (Yahuah) just as giving is important.

By giving Justice, Love, Mercy and Faithfulness along with giving from your financial increase you are putting the needs of other before yourself and it is said 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.. **Matthew 25:40**

And it was also said 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me. **Matthew 25:45**

2 to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of **ʼAʼYʼAʼL** (Yahuah), remains a priest continually. 4 Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. 5 And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; 6 but he whose genealogy is not derived from them received tithes from Abraham and Barachah (blessed) him who had the promises. 7 Now beyond all contradiction the lesser is blessed by the better. 8 Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. 9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak, **Hebrews 7:2-9**

Paul uses the event where Abraham gave Melchizedek a tenth of everything to prove that **OWYʼAʼL** (Yahusha) is superior in his priestly order then the Levites through Abraham.

Abraham gave from his gratitude towards **יְהוָה** (Yahuah) as this was done before the Law was given, so we can take this as an example of how we should be giving from our hearts and gratitude for what **יְהוָה** (Yahuah) gives us so we can bless those in need and take care of **יְהוָה** (Yahuah)'s ministry works.

The following observations are made concerning the tithe. The commandment to tithe is a commandment to do what the tithe did, provide food for the Levites and those in need.

The New Testament does not include instructions to tithe, but to give!

- The gentiles (non-Jews in this context) were never instructed to tithe
- The Ten Commandments does not include tithing
- **וַיְהוָה** (Yahusha) never taught tithing in Scripture
- Paul never taught tithing in Scripture
- Peter and John did not teach tithing in Scripture
- Money was not used as a tithe, only food.
- Only produce from the fields and livestock were tithes
- The tithe was used to provide food
- The tithe was eaten by the one giving the tithe and used to feed the needy and the Levites There are no laws or instructions given to us by **וַיְהוָה** (Yahusha) for us to tithe.

However, **וַיְהוָה** (Yahusha) had much to say about giving to meet the needs of others, which was the principle behind the tithe. When **וַיְהוָה** (Yahusha) gave his Sermons he taught on the principles behind the law. He would say something like "You have heard it said of old" and then he would say something like "but I say unto you." He takes the law and teaches us the will or mind of Yahuah behind that law. Jesus was revealing the spirit of the law and not the letter of the law.

Tithing was instituted in the Old Testament law primarily to provide food for the Levites and Priests who had no inheritance from **יְהוָה** (Yahuah). **וַיְהוָה** (Yahusha) was their inheritance). The tithe was also used to provide food for the orphans, widows, and foreigners and was used to sustain the Nation of Israel and insure no one went hungry. The people had to give the tithe to the Levite. However, the people in the presence of Yahuah also ate the tithe. Another important point is that money was not used as a tithe.

Various arguments that are used to show that the law of tithing is still in effect today. One of the greatest arguments for tithing is found in **Malachi 3:8-10**. It is argued that a

lack of tithing is robbing **יְהוָה** (Yahuah). **יְהוָה** (Yahuah) commanded the Hebrew people to take a tenth of the produce of the land and of their herds and present them to the Levites (or eat them).

Neglecting to do so was at the very least directly disobeying **יְהוָה** (Yahuah). However, because of the condition of the Hebrew people, they became weary and their hearts grew cold and hard towards Yahuah and they began to speak harshly against him. They accused him of not loving them.

We must consider something very important here. Malachi states that robbing **יְהוָה** (Yahuah) involves tithes and offerings. The Tithe was food for the storehouse to feed the needy and the Levites, the offering part is defined inaccurately when this scripture is presented as proof that we should tithe. It is said that we have to give our tithe, which is what we legally owe to **יְהוָה** (Yahuah), its **יְהוָה** (Yahuah)'s part and an offering is above and beyond the tithe and is given in order to be Baruch (blessed) and move **יְהוָה** (Yahuah)'s hand in our finances (which would constitute works). A look at the Tanak (Old Testament) will show that the offering referred to here was actually the heave offering.

Though Malachi reveals that withholding the tithe and offering is robbing **יְהוָה** (Yahuah). The tithe had to be taken to a specific place (tent of meetings), given to a specific person (the Levite). We do none of these because we are no longer under these laws. There is no longer a tent of meetings not even for the Hebrew people. Real Levites cannot be determined so that we could legally, according to the law, present the tithe. There are no real Levites among us (The Romans destroyed all of the records in AD 70 when they burned Jerusalem). Therefore, since we have no tent of meeting we have no place really, according to the law, to take our tithe. Since we have no known and legal Levite we have no one to present the tithe to. Furthermore, money was not used as the tithe as is commonly taught in churches today.

