

PART ONE



**THE WEALTH OF THE KINGDOM.** The Beatitudes of Mattityahu (Matthew) 5:3-13 is YHWH's treasure map that leads us directly to the hidden treasure of the Malchut haShamayim. The Scripture tells us that, *"It is the tifereth (esteem) of Elohim to conceal a matter: but the honor of melechim (kings) is to search out a matter"* Mishle (Proverbs) 25:2. This is the nature of the wealth of the Kingdom of Elohim; it is hidden and must be searched out. That is why Yeshua said 'that the Kingdom of Elohim is like a treasure hidden in the field.' We need to dig into the field of Elohim's Word and find that hidden treasure, and the Ruach promises it will be a rewarding adventure. There are nine conditions listed in the Beatitudes that Yeshua called "blessed" or in other translations, "happy," which directly leads us to the true wealth of the Kingdom. When you find this treasure, Yeshua said, you will be overjoyed by it, and nothing else will be more important than you possess this treasure. *"Again, the malchut ha shamayim is like a treasure hidden in a field; which when a man has found, he hides, and because of simcha (joy) goes and sells all that he has, and buys that single field"* Mattityahu (Matthew) 13:44. How many people do you know of who has sold everything to buy that "single field"? The reason is apparent: the Kingdom has yet to manifest among men in its heavenly form, and its time hastens. The Kingdom in its abstract form is the blessed Torah of Moshe, and as a nation, it is Yisra'el, but as Heaven on Earth, we have yet to see this manifestation among men. When it does, people everywhere will do exactly as Yeshua explained because they will also know it is the time of the end and the beginning of the Malchut Elohim on Earth. Understanding the Beatitudes is our first step in that direction. Here is a little challenge before we begin. As you read through the Beatitudes, read it with this insight in mind that you are looking for treasure in the field and see if you can spot the treasure in each verse before it is explained to you; *"Blessed are the poor in ruach (spirit): for theirs is the malchut ha shamayim. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the Land. Blessed are they that do hunger and thirst after tzedakah (righteousness): for they shall be filled. Blessed are the rachamim (mercy) givers: for they shall obtain rachamim. Blessed are the pure in lev: for they shall see YHWH. Blessed are the shalom-makers: for they shall be called b'nai (sons) YHWH. Blessed are those who are persecuted for tzedakah's sake: for theirs is the malchut ha shamayim. Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Gilah (rejoice), and be in great simcha (joy): for great is your reward in the shamayim (Heaven): for so persecuted they the neviim who were before you"* Mattityahu (Matthew) 5:3-13. If you have found the hidden treasure, then we congratulate you, but if not, then you are not alone. There are nine treasures hidden in the Beatitudes that are the wealth of the Kingdom of Elohim. We will explain them as they are listed in the order, which they appear above. # **1. "Blessed are the poor in ruach: for theirs is the malchut ha shamayim."** The poor in ruach are those who recognize their poverty of the spirit because of their sinful condition. They know that without the rachamim (mercy) of YHWH, they do not deserve His forgiveness and cannot be forgiven of their sin. Yeshua illustrated this treasure by describing two men who went to the Beit haMikdash to pray. It is quite a moving story when you hear it with your heart. *"Two men went up into the Beit HaMikdash to make tefillah (prayer); the one a Prush, and the other a tax collector. The Prush stood and made tefillah within himself, Elohim I thank You, that I am not as other men are, extortionists, unjust, adulterers, or even as this tax collector. I fast twice in the week, I give tithes of all that I possess. And the tax collector, standing far off, would not lift up so much as his eyes to the shamayim (Heaven), but smote his breast, saying, Elohim be merciful to me a sinner. I tell you, this man went down to his bayit (house) justified rather than the other: for every one that exalts himself shall be humbled; and he that humbles himself shall be exalted"* Luka (Luke) 18:10-14. One left justified and the other unjustified. The one who left

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justified and recognized his spiritual poverty before Elohim. The one who left unjustified trusted in his strength and good works to redeem him. The Pharisees did not see his spiritual poverty or need for Eloah's mercy. On the contrary, the tax collector who recognized his sinful condition was accepted and forgiven. This tax collector got hold of the treasure in the field that the Kingdom offers us all. The blessedness of forgiveness and being pardoned from one's sins is the first wealth of the Kingdom. That is why Yeshua said to the masses, ' that the tax collectors and harlots are getting into the Kingdom'; they discovered the treasure in the field, the forgiveness of Eloah. To be completely forgiven and completely pardoned is the greatest miracle, and it is the first of treasures offered in the proclamation of the Besorah. # 2. **"Blessed are they that mourn: for they shall be comforted."