

# Torah Studies – Statute #362

## Statute Summary:

*Statute 362: [Jacob was renamed as Israel. All who are saved are Israel... Jacob made a vow with Yahweh to give Him a tenth of all that Yahweh blessed him with. This vow is to be kept by all Israel.] We are to surely give a 10<sup>th</sup> of all that Yahweh blesses us with, unto Him.*

**Genesis 28:20-22** “And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set *for* a pillar, shall be God's House: and of all that Thou shalt give me I will surely give the tenth unto Thee.”

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
VOWED	H5087	nâdar	to <i>promise</i> (positively, to do or give something to God)
PILLAR	H4676	matstsêbâh	something <i>stationed</i> , that is, a <i>column</i> or ( <i>memorial stone</i> )
THOU SHALT GIVE ME	H5414	nâthan	to <i>give</i> , used with great latitude of application ( <i>put, make, etc.</i> )... bestow... perform... restore...
TENTH	H6237	asar	To tithe... to give a tenth... tithing...

### Why We Tithe:

The first recorded Hebrew to pay tithe was Abraham, himself. Abraham paid tithe to the priestly king Melchizedek:

- **Genesis 14:18-20** “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

Notably, Levi, Abraham’s descendent, was credited as paying tithe through Abraham:

- **Hebrews 7:9-10** – “And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.”

## Torah Studies – Statute #362 (*continued*)

In Scripture, the concept of there being a connection between the vows made by the father – and the children, keeping the vow is certainly seen in tithing. It's also demonstrated in the following:

- Yahweh's Covenant, established with Abraham, passed to Isaac and to Jacob and to the Tribes of Israel. Both Yahweh's Promises in the Covenant, and Abraham's promises, were kept by all children of the Covenant.
- Israel recommitted to keep the Covenant made with Abraham in the time of Moses. This was because Israel understood that Heaven requires the Seed to keep the vows made with their forefathers and Yahweh.
- Jephthah's vow was kept by his daughter – Judges 11:30-40
- Isaac honored Abraham's Promise with Yahweh – in sacrificing Isaac – Isaac was obedient, allowing Abraham, who was old, to bind him and get him up on the altar.

So, all spiritual seed of Abraham and Jacob (Israel) are partakers in the vow to give a 10<sup>th</sup> of their increase in honor to our Heavenly Father. We, who are the "seed of Abraham", are to do the "works of Abraham", which includes tithing. Thus, tithing is a practice that should be kept by all who are saved (for Abraham's Seed are the saved):

**"Honor Yahweh with your wealth, with the firstfruits of all your crops; Then your barns will be filled to overflowing, and your vats will brim over with new wine."** Proverbs 3:9-10

## Torah Studies – Statutes #363-367

### Statute Summary:

*Statute 363: A tithe is a tenth of all our increase. This tenth of all our increase belongs to Yahweh and is to be paid to Him as a tribute and to honor Him for His Provision.*

*Statute 364: If the farmer does not wish to contribute his seed or produce to the House of Yahweh, he may instead “redeem” the seed/produce by tithing its value in money plus 1/5 more (20%). A more common way to apply this Statute is to monetary tithe which is paid late. When paying the late tithe, it is to be “redeemed” by adding 20% more to the original 10%.*

*Statute 365: When a farmer will be tithing herd animals, he is to place a rod over the entry of the animal enclosure and drive the animals under the rod. The first 1/10 which pass under the rod are to be tithed to Yahweh.*

*Statute 366: Once the animals have passed under the rod and are earmarked to be the tithe animals, the farmer may not examine his tithe animals, to weed out the “good” ones, trading these animals out for inferior ones.*

*Statute 367: If the farmer desires to “redeem” one of the tithe animals, both it and the animal he planned to exchange it for are to be given to Yahweh.*

**Leviticus 27:30-33** “And all the **tithe** of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD. And if a man will at all **redeem** *ought* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.”

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
TITHE	H4643	<i>mah-as-ayr'</i>	A tenth, especially the tithe, tenth part...
REDEEM	H1350	gawal	To redeem according to the Oriental law of kinship, that is to be the next of kin (and as such to buy back a relative's property...)... to purchase... to ransom...

## Torah Studies – Statutes #363-367 (continued)

### Bible Study on Tithing:

In the Bible, the tithe is 10% of one's income, and Yahweh requires that all of it be brought to Him. The Bible uses the word "pay", not "give", in reference to the tithe. This tithe is paid to Yahweh in recognition of His Provision and in honor of His true Ownership of all.

