

-Position Paper On Tithing To YHWH/Ma'aser Le YHWH-
YATI Int'l Ministries-BYSW Synagogues Worldwide



By YHWH's Apostle Rabbi Moshe Yoseph Koniuchowsky

Beresheet/Gen 14: 20 And blessed be El-Elyon, who has delivered your enemies into your hand. And he paid him the ma'aser of all.

Tithing predates the Mt. Sinai marriage to Yisrael. So regardless if there is a Torah or not, tithing is required for all believers. Moreover, we know that Abraham was discipled by Shem and Noah from many references in Sefer Yahshar, or the Book of Jasher. Obviously both Shem and Noah paid tithes to YHWH, or else they could not have taught Abraham. See Sefer Yahshar chapter 9:5-6! This is paramount to understanding that ALL our forefathers paid tithes and that tithes were NEVER limited to Torah days.

Beresheet/Gen 28: 22 And this stone, which I have set for a pillar, shall be Elohim's Bayit: and of all that You shall give me I will surely give the ma'aser to You.

Jacob also practices tithing. See Sefer Yahshar 28:18 where Jacob learns tithing from Shem and Ever!

Wayiqra/Lev 27: 30 *And all the ma'aser of the land, whether of the zera of the land, or of the fruit of the eytz, is יהוה's: it is kadosh to יהוה.*

Tithing is a holy act before YHWH. It is set apart even BEFORE YOU GIVE IT!

31 *And if a man indeed redeems any of his ma'aser, he shall add to it the fifth part of it.*

Stolen or borrowed tithes MUST not only be paid back but also paid back with interest! This is not "give what you like discipleship" but a program, that YHWH commands to start at 10%.

32 *And concerning the ma'aser of the herd, or of the flock, even whatever passes under the rod, the ma'aser shall be kadosh to יהוה.*

The term "whatever passes under the rod" means whatever YHWH supplies you with at ANY TIME must be tithed.

33 *He shall not inquire whether it be tov, or bad, neither shall he change it: and if he changes it at all, then both it and that for which it is changed, shall be kadosh; it shall not be redeemed.*

In modern vernacular we must not consider whether it's a gross amount, or net amount, meaning good, or bad result of our employment. We must tithe it by giving it to YHWH without acting as a judge of whether He means net or gross. Anything passing "under the rod" of His provision must be tithed.

Bamidbar/Numbers 18

21 *And, see, I have given the children of Lewi all the ma'aser in Yisrael for an inheritance, for their service in which they serve, even the service of the Tabernacle of the congregation.*

24 *But the ma'aser of the children of Yisrael, which they offer as a terumah offering to יהוה, I have given to the Lewiym to inherit: therefore I have said to them, Among the children of Yisrael they shall have no inheritance.*

All Israelites were to tithe to the Levites. Today, like the patriarchs, we can pay tithes to ANY leader of the community in the order of Shem, the first Malki Tzedek, as long as they are under the great High Priest Yahshua, the leader of the latter day order of Malki Tzedek. The Levites collected tithes in Torah and Temple times, but YHWH expects tithes to be paid forever, as He does not change. See Malachi 3:6 and Ivrim/Hebrews 13:8.

25 And יהוה spoke to Moshe, saying,

26 *Speak to the Lewiym, and say to them, When you take from the children of Yisrael the ma'aser which I have given you from them for your inheritance, then you shall offer up a terumah offering of it for יהוה, even a ma'aser of the ma'aser.*

This is further proof that ALL followers of YHWH are to tithe and that its not limited to tithing to Levites, as EVEN THE LEVITES were COMMANDED to tithe DIRECTLY TO YHWH on a free will basis. The freewill principle of tithing directly to YHWH then predates the Torah and postdates the giving of Torah as well. We are to FIND a servant of YHWH in the order of Malki Tzedek and pay our tithes willingly DIRECTLY to YHWH THROUGH that individual. Nothing has changed. The only change is that we can choose a righteous servant of YHWH through whom we can pay tithes directly to YHWH, as opposed to being limited to those of a certain bloodline, regardless of their righteousness, or lack thereof.