** The mourning, as we have already mentioned, was of two types: those who were waiting for the advent of the Mashiach and those who were suffering from physical afflictions and demonic oppression. The mourning in this text also refers to the suffering multitudes and not the waiting few. Thousands came to be comforted by Yeshua, and he offered them healing and deliverance without condition. He refused no one, and he demanded nothing except that they sin no more. The treasure of the Kingdom that Yeshua offered the multitudes to comfort them in their afflictions was the blessedness of the ahava of YHWH or, in the Greek, the agape (unconditional) love of YHWH, which he expressed through the miraculous healing and deliverance power of Eloah. A love that he freely gave, without charge. A love that no one deserved or could earn from Him. Yisra'el had not known this kind of love because the Torah showed them the justice and apartness of YHWH, and the priests who functioned in the Temple did not know how to heal people. When he was tested to show which commandment was the greatest, he answered them and said, *"Yeshua said to him, You shall love the Master YHWH your Spirit with all your lev (heart), and with all your being, and with your entire mind. This is the first and greatest commandment. And the second is like it; You shall love your neighbor as yourself. On these two commandments hang all the Torah and the neviim (prophets)"* Mattityahu (Matthew) 22:37-40. Ahava, Yeshua understood it is the framework of the Torah upon which all of YHWH commandments were built, and he knew he needed to show this love to Yisra'el. Yeshua fully demonstrated the fullness of this love to all of Yisra'el through his death and the atonement he accomplished for Yisra'el. He said, *"Greater ahava has no man than this that a man lay down his chayim for his chaverim"* Yochanan (John) 15:13. And who were his friends? The outcasts and sinners, the am ha'arets whom the elite rejected. The unconditional ahava is the treasure of the Kingdom. He, who is rich in the love of YHWH, is wealthy in the sight of Eloah. Thus, the greatest pursuit of a Torah keeper in this life, according to Sha'ul, must be love. *"And above all these things put on ahava, which is the bond of perfection"* Qolesayah (Colossians) 3:14. # 3. **"Blessed are the meek: for they shall inherit the Earth."** The meek are the humble, the lowly of spirit and mind. They are servants at heart and seek no honor of their own except the esteem of their master whom he serves. This is a picture of the Mashiach, the servant King whose humility astounded those who saw him work. He the neviim has declared shall rule the Earth forever (Yeshayahu (Isaiah) 9:7). See also Luka (Luke) 1:33. Alongside him will be the meek who will inherit the Earth. The humble he taught will be exalted, and those who exalt themselves will be humbled (Mattityahu (Matthew) 23:12). However, humility is not the riches of the Malchut, but rather, it is serving that is the wealth of the Kingdom. Serving he taught is a prelude to greatness in the Kingdom of Elohim. *"And whoever will be first among you, let him be your eved (servant): Even as the Ben Ahdahm came not to be attended to, but to serve, and to give his chayim (life) a ransom for many"* Mattityahu (Matthew) 20:27-28. When the opportune moment had arrived, the King of kings demonstrated this to all by washing the feet of his talmidim. After he had done this, he said to go and do the same. *"For I have given you an example*

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that you should do as I have done to you. Amein, amein, I say to you, the eved (servant) is not greater than his Master; neither he that is sent, greater than he that sent Him. If you know these things, happy are you if you do them" Yochanan (John) 13:15-17. In other words, if we serve just as he served others, we are blessed or rich. Thus, the more you serve, the wealthier you are in the Kingdom of Elohim. But to serve, we must first be humble. # 4. **"Blessed are they that do hunger and thirst after tzedakah: for they shall be filled."** Righteousness means being in the right standing with YHWH. No person was and is ever justified before YHWH by personal works of righteousness. The prophet Yeshayahu spoke of our personal works of righteousness in this manner, *"But we are all as an unclean thing, and all our tzedakah are as filthy rags;..."