

TITHING AND THE REMNANT BRIDE

6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

21 Yahweh God made garments of skin for Adam and his wife, and clothed them (Genesis 3).

We find in [Coverings](#), and in like subject matters, that coverings, as we see here, are more than just mere clothing, but governmental atonements for sin that prevent judgment. In fact the word “atonement” means “covering.” Here in this very significant beginning account regarding man is Yahweh’s testimony of two coverings that are applied to cover man’s nakedness: the inferior fig-leaf covering made by man, and the garments of skin covering provided by Yahweh.

Also as we see in *Coverings*, in like manner there are in fact two types of coverings: the more perfect and complete **original covering** that is removed because of sin, followed by the application of the temporary **substitutionary covering**. The latter remains until redemption comes and the original covering is restored. These are the two coverings we see evidenced here.

The original covering that clothed Adam and Eve was Yahweh’s glory. But when they sinned, they knew they were naked and covered themselves with the works of their own hands – “and they sewed fig leaves together and made themselves loin coverings.” Though Adam and Eve could not have their original covering restored at that time, Yahweh provided for them a type of the covering that foreshadowed that glory.

We have seen that hair is glory; and Yahweh fashioned for Adam and Eve “garments of skin.” This is the identical Hebrew word used in Genesis 27:16 where Rebekah placed “the skins of the young goats” on Jacob’s hands and on the smooth part of his neck so that he would feel hairy like his brother, Esau. By doing this, Jacob received Isaac’s blessing. Therefore, the hairy skins of the animals Yahweh used to make garments for Adam and Eve, represented the glory that

would be restored to man so as to receive His blessings. In this regard then, the garments of skin looked to the restoration of Yahweh's glory and the legal responsibility He takes for man.

Thus we see that the fig-leaf garments were the substitutionary coverings over Adam and Eve's nakedness, and the garments of skin represented the restoration of the original covering. So you ask: What does this have to do with this matter of tithing? Everything!

What was the original covering Yahshua placed upon the church, upon the first Remnant, to cover their nakedness? In relation to this world, it was His covering of selling all and holding all things in common. In Luke 14:33, Yahshua clearly stated – **“So then, none of you can be My disciple who does not give up all his own possessions.”** As thoroughly addressed in the writings under [“The Covering For the Bride of Yahshua,”](#) the original glorious covering over the church was their financial separation from this world and holding all things in common. Even as Yahweh personally made garments of skin to cover Adam and Eve, so Yahshua personally clothed the first Remnant with the covering of giving up everything and following Him.

But when that covering was removed immediately after Stephen was stoned and they were all disbursed, what then was provided as a substitutionary covering to replace it? The covering of the tithe.

Like the fig leaves, the tithe is both inadequate and temporary. And likewise, it is also man's work. But as with other substitutionary coverings, it is equally critical! Though inadequate, it at least covers our nakedness and averts Yahweh's judgment, affording this grace until He restores the true covering.

In 1994, the Holy Spirit came upon me and revealed the Nazirite vow and the two-part Remnant. Having nearly completed writing *Coverings* at that time, I was fully aware that there had to be a covering over the second Remnant in order for the Bride to pray and prophecy. As Yahshua's Bride, we had to be covered. It was at that time Yahweh showed me that the covering over the second Remnant was the same covering that was over the first Remnant – holding all things in common.

This is the covering for which we await. It is a covering that Yahshua makes, and we await the timing for its placement. **But until then, of necessity we must come under the substitutionary covering of the tithe.**

The tithe was something we briefly focused on in latter 2001 and into 2002, but subsequently were remiss about it. If we look at this legally, clearly we are being remiss when we fail to apply an available covering. Without question, we need to hold all things in common; but until then, we must come under the available substitutionary covering of the tithe. We need for Yahweh to open the windows of heaven and pour out a blessing we cannot contain; therefore, we also need to be wise and see that this promise is tied to being faithful to tithing. Though tithing may be just natural and the work of our hands; even so, it is obviously a very important, critical legal covering. As we are told, the natural indeed precedes the spiritual (1 Corinthians 15:46). From Malachi 3 we read:

8 "Will a man rob God? Yet you are robbing Me! But you say, 'How have we robbed You?' In tithes and offerings.

9 "You are cursed with a curse, for you are robbing Me, the whole nation of you!

10 "Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says Yahweh of hosts, "if I will not open for you the windows of heaven and pour out for you a blessing until it overflows.

11 "Then I will rebuke the devourer for you, so that it will not destroy the fruits of the ground; nor will your vine in the field cast its grapes," says Yahweh of hosts.

12 "All the nations will call you blessed, for you shall be a delightful land," says Yahweh of hosts.

From 1971 to 1994, Yahweh kept me very faithful to give His tithe, both personally and in the ministry to the poor that I began. And indeed in 1994 He opened the windows of heaven, and both then and ever since has poured out a blessing of truth and direction I cannot contain. Just the vastness and depth of the writings here evidence this.

The Bride needs to practice this same faithfulness so that we can corporately receive those "windows of heaven" blessings. Therefore, it is incumbent that this truth regarding the covering tithe be placed before the Bride front-and-center, and that you be faithful to Yahweh's word and clear governmental principle and apply it. Only then will He restore the promised true covering of holding all things in common.

FAITH

We know that faith moves Yahweh, and as we discuss tithing, we need to consider this important matter in light of true faith. Let us begin by looking at the life of Abraham, the father of faith.

Five times Yahweh came to Abraham to tell him that he would be the father of a host of offspring. Why did He do this five times? Wasn't this simply duplication? The answer has to do with the trinity of faith.

James 2:14f makes it very clear that faith is not just believing. As with both God and man, faith is likewise a trinity. The trinity of faith is:

Hearing, believing, and acting.