28 *So you also shall offer a terumah offering to יהוה of all your ma'aser, that you receive from the children of Yisrael; and you shall give יהוה's terumah offering to Aharon the kohen.*

Notice YHWH shows us how to have a good attitude in tithing as even YHWH first receives His tithes and then proceeds to give it to a leader in Yisrael!

Devarim/Dueteronomy 12: 6 *And there you shall bring your burnt offerings, and your sacrifices, and your ma'aser, and heave offerings of your hand, and your vows, and your terumah offerings, and the bechorot of your herds and of your flocks:*

12:17 You may not eat within your gates the ma'aser of your corn, or of your wine, or of your oil, or the bechorot of your herds, or of your flock, nor any of your vows which you vowed, nor your terumah offerings, or heave offering of your hand:

You cannot tithe to yourself, or into your own gates, but the gates YHWH chooses, meaning one of His servants in the order of Malki Tzedek, NOT INTO YOUR IMMEDIATE FAMILY! Sorry.

14: 22 You shall truly give ma'aser of all the increase of your zera that the field brings forth year by year.

In addition to the 10% ongoing tithe, we have another 10% annual tithe. Now were up to 20%.

14: 28 At the end of three years you shall bring forth all the ma'aser of your increase the same year, and shall lay it up within your gates:

Now there's the three-year tithe. This is another 10% every three years. This is up to 30% every third year and 20% all other years.

Devarim/Deuteronomy 26

12 When you have made an end of tithing all the ma'aser of your increase the third year, which is the year of tithing, and have given it to the Lewi, the ger, the fatherless, and the widow, that they may eat within your gates, and be filled;

So we have the ongoing tithe, the annual festival tithe, and the tri annual tithes for the poor and needy. One does not replace another. HOWEVER Yahshua came to simplify things and since we don't have the annual, or tri annual tithe, as no Temple or Levitical order stands ministering in Jerusalem, we are BACK TO SQUARE ONE, OR BACK TO GENESIS, or the plain, simple pashat ONGOING tithe! If your sweating and sqiurming right about now it is probably because you don't want to accept the plain mandate of Scripture on your pocketbook, the holiest grail in our insecure secular human lives. It is as s.a.tan had said concerning Iyov/Job. A MAN WILL GIVE EVERYTHING FOR HIS FLESH AND TO FEED HIS FLESH.

Malachi 3:8-12

8 *Will a man rob Elohim? Yet you have robbed Me. But you say, In what way have we robbed You? In the ma'aser and the terumah.*

9 *You are cursed with a curse: for you have robbed Me, even this whole nation.*

Make sure you get this deep down in your spirit. EVERY non-tither is under either a full, or a partial financial curse!!

10 *Bring all the ma'aser into the storehouse, that there may be food in My House, and prove Me now in this thing, says יהוה tzeva'oth, if I will not open to you the windows of the shamayim,*

and pour you out a bracha, so that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before its time in the field, says יהוה tzeva'oth.

12 And all nations shall call you blessed: for you shall be a land of delight, says יהוה tzeva'oth.

We can PROVE to ourselves that tithing works and that it is an eternal command by simply doing it and watching YHWH rebuke s.a.tan the devourer for our sake and for the community of Yisrael's sake. So what are you waiting for?

Mattityahu/Matt 23: 23 Woe to you, Sophrim and Prushim, hypocrites! **For you pay ma'aser of mint and anise and cummin, and have omitted the weightier matters of the Torah, mishpat, rachamim, and emunah: these needed to have been done, and not to leave the others undone.**

Here clearly Yahshua teaches that IT'S CORRECT to pay tithes! The problem is when folks think that tithing replaces mercy, justice and a deep love for YHWH. Tithing is part of an overall program of discipleship, but must never obscure the weightier matters of Torah! Tithing is part of a healthy balanced spiritual diet.