* Yeshayahu (Isaiah) 64:6. In Romiyah (Romans) 3:23-24, the apostle Sha'ul teaches that a believer is solely justified by the finished work of Yeshua at the execution stake (cross). We, therefore, keep the Torah because we love YHWH and not because we seek tzedakah. This is the type of righteousness that this beatitude offers those who "hunger and thirst" and promises that they shall surely receive when they trust in the finished work of Yeshua. However, the wealth of the Kingdom is not righteousness in itself but what righteousness brings to all of us who accept the atonement that the Mashiach accomplished; that is "justification." Justification is defined as that act of Eloah by which He acquits, declares righteous, pardons, or clears from guilt the repentant sinner who believes in the atonement. This is based on the truth that all Yisra'el and all of mankind are sinful before YHWH. No one is without sin, and thus, no one can be cleansed by Torah alone but is in need of an acceptable blood atonement. The apostle Sha'ul explained that act of justification in this way, *"...He (the Father) has made us accepted in the Beloved"* Ephsiyah (Ephesians) 1:6. The death of Yeshua and the blood he sprinkled in Heaven on our behalf acquits the repentant sinner of his sins, transgressions, and iniquities forever. Through this finished work of the Mashiach, we can now boldly come into the presence of our Father in Heaven because we have been declared righteous. *"For through Him we both have access by one Ruach to Abba"* Ephsiyah (Ephesians) 2:18. Thus, to be justified in the sight of YHWH is a treasure beyond the expression of mere words. No one in the Torah, including the giver of the Torah Moshe, ever experienced total justification, but in emunah (trust), they looked forward to it. To gain the entire olam, hazeh fails in comparison to being justified in the sight of YHWH. This is what Yeshua was alluding to in this statement, *"For how is a man profited, even if he shall gain the entire olam hazeh, and lose his own being? Or, what shall a man give in exchange for his being?"* Mattityahu (Matthew) 16:26. To know that we are free from eternal condemnation and the wrath of YHWH to come is a wealth of immeasurable value. 5. **"Blessed are the rachamim givers: for they shall obtain rachamim."** In the parable of the unforgiving steward in Mattityahu (Matthew) 18, Yeshua tells us of a story of a man who owed a king the equivalent today of 2 million dollars and was pardoned of this enormous debt, which he could never pay. As the parable unfolds, this same servant meets another who owes him the equivalent of 20 dollars, but instead of forgiving this man, he throws him into prison until he should pay. The king who had pardoned his debt heard of the injustice and threw the unmerciful servant into prison until he should pay him all that he had initially owed. The story's moral is that the merciful shall obtain mercy, but there is a deeper truth in this parable than meets the eye. The wealth of the Kingdom that Yeshua offers us here, in addition to the rachamim of YHWH, is the unmerited favor of YHWH. What is commonly called "grace" in your English Bibles and *charis* in the Greek and *chesed* in Hebrew? Mercy alone cannot pardon the enormous debt of sin we all carry, but together with the unmerited favor of YHWH, there is abundant redemption. It is this chesed of Eloah that is the riches of the Kingdom. King David said to Yisra'el, *"Let Yisrael tikvah (hope) in YHWH: for with YHWH there is rachamim (mercy), and with Him is abundant*



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*redemption"* Tehillim (Psalm) 130:7. Here we see the direct connection of mercy to redemption. Through the mercy of Eloah, we come to know His abundant redemption – His unmerited favor. The apostle Sha'ul says that this redemption is a result of riches of His grace, *"In whom we have geulah through his dahm (blood), the forgiveness of sins, according to the riches of his unmerited favor;"* Ephsiyah (Ephesian) 1:7. Thus, the wealth of the Kingdom of Elohim that is hidden in this beatitude is not the infinite mercy of YHWH, which had always been present in the Torah, but it is in His chesed, His unmerited favor, which came to us through His Son in the Renewed Covenant. There is a beautiful illustration of the outcome of mercy and grace in the book of Maaseh Shlichim (Acts). A woman named Dorcas, who had done many *"good works and charitable deeds,"* became sick and died, and the sholiach Kepha raised her from the dead (Maaseh Shlichim (Acts) 9:36-41). She had extended the mercy of YHWH to many others, and in return, she received the mercy and grace of YHWH through the Apostle Peter. # 6. ***"Blessed are the pure in lev: for they shall see YHWH."*** The pure in heart is not the innocent or those who have not sinned, for the Scriptures declares that none is without sin (Romiyah (Romans) 3:23). The Scripture also says that *"The lev (heart) is deceitful above all things, and desperately wicked: who can know it?"* Yirmeyahu (Jeremiah) 17:9. The pure in heart are those who have done teshuvah and have put their trust in the atonement. Melech Dawid knew this in the spirit and said, *"Blessed is he whose transgression is forgiven, whose sin is covered"* Tehillim (Psalm) 32:1. Therefore, the blessedness that this beatitude points us to is the sanctification that is available through the atonement. Sanctification is defined as the act of setting apart something or someone for use or service. In teshuvah, the atonement is the last stage of sanctification, where a Torah keeper is set apart to YHWH. Only then can we be genuinely numbered among the tzadikim (righteous) who are no longer their own but belong to YHWH service, the apartness being a result of the sanctification that comes from the blood and not from our own good works. However, this is not the wealth of the Kingdom that is in this beatitude, but it is what apartness creates for the tzadikim that are the real wealth of the Kingdom, here alluded to in this part of the passage *"for they shall see YHWH."