Faith without all three parts is not faith at all. For example, a common problem in the "faith movement" is that they teach believing and acting. This is not faith; this is presumption, for they have left out a critical part of faith – first **hearing** from God.

Once one hears, then they must also **believe**. Hearing from Yahweh God and not believing creates a breach in faith, upon which the third important step is never birthed – **acting**. Because of this breach, the child of promise dies in the womb. And faith that has hearing and believing, yet does not lead to action, is equally “dead” or “useless!” James 2 tells us:

17 Even so faith, if it has no works, is dead, being by itself.

20 But are you willing to recognize, you foolish fellow, that faith without works is useless?

Five times Yahweh told Abraham that He would bless him with many offspring – Genesis 12:1-3, 13:14-18, 15:1-6, 17:1-7, and 22:15-19. Abraham **heard** from Yahweh. And it was in the middle of these that that great passage quoted by Paul and James was stated – "Then he (Abram) **believed** in Yahweh, and He reckoned it to him as righteousness" (15:6). Likewise, the central part of faith is believing.

But even with believing, Yahweh still tested Abraham’s faith by His final two promises. It was not until Abraham in the end obeyed and placed Isaac on the altar that Yahweh concluded with finality – "because you have done this thing," or performed this **act** of obedience, "I will greatly bless you" (22:16-17). Abraham's faith was initiated by hearing, followed by believing, and in the end consummated by acting. And it was not until Abraham was led through all three parts of faith that Yahweh was satisfied. Abraham had paid the price to receive His blessings!

And quite noteworthy, the next time Yahweh's promise to Abraham is mentioned is in Genesis 26:1-5 where Isaac is instructed to obey Him and not go down to Egypt. If he obeyed Him, even as his father had obeyed, he was told that he would receive all the blessings that were given to his father. Isaac obeyed, thus becoming the recipient of the blessings promised to Abraham.

In Galatians 3:7-9, we are told that those who are of faith "are sons of Abraham." But we have already seen that simply hearing and believing is not enough to qualify as faith; for even as we are repeatedly told in James, faith without works is dead and useless. So the faith Paul identifies in Galatians that makes one a son of Abraham is one that must have all three parts – hearing, believing, and acting.

Likewise, we as the Bride must exercise complete faith. At some point we will need to come under Yahshua’s original covering of holding all things in common. But until then, we too must obey, walking in true faith – upon hearing and believing, we must act by coming under His substitutionary covering of tithing.

HOW TO TITHE

Let us talk more specifically about what the tithing is and how it is to be administered. Not only has this man been faithful in tithing, but has also written a book on the subject. It is entitled –

Does The Tithe Always Go To The Storehouse?. The book was self-published, so is not available on the market now. The books are actually in storage at the ranch-home we built for women and children. Leaving them there in 1994 was a part of my Mephibosheth-calling of leaving everything.

What Yahweh had shown me, as recorded in the book, was the correct administration of the tithe as set forth in His word; and as you would suspect from the title, the tithe is not administrated in Christianity as Yahweh set forth. Pastors stand in their pulpits and attempt to pull all the tithe to themselves, to their church. But consistent with Yahweh's pattern of a three-part work always being split two-thirds and one-third, in like manner the tithe was equally split. (This is the same with faith – hear and believe, followed by acting.)

While two-thirds of the tithe were indeed to go to the storehouse, one-third of it (or every third year) was to be used for other purposes and never went to the storehouse. That unique one-third was to be used in one's own town for the local Levite, the alien, the orphan, and the widow (Deuteronomy 14:27-29), and was administrated by the individual. Also highly relevant, only four verses before Yahweh's instruction to bring the whole tithe into the storehouse, Malachi 3:5 addresses the same need to help the widow, the orphan, and the alien. And even before the tithe, the corners of the field were to be set aside for the poor and the needy (Leviticus 19:9-10 and 23:22).

Thus, by following Yahweh's two-third/one-third instruction, this equips not only the corporate Remnant Bride to be an effective help and blessing, but also equips the individual as well. By following Yahweh's instruction regarding the correct administration of the tithe, each individual has the opportunity to correctly utilize that which heretofore has been called for with a sense of greed and error.

How is the Bride member to administrate the tithe? According to Yahweh's instructions, two-thirds of it is to be given to the Remnant Bride corporate, the storehouse; while one-third of it is to be kept by the individual and used to help the needy and other Remnant Bride individuals or Remnant Bride works – "local Levites." And the needy could be the literal needy or the spiritual needy. One could use part of the third-year tithe to personally make the Bride truths available to others.

Also, the tithe can be used for transportation and travel needs if you are going to a special Remnant Bride gathering or work. When the people brought their tithes to the storehouse in Jerusalem, they used part of them for their needs when there (Deuteronomy 14:22-26). In planning to come to Remnant Bride gatherings or works, save part of your tithe if you need to for that purpose; but only part of it, for it should not all be absorbed in your own endeavors. Otherwise the tithe, whether the one-third or the two-third, loses its purpose.

The other giving that the Bride is to apply is the corners of the field. How much are the corners of the field? By examining the corners of the outer court of the temple in Ezekiel 46:21-24 in relation to the entire outer court, we find that they are 2%. (Four 1,200 square cubit chambers occupied 2% of the 250,000 square cubit outer court.) This amount of 2% is also what the Mishnah taught regarding the corners. Thus, Yahweh's pattern for the corners of the field would

lead one to first give 2% of their income before taxes for the care of the needy. This is to be used to help meet the needs of others. Subtracting this 2% from one's income, would leave the amount from which the tithe would be determined.

