

TITHING

This study is to discover the scriptural truth about tithing. We are told that we have to tithe in order to be Baruk (Blessed) by אֲיָהוָה (Yahuah). I began to wonder would אֲיָהוָה (Yahuah) tell us to give to an organization at the expense of the individual. Is אֲיָהוָה (Yahuah) more concerned about buildings then he is about the needs of the person giving?

The Hebrew meaning of tithe or tithes. The Hebrew word Ma'aser or ma'asar (plural form ma'asrah) means a tenth, or Tithe.

We also see the Hebrew word Asar; meaning to accumulate; to tithe, i.e. take or give a tenth. Used only in **Deuteronomy 14:22** and **Nehemiah 10:38**.

The Greek word apodekatoos means to tithe (as debtor or creditor).

The Greek root word dekatoo means to tithe, i.e. to give or take a tenth. Used only in **Hebrews 7:5,9**

To "tithe" (in both Hebrew and Greek is "to give or take the tenth (10th) of") "all the increase" **Deuteronomy 14:22** derived from one's produce.

And Baruk (Blessed) be אֲיָהוָה (Yahuah) Most High, Who has delivered your enemies into your hand." And he gave him a tithe (10th) of all **Genesis 14:20**.

Although tithing became a codified, or written, law under the covenant אֲיָהוָה (Yahuah) made with Yasharal (Israel), it was historically practiced among those who were faithful to אֲיָהוָה (Yahuah) before that covenant. Abraham, after his defeat of the four (4) kings, tithed on the spoils of the war to Melchizedek, priest of אֲיָהוָה (Yahuah) Most High. Abraham obviously understood giving a tenth (10th) as the appropriate way to honor אֲיָהוָה (Yahuah) with one's physical possessions. It is also noteworthy that Abraham gave the tenth (10th) to Melchizedek, a representative of the Creator אֲיָהוָה (Yahuah).

and this stone which I have set as a pillar shall be אֲיָהוָה (Yahuah)'s house, and of all that You give me I will surely give a tenth (10th) to you." **Genesis 28:22**

Yaqoob (Jacob) followed the example of his grandfather Abraham & vowed that אֲיָהוָה (Yahuah) would be his Aluhym and that he would give a tenth (10th) of everything he gains. Yaqoob (Jacob) promised to honor אֲיָהוָה (Yahuah) with his increase. Tithing can be used to honor אֲיָהוָה (Yahuah). Notice that Yaqoob (Jacob) initiated this action not אֲיָהוָה (Yahuah).

And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is אֲיָהוָה (Yahuah)'s. It is Qadosh (holy) to אֲיָהוָה (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 (10th) one (1) shall be Qadosh (holy) to אֲיָהוָה (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 Qadosh (holy); it shall not be redeemed." **Leviticus 27:30-33**.

In this scriptures אֲיָהוָה (Yahuah) establishes that the tithe was Qadosh (holy) and set apart to Him. אֲיָהוָה (Yahuah) further establishes that the tithe of the land is Qadosh (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 (10th) animal that passed under the rod were Qadosh (Holy) to אַיָּאֵל (Yahuah).

“Behold, I have given the children of Levi all the tithes in Yasharal (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.

“Speak thus to the Levites, and say to them: ‘When you take from the children of Yasharal (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 (10th) 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 Yasharal (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 Yasharal (Israel), lest you die.’” **Numbers 18:26-32.**

These scriptures establish that the Levites were to present to the priests a tenth (10th) of the tithes they received from the people. We also see that they were to present to the priests the best and Qadosh (Holiest) parts. The amount that they kept could be eaten anywhere because it was their wages for the work they did.

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 Aluhym, and you shall rejoice in all to which you have put your hand, you and your households, in which אַיָּאֵל (Yahuah) your Aluhym has Baruk (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 Aluhym is giving you. **10** But when you cross over the Yordan (Jordan) and dwell in the land which אַיָּאֵל (Yahuah) your Aluhym 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 Aluhym 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 אַיָּאֵל (Yahuah). **Deuteronomy 12:6-11**

Here אַיָּאֵל (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.