* There is a privilege that money and influence cannot ever buy, which is wealth untold, and that is the privilege of being in YHWH's presence. King David understood this truth and said, *"Surely the tzadikim shall give hodu (praise) to Your Name: the tzadik (righteous) shall dwell in Your shechinah (presence)"* Tehillim (Psalm) 140:13. The shechinah being His earthly presence during the Millennium. Many wealthy people today would pay millions of dollars just to have an opportunity to be with some star or leader for a day. If a physical audience were possible with YHWH, many people would give everything they had for such a privilege; why? Because His presence is worth everything. There is no higher honor than this in Heaven and on Earth, a privilege that is reserved only for the pure of heart. # 7. ***"Blessed are the shalom-makers: for they shall be called b'nai YHWH."*** The ministry of reconciliation is the ministry of a peacemaker. A peacemaker breaks down the middle walls between two warring parties so that communication can be re-established and the relationship restored. Yeshua is the peacemaker who came from Heaven to remove the middle wall that separated us from the Father. Sha'ul, by the Spirit, correctly identified this middle wall as the *"law of commandments contained in human dogma"* Ephsiyah (Ephesians) 2:14-16. This is not the Torah but is a host of made commandments and ordinances that the Pharisees and the Scribes had erected, placing further conditions upon the people (Marqus (Mark) 7:5-9). This has already been described in detail. This also refers to the illegal court of the Gentiles, which they had erected in the outer court of the Hekal (Temple) to accommodate the Gentiles without scriptural authority for its establishment. In the book of Qolesayah (Colossians), Sha'ul explains that Yeshua took these things and nailed them to his execution stake (cross),

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permanently removing the barrier that separated us from the Father (Qolesayah (Colossians) 2:14). We now have peace with Eloah through His Son Yeshua. However, reconciliation is not the wealth of the Kingdom, but what reconciliation offers us is the shalom of YHWH, which is the wealth of the Kingdom. The Scripture states that this shalom surpasses or transcends all understanding (Phylipsiyah (Philippians) 4:7). It is this peace that money cannot buy or the world does not offer. Peace in the world is a pseudo-peace that is dependent on environmental and circumstantial factors. The Shalom that YHWH offers us is a peace that is based on Yeshua, our *Rosh Pina* (cornerstone) that the builders rejected (Tehillim (Psalm) 118:22). This is the peace that Yeshua freely offered everyone who came to Him, *"Shalom I leave with you; My own shalom I give to you: but not as the olam hazeh (this world) gives it. Let not your lev (heart) be troubled, neither let it be afraid"* Yochanan (John) 14:27. The world spends astronomical amounts of money to create peace for themselves or peace between themselves. None of this peace the Scripture teaches us will last; only the shalom that the King of Shalom offers us will endure the test time. This peace is truly valueless and cannot be purchased with anything this world has to offer. He who has this peace is truly wealthy in the Kingdom of Elohim. # 8. ***"Blessed are those who are persecuted for tzedakah's sake: for theirs is the malchut ha shamayim."*** Persecution is expected as we prepare to enter the Kingdom of Elohim. This is clear, *"... and that we must through great tribulation enter into the malchut of YHWH"* Maaseh Shlichim (Acts) 14:22. Many believers do not regard this price as part of their entry "fee" into the Kingdom. Now, it is not the reward of Heaven that is offered here, which is the kingdom's wealth, but what the persecution produces in us that is far more valuable than gold or any precious metal. The sholiach Kepha tells us what this precious thing is; *"In this you greatly gilah, though now for a little while, if need be, you have been burdened by various trials, That the testing of your emunah (faith), being much more precious than gold that perishes, though it is tested by fire, may be found to tehilla (praise), honor, and tifereth (beauty) at the revelation of YHWH ha Moshiach,"* Kepha Alef (1 Peter) 1:6-7. The genuineness of your emunah is the gold of the Kingdom. Emunah is better translated as trust and not faith. It is essential we see, though, that the persecution spoken of here be for the purpose of righteousness because there are many types of persecution that the world suffers for its citizens that are not linked to the Kingdom of Elohim. Many are persecuted for human rights or political or social rights, for example, the right to same-sex marriage, prostitution rights, gambling rights, etc. of, which are an abomination to the YHWH. The only type of persecution mentioned here is for *"righteousness sake"* that will receive recognition from YHWH. Why? Because it produces emunah, trust is indispensable in our relationship with Eloah. *"But without emunah, it is impossible to please Him"* Ivrim (Hebrews) 11:6. Therefore, emunah is the treasure of the Kingdom that this beatitude shows us. A person rich in the emunah of Yeshua is wealthy in the Kingdom of Elohim. # 9. ***"Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Gilah, and be in great simcha: for great is your reward in the shamayim: for so persecuted they the neviim who were before you."