For example, if one's income was \$3,000 a month, the corners of the field would be 2% of \$3,000, or \$60. Now, taking \$60 from \$3,000 would leave one with \$2,940, from which the tithe is determined. 10% of \$2,940 is \$294. Of that \$294, two-thirds of it, or \$196, is to be sent to the corporate Remnant Bride, while one-third of it, or \$98, is to be used by the individual for the needy and the "local Levite" Bride member(s). This is Yahweh's order for giving (not including special offerings).

It should be said here as well that not only do you become a sharer in the Remnant Bride by faithfully giving to the Bride, but you also prove yourself to be worthy of the kingdom of God. Yahshua taught that if we wanted to receive that which is above, we must first be faithful with that which is of this earth. If you will not be faithful with your tithe and the corners of your field, which are natural pictures of spiritual truths, then how can you expect to receive the spiritual fulfillments? According to Yahshua, you gain the right to the spiritual because, with faithfulness, you have identified in the natural.

Both the tithe and the tithe of the tithe (Numbers 18:26) are spiritual pictures – the body of Christ is the tithe and the Remnant is the tithe of the tithe. If you cannot be faithful with the natural and provide this obedient portion out of your earthly possessions, then why should you have a right to be Yahweh's spiritual tithe or the tithe of the tithe of mankind? This is precisely the message Yahshua clearly stated when He said – “If therefore you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?” (Luke 16:11). In this day before His return, one must take His words here very serious.

The corners of the field for the poor are equally the Remnant. The corners of the field occupied the same place as the tassels on the corners of a man's garment. The corners of a man's garment encompassed the man, even as the corners of the field encompassed the field. Thus, in Jeremiah 31:22 we read – “For Yahweh has created a new thing on the earth – a woman will encompass a man.” The feminine Bride is the work that encompasses the masculine body of Christ. (Read [The Covering Bride, page 5](#).) If you desire to be a partaker of the Bride work, you will therefore be faithful in giving both of these instructed prophetic portions of your earthly wealth – the tithe and the corners of the field.

One other matter here that needs to be addressed is regarding the woman who has a husband who does not believe, or the child who has a father who does not believe. It is sometimes the case for the wife to believe without the husband. In such case the wife should appeal to her husband. If he will tithe or give, this is good. If he will not, then the wife, like Abigail (1 Samuel 25), should seek to give to the Bride in whatever way or amount possible. This is true in the case of children as well. Every family situation is different, but this will provide general direction regarding this. Furthermore, the man who has an unbelieving wife is to take the authority in his home given to him by Yahweh God and faithfully tithe in order to be covered.

WARNINGS AND WITNESSES

You will find that the Scriptures give many warnings concerning one's failure to be faithful in these last days before Yahshua's return. Yahweh's word tends to be this way – laying out His warnings. So as we address what the Scriptures reveal, many of the accounts here will indeed present this message.

These last-days warnings afford a serious call and weighty responsibility, particularly for a generation saturated in wealth, ease, and pleasure – all the dooming elements of Sodom and Gomorrah. In Ezekiel 16:49-50 we read – “Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food, and careless ease, but she did not help the poor and needy. Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it.”

We see then that this matter of money, or wealth, is highly critical, more critical than any of us fully understand. Recorded only in second Remnant Luke, Yahshua told a very relevant parable that is directly related to His Remnant Bride today. You can read the entire parable in Luke 16, but we will only quote verses 9-13. Read carefully His words. This was not recorded in second Remnant Luke to be read today in vain.

"And I (Yahshua) say to you (Remnant Bride), **make friends for yourselves by means of the wealth of unrighteousness**; that when it fails (leaves off or ceases), they may receive you into the eternal dwellings. **He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. If therefore you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?** And if you have not been faithful in the use of that which is another's (e.g., Yahweh's tithe), who will give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. **You cannot serve God and wealth.**"

What could be clearer at this time for the Bride than these words written only in second Remnant Luke? Either you will hold onto your wealth and forfeit the eternal dwellings, or you will begin using your wealth by giving a tithe of it in order to be counted faithful.

In the writings under "The Covering For the Bride of Yahshua," three distinct warnings are noted. First, there is the warning – "Remember Lot's wife!," who looked back to that which she had left behind. Significantly, this also was recorded only in Luke 17:32 and is therefore a message to the second Remnant. A second warning is to remember Ananias and Sapphira, first Remnant members who were killed by Yahweh specifically for despising the covering of holding all things in common. A third warning is to remember Achan, who in precluding the acts of Ananias and Sapphira, also took things that were devoted to Yahweh as a covering and he and his entire family were likewise killed. Let us now add a fourth salient warning.

Each of these warnings relate specifically to the Remnant. Each carries with it the example of holding onto the things of this world at the expense of obedience and with ill consequences. This

fourth warning tells us what it is that we will miss, and is found in first Remnant Matthew 25:1-13.

Here we find ten virgins, each with a lamp, each having the insight to go out to meet the bridegroom. This parable is regarding the marriage of the Lamb, and is therefore wholly relevant to today.

What did these ten virgins go out from? In truth, they are the second Remnant who are virgins who go out from Christianity in order to meet the Bridegroom. But, further characterization of these ten virgins reveals that five of them were regarded as foolish and five were regarded as prudent. What made the difference? Five of them had exchanged their wealth for extra oil, while five of them had not.

After a period of waiting, the cry came at midnight (when the body of Christ is sleeping) – "Behold, the bridegroom! Come out to meet him." The five foolish virgins requested the benefits of the five who had purchased extra oil, but were told – "go instead to the dealers and buy some for yourselves." In order to have the oil needed to take them all the way to the bridegroom, they had to depart to buy more.

