

## OFFERINGS AND GIVING

Typically at a certain time within a church service we hear the call for the Tithes and Offerings. But as we have concluded from our prior studies that the Tithe can not rightfully be given today, since it can only be given to a Levite Priest and there is no levite priest available at a church near you. So what about the offering aspect of giving, is is something we can give today?

Offering Definition: That which is offered, esp. in divine service; that which is presented as an atonement for sin, or as a free gift; a sacrifice; an oblation; as, sin offering. The Hebrew word used to translate is strong's 4503, minchah means: gift (5), gifts (2), meal offering (7), meal offerings (1), offering (152), offering\* (1), offerings (14), present (12), sacrifice (3), tribute (14). Another Hebrew word used is 2878 korban קָרְבָן a gift, offering, anything consecrated to אַיָּהוָה (Yahuah). There are many words in Hebrew with exactly the same root as korban. By comparing them we can discover the shades of meaning that, otherwise, go unnoticed by us.

1) ~ a Gift for אַיָּהוָה (Yahuah) (or false gods) from the priest and people; an Yisraelite gift to אַיָּהוָה (Yahuah).

2) ~ a Gift to please אַיָּהוָה (Yahuah).

3)~ something that people gave to אַיָּהוָה (Yahuah). It could be food or drink as well as an animal. Some sacrifices were to give thanks to אַיָּהוָה (Yahuah). In ancient times People also made sacrifices when they had sinned, a major component of Hebrew ritual was the offering of Karbanot.

The word "Karbonot " is usually translated as "sacrifices" or "offerings"; however, both of these terms suggest a loss of something or a giving up of something, and although that is certainly a part of the ritual, that is not at all the literal meaning of the Hebrew word. Karbanot are not offered today because there is no Temple; Karbanot were offered as a way of getting closer to Aluahym; The word Karbanot comes from the root Quph-Reish-Beit, which means "to draw near," and indicates the primary purpose of offerings: to draw us near to אַיָּהוָה (Yahuah).

Parts of the rituals involved in the offering of Karbanot were performed exclusively by the kohanim (priests). These rituals were only performed in the Temple in Yerusalem. The procedures could not be performed by anyone else, and could not be performed in any other place. Because the Temple no longer exists, we can no longer offer Karbanot. But there are three (3) basic concepts underlying Karbanot: giving, substitution and coming closer.

The first (1st) the aspect of giving. A Karbanot requires the renunciation of something

that belongs to the person making the offering. Thus, sacrifices are made from domestic animals, not wild animals (because wild animals do not belong to anyone). Likewise, offerings of food are ordinarily in the form of flour or meal, which requires substantial work to prepare.

Another important concept is the element of substitution. The idea is that the thing being offered is a substitute for the person making the offering, and the things that are done to the offering are things that should have been done to the person offering. The offering is in some sense "punished" in place of the offerer.

It is interesting to note that whenever the subject of Karbanot is addressed in the Torah, the four-letter name **יהוה** is used indicating **יהוה** (Yahuah)'s mercy. The third (3rd) important concept is the idea coming closer. The essence of sacrifice is to bring a person closer to **יהוה** (Yahuah).

### **PURPOSE OF KARBANOT**

The purposes of Karbanot are much the same as the purposes of prayer: we bring Karbanot to Hallel (praise) **יהוה** (Yahuah), to become closer to Him, to express thanks to **יהוה** (Yahuah), love or gratitude. We bring Karbanot to celebrate Kadosh days and festivals. Others are used to cleanse a person of ritual impurity (which does not necessarily have anything to do with sin: childbirth causes such impurity, but is certainly not a sin). And yes, many Karbanot, like many prayers, are brought for purposes of atonement.

The atoning aspect of Karbanot is limited. For the most part, Karbanot only atone for unintentional sins, that is, sins committed because a person forgot that this thing was a sin. No atonement is needed for violations committed under duress or through lack of knowledge, and for the most part, Karbanot cannot atone for a malicious, deliberate sin.

In addition, Karbanot have no atoning effect unless the person making the offering sincerely repents his or her actions before making the offering, and makes restitution to any person who was harmed by the violation.