*** There were many occasions when Yeshua warned his talmidim of the suffering they would endure in his name. He even told them the time would come when they would be killed for his namesake Mattityahu (Matthew) 24:9. The historical record bears testimony of this that all 12 Apostles were martyred for their testimony in Yeshua's name. However, have you noticed that this is the only place in the Brit Chadashah where we are directly promised a "great reward!" In other places in the Scripture, we are informed of a reward we will receive when we give a cup of water to a servant of Eloah or a reward we will get if we cloth or feed the poor, but none of these acts promises a great reward. Why the difference and emphasis? Now, it is not the reward itself that is the wealth of the

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Kingdom, but it is something of immeasurable value that is alluded to in this beatitude, which is the real wealth of the Kingdom of Elohim. It is the wealth of the Name of YHWH for which we are persecuted. It is being persecuted for his "namesake" that brings great reward and nothing else. Obviously, YHWH places far greater importance on His name than many of us realize. It is in this name that we are commanded to speak to the mountains. It is in this name that we are commanded to heal the sick, cast out demons, and raise the dead. The name of YHWH is the greatest of all the wealth of the Kingdom; that is why it is the last of the Beatitudes and why it demands the greatest reward. **In summary, the wealth of the Kingdom of Elohim is The Shelichah (Forgiveness) of YHWH. The Ahava (Love) of YHWH. The Shay (Gift) of serving others. The justification that is in the Kaphoreth (Atonement). The everlasting Chesed (Mercy) of YHWH. The Shekinah (Presence) of YHWH. The Shalom (Peace) of YHWH. The Emunah (Faith) of YHWH. The Shem (Name) of YHWH.** What would you do or give to have these riches in your possession? This, and this alone, constitutes the true wealth of the Kingdom of Elohim. All of these things can be found in the Torah and Brit Chadashah, but we must dig the ground to find the treasure. Notice none of the above has to do with money, power, fame, or material possessions; which all have to do with this Olam (World) and the things that are in it. Yochanan said, *"Do not love the olam hazeh (this world), or the things in the olam hazeh. If anyone loves the olam hazeh, the ahava (love) of Abba is not in him. For all that is in the olam hazeh; the lust of the flesh, the lust of the eyes, and the pride of chayim (life); is not of Abba but is of the olam hazeh"* Yochanan Alef (1 John) 2:15-17. Something should be said about what is not the wealth of the Kingdom of Elohim that many mask as the wealth of Kingdom. Many church ministers today are some of the wealthiest individuals in the world. In a report posted on the internet, *who are the richest pastors in the world*, it appears that Pastors now have their own Forbes rating, with the top man owning 200 million dollars in assets. Many ministers have amassed private fortunes, including jets, luxury cars, and mansions, by appealing to people's desires to be wealthy. Many of the so-called "prosperity teachings" rampant among today's religions are nothing more than covetousness. Sha'ul, while teaching the Torah-keeping congregation at Thessalonica distanced himself from these teachings calling it greed-based, *"For neither at any time did we use flattering words to make you believe, as you know, nor under a secret desire based upon greed; Elohim is my witness"* Tesloniqyah Alef (1 Thessalonians) 2:5. Sha'ul would later warn his trusted friend and disciple Timothy to beware of the love of money, the root of covetousness, *"But they that will be rich fall into temptation and a trap, and into many foolish and hurtful lusts, which plunge men into destruction and perdition. For the love of money is the root of all evil: which some have longed after, and have fallen from the emunah, and pierced themselves through with many sorrows"* Timtheous Alef (1 Timothy) 6:9-10. However, having said the above, the Scripture teaches that YHWH desires His children to prosper in all things, including their finances. Still, it is never at the expense of the poor or neglecting one's obligation to give offerings and to tithe. We are born into a system that promotes the domination