The five foolish virgins were obviously willing to part with some of their wealth to buy the lamp and a little oil; but like Ananias and Sapphira, still wanted to hold onto it, not committing all to buy the flask of oil as well. Thus, when it was time to greet the bridegroom, their lack became evident. But it was too late! Their hesitancy and lack of complete commitment caused them in the end to miss the wedding. Though they had been willing to come out to meet the bridegroom; like Lot's wife, in their hearts they were not fully committed. From the beginning they held back some of their wealth, and in the end could not enter into the wedding.

It is obvious from this and the other warnings that there will be some who come out of Christianity, but will not be able to turn away from their personal riches, and in the end will cost them their part in the wedding of the Bride. Coming out of the body of Christ brings with it a GREAT responsibility, which will prove each person's faithfulness to Yahweh.

What is it that this Remnant Bride needs so desperately? As the second son of fresh oil – **we need oil!** And even as the five prudent virgins recognized from the outset, we will give up whatever it takes of our wealth in order to obtain it. First, we will come under the substitutionary covering and give our tithe to the Remnant Bride, as well as giving our corners. But in our hearts, we are prepared to come under the more perfect covering and will give up everything in order that we may enter in with the bridegroom.

There will undoubtedly be a test for you later whether you will go the second mile and give everything you have to be a part of Yahshua's Bride – everything! There are too many people who want Yahweh's blessings, but are not willing to pay the price. This will not be the case with Yahshua's Bride. She must be willing to give up all that is below, in order to receive all that is above. As each of these four testimonies reveal, any attachment otherwise will cause one to fall short and not enter into the wedding.

We now see this fourth warning that Yahweh has given the Bride regarding holding onto wealth. Added to these testimonies of Lot's wife, who looked back; Ananias and Sapphira, who equally held onto some of their wealth for personal gain; and Achan, who hid in his tent some of the riches devoted to Yahweh; we now see the five foolish virgins, who would not part with their wealth beforehand so as to purchase the oil they would need, thereby missing the wedding! Today, just before Yahshua's return, His words spoken to a rich man will be proven more certainly than ever before – **"For it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."**

The second Remnant will equally face the test evidenced by the widow when Elijah asked her to give all she had. Like Elijah, the first Remnant stayed by the brook where they were fed by the ravens (Satan) until the water dried up. After the breach journey (Christianity) to the place of the widow (the second Remnant), Elijah's initial contact with her was to ask that she give to him first. In fact, when Yahweh told Elijah to go there, before he ever went He identified this woman in a solitary revealing way – "I have commanded a widow there to provide for you." In like manner, before the Bride work was ever formed, even before the first Remnant was completed, Yahshua commanded the Bride to provide for the Elijah.

The widow did as she was commanded, and when she returned to her home with Elijah, whereas before there was an empty bowl and an empty flask of oil, now there was provision that was never exhausted.

Concluding this section, let us likewise consider something that of itself should confirm that this issue of financial responsibility required of the Bride is clearly Yahweh's plan. This passage was quoted earlier, and is the single most acclaimed passage on tithing in the entire Bible. In Malachi 3:10-12 we read:

"Bring the whole tithe into the storehouse, so that there may be food in My house, **and test Me now in this,**" says Yahweh of hosts, "if I will not open for you the windows of heaven, and pour out for you a blessing until there is no more need (the latter rain). Then I will rebuke the devourer for you, so that it may not destroy the fruits of the ground, nor will your vine in the field cast its grapes," says Yahweh of hosts. "And all the nations will call you blessed, for you shall be a delightful land," says Yahweh of hosts.

With great relevance and significance, this hope-filled instruction regarding the tithe is recorded in the book that is devoted to the Elijah work! Malachi means "messenger," and Elijah is the messenger. Malachi 3 begins with this most striking and telling statement – "Behold, I am going to send My messenger, and he will prepare the way before Me." How will he prepare the way? All one has to do to answer this is to keep reading that passage: "Will a man rob God?," Yahweh asks. The solution to this question is of course the tithe message we just read.

Not only is this passage regarding the tithe preceded by its specific identification with the messenger, Elijah, but it is concluded with Elijah. In the next and final chapter, we read – "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of Yahweh." Thus, sandwiched between these two passages regarding the Elijah is none other than the vital instruction regarding the tithe!

If any single thing should affirm your need for faithfulness with the tithe, it should be this clear association of Elijah with tithing. And if you have any question what Yahweh's response will be to your tithing, then note His promise of the latter rain – opening the windows of heaven and pouring out a blessing you cannot contain. And if you have even further questions as to what Yahweh's response will be to your tithing, then keep reading once again:

Then those who feared Yahweh spoke to one another (even as I am speaking to you), and Yahweh gave attention and heard it, and a book of remembrance was written before Him for those who fear Yahweh and who esteem His name. "And they will be Mine," says Yahweh of hosts, "on the day that I prepare My own possession, and I will spare them as a man spares his own son who serves him." So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him (3:16-18).

Today, before Yahshua's return, Yahweh is setting forth requirements for obedience that will clearly distinguish between the righteous and the wicked, between the ones who fear Him and esteem His name versus the ones who do not, identifying those who are truly His Bride. Clearly, He is calling the Bride to tithe, evidenced here in these passages regarding Elijah. And He is writing in a book of remembrance all the ones who will be faithful. If one cannot even tithe to the Bride, as clearly instructed here regarding the Elijah work, how can they think they will be favorably recorded in this book? If one cannot be faithful with earthly wealth, how do they think they can be regarded as one to be faithful with that which is above? If one desires to be a part of Elijah, then they will do what they are instructed – tithe to the Bride! Like the widow, they have been commanded to give to Elijah.