### **BURNT OFFERING**

Perhaps the best-known class of offerings is the burnt offering. It was the oldest and commonest sacrifice, and represented submission to **יהוה** (Yahuah)'s will. The Hebrew word for burnt offering is olah, from the root Ayin-Lamed-Hei, meaning ascension. An olah is completely burnt on the outer altar; no part of it is eaten by anyone. Because the offering represents complete submission to **יהוה** (Yahuah)'s will, the entire offering is given to **יהוה** (Yahuah) (i.e., it cannot be used after it is burnt). It expresses a desire to commune with **יהוה** (Yahuah), and expiates sins incidentally in

the process (because how can you commune with אֱלֹהִים (Yahuah) if you are tainted with sins?). An olah could be made from cattle, sheep, goats, or even birds, depending on the offerer's means.

### **SHALUM (PEACE) OFFERING**

A Shalum (Peace) offering is an offering expressing thanks or gratitude to אֱלֹהִים (Yahuah) for His bounties and mercies. The Hebrew term for this type of offering is zebach sh'lamim (or sometimes just sh'lamim), which is related to the word shalum, meaning "peace" or "whole." A representative portion of the offering is burnt on the altar, a portion is given to the kohanim, and the rest is eaten by the offerer and his family; thus, everyone gets a part of this offering. This category of offerings includes thanksgiving-offerings (in Hebrew, Todah, which was obligatory for survivors of life-threatening crises), free will offerings, and offerings made after fulfillment of a vow. Note that this class of offerings has nothing to do with sin; in fact, the Talmud states that in the age of the Masiach (messiah) (when there is no more sin), this will be the only class of offering that is brought to the Temple.

### **SIN OFFERING**

A sin offering is an offering to atone for and purge a sin. It is an expression of sorrow for the error and a desire to be reconciled with אֱלֹהִים (Yahuah). The Hebrew term for this type of offering is chatat, from the word chayt, meaning "missing the mark." A chatat could only be offered for unintentional sins committed through carelessness, not for intentional, malicious sins. The size of the offering varied according to the nature of the sin and the financial means of the sinner. Some chatatot are individual and some are communal.

Communal offerings represent the interdependence of the community, and the fact that we are all responsible for each others' sins. A few special chatatot could not be eaten, but for the most part, for the average person's personal sin, the chatat was eaten by the kohanim (priests).

### **GUILT OFFERING**

A guilt offering is an offering to atone for sins of stealing things from the altar, for when you are not sure whether you have committed a sin or what sin you have committed, or for breach of trust. The Hebrew word for a guilt offering is asham. When there was doubt as to whether a person committed a sin, the person would make an asham, rather than a chatat, because bringing a chatat would constitute admission of the sin, and the person would have to be punished for it. If a person brought an asham and later discovered that he had in fact committed the sin, he would have to bring a chatat at that time. An asham was eaten by the kohanim.

## FOOD AND DRINK OFFERINGS

A meal offering (minchah) represented the devotion of the fruits of man's work to **יְהוָה** (Yahuah), because it was not a natural product, but something created through man's effort. A representative piece of the offering was burnt on the fire of the altar, but the rest was eaten by the kohanim (priests).

There are also offerings of undiluted wine, referred to as nesech Above when he said, Sacrifice and offering and burnt offerings and offering for sin you would not, neither had pleasure therein; which are offered by the Torah (law). **Hebrews 10:7-9**

Now where remission of these is, there is no more offering for sin. **Hebrews 10:17-19**

### THE FIRST (1ST ) FRUITS Offering

It is taught that the tithe is the first (1ST) fruits of our increase and that we should pay our tithes before we pay our bills. This also implies that if we don't have enough for tithes and bills that we should still pay the tithe first (1ST). The first (1ST) fruits in the Tanakh (Old Testament) were different offerings than the tithes.

**FIRSTFRUITS-** The choice examples of a crop harvested first and dedicated to **יְהוָה** (Yahuah). In accordance with Mosaic law, individual Yisraelites brought to the house of **יְהוָה** (Yahuah) "the first (st) (that is, "the best") of the first (1st) fruits of your land" **Exodus 23:19; 34:26**, including grain, wine, and oil, which were used, except for the grain **Leviticus 2:14-16** for the support of the priests **Numbers 18:12; Deuteronomy 18:4**.