Some churches are stating that the pastor stands in the office of the Levite and/or Priest and is therefore justified to receive tithes from the people. This argument is very wrong to the point of going directly against the word of **יְהוָה** (Yahuah). There are a few things that show that this argument is invalid: The true determination of Levites and the identity of the priest.

A true Levite comes from the tribe of Levi whose father was Jacob (Israel). It is very unlikely that anyone in America can actually trace their lineage back to Jacob in order to justify himself as being a true Levite. There were no other criteria for being a Levite

except lineage. Therefore, pastors, ministers, priests, bishop's or anyone else can stand in the office of a Levite because they are not a Levite.

The tithes were presented to the Levites. If a pastor or minister is not a Levite then they cannot accept the tithes according to the law. No one in the entire congregation could accept the tithes from the people legally (according to the Mosaic Law) not even **OWYAZL** (Yahusha) Himself! Therefore, we would have no one to give our tithes to.

It is also argued that we must tithe money instead of animals and produce from the land because we do not live in an agricultural society as the Hebrew people did during Tanakh (Old Testament) times.

The Tanakh (Old Testament) Hebrews did live under an agricultural society. However, there was a monetary system. Their money system was based on silver, gold, and other precious stones. If **AYAZL** (Yahuah) wanted money then he would have commanded it. In each case that **AYAZL** (Yahuah) instructed the people about tithing, He specifically wants food and obedience, not money!

It is also taught that since we do not live in an agricultural society that our tithe will be different. If **AYAZL** (Yahuah)'s laws changed based on society then we could alter His laws whenever society changes. **AYAZL** (Yahuah)'s word does not change and we do not have the right to adjust it based on the society or culture around us. Again, the society argument does not justify tithing our money to a local church.

It has been argued that **1 Corinthians 16:2** is referring to tithes. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.

1 Corinthians 16:2

Notice there is no mention of tithing because Paul wasn't talking about tithing. Paul is simply saying that the people should set aside some money so that when he comes there won't have to be an offering taken. Recall that the tithe did not involve money and that Levites were the only ones who could receive the tithe. Paul was from the tribe of Benjamin not Levi, so he could not legally accept the tithe from the Hebrew people.

Another important point to consider regarding Paul's teaching on giving is found in **2 Corinthians**.

Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for **יְהוָה** (Yahuah) loves a cheerful giver. **2 Corinthians 9:7**

Giving that is done reluctantly or by coercion is not pleasing to **יְהוָה** (Yahuah). However, consider that none of this has anything to do with tithing just giving. The only time Paul talks about tithing in scripture is when he was showing how **וַיְהוֹשֻׁעַ** (Yahusha) is of a higher priestly order than any of Abraham's descendants. **Hebrews 7**.

It is argued that the reason that tithing was not taught in the New Testament was because you did not have to tell the Hebrews to tithe because they were already doing it. However, consider that the New Testament church consisted of non-Hebrew as well as Hebrew.

Therefore, if tithing was important to the New Testament believers then **וַיְהוֹשֻׁעַ** (Yahusha) would have instituted it into his teaching and the Apostles, including Paul, would have taught the gentiles but, they only taught the principles of giving.

Hebrew people stopped tithing about AD 70 when the Romans destroyed Jerusalem. They say that true Levites could not be accurately determined since the Romans burned Jerusalem, along with all of the lineage records. The law required that the tithe be given to a Levite. Since they didn't know who the Levites were, they couldn't give the tithe. It is interesting that the Hebrew people, who we consider to be Baruch (blessed), do not practice something that was instituted in their own laws!

The people who still live under the Old Covenant, namely the Hebrews, do not practice tithing for very specific reasons yet they are still considered Baruch (blessed) and **יְהוָה** (Yahuah)'s chosen people.

It is said that we honor **יְהוָה** (Yahuah) with our tithe. What does it mean to honor **יְהוָה** (Yahuah)? To honor is to recognize the value of someone and act accordingly. It also implies a high regard for someone. Another word that is sometimes used that implies honor is "glorify" which in the verb form means to give honor to. You can see that the basis of honoring **יְהוָה** (Yahuah) must come from the heart. If **יְהוָה** (Yahuah) is not in high regard then you cannot really honor him.

Honoring **יְהוָה** (Yahuah) is having a revelation of who He is and His great "worth" to us. Before we can honor **יְהוָה** (Yahuah) we must recognize his position and authority in our lives. There is no scripture that states that we honor **יְהוָה** (Yahuah) when we tithe. After all, anyone can give a tenth, believers or unbelievers. However, scripture

does give us some instruction on honoring **אֱלֹהֵינוּ** (Yahuah).