CONCLUSION

When you give financially, the Scriptures are very clear that you come under the reward of the one whom you thereby receive and bless. Yahshua said – "He who receives you receives Me, and he who receives Me receives Him who sent Me. He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matthew 10:40-41).

When you receive the Bride truth and what is required of the Bride, then according to Yahshua's words, you receive the Bride's reward. But if you reject the Bride and its government and responsibilities, you will not receive the reward provided through the Bride. Where else can you learn the things Yahweh has revealed to the Bride? Yahweh has chosen to show these things to this man and His Bride; thus, the blessing of hearing, believing, and acting is, of necessity, through faithfulness and obedience in this work.

Equally we read in 3 John 1:8 – "Therefore we ought to support such men, that we may be fellow-workers with the truth." If you support this man and the Bride, you are a fellow-worker; and as a fellow-worker, you will receive your payment in full from Yahweh.

But in equal regard, the promise of the reward you receive relative to whom you receive and give, can be to your ruin! For example, if you receive evil or even self-pleasure, such as evil entertainment or lusts, and give your money to those things, then you will likewise receive the reward of that evil. Or if you give your money to Christianity, likewise you receive the reward of Christianity – which for 2,000 years has been confusion, division, and death. The best way to explain this is – **to whatever you give your money, it becomes your governmental covering.** This is true whether it be taxes, tithes, or spending. **Remember, ten percent of your money belongs to Yahweh God; it is legally His, and what you do with it identifies and establishes your covering.**

You can be certain that when Yahweh judges, whatever you have given your money to, whatever you have given His tithes to, you will receive that judgment – for good or ill. This is a vital principle to understand regarding money being a legal covering.

So what covering are you under? If you are investing your wealth in this world, then you will be judged with the world. If you are investing your wealth in Christianity, then you will be judged with Christianity. If you are investing your wealth in the Bride, then you will be judged with the Bride. **Remember, your money establishes your covering!**

This is likewise the message in Matthew 6:21 and Luke 12:34 where Yahshua declared – **“where your treasure is, there will your heart be also.”** Or, to restate this in today’s vernacular – **follow the money-trail!** Here is a real easy test: follow your money, and you will find evidenced where your heart is . . . and so will Yahweh! What covering are you under?

Today, before Yahshua’s return, Yahweh is accomplishing that which is evidenced in Abraham’s test of faith when he guarded the covenant parts he had laid out as instructed, keeping the birds of prey from stealing them. By Abraham doing so, when Yahweh came He could fulfill the covenant (Genesis 15:9-21). This was the covenant performed when Abraham believed – the second part of faith. As the Elijah company that prepares Yahshua’s way, we have a like responsibility today.

Even as Abraham gathered these parts that prepared the way for Yahweh to come and pass between them, in like testimony the disciples were sent to gather the donkey upon which Yahshua was to make His triumphal entry, and then further prepared His way with their garments (their like coverings) and branches. Both of these accounts speak to the same hope we have today – that what we are effecting as the Elijah company, the Bride, equally prepares His way. This includes both the fig-leaf covering of the tithe, as well as the more complete garments-of-skin covering of holding all things in common – the branches and the garments.

Would you like to have been there on the road to Jerusalem heralding the coming of the King of kings, laying down your branches and garment? If so, this is exactly the opportunity you have today, only greater! Those original disciples were simply a picture of the opportunity we have in reality today. They only momentarily witnessed the coming of the King who would soon die and leave them. You have the opportunity to prepare the way for the King who will reign forever. You have an opportunity like no one has ever had before. What will you do with this opportunity?

Your giving, both the tithe and later giving everything, is equally a covenant part; one that is laid out to prepare the way for Yahshua's coming. Even as Abraham laid out his covenant parts to prepare the way for Yahweh and guarded them, you too are to exercise complete faith and faithfulness and lay out and guard those things that prepare Yahshua's return.

Again, as Yahshua said, if you cannot be faithful as the Bride with your wealth which is of this world, why should Yahweh give you that which is above? We must be the Abigail, who upon hearing that her worthless husband (Christianity) would not tithe to David, their protecting covering, immediately gathered the tithe and went to David, averting his wrath. This is the work of the Elijah who will equally avert Yahweh's wrath before His great and terrible day (Malachi 4:5-6). This is the Bride, even as Abigail became David's bride because of her faithfulness to give.

The Bride will be comprised of the faithful; and if we cannot be faithful with the tithe, then by what right do we have to be His Bride? Even as the spirit of Elijah in John the Baptist called men to "bring forth fruit in keeping with repentance," let us who have the spirit of Elijah prove so and do likewise – covering ourselves with "atonement money."

Yahweh indeed assigns money to be a covering, a very important covering. In *Coverings* we note that money actually served as a vital covering before Him. In Exodus 30:11-16 we read that when a census of the sons of Israel was taken, each one of them counted was to give a ransom for himself. Without the ransom, a plague would come. This is precisely the consequential plague that occurred when David numbered his men and 70,000 of them were killed with a pestilence (1 Chronicles 21:1-14). The ransom money to be paid for being numbered was half a shekel and was called "atonement money" – "to make atonement for yourselves." Of course "atonement" means "covering." Thus, their money was a vital covering over them to prevent death upon being numbered.

Very significantly, this is the same thing we find when the sons of Israel came out of Egypt at Passover. Once delivered, Yahweh commanded them to give payment for the firstborn who likewise escaped death. This was to be a man-for-man exchange of the Levites for the firstborn; and for those who were not covered by a Levite, they were to pay five shekels for each. This money was similarly called "ransom money" (Numbers 3:40-51).