According to **Deuteronomy 26:1-11**, the offering was brought in a basket to the sanctuary for presentation. The Book of Proverbs promises prosperity to those who honor **יְהוָה** (Yahuah) with the first fruits **Proverbs 3:9**.

We see that the offering from the first (1st) that the land produced was a way of honoring **יְהוָה** (Yahuah), perhaps for Barachah (Blessing) them with a harvest, and acknowledging **יְהוָה** (Yahuah). It was not money that **יְהוָה** (Yahuah) was honored with. This offering was for the support of the priests. The people honored **יְהוָה** (Yahuah) for the harvest by giving some of the first that the land produced.

There may be times when **יְהוָה** (Yahuah) tells you specifically to give a certain amount of money to your assembly or someone. In this instance you must trust what **יְהוָה** (Yahuah) is saying. This is why it is so important to be sensitive to **יְהוָה** (Yahuah) and not rely on religious rules and regulations. Be moved by **יְהוָה** (Yahuah)'s Ruach (Spirit) and not a set of rules and regulations handed down to you by men.

**יְהוָה** (Yahuah) is honored when we exalt him in the presence of others or in our own praise and worship. We confess what **יְהוָה** (Yahuah) has done by His Chen (grace), love, and faithfulness to his word.

However, we exalt ourselves when we credit a Barachah (Blessing) to the activity of our tithing (works). Unless the tithe was in direct response to the voice of **אֲדֹנָי** (Yahuah), then the cause of the Barachah (Blessing) is not the act of tithing. Obedience brings Barachah (blessings) not our activities (these are called righteousness or righteous acts) See **Isaiah 64:6**.

Therefore, the cause of our Barachah (Blessings) is **אֲדֹנָי** (Yahuah). It is through **אֲדֹנָי** (Yahuah)'s love, Unmerited Favor (grace), faithfulness and our obedience to Him that we're Baruch (Blessed).

Because of all the false teaching on Tithes, Offerings and First (1<sup>st</sup>) Fruits believers are confused about should they give and how?

From the scriptures and from Hebrew traditions we see that offerings were made unto **אֲדֹנָי** (Yahuah) as a sacrifice, in gratitude and to atone for sin and never included giving money, so the teachings on offerings within the Christian Churches is not totally correct as taught today, offerings are not above and beyond our Tithes, because as we seen in other studies this practice of tithing is no longer acceptable either. We can Give as we feel lead but it should be given with the right heart, attitude and purpose or is giving in vain. **אֲדֹנָי** (Yahuah) desires us to give ourselves as an offering unto him daily as a sacrifice so we become surrendered and obedient and are pleasing to him.

“What to me is the multitude of your sacrifices (Offerings)? says **אֲדֹנָי** (Yahuah); I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. **Isaiah 1:11**

“Has **אֲדֹנָי** (Yahuah) as great delight in burnt offerings and sacrifices, as in obeying the voice of **אֲדֹנָי** (Yahuah)? Behold, to obey is better than sacrifice, and to listen than the fat of rams. **1 Samuel 15:22**

I believe that these offering sacrifice requirements were fulfilled by the sacrifice of **וְיָהוּשָׁע** (Yahusha) HaMashiach, fulfilling the requirements of the Torah (Law).

### **GIVING (Free Will Offering)**

The principles of Giving comes from the Hebrew words 3051. yahab: ascribe, bring, come on, give, go, set, take.

A primitive root; to give (whether literal or figurative); generally, to put; imperatively come -- ascribe, bring, come on, give, go, set, take.

5414. nathan: add, apply, appoint, ascribe, assign, avenge, be healed, bestow,

The Hebrew term tzedakah connotes giving charitable contributions, but the term originates in another realm. In Scripture, tzedakah means “righteous behavior” and is often paired with “justice.” In Hebrew thought and tradition, material support for those

in need is not a matter of “charity”—a term that implies generosity beyond what may be expected—but a requirement. As in most areas of life, here too Hebrew tradition makes practical demands and specifies expectations.