"Honor **אֱלֹהֵינוּ** (Yahuah) with thy substance, and with the first fruits of all thine increase: {10} So shall your barns be filled with plenty, and your presses shall burst out with new wine." **Proverbs 3:9-10**

Solomon states that honoring **אֱלֹהֵינוּ** (Yahuah) with our substance (wealth) and with the best part of our increase will result in prosperity. How do we honor **אֱלֹהֵינוּ** (Yahuah) with our wealth and the first fruits of our increase? Since honoring **אֱלֹהֵינוּ** (Yahuah) involves the expression of the high regard and respect that we have for Him then it would seem reasonable to say that doing something with our wealth would demonstrate honoring **אֱלֹהֵינוּ** (Yahuah).

There are many ways that we can honor **אֱלֹהֵינוּ** (Yahuah) since honoring **אֱלֹהֵינוּ** (Yahuah) starts with a heart attitude that leads to an outward expression or activity. Honoring **אֱלֹהֵינוּ** (Yahuah) can take the form of singing, playing an instrument, praise, and even bringing an offering to him.

I think that the greatest way that we can honor **אֱלֹהֵינוּ** (Yahuah) is to obey Him and submit to Him. We obey because we love and we submit because we trust Him with our lives.

We honor **אֱלֹהֵינוּ** (Yahuah) with our wealth by using our wealth to demonstrate the high regard and respect we have for **אֱלֹהֵינוּ** (Yahuah) in our lives. Our abundant giving brings honor to **אֱלֹהֵינוּ** (Yahuah) because the recipients of our gifts realize that **אֱלֹהֵינוּ** (Yahuah) is behind our giving because of our confession. In other words, you make it known that you are an agent for **אֱלֹהֵינוּ** (Yahuah) when you give. This brings honor to **אֱלֹהֵינוּ** (Yahuah) **Matthew 5:16**.

What does honoring **אֱלֹהֵינוּ** (Yahuah) have to do with tithing? In a strict sense it has nothing to do with tithing. However, in a personal sense, it may have much to do with honoring **אֱלֹהֵינוּ** (Yahuah).

However, a person may decide in their heart that the way they will honor **אֱלֹהֵינוּ** (Yahuah) is to set aside one tenth of their income for whatever **אֱלֹהֵינוּ** (Yahuah) wants to do with it. That is one way to honor **אֱלֹהֵינוּ** (Yahuah) with your increase or wealth. Therefore, honoring **אֱלֹהֵינוּ** (Yahuah) is not directly related to tithing but giving is a way we honor **אֱלֹהֵינוּ** (Yahuah).

The believers were concerned about two basic things: The Apostle's teaching and meeting each other's needs. The Apostle's teaching did not include tithing because **OWYAZ** (Yahusha) never taught them to teach the people to tithe.

There was no tithing system instituted at all! As a matter of fact, the early believers financed the same way as the early Israelite society. When **AYAZ** (Yahuah) commanded the construction of the tabernacle He did not use tithes but free will offerings of the people. See **Exodus 35:20-29**. Likewise, the work of the ministry of the early believers was financed by free-will offerings. See **Acts 2:44-45; 4:34-35**.

We bring honor to **AYAZ** (Yahuah) when we are responsible in our finances. What type of testimony would we have among the non-believers if we were always late paying our bills or decided one month not to pay them in order to pay the tithe. Scripture says, live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify **AYAZ** (Yahuah) on the day he visits us. **1 Peter 2:12**

In the same way, let your light shine before men, that they may see your good deeds and praise your Father **AYAZ** (Yahuah) in heaven. **Matthew 5:16**

How can we show the honor of **AYAZ** (Yahuah), glory and character of **AYAZ** (Yahuah) if we are not true to our word? Instead of believers representing honesty, uprightness, faithfulness, which are of **AYAZ** (Yahuah), we will represent unfaithfulness and untrustworthiness.

Suppose you have bills and barely enough money to meet them. Should you pay your tithes to your local church and not pay the money you owe to your creditors and utilities?. Scripture tells us, "Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor. {8} Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law." **Romans 13:7-8**

The First Fruits

It is taught that the tithe is the first fruits of our increase and that we should pay our tithes before we pay our bills. This also implies that if we don't have enough for tithes and bills that we should still pay the tithe first. The first fruits in the Tanakh (Old Testament) were different offerings than the tithes.

FIRSTFRUITS- The choice examples of a crop harvested first and dedicated to **AYAZ**

(Yahuah). In accordance with Mosaic law, individual Israelites brought to the house of **יְהוָה** (Yahuah) "the first (that is, "the best") of the first fruits of thy land" **Exodus 23:19; 34:26**, including grain, wine, and oil, which were used, except for the grain **Leviticus 2:14-16** for the support of the priests **Numbers 18:12; Deuteronomy 18:4**.