Finally, as we note in *Coverings*, when the original covering over the Tabernacle, the cloud by day and fire by night, was removed, the substitutionary covering was the atonement money paid for numbering the priests who transported the tabernacle. In Numbers 4:29-49 we see that these priests were numbered; and as we read in Exodus 30:11-16, necessitated the payment of atonement money. This "ransom" to be paid was "for the service of the tent of meeting." Thus we see that money is indeed a covering before Yahweh when numbering the people – even as He will now number those who are faithful at His coming.

Someone may object and say that men have been tithing for thousands of years; so why is it we think the tithe is so significant now? Tithing has always been significant, evidenced by the first two tithing accounts in the Bible. Let us briefly look at them. But as you will see, our briefness in

addressing these has no bearing on their GREAT relevance or significance! In fact, these two examples are added here at the closing because of their immensely revealing message.

The first time we read of a tithe is when Abraham paid a tithe to Melchizedek (Genesis 14:20). What specifically was the occasion of this tithe? Abraham had gone after the Babylonians and regained Lot and all the booty taken from Sodom. To get right to the point, this was a prophetic first Remnant, as "Lot" equally means "covering," and this was the first of two times in which Lot, the covering, was removed from Sodom. (The second time resulted in Sodom being burned with fire.)

This first ever tithe recorded in the Bible was given as a witness of the first Remnant. While in reality the first Remnant, following the teachings of John the Baptist and Yahshua, held everything in common, even so we see here the testimony of the tithe. Of course if you have read very much here, you know that the two Remnant are often prophetically interchangeable.

Next, most significantly, the second account regarding the tithe is when Jacob gave Yahweh a tithe after he received the dream at Haran (meaning, exalted) where the messengers were ascending and descending (Genesis 28:10-22)! This is very important and highly relevant to the Bride! The Hebrew word for "messenger" in Malachi regarding Elijah, is the same word used to identify the "angels" ascending and descending in Jacob's dream.

Why would these messengers be ascending and descending? Because they are the Elijah Remnant who are the first to ascend alive, receive their immortal bodies, and have the capability (not just in reality but also in thought) to ascend to Yahweh to receive His words, and descend to earth to impart them to man. (This is the power of "rumination" that the swine do not possess.) And what was Jacob's response to receiving this Remnant dream? **He tithed!**

Then Jacob made a vow, saying, "If God will be with me and will keep me on this journey that I take, and will give me food (His truth) to eat and garments (His coverings) to wear, and I return to my father's house in safety, then Yahweh will be my God. This stone, which I have set up as a pillar, will be God's house, and of all that You give me I will surely give a tenth to You" (Genesis 28:20-22).

This is exactly what we, the Bride, need – to return to our Father's house, even to be His house. And what must be your response if you too have seen the dream, the vision, of the Elijah second Remnant? The same – **you are to tithe!**

Thus, both of these earliest accounts regarding tithing are specifically and clearly associated with the two-part Remnant. If Yahweh has given us so great a witness, how can we deny Him?

It is also highly significant that tithing is a part of the Law (Leviticus 27:30-33), containing Yahweh's blessings for those who obey and His warning for those who disobey. Some foolishly, and even perilously, object to tithing that it is Law and therefore has passed away. But Yahshua specifically warns that He will not recognize those who practice such lawlessness (Matthew 7:21-23).

Furthermore, as we see here in Abraham and Jacob, tithing was before the Law. Yes, it was also in the Law; but clearly, tithing existed before the Law and today remains a highly relevant part of the government and ways of Yahweh. And it is quite significant that in this book on tithing, just before Yahweh asked – “Will a man rob God?” – in Malachi 3:6 He confirmed – “I change not”! He does not change. Tithing is a way and order of Yahweh that He will fulfill throughout all time, and will never pass away. To those who object on this count regarding tithing being in the Law, they would be wise to heed Yahshua’s additional words:

"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven" (Matthew 5:17-19).

Christians are not faithful to tithe. According to the research firm, The Barna Group, only 6% of Christians tithe. And even when they tithe, they are not accurate with it. But the Remnant Bride cannot be so careless and unfaithful. To whom much is given, much is required; and the Bride shall respond in full faith and place upon themselves His required covering.

A woman can use a towel to dry dishes, to place something on it, to block the sun, or wipe away a tear, or any other purpose. It is only a towel, a piece of cloth. But, when a woman places that towel on her head to pray, it becomes more than a towel – it becomes authority, a spiritual covering on her head that allows her to pray or prophecy! Such it is with the tithe. It is only money, even “unrighteousness.” You can take money and do many things with it. You can buy a car, food, health, pleasure, perform good or wickedness with it. But you can take that same money and give it to the kingdom of God, and it too becomes authority, a like spiritual covering.

Giving the tithe faithfully to the Remnant covers one with the blessings afforded to the Remnant. Tithing makes something of money that goes far beyond the natural, becoming a spiritual tie, a directed legal covering, even authority. **And remember, by either intention or default, you will determine what your covering will be by what you do with 10 percent of your income.** You will give His tithe somewhere; and where you do, **that will become your legal covering, and therewith you will be judged.** Again, as Yahshua said in second Remnant Luke 16:9-13, and is worthy of rereading:

"And I (Yahshua) say to you (Remnant Bride), **make friends for yourselves by means of the wealth of unrighteousness;** that when it fails (leaves off or ceases), they may receive you into the eternal dwellings. He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. **If therefore you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?** And if you have not been faithful in the use of that which is another's (e.g., Yahweh’s tithe), who will give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. You cannot serve God and wealth."

In Genesis 49:10 we read in literal translation – “The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until to whom it belongs comes – obedient people.” (This is addressed in [Until Shiloh Comes](#).) If we, the Bride, are to be that promised “obedient people,” then we will obey Yahweh’s ways, His government, and His commands, and come under the covering available to us: first the substitutionary covering of the tithe, as well as the corners of the field; and in hope, then the true covering that Yahshua placed upon the first Remnant – the covering of holding all things in common.