of the rich over the poor and the strong over the weak, which is alien to the economy of the Kingdom and the first-century Kahal, which shared all things in common. Money, chattels, goods, and land are not the currency of the Kingdom. The Kingdom's economy is a resource-based economy where money does not exist and where the value of its resources is its citizens utilizing and developing its shared resources for all good. Every human being has been entrusted with a gift from YHWH, for which they have a moral responsibility to develop and use it for the good of others. Kingdom wealth is based on the principle of equal access and the shared use of YHWH resources. The common ownership of property is the scriptural model of the Kingdom. In the book of Maaseh Shlichim (Acts), common ownership and equal distribution of



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property were the models used in the early assembly (Maaseh Shlichim (Acts) 4:32-37). A model in which many church fathers openly taught; Saint Augustine (354–430) repudiated private ownership and described it as ungodly in his commentary on Tehillim (Psalm) 131: *"Those who wish to make room for the Lord must find pleasure not in private, but in common property.... Redouble your charity. For, on account of the things which each one of us possesses singly, wars exist, hatreds, discords, strife's among human beings, tumults, dissensions, scandals, sins, injustices, and murders..."* Another great preacher of the Church, John Chrysostom (347–407), nicknamed "Golden-tongued," often preached to his church at Constantinople on the duties of wealthy Christians to care for the poor from the community's treasury, he takes up the theme in this sermon, excerpted here, on Maaseh Shlichim (Acts) 4:32–37, challenging his listeners to imagine themselves living as the first Christians had lived just three-and-a-half centuries earlier. *"And great grace," it says, "was upon them all; for neither was there any among them that lacked." Grace was among them, since nobody suffered want, that is, since they gave so willingly that no one remained poor. For they did not give a part, keeping another part for themselves; they gave everything in their possession. They did away with inequality and lived in great abundance, and this they did in the most praiseworthy fashion. They did not dare to put their offering into the hands of the needy, nor give it with lofty condescension. But they laid it at the feet of the apostles and made them the masters and distributors of the gifts. What a man needed was then taken from the treasure of the community, not from the private property of individuals. Thereby the givers did not become arrogant.*" The underlying core of covetousness emanates from a distortion in the concept of ownership. Material wealth, by its very nature, is impermanent and incapable of being owned. Melech Shlomo in reflecting on the mortality of man, wrote, *"As he came forth from his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand"* Koheleth (Ecclesiastes) 5:15. Creation was not intended by Eloah to be "owned" but to be "managed." Elohim's specific instruction to Ahdahm in the garden was *"to work it and guard it,"* Beresheeth (Genesis) 2:15. There is no inference anywhere that Ahdahm was given the "title deed" to Gan Ayden (Eden) or even a property to own so that Ahdahm could say that he owned this. The concept of ownership in humanity began when unrighteous kings and kingdoms started to rule the Earth. It occurred when man learned to mold rocks into structures and forge iron into weapons. Ownership is an alien concept in the Kingdom of YHWH because it is an unscriptural principle. The principle of "tenancy" is the scriptural rule of Kingdom property. A tenant leases property by reason of law; therefore, a tenant must pay a lease to the owner. Elohim called this lease "a tithe" and established it as a commandment in Wayiqra (Leviticus) 27:30. Tithing in the Torah is not an option but a command of Eloah, which can only be fulfilled under specific conditions. These conditions are when there is a Temple and a functioning Torah Priesthood. We are instructed to pay the tithe into the storehouse of Eloah, which by scriptural definition is the Mishkan (Tabernacles) or the Beit haMikdash (the Temple of YHWH) and or where there is a priesthood of the order of Levi, Aaron, or Melchezidek (Malachi (Malaki) 3:10). We are not obligated to tithe just because someone is called a pastor or has established a House of worship or a Church. Tithing is not a "New Testament" concept but a Torah commandment. The principle of sowing and reaping (the law of reproductivity) is a Kingdom principle, which has been used by wolves in sheep's clothing to rob YHWH's people or to pressure people to give more when they just need to be faithful at tithing and providing for the poor among them. The wolves deliberate association of this principle with prosperity, miracles, and debt cancellation has created more disillusionment than trust among YHWH's people. It is plain heresy and perversion of truth. I cannot envisage any of them in the Kingdom of Elohim.