According to **Deuteronomy 26:1-11**, the offering was brought in a basket to the sanctuary for presentation. The Book of Proverbs promises prosperity to those who honor **יְהוָה** (Yahuah) with the first fruits **Proverbs 3:9**.

We see that the offering from the first that the land produced was a way of honoring **יְהוָה** (Yahuah), perhaps for Barachah (blessing) them with a harvest, and acknowledging **יְהוָה** (Yahuah). It was not money that **יְהוָה** (Yahuah) was honored with. This offering was for the support of the priests. The people honored **יְהוָה** (Yahuah) for the harvest by giving some of the first that the land produced.

There may be times when **יְהוָה** (Yahuah) tells you specifically to give a certain amount of money to your assembly or someone. In this instance you must trust what **יְהוָה** (Yahuah) is saying. This is why it is so important to be sensitive to **יְהוָה** (Yahuah) and not rely on religious rules and regulations. Be moved by **יְהוָה** (Yahuah)'s Ruach (Spirit) and not a set of rules and regulations handed down to you by men.

יְהוָה (Yahuah) is honored when we exalt him in the presence of others or in our own praise and worship. We confess what **יְהוָה** (Yahuah) has done by His Chen (grace), love, and faithfulness to his word.

However, we exalt ourselves when we credit a blessing to the activity of our tithing (works). Unless the tithe was in direct response to the voice of **יְהוָה** (Yahuah), then the cause of the blessing is not the act of tithing. Obedience brings Barachah (blessings) not our activities (these are called righteousness or righteous acts) See **Isaiah 64:6**.

Therefore, the cause of our blessings is **יְהוָה** (Yahuah). It is through **יְהוָה** (Yahuah)'s love, grace, and faithfulness and our obedience to Him that we're Baruch (blessed).

Care for the needs of others

"Do not withhold good from those who deserve it, when it is in your power to act. {28} Do not say to your neighbor, "Come back later; I'll give it tomorrow" when you now have it with you." **Proverbs 3:27-28**

"If a brother or sister be naked, and destitute of daily food, {16} And one of you say

unto them, Depart in shalom (peace), be you warmed and filled; notwithstanding that you did not give them those things which are needful to the body; what does it profit?"
James 2:15-16

He who is kind to the poor lends to אַחֲרָיִם (Yahuah), and he will reward him for what he has done. **Proverbs 19:17**

Help those when you are in a position to do so, be a Barachah (blessing) to others as good Barak's (blesses) you, be concerned about the needs of others as this is the true heart of אֱלֹהֵינוּ (Yahusha), this is the true message אֱלֹהֵינוּ (Yahusha) was speaking to us.

Assembly leaders should be supported financially and by other means if they are centered on the word of אַחֲרָיִם (Yahuah). Scripture says, "The elders who direct the affairs of the assembly well are worthy of double honor, especially those whose work is preaching and teaching. {18} For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages." **1 Timothy 5:17-18**

Note that Paul stipulates "directs the affairs of the assembly well." Therefore, a minister or pastor who manages the assembly well and is really concerned about people's souls are worthy of double honor which can be expressed by giving. See **1 Corinthians 9:13-14**.

Offerings

Offering Definition:

That which is offered, esp. in divine service; that which is presented as an atonement for sin, or as a free gift; a sacrifice; an oblation; as, sin offering.

offering ~ (A) ~ a gift for אַחֲרָיִם (Yahuah) (or false gods) from the priest and people; an Israelite gift to אַחֲרָיִם (Yahuah).

offering ~ (B) ~ a gift to please אַחֲרָיִם (Yahuah).

offering ~ (C) ~ something that people gave to אַחֲרָיִם (Yahuah). It could be food or drink as well as an animal. Some sacrifices were to give thanks to אַחֲרָיִם (Yahuah). People also made sacrifices when they had sinned In ancient times, a major component of Hebrew ritual was the offering of qorbanot. The word "qorbanot" is usually translated as "sacrifices" or "offerings"; however, both of these terms suggest a loss of something or a giving up of something, and although that is certainly a part of the ritual, that is

not at all the literal meaning of the Hebrew word.

The word qorbanot comes from the root Qof-Reish-Beit, which means "to draw near," and indicates the primary purpose of offerings: to draw us near to **יְהוָה** (Yahuah).

Parts of the rituals involved in the offering of qorbanot were performed exclusively by the kohanim (priests). These rituals were only performed in the Temple in Jerusalem. The procedures could not be performed by anyone else, and could not be performed in any other place. Because the Temple no longer exists, we can no longer offer qorbanot. There are three basic concepts underlying qorbanot: giving, substitution and coming closer.