And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is Yahweh's; it is holy to Yahweh. In this Statute, our Heavenly Father laid out what was required of His Children, concerning tithes and offerings. One of the things we are required to do was to bring ALL the tithe of ALL our increase.

We are not to do two-percent, here and there, as we choose. It does not matter what we do for a living, we are to bring one whole tenth of our profits to Yahweh. The tithe is holy – holy to Yahweh. We must treat it as something holy – something that belongs, not to us, but to Yahweh. The tithe is not something to be given, or not given, at our discretion. Bringing the tithe is an act of obedience and submission to God.

Tithes of the land (fruit, seed, and such) can be “redeemed” or “bought back” from Yahweh. For example, instead of tithing good seed from his field, a farmer could pay the tithe of the value of the seed plus 1/5 more (or 20%).

$$1/5 \text{ of } 100 = 1/5 \times 100 = 20\%$$

So, if the value of the seed was \$1000, he would owe \$100 worth of seed. But instead of contributing \$100.00 worth of seed to the House/ministry of Yahweh, the farmer could instead pay the value of the seed plus 20%... This would make his tithe payment be \$100.00 (10% of \$1000.00) + \$20.00 (1/5 more) = \$120.00 paid in tithe money, since he is redeeming his seed.

Cross Reference: Malachi 3:8-10.

# Torah Studies – Statutes #368-371

## Statute Summary:

*Statute 368: Tithes are paid to the House of Yahweh for the livelihood and support of those who serve as priests of Yahweh.*

*Statute 369: Tithes are paid to the House of Yahweh for the support of the worship services (including Sabbath gatherings, New Moons, and Feast days).*

*Statute 370: Tithes are the inheritance of the priests. While we are all called to be priests and kings in the Father's Service, the tithing funds the full-time ministry of the priests who facilitate worship, teach Torah, and provide the location and services for worship times.*

*Statute 371: A portion of the tithes received is to be presented to Yahweh as a heave offering. This portion of the tithes, today, is not to be used by the priests, but is to be used directly for funding the worship of Yahweh.*

**Numbers 18:21 & 24** “And, behold, I have given the children of Levi all the tenth in Israel for an **inheritance**, for **their service** which they serve, *even* the service of the Tabernacle of the congregation... But the tithes of the children of Israel, which they offer *as* an **heave offering** unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.”

## **Key Word Study:**

Key Word	Strong's Number	Hebrew Word	Meaning
INHERITANCE	H5159	nachălâh	Something inherited, occupancy, an heirloom, generally an estate, patrimony or portion
THEIR SERVICE	H5656	‘ăbôdâh	Work of any kind... to be bondservants... ministering... ministry
HEAVE OFFERING	H8641	têrûmâh	The second form used in Deut. 12:11... a present (as offered up), especially in sacrifice or as tribute

## **New Testament Study on Tithing:**

Yahshua talks about tithing twice. He rebukes the scribes and Pharisees for giving a tithe on all sorts of little things but not tending to the matters of justice and mercy (Matthew 23:23-24; Luke 11:42) — in this reference, Messiah affirms the practice of tithing. Yahshua also talks about tithing in the parable of the Pharisee and tax collector (Luke 18:9-14, see 18:12), with the tithing Pharisee the one condemned for his self-righteousness. Here we see that tithing is not about showing off, or garnering the praise of men. Tithing is about honoring Yahweh – our Heavenly Father.

## **Torah Studies – Statutes #368-371 (*continued*)**

The first Christians in Jerusalem sold their possessions and sought to help each other so that none had need (Acts 2:45; 4:32-37). Tithing and offerings from their sales was used for this support.

Paul does not say how much the Macedonians gave, but he notes that they gave out of poverty and “beyond their means” to support fellow Christians (2 Corinthians 8:3) and the gifts given were paid with joy (2 Corinthians 9:6-7).

As should be done for the full-time priests, early Christians gave to help support those who were laboring in ministry [pastors and missionaries] (1 Corinthians 9:1-14), giving honor to those who teach the Word (1 Timothy 5:17).

The Corinthian church, as in other churches, were to set aside money “as they prospered” (1 Corinthians 16:1-2) for an offering.