“You shall truly tithe all the increase of your grain that the field produces year by year. **23** And you shall eat before אַיָּאֵל (Yahuah) your Aluhym, 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 Aluhym 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 Aluhym chooses to put His name is too far from you, when **יְהוָה** (Yahuah) your Aluhym has Baruk (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 Aluhym 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 Aluhym, 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 Aluhym 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 Barukh (Blessed) by **יְהוָה** (Yahuah).

“When you have finished laying aside all the tithe of your increase in the third (3rd) 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**

As soon as the commandment was circulated, the children of Yasharal (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 Yasharal (Israel) and Yahudah (Judah), who dwelt in the cities of Yahudah (Judah), brought the tithe of oxen and sheep; also the tithe of Qadosh (holy) things which were consecrated to **יְהוָה** (Yahuah) their Aluhym 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 Yarusalym (Jerusalem) to give the portion that was due the Levites and the priests, which was a tenth (10th) 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.

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 **יְהוָה** (Yahuah), we have had enough to eat and have plenty left, for **יְהוָה** (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 **יְהוָה** (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 **יְהוָה** (Yahuah) brings about Barakah (Blessing) and

that **אֲיָהוּא** (Yahuah) will supply all that is needed to fulfill what he requires of us. In this case he Baruk (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 **אֲיָהוּא** (Yahuah).

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 **אֲיָהוּא** (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 (10th) of the tithes to the house of our **אֲיָהוּא** (Yahuah), to the rooms of the storehouse **Nehemiah 10:37-38**.

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 Turah 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 **אֲיָהוּא** (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 **אֲיָהוּא** (Yahuah)'s will.

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 **אֲיָהוּא** (Yahuah) of hosts. “But you said, In what way shall we return?” 8 “Will a man rob **אֲיָהוּא** (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 **אֲיָהוּא** (Yahuah) of hosts, If I will not open for you the windows of Shamym (Heavens) And pour out for you such Barakah (Blessing) That there will not be room enough to receive it. **Malachi 3:7-10**

The hearts of the people were against **אֲיָהוּא** (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 **אֲיָהוּא** (Yahuah). **אֲיָהוּא** (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 Barakah (Blessings) will be so great that the storehouses will not have enough room to hold it all. Consider that tithing was a commandment of **אֲיָהוּא** (Yahuah) that the people were not obeying. Therefore, they were walking in disobedience and thus a curse.

“Woe to you, Scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cumin, and have neglected the weightier matters of the Turah: Justice and Mercy and Amunah (Faith). These you ought to have done, without leaving the others undone. **Matthew 23:23**

וַיְבָרֵךְ (Yahusha) is rebuking the Scribes and Pharisees because they tithed from the smallest herb in their garden. However, **וַיְבָרֵךְ** (Yahusha) told them that they have neglected the more important matters of the Turah, namely Justice, Mercy, and Faithfulness. **וַיְבָרֵךְ** (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 Turah. The act of tithing does not make one righteous, because **OWYAZL** (Yahusha) called the Scribes and Pharisees hypocrites even though they tithed.

“But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by Justice and the Love of **AYAZL** (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 **OWYAZL** (Yahusha) states that they neglect Justice and the Love of **AYAZL** (Yahuah), which are important to **AYAZL** (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**

To whom also Abraham gave a tenth (10th) part of all, first being translated “King of Righteousness,” and then also King of Salem, meaning “King of Shalum (Peace),” 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of **AYAZL** (Yahuah), remains a priest continually. 4 Now consider how great this man was, to whom even the patriarch Abraham gave a tenth (10th) 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 Turah, 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 Barakah (Blessed) him who had the promises. 7 Now beyond all contradiction the lesser is Baruk (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**

Shaul (Paul) uses the event where Abraham gave Melchizedek a tenth (10th) of everything to prove that **OWYAZL** (Yahusha) is superior in his priestly order then the Levites through Abraham. Abraham gave from his gratitude towards **AYAZL** (Yahuah) as this was done before the Turah (Law) was given, so we can take this as an example of how we should be giving from our hearts and gratitude for what **AYAZL** (Yahuah) gives us so we can Baruk (Bless) those in need and take care of **AYAZL** (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 Brit Hadashah (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
- **OWYAZL** (Yahusha) never taught tithing in Scripture
- Shaul (Paul) never taught tithing in Scripture
- Kepha (Peter) and Yahunan (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 **OWYAZL** (Yahusha) for us to tithe. However, **OWYAZL** (Yahusha) had much to say about giving to meet the needs of others, which was the principle behind the tithe. When **OWYAZL** (Yahusha) gave his Sermons he taught on the principles behind the Torah. 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 Torah and teaches us the will or mind of **AYAZL** (Yahuah) behind the Torah. **OWYAZL** (Yahusha) was revealing the spirit of the Torah and not the letter of the Torah.