The first the aspect of giving. A qorban requires the renunciation of something that belongs to the person making the offering. Thus, sacrifices are made from domestic animals, not wild animals (because wild animals do not belong to anyone). Likewise, offerings of food are ordinarily in the form of flour or meal, which requires substantial work to prepare.

Another important concept is the element of substitution. The idea is that the thing being offered is a substitute for the person making the offering, and the things that are done to the offering are things that should have been done to the person offering. The offering is in some sense "punished" in place of the offerer. It is interesting to note that whenever the subject of qorbanot is addressed in the Torah, the name of **יְהוָה** (Yahuah) used is the four-letter name indicating **יְהוָה** (Yahuah)'s mercy.

The third important concept is the idea coming closer. The essence of sacrifice is to bring a person closer to **יְהוָה** (Yahuah).

Purposes of Qorbanot

Contrary to popular belief, the purpose of qorbanot is not simply to obtain forgiveness from sin. Although many qorbanot have the effect of expiating sins, there are many other purposes for bringing qorbanot, and the expiatory effect is often incidental, and is subject to significant limitations.

The purposes of qorbanot are much the same as the purposes of prayer: we bring qorbanot to praise **יְהוָה** (Yahuah), to become closer to Him, to express thanks to **יְהוָה** (Yahuah), love or gratitude. We bring qorbanot to celebrate Kadosh days and festivals. Others are used to cleanse a person of ritual impurity (which does not necessarily have anything to do with sin: childbirth causes such impurity, but is certainly

not a sin). And yes, many qorbanot, like many prayers, are brought for purposes of atonement.

The atoning aspect of qorbanot is limited. For the most part, qorbanot only expiate unintentional sins, that is, sins committed because a person forgot that this thing was a sin. No atonement is needed for violations committed under duress or through lack of knowledge, and for the most part, qorbanot cannot atone for a malicious, deliberate sin.

In addition, qorbanot have no expiating effect unless the person making the offering sincerely repents his or her actions before making the offering, and makes restitution to any person who was harmed by the violation.

Types of Qorbanot

There are many different types of qorbanot, and the laws related to them are detailed and complicated. This section will merely introduce some of the major types of qorbanot, their names and their characteristics. There are many subtypes within these classifications, and some other types that do not fit neatly into these categories.

Olah: Burnt Offering

Perhaps the best-known class of offerings is the burnt offering. It was the oldest and commonest sacrifice, and represented submission to **יְהוָה** (Yahuah)'s will. The Hebrew word for burnt offering is olah, from the root Ayin-Lamed-Hei, meaning ascension. It is the same root as the word aliyah, which is used to describe moving to Israel or ascending to the podium to say a blessing over the Torah. An olah is completely burnt on the outer altar; no part of it is eaten by anyone. Because the offering represents complete submission to **יְהוָה** (Yahuah)'s will, the entire offering is given to **יְהוָה** (Yahuah) (i.e., it cannot be used after it is burnt). It expresses a desire to commune with **יְהוָה** (Yahuah), and expiates sins incidentally in the process (because how can you commune with **יְהוָה** (Yahuah) if you are tainted with sins?). An olah could be made from cattle, sheep, goats, or even birds, depending on the offerer's means.

Zebach Sh'lamim: Peace Offering

A peace offering is an offering expressing thanks or gratitude to **יְהוָה** (Yahuah) for His bounties and mercies. The Hebrew term for this type of offering is zebach sh'lamim (or sometimes just sh'lamim), which is related to the word shalom, meaning "peace" or "whole." A representative portion of the offering is burnt on the altar, a portion is given to the kohanim, and the rest is eaten by the offerer and his family; thus, everyone gets

a part of this offering. This category of offerings includes thanksgiving-offerings (in Hebrew, Todah, which was obligatory for survivors of life-threatening crises), free will offerings, and offerings made after fulfillment of a vow. Note that this class of offerings has nothing to do with sin; in fact, the Talmud states that in the age of the messiah (when there is no more sin), this will be the only class of offering that is brought to the Temple.

Chatat: Sin Offering

A sin offering is an offering to atone for and purge a sin. It is an expression of sorrow for the error and a desire to be reconciled with **יְהוָה** (Yahuah). The Hebrew term for this type of offering is chatat, from the word chayt, meaning "missing the mark." A chatat could only be offered for unintentional sins committed through carelessness, not for intentional, malicious sins. The size of the offering varied according to the nature of the sin and the financial means of the sinner. Some chatatot are individual and some are communal.

Communal offerings represent the interdependence of the community, and the fact that we are all responsible for each others' sins. A few special chatatot could not be eaten, but for the most part, for the average person's personal sin, the chatat was eaten by the kohanim.