Christians were warned about the dangers of loving money and were encouraged to be generous with their tithes, offerings, and donations to the church (1 Timothy 6:6-10, 17-18).

Christians in the New Testament never asked, “Is this enough?” but rather “How much can I give,” taking to heart the words of Yahshua that it is more blessed to give than to receive (Acts 20:35).

## Torah Studies – Statutes #372-375

### Statute Summary:

*Statute 372: Another tithe (which came to be called the second tithe) is to be collected to fund the family's ability to travel to keep the Feast at the Place Yahweh has chosen.*

*Statute 373: The proceeds from this second tithe are to be enjoyed by the believer and his family in the Place (at the Feast site) where Yahweh has placed His Name – which is the Place of worship to which the Father directs you to go.*

*Statute 374: The money from this second tithe is to be used to purchase foods and meaningful mementos and items of blessing for the family to enjoy at the Feast, as part of their "rejoicing".*

*Statute 375: While the second tithe is to be used/consumed by the family when they attend the Feast gathering, it is not to be used by the family at home.*

**Deuteronomy 14:23 & 25-26** "And thou shalt eat before the LORD thy God, in the place which He shall choose to place His Name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always... Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: And thou shalt bestow that money for whatsoever **thy soul lusteth after**, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and **thou shalt rejoice**, thou, and thine household."

**Deuteronomy 12:17-18** "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto."

## Torah Studies – Statutes #372-375 (continued)

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
THY SOUL	H5315	nephesh	A breathing creature... bodily or mental... pleasure... as he/she would have it...
LUSTETH AFTER	H183	avah	To wish for... to desire, to long after...
THOU SHALT REJOICE	H8055	samach	To brighten up, that is be blithe or gleesome... cheer up... make to be glad... have full joy

### Perspectives on the Second Tithe:

God has ordained that His people keep His seven annual holy days and that they celebrate the Feast of Tabernacles at a Place He chooses. Members can incur hefty expenses in fulfilling God's command. Nevertheless, being wise and merciful, God blesses and provides for those who obey Him in what He requires. He provides for our financial needs at the Feasts by having us set aside a second tenth of our increase so that we may enjoy joyous and abundant Feasts with our families.

The second tithe, saved by the individual each year, is an additional tithe of our incomes. Unlike the use of first tithe, however, God designates second tithe for personal use during His festivals so that we observe them properly. This Bible study will examine the second or "festival tithe."

Where is biblical proof for a second tithe? Deuteronomy 12:5-6, 11, 17; 14:22-25; compare Numbers 18:21-24.

Moses addresses Deuteronomy 12 to Israel on the east side of the Jordan River. He tells them that, instead of having altars and high places throughout the country, they should bring their required and free-will offerings, other sacrifices, firstlings, and tithes (plural in verses 6, 11) to the place where God put His name. There, the people were to eat before Him.

The second tithe here is in addition to the tithe commanded in Numbers 18. It was to be eaten by the individual Israelite, but not at home ("not . . . within your gates," Deuteronomy 12:17). This tithe was not to come out of the first tithe, because the latter was the Levites' inheritance. The Levites lived off the first tithe in all their cities throughout the year. Therefore, the first tithe that they normally lived on cannot have been the second tithe that God forbids all to eat in their homes. The Bible nowhere states that the Levite had to bring a special tithe to eat at the feasts. The people were to bring it. Verse 18 specifically states that the Levite should also eat of the second tithe where Yahweh chose to place His Name.

In Deuteronomy 12:11, the plural usage shows that Moses distinctly refers to more than one tithe. Deuteronomy 14:23 uses "tithe" in the singular because the passage describes only the specific tithe that we are to consume where God places His Name.

What is the purpose of the second tithe? Deuteronomy 12:11-14, 17-18; 14:26; 16:15; Proverbs 3:9.



## **Torah Studies – Statutes #372-375 (*continued*)**

The Israelite set aside the second tithe throughout the year and consumed it at the annual holy festivals of God for whatever his heart desired. This means that he spent the tithe on things that enhanced his glorifying of God or added joy to the feast.

The same applies to our use of second tithe today. Unlike the use of first tithe, the individual who saves second tithe should use it. God wants His people to enjoy the physical and spiritual abundance He provides at the Feasts as they worship Him and learn to reverence and fear Him in ways that please Him. Because of His blessing, many can also help others observe the Feasts.