Giving to the Bride is essential to being a part of the Bride. It is the consummation of faith – to hear, to believe, but then to act. This is clearly the hope of and promise to the Elijah-company. May we be found faithful, and may Yahweh pour out a blessing upon us that we cannot contain!

We close with these words of Moses regarding the tithe, and open for you a hope-filled beginning:

"You shall say before Yahweh your God, 'I have removed the sacred portion from my house, and also have given it to the Levite and the alien, the orphan and the widow, according to all Your commandments which You have commanded me; I have not transgressed or forgotten any of Your commandments. I have not eaten of it while mourning, nor have I removed any of it while I was unclean, nor offered any of it to the dead (Christianity). **I have listened to the voice of Yahweh my God; I have done according to all that You have commanded me.** Look down from Your holy habitation, from heaven, and bless Your people Israel, and the ground which You have given us, a land flowing with milk and honey, as You swore to our fathers (the Millennial reign)" (Deuteronomy 26:13-15).

STRAIGHT TALK CONCERNING YOUR MONEY!

(The Unseen Thread)

“If it ain’t practical, it ain’t God!”

This is a phrase I’ve often concluded and said for many years. If our faith in Yahweh God does not work out into practical everyday life, we deceive ourselves and are unfortunately playing a spiritual game. And in the end, we’re the one who loses.

Quite honestly, most people often put their relationship with God in a spiritual box – from the hyper-spiritual to the non-spiritual – and it seldom gets out of it into the natural, into the practical. There is the compelling attitude: As long as I can feel good about my relationship with God, that’s what matters. Don’t anyone test it, don’t challenge it, for it’s my **“personal relationship with God.”**

I’ve talked with people about Yahshua’s teachings concerning giving up everything, and many have replied: “All I have belongs to God.” But if that was really true, they should be able to pass

a simple test – the evidence of their bank statement. If all that one has is truly Yahweh's, then their bank statement will evidence it by where they have spent His money. There's a very revealing and wise question to ask yourself in order to not only see who truly owns your money, but also what bottom-line evidence Yahweh sees when He examines your life. Here is the question:

When Yahweh, or anyone, looks at your bank statement, is it substantially different from that of your unbelieving neighbor or co-worker?

In second Remnant Luke 12:29-34, Yahshua said:

"And do not seek what you will eat and what you will drink, and do not keep worrying. For all these things the nations of the world eagerly seek; but your Father knows that you need these things. But seek His kingdom, and these things will be added to you. Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. **For where your treasure is, there your heart will be also.**"

During Yahshua's time upon this earth when He taught men, there was one test He consistently set forth to qualify one as being His disciple – what they did with their finances, their possessions. This included those to whom He spoke here in Luke 12 where He told them to sell all their possessions; the large crowd following Him in Luke 14:25-33 where He forthrightly stated that none could be His disciple unless they gave up everything; the rich young ruler, who was equally told to sell everything (Luke 18:18-23); Zaccheus, who, knowing Yahshua's teachings, freely gave up his possessions and thereby received salvation (Luke 19:8-10); His apostles, who left everything (Matthew 19:27-30); the poor widow, who was acknowledged because she too gave all she owned (Mark 12:42-44); the disciples regarding Yahshua's instructions about one's faithfulness in the use of "unrighteous mammon" (Luke 16:10-13); and in response to the man whose brother would not divide the family inheritance, He replied by telling of the man who built bigger barns and thereby lost his soul (Luke 12:15-21). As we see, Yahshua continually linked obedience and following Him to what one did with their wealth.

Here in this passage in Luke 12 and elsewhere, Yahshua went beyond the mere substitutionary covering of the tithe; but where we are right now, let us just ask the practical question:

Evidenced solely by your bank statement, what is your relationship with Yahweh God?

The Greek word for "treasure" used here in Yahshua's statement is "thesauros," and has the more specific meaning of "a deposit." It comes from the Greek word "tithemi," which means "to place." So in practicality, Yahshua was saying: "Where you place your wealth, there your heart will be also."

So when someone says that their heart is for God and all they have belongs to Him, yet they don't even tithe, they're really not being honest with themselves, with others, or with Yahweh.

Here is where my test comes in: **If it ain't practical, it ain't God.** Yahshua clearly said that a person's bank statement tells exactly where their heart is.

Everyone of us will be judged by our deeds, not by our words. In fact, our very words will condemn us if we don't match them with our deeds; for if we say what is right and good but do otherwise, we actually judge ourselves. Thus, if we say that all we have belongs to God, yet it is all spent on ourselves, we thereby judge ourselves.

When Yahshua asked the rich young ruler to sell all he had and give it to the poor, He didn't ask him to have the deceptive attitude that all he possessed belonged to God. No, He asked for the practical application that would reveal his heart. The reality is, it doesn't matter what we say about our money belonging to God. If we're not at least tithing, we're not being honest. For if our money really and truly belonged to Him, then we would "deposit" it where He said and not use it to wholly indulge in ourselves.

In second Remnant Luke 17:11-19, we read of Yahshua's journey to Jerusalem, whereupon He healed ten leprous men. Of the ten, one returned to give thanks and praise to Him for cleansing their leprous state. We would gladly concur that the one returning to Yahshua was indeed a worthy and right act, yet what do we do with our unclean/unrighteous wealth? Is there in fact a tenth of it, as we see attested here in this living parable, that goes to Him, thereby qualifying it to be said, "your faith has made you well"? Unmistakably, at issue here is the question of whether a tenth, the tithe, of your unclean money will give praise to Yahshua.