Asham: Guilt Offering

A guilt offering is an offering to atone for sins of stealing things from the altar, for when you are not sure whether you have committed a sin or what sin you have committed, or for breach of trust. The Hebrew word for a guilt offering is asham. When there was doubt as to whether a person committed a sin, the person would make an asham, rather than a chatat, because bringing a chatat would constitute admission of the sin, and the person would have to be punished for it. If a person brought an asham and later discovered that he had in fact committed the sin, he would have to bring a chatat at that time. An asham was eaten by the kohanim.

Food and Drink Offerings

A meal offering (minchah) represented the devotion of the fruits of man's work to **יְהוָה** (Yahuah), because it was not a natural product, but something created through man's effort. A representative piece of the offering was burnt on the fire of the altar, but the rest was eaten by the kohanim.

There are also offerings of undiluted wine, referred to as nesech Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not,

neither hadst pleasure therein; which are offered by the law. **Hebrews 10:7-9**

Now where remission of these is, there is no more offering for sin. **Hebrews 10:17-19**

From the scriptures and from Hebrew traditions we see that offerings were made unto **יְהוָה** (Yahuah) as a sacrifice, in gratitude and to atone for sin and never included giving money, so the teachings on offerings is not totally correct as taught today, offerings are not above and beyond our Tithes, because as we seen earlier this practice of tithing is no longer acceptable either. We can Give as we feel lead but it should be given with the right heart, attitude and purpose or is giving in vain. **יְהוָה** (Yahuah) desires us to give ourselves as an offering unto him daily as a sacrifice so we become surrendered and obedient and are pleasing to him.

The principles of Giving

23 The desire of the righteous ends only in good, but the hope of the wicked only in wrath. **24** One man gives freely, yet gains even more; another withholds unduly, but comes to poverty. **25** A generous man will prosper; he who refreshes others will himself be refreshed. **26** People curse the man who hoards grain, but blessing crowns him who is willing to sell **Proverbs 11:23-26.**

27 He who gives to the poor will lack nothing, but he who closes his eyes to them receives many curses. **Proverbs 28:27**

Solomon says that the one who gives to the poor will lack nothing. However, the person that turns his back on the poor when they are able to help will be cursed greatly.

8 Heal the sick, cleanse the lepers, raise the dead,[a] cast out demons. Freely you have received, freely give. **Matthew 10:8**

וְיָהוֹשֻׁעַ (Yahusha) tells his disciples to give freely as they have received freely. The focus here is not on monetary gifts but on what they learned from **וְיָהוֹשֻׁעַ** (Yahusha). Note the context of healing, cleansing, and casting out demons as opposed to giving money. As **וְיָהוֹשֻׁעַ** (Yahusha) poured his teaching and authority into them, they were to in turn pour **וְיָהוֹשֻׁעַ** (Yahusha)'s word and the will of **יְהוָה** (Yahuah) into and onto others.

1 "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father **יְהוָה** (Yahuah) in heaven. 2 Therefore, when you do a charitable deed, do not sound a Shofar (trumpet) before you as the hypocrites do in the synagogues and in the streets, that they may have

glory/esteem from men. Assuredly, I say to you, they have their reward. 3 But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4 that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. **Matthew 6: 1-4**

This scripture bring to mind the tax deductions that a believer receives at the end of the year, after giving (tithes & offerings) all year, believers look to the government for tax credits for the giving they have done within the church. I believe that if you are giving with the intentions or expectations of receiving a tax deduction or credit for you're giving, then you are looking towards the Government and not toward אַיָּאֵל (Yahuah) for your reward and so the tax deduction is your reward!

21 **OWYָּאֵל** (Yahusha) said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me." **Matthew 19:21**

What this scripture is saying is to be willing to give all you have and trust אַיָּאֵל (Yahuah) to supply all your needs as he is your provider and sustains you, be surrendered and obedient to אַיָּאֵל (Yahuah) as your rewards are guaranteed here on earth and in the Heavens.

36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. 37 "Then the righteous will answer Him, saying, 'Adonai, when did we see You hungry and feed You, or thirsty and give You drink? 38 When did we see You a stranger and take You in, or naked and clothe You? 39 Or when did we see You sick, or in prison, and come to You?' 40 And the King **OWYָּאֵל** (Yahusha) will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me. **Matthew 25:36-40**

Give as you are giving as unto the Messiah **OWYָּאֵל** (Yahusha), because as you give from your heart you are giving unto אַיָּאֵל (Yahuah) and he Loves a cheerful giver!

24 Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. 25 For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him." **Mark 4:24-25**

Give and as you give it will also be given unto you, as you give more will be given, but if you are selfish and hoard what you have you are at risk of losing what you try to

hold onto as you are looking to your possession to sustain you instead of trusting **יְהוָה** (Yahuah) to supply all your need.