Ivrim/Hebrews 7:2- To whom also Avraham gave a ma'aser; first being by interpretation Melech of Tzedakah, and after that also Melech of Salem, which is, Melech of Shalom;

3 Neither his eema nor abba are recorded in the genealogies, without beginning of days, nor end of chayim; but made like the Son of יהוה; who is the One that abides as a Kohen continually. ¹

4 Now consider how great this man was, ² to whom even the patriarch Avraham gave the ma'aser of the best.

5 And truly they that are of the sons of Lewi, who receive the office of the Kohanim, have a mitzvah to take the ma'aser from the people according to the Torah, that is, from their Yisraelite brothers, even though they come out of the loins of Avraham:

6 But he whose descent is not recorded in their genealogies received the ma'aser from Avraham, and blessed him that had the promises. ³

7 And without any contradiction the lesser is blessed by the greater. ⁴

8 And here mortal men ⁵ receive the ma'aser; but there he received them, of whom the Katuv says that he lives continually. ⁶

9 And one might say, that through Avraham even Lewi, who received the ma'aser, gave

¹ This simply means that the original Malki-Tzedek was Shem, as confirmed in the Scroll of Jasher. Yahshua was born into that existing order and became Malki-Tzedek as Shem before Him (as seen in v. 4 where Abraham pays Shem tithes). In this verse the author states that both the original Shem and the One sworn into that order by the oath of YHWH, are not listed in the Levitical genealogies. No record of any of their parents being from Lewi are recorded, since neither was a priest in the order of Lewi. Neither Shem, nor Yahshua has beginning of days, nor end of a priestly Levitical life, since neither was ordained to begin, or end, or in that service. Both however do have genealogies listed in Scripture. Shem like Yahshua served in an eternal order and positionally he prefigured Yahshua, who serves in that same eternal order that can never pass away.

² Shem son of Noah.

³ Shem blessed Abraham.

⁴ Shem was greater than Abraham.

⁵ Levitical priests.

⁶ Note that this verse does not say Shem is immortal. Rather that he lives continually as do all the righteous in redemption as seen in Hebrews 11. Shem established the eternal order, so that it is said that he lives forever in spirit, as his reward for establishing the eternal order bearing his title, as does the One he prefigured, the Messiah Yahshua.

ma'aser.⁷

10 For he was yet in the loins of his abba Avraham, when Malki-Tzedek met him.

Meaning, it is as if the Levites who weren't even yet born, were ALREADY PAYING TITHES to Shem, as was their father Abraham, since the authority of the Malki Tzedek order has an ETERNAL AUTHORITY to abide as priests in an unchanging priesthood and thus can collect tithes FOREVER in that unchanging priesthood. They can receive tithes both before and after the giving of the Torah and both before and after the coming of Yahshua!

This is such a deep yet apparent truth, that Levi pays tithes to YHWH thru Malki Tzedek, EVEN BEFORE THEY WERE BORN, OR ORDAINED TO RECEIVE TITHES from men, showing the eternal nature of tithing.

The point being that if Levites have to pay tithes to Shem, then tithing is not constrained, or limited to Levites and their work in Temple times and Tabernacle times!

Finally-What about Corintyah Alef/First Corinthians 9: 5-7? Doesn't that teach that financial giving after the coming of Yahshua is on a free will basis, where each believer determines the amount and substance of his or her gift? In a nutshell the answer is NO! Not at all! Lets look at these verses.

5 Therefore I thought it necessary to ask the Yisraelite brothers, that they would go before me to you, and make up beforehand your gift, about which you gave notice before, that the gift might be ready, as a bracha for you, and not as an act of extortion.

6 But this I say, He who sows sparingly shall also reap sparingly; and he who sows bountifully shall reap also bountifully.

7 Every man according as he purposed in his lev, so let him give; not grudgingly, or of necessity: for אלהא loves a cheerful giver.

When Yisrael is being restored, equality must be prevalent in all undertakings including giving to each other. This midrash, or explanation is not talking about tithing, or paying tithes which is an eternal Torah command starting at a minimum of ten percent of one's gross income. Tithing is not something an individual does arbitrarily, or according to his own mind.

Instead, what is being addressed here is ONLY free-will terumah offerings, or the care and maintenance of the people of scattered Yisrael, where one does have the freedom to dispense according to personal decisions, based upon one's own abundance, however great, or small that may be.

Again this speaks of free-will care giving for other Yisraelites, where the percentages are arbitrary. The eternal tithing is not arbitrary, and is not an option.

⁷ As part of Yisrael.

as Paul admits here by stating TWICE that he is talking about financial care for the brethren and not the eternal tithe to YHWH.

Do you tithe, or do you conjure up new and better sounding excuses? Are you finally ready to obey? Obedience is FAR better than sacrifice, or any other kind of service to YHWH! Selah!!