Tithing was instituted in the Tanakh (Old Testament), primarily to provide food for the Levites and Priests who had no inheritance from **AYAZL** (Yahuah). The tithe was also used to provide food for the orphans, widows, and foreigners and was used to sustain the Nation of Yasharal (Israel) and insure no one went hungry. The people had to give the tithe to the Levite. However, the people in the presence of **AYAZL** (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 **AYAZL** (Yahuah). **AYAZL** (Yahuah) commanded the Hebrew people to take a tenth (10th) 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 **AYAZL** (Yahuah). However, because of the condition of the Hebrew people, they became weary and their hearts grew cold and hard towards **AYAZL** (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 **AYAZL** (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 **AYAZL** (Yahuah), its **AYAZL** (Yahuah)'s part and an offering is above and beyond the tithe and is given in order to be Baruk (Blessed) and move **AYAZL** (Yahuah)'s hand in our finances (which would constitute works). A look at the Tanakh (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 **AYAZL** (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 Turah, present the tithe. There are no real Levites among us (The Romans destroyed all of the records in AD 70 when they burned Yarusalym (Jerusalem). Therefore, since we have no tent of meeting we have no place really, according to the Turah, 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 אַיָּהוָה (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 Yaqoob (Jacob/Israel). It is very unlikely that anyone in America can actually trace their lineage back to Yaqoob (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 Turah. No one in the entire congregation could accept the tithes from the people legally (according to the Mosaic Law) not even אֹהֲנֵי אֱלֹהִים (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 אַיָּהוָה (Yahuah) wanted money then he would have commanded it. In each case that אַיָּהוָה (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 אַיָּהוָה (Yahuah)'s laws changed based on society then we could alter His laws whenever society changes. אַיָּהוָה (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 (1st) 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 Shaul (Paul) wasn't talking about tithing. Shaul (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. Shaul (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 Shaul (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 **אֱלֹהִים** (Yahuah) loves a cheerful giver. **2 Corinthians 9:7**

Giving that is done reluctantly or by coercion is not pleasing to **אֱלֹהִים** (Yahuah). However, consider that none of this has anything to do with tithing just giving. The only time Shaul (Paul) talks about tithing in scripture is when he was showing how **וְיֵשׁוּעַ** (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 Brit Hadashah (New Testament) was because you did not have to tell the Hebrews to tithe because they were already doing it. However, consider that the Brit Hadashah (New Testament) Assemblies consisted of non-Hebrew as well as Hebrew.

Therefore, if tithing was important to the Brit Hadashah (New Testament) believers then **וְיֵשׁוּעַ** (Yahusha) would have instituted it into his teaching and the Apostles, including Shaul (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 Yarusalym (Jerusalem). They say that true Levites could not be accurately determined since the Romans burned Jerusalem, along with all of the lineage records. The Turah 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 Baruk (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 Baruk (Blessed) and **אֱלֹהִים** (Yahuah)'s chosen people.

It is said that we honor **אֱלֹהִים** (Yahuah) with our tithe. What does it mean to honor **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah) must come from the heart. If **אֱלֹהִים** (Yahuah) is not in high regard then you cannot really honor him.

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

"Honor **אֱלֹהִים** (Yahuah) with your substance, and with the first fruits of all your 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 **אֱלֹהִים** (Yahuah) with our substance (wealth) and with the best part of our increase will result in prosperity. How do we honor **אֱלֹהִים** (Yahuah) with our wealth and the first fruits of our increase? Since honoring **אֱלֹהִים** (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 a tenth (10th) 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 (2) basic things: The Apostle's teaching and meeting each other's needs. The Apostle's teaching did not include tithing because **וְיֵשׁוּעַ** (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 Yasharalite (Israelite) society. When **אֱלֹהֵינוּ** (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**.

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