So the people asked him, saying, “What shall we do then?” 11 He answered and said to them, “He who has two tunics, let him give to him who has none; and he who has food, let him do likewise.” **Luke 3:10-11**

וְיָחֻשָׁה (Yahusha) is saying be a giver and have compassion to those in need as he is a giver and has compassion, be **וְיָחֻשָׁה** (Yahusha) like.

Give to everyone who asks of you. And from him who takes away your goods do not ask them back. **Luke 6:30**

Here we see the teaching to be free to give to those who are in need when we have something to give.

38 Give and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.” **Luke 6:38**

וְיָחֻשָׁה (Yahusha) said men will give into your bosom. The words here are clear. If we give to others then others will tend to give to us abundantly. Therefore, people will tend to give to you as you give to them 44 Now all who believed were together, and had all things in common, 45 and sold their possessions and goods, and divided them among all, as anyone had need. **Acts 2:44-45**

34 Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, 35 and laid them at the apostles’ feet; and they distributed to each as anyone had need. **Acts 4:34-35**

The early believers in Jerusalem were in one accord. Those who were able sold some of their properties and possessions so that there would be something to give those who had need.

Therefore, “If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good **Romans 12:20-21**

Paul instructs to give even to those who are considered enemies. If they are hungry or need clothes then supply it for them. By doing this you may win them over by making them feel shame for treating you so badly. We are to meet their needs as well. Meeting the needs of our enemies is an expression of the true love of **אֱלֹהִים** (Yahuah) that dwells inside us. This is a way of overcoming evil with good.

6 But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for Yahuah loves a cheerful giver. 8 And **אֱלֹהִים** (Yahuah) is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. **2 Corinthians 9:6-8**

Paul instructs us to give what we have decided to give in our heart and not out of compulsion or obligation. He also tells us that if we sow sparingly then we will reap sparingly. Even in giving to others, Yahuah **אֱלֹהִים** (Yahuah) will still make all grace abound so that you will not lack.

We see that giving comes from a loving heart and is one of the manifestations of the Ruach (Spirit) of **אֱלֹהִים** (Yahuah) within us. Giving is primarily used to meet the needs of those who lacked.

אֱלֹהִים (Yahuah) loves a cheerful giver: One who gives freely, not under obligation, conviction, ritual, or law.

Giving is a way of expressing the believer's faith and is a characteristic of the Ruach (Spirit) of **אֱלֹהִים** (Yahuah) that dwells within us.

So, any discussion on giving must also include a discussion on the love of **אֱלֹהִים** (Yahuah) or we fall into religious rituals and traditions. We give because **אֱלֹהִים** (Yahuah) gives, we love because **אֱלֹהִים** (Yahuah) is love, we give because we love our neighbors and we express that love through giving. Therefore, giving with any other motive is not true giving.

The concept of tithing and giving to meet the needs of others can become a self righteous trap if we are not careful. We do not give to get. Our giving should be a separate mode of operation than our expecting to receive. I give because I want to help others and do it in obedience to **אֱלֹהִים** (Yahuah). I expect to receive from **אֱלֹהִים** (Yahuah) because of my knowledge of his word in meeting my needs and because of the seeds that I have sown.

My confidence in him is supported by my obedience. That is, I don't give to ensure that I will receive. I give to ensure that someone else will receive or that some need is met. You are trusting in your act of giving if you give to ensure that you will receive at a later date.

That philosophy is true to religion and not Kadoshness. Trust in **אֱלֹהִים** (Yahuah). Know that you are obeying him, but don't trust in your giving. Therefore, don't believe that your act of tithing or giving will guarantee your needs are met. Your needs being met are guaranteed in the word of **אֱלֹהִים** (Yahuah), not by your acts, but because of your obedience to **אֱלֹהִים** (Yahuah)'s commandments, your daily relationship and devotion to **וְיָהוּשָׁע** (Yahusha) and your Amanah (faith) in the promises given in the word of **אֱלֹהִים** (Yahuah).

We give more than just money though we tend to stress monetary gifts. We give of our time, our energies, experiences, resources, gift and abilities as well as money. We give to help others in their times of need. We give because we want to express our appreciation, love, compassion, and concern for another. We give because we love.

Giving to a assembly is only a specific destination of our giving. We give to a assembly because we believe in the ministry of that assembly (assuming we are not giving out of condemnation). We want to support that assembly because we agree and want to take part in what it is doing to meet the ministry needs of the people.

We give from a heart decision and not because we are compelled to give. We give to the assembly to help consolidate the efforts of preaching the good news of **אֱלֹהִים** (Yahuah) to the unsaved and to edify those who are of the faith.