Furthermore, what farmer would harvest his field and eat all the crop? There is a simple yet vital principle he must follow in order to confidently face the future – he must take a portion of his harvest and sow it. The tithing principle is equally simple and vital – you have to give up in order to gain. This is the repetitive way of Yahweh – from His Son down. Hold back for yourself and you will lose. Sow and you will reap. There is no more important and effectual principle – for your money, for your life.

Here's another simple yet revealing question:

Where is Yahweh God in your order of disbursements/payments?

Is He first in your life, evidenced by Him being first in your payments; or is He last in your life, getting only what's left over after you spend everything on your own pleasures and "needs"? Once again, your deeds evidence your true heart.

Someone will say, "I can't afford to tithe." Frankly, given the certain and determining consequences of tithing, you can't afford not to tithe! You're being shortsighted and looking at the natural, and not at the spiritual. Why do you pay your bills? Because you are legally obligated and you will suffer loss if you fail to do so. So which set of laws is of higher and greater impact and value to you – man's laws that affect the natural, or Yahweh's laws that affect both the natural and the spiritual?

Yahweh's laws are higher and far more impacting than man's laws, and thus we must give priority to obeying His laws, which include the law of tithing. One should thereby be more concerned for and place higher priority on paying Yahweh His tithe than paying bills for physical things. Which is more important to you – the natural or the spiritual, that which is above or that which is of this world? If it is the spiritual, that which is above, then your tithe will reflect that priority. And the first payment you make should be your tithe.

In the “[Closing](#)” of the book, [Coverings](#), it is stated: “Because clothing, the beard, or even headcoverings are in the realm of the natural, the common, most fail to grasp the immense spiritual significance they hold.” This is profoundly true regarding the natural wealth of this world as well. We sadly and naively fail to recognize the legal connection between the natural and the spiritual – the **unseen thread** that intrinsically connects the two.

This **unseen thread** is never more evident than regarding tithing (the natural) and Yahweh thereby opening the windows of heaven and pouring out a blessing we cannot contain (the spiritual, Malachi 3:8-12), or when Yahshua plainly said, “Therefore if you have not been faithful in the use of unrighteous wealth (the natural), who will entrust the true riches to you (the spiritual)? And if you have not been faithful in the use of that which is another's (Yahweh's), who will give you that which is your own?” (Luke 16:11-12).

This is the same truth seen in the principle – you reap (the spiritual) what you sow (the natural). Or, it's the same truth when John stated, “the one who does not love his brother whom he has seen (the natural), cannot love God whom he has not seen (the spiritual)” (1 John 4:20). Equally, how can someone say that everything they have belongs to God, when they will not give a tenth to the natural that represents Him?

One should therefore wisely acknowledge the **unseen thread** between the natural and the spiritual, including the profoundly determining thread to your money. You can be assured: What you do in the natural will indeed be evidenced in and even determine the spiritual. And as Yahshua clearly taught, your use of money is the primary determining factor regarding your spiritual destiny. When Yahshua stated, “**none of you can be My disciple** who does not ...,” and then spoke of giving up worldly possessions, He meant it then, and He means it today! What you do with your finances is a profoundly determining spiritual factor.

It is quite interesting that the root word for “treasure” that Yahshua used in Luke 12:34, is the very thing that will test each of us as to where our heart really is. This is the Greek word “tithemi.” Do you see what is in that word? Tithe-mi! It's like an encoded message. It's like Yahweh is saying – tithe Me! In other words: **Where My tithe is, there will your heart be also.** This is simply truth working out in practicality, and thereby determining the spiritual.

Therefore, each of us should take a very critical and sobering and much needed reality check. If our actions are not matching our words, we're only fooling ourselves; and in the words of James, our faith “is useless,” it “is dead, being by itself” (James 2:17,20, 26). James wisely challenged – “show me your faith without the works, and I will show you my faith by my works.”

Putting Yahshua's words into today's vernacular – where you deposit your money is where the rubber meets the road, and thereby your true heart will be revealed. And trying to drive on mere words is like trying to drive with inner-tubes-only on your rims – you won't get out of the driveway. If your faith is not working out in practical means, you deceive yourself. Again, if you say God owns all you have, then your bank statement will evidence it. Are you paying Yahweh God first? Certainly, the old adage applies here – actions speak louder than words.

There's great wisdom to always ask yourself: **What are the long-term effects of what I am doing?** Therefore, what will you say when standing before Yahshua and He examines the practical outworking of your life, including your bank account? Will you be counted faithful with the wealth of unrighteousness which He spoke of (second Remnant Luke 16:9, 11)? Is one-tenth of your leprous finances returning to Him to give Him praise as He approaches Jerusalem, His return? In reality, either you will hear and obey, or you will join the multitude of those in the way that is wide and follow what is easy and convenient and doesn't cost you anything or intrude on your self-serving lifestyle.

It is indeed a true and worthy statement that obedience costs! And today, we cannot afford to compromise. We will either hear and obey, or we will hear and disobey. We will either establish unseen threads of obedience bringing age-long gain, or unseen threads of disobedience and age-long loss. Truly, if we're going to be pleasing to Yahweh, our obedience will be tested and evidenced in the practical, particularly regarding finances. When Yahshua walked this earth, the test He consistently laid out before everyone was the same test He lays out before us today – how will you use your money? Why? Because where your deposit, your tithe-Me is, there your heart will be also. Thus:

When Yahweh, or anyone, looks at your bank statement, is it substantially different from that of your unbelieving neighbor or co-worker?

Evidenced solely by your bank statement, what is your relationship with Yahweh God?

Where is Yahweh God in your order of disbursements/payments?