We have not been commanded to follow the Tanakh (Old Testament) law concerning tithes. We give from the heart instead of by compulsion or commandment; we give out of obedience, love, compassion and the desire to show **אֱלֹהִים** (Yahuah)'s Love through our act of giving. It is never our money that we are giving. All of the money in your possession belongs to **אֱלֹהִים** (Yahuah).

The earth is **אֱלֹהִים** (Yahuah)'s and the fullness thereof, the world and those who dwell therein, for he has founded it upon the seas and established it upon the rivers.

Psalms 24:1-2

This is true whether you believe it or not. It is never your money, but is money that **אֱלֹהִים** (Yahuah) saw fit for you to use for His glory. As such, it is a gift of **אֱלֹהִים**

(Yahuah) for you to use in your life. As a result, all life must be viewed as worship. All money is אַחַדְיָהוּא (Yahuah)'s.

Your talents belong to Him. The air you breathe, the food you eat, the clothes on your back... all of it. It is His and we have a responsibility to do all things to the glory of אַחַדְיָהוּא (Yahuah).

Therefore, I will try not to get myself trapped into the notion that I am giving אַחַדְיָהוּא (Yahuah) any of my money or that I am using my money at any time. We are not containers for money to accumulate, but rather should look upon ourselves as conduits for the Barachah (blessings) of אַחַדְיָהוּא (Yahuah) to flow through us to those places He deems appropriate.

Conclusion

The conclusion is that None of the doctrines or arguments about tithing are justified in the scriptures that pertain to the New Testament believers. We also see that the current tithe teaching is inconsistent with even the Tanakh (Old Testament) scriptures that they are founded on. Anyone who persuades people to tithe is trying to mix law and grace. אַחַדְיָהוּא (Yahuah) has not commanded or obligated the New Testament believer to tithe, but give and give from his or her heart as unto אַחַדְיָהוּא (Yahuah)!

We have learned that there is no New Testament law or teaching that requires us to tithe, but the principle behind the tithe is still in effect today, but you should not give out of guilt, condemnation, ritual, or law, so when you give, give with a grateful and cheerful heart as unto אַחַדְיָהוּא (Yahuah) out of respect, gratitude and obedience for what he has done for you and we should also give with expectations that as we give it shall be given unto us, but not as a work as this does not move אַחַדְיָהוּא (Yahuah), אַחַדְיָהוּא (Yahuah) is moved by our compassion and because we are giving as אַחַדְיָהוּא (Yahuah) has given to us, we give because we know אַחַדְיָהוּא (Yahuah) supplies all our needs.

You can give 10% or your best seed, but you should pray about your giving and ask the Ruach ha Kodesh to lead you and inspire you to what you should give and to whom you should give, but whatever you are lead to give, give with the right attitude and give as unto אַחַדְיָהוּא (Yahuah). However אַחַדְיָהוּא (Yahuah) prospers you is how you should give. But don't go into debt to give, as you should pay your taxes and debts and owe no one anything but to love them.

One man gives freely, yet gains even more; another withholds unduly, but comes to poverty. 25. A generous man will prosper; he who refreshes others will himself be

refreshed. **Proverbs 11:24-25**

While living our daily lives we should live obedient and give as unto **יְהוָה** (Yahuah), with a grateful and cheerful heart, showing **יְהוָה** (Yahuah)'s love through our actions, so he will be glorified and honored. The greatest gift we can give is of ourselves to **יְהוָה** (Yahuah) and to others, to share how **יְהוָה** (Yahuah) has truly Baruch (blessed) us to be able to give. Remember as with the widow's mite it's not about how much you give but the condition of our hearts in which we give.

And He looked up and saw the rich putting their gifts into the treasury, 2 and He saw also a certain poor widow putting in two mites. 3 So He said, "Truly I say to you that this poor widow has put in more than all; 4 for all these out of their abundance have put in offerings for **יְהוָה** (Yahuah), but she out of her poverty put in all the livelihood that she had." **Luke 21:1-4**

Through tithing that springs from willing and cheerful giving **2 Corinthians 9:6-8**, we both honor **יְהוָה** (Yahuah) and support the physical means for doing His work: preaching the good news to the world and making disciples of all the nations **Matthew 24:14; 28:19-20**.

He has provided the perfect financial system, which takes care of the needs of His ministry works and to care for the needs of the poor, if used properly.

"And you shall remember Yahuah your Aloah (God)," Moses told Israel, 18 But remember **יְהוָה** (Yahuah) your Aloah (God), for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your forefathers, as it is today. **Deuteronomy 8:18**.

Tithing is thus, first and foremost, an act of worshipful recognition of **יְהוָה (Yahuah) as our source of existence, Barachah (blessing) and increase!**