The desire of the righteous ends only in good, but the hope of the wicked only in wrath. 24 One man gives freely, yet gains even more; another withholds unduly, but comes to poverty. 25 A generous man will prosper; he who refreshes others will himself be refreshed. 26 People curse the man who hoards grain, but Barachah (Blessing) crowns him who is willing to sell. **Proverbs 11:23-26.**

He who gives to the poor will lack nothing, but he who closes his eyes to them receives many curses. **Proverbs 28:27**

Solomon says that the one who gives to the poor will lack nothing. However, the person that turns his back on the poor when they are able to help will be cursed greatly. 8 Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. **Matthew 10:8**

OWYAZL (Yahusha) tells his disciples to give freely as they have received freely. The focus here is not on monetary gifts but on what they learned from OWYAZL (Yahusha). Note the context of healing, cleansing, and casting out demons as opposed to giving money. As OWYAZL (Yahusha) poured his teaching and authority into them, they were to in turn pour OWYAZL (Yahusha)'s word and the will of AYAZL (Yahuah) into and onto others.

1 “Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father AYAZL (Yahuah) in Shamyim (Heavens). 2 Therefore, when you do a charitable deed, do not sound a Shofar (trumpet) before you as the hypocrites do in the synagogues and in the streets, that they may have glory (esteem) from men. Assuredly, I say to you, they have their reward. 3 But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4 that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. **Matthew 6: 1-4**

This scripture bring to mind the tax deductions that a believer receives at the end of the year, after giving (tithes & offerings) all year, believers look to the government for tax credits for the giving they have done within the church. I believe that if you are giving with the intentions or expectations of receiving a tax deduction or credit for you're giving, then you are looking towards the Government and not toward AYAZL (Yahuah) for your reward and so the tax deduction is your reward!

OWYAZL (Yahusha) said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in Shamyim (Heavens); and come, follow Me.” **Matthew 19:21**

What this scripture is saying is to be willing to give all you have and trust **אֱלֹהִים** (Yahuah) to supply all your needs as he is your provider and sustains you, be surrendered and obedient to **אֱלֹהִים** (Yahuah) as your rewards are guaranteed here on earth and in the Shamyim (Heavens).

I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. 37 “Then the righteous will answer Him, saying, ‘Adonai, when did we see You hungry and feed You, or thirsty and give You drink? 38 When did we see You a stranger and take You in, or naked and clothe You? 39 Or when did we see You sick, or in prison, and come to You?’ 40 And the King **וַיָּשׁוּב** (Yahusha) will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me. **Matthew 25:36-40**

Give as you are giving as unto **וַיָּשׁוּב** (Yahusha) HaMashiach, because as you give from your heart you are giving unto **אֱלֹהִים** (Yahuah) and he Loves a cheerful giver! 24 Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. 25 For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.” **Mark 4:24-25**

Give and as you give it will also be given unto you, as you give more will be given, but if you are selfish and hoard what you have you are at risk of losing what you try to hold onto as you are looking to your possession to sustain you instead of trusting **אֱלֹהִים** (Yahuah) to supply all your need.

So the people asked him, saying, “What shall we do then?” 11 He answered and said to them, “He who has two tunics, let him give to him who has none; and he who has food, let him do likewise.” **Luke 3:10-11**

**וַיָּשׁוּב** (Yahusha) is saying be a giver and have compassion to those in need as he is a giver and has compassion, be **וַיָּשׁוּב** (Yahusha) like.

Give to everyone who asks of you. And from him who takes away your goods do not ask them back. **Luke 6:30**

Here we see the teaching to be free to give to those who are in need when we have something to give. **38** Give and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.” **Luke 6:38**

**וַיָּשׁוּב** (Yahusha) said men will give into your bosom. The words here are clear. If we give to others then others will tend to give to us abundantly. Therefore, people will tend to give to you as you give to them 44 Now all who believed were together, and had all things in common, 45 and sold their possessions and goods, and divided them

among all, as anyone had need. **Acts 2:44-45**

Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, 35 and laid them at the apostles' feet; and they distributed to each as anyone had need. **Acts 4:34-35**

The early believers in Yerusalem were in one (1) accord. Those who were able sold some of their properties and possessions so that there would be something to give those who had need.

Therefore, "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." 21 Do not be overcome by evil, but overcome evil with good **Romans 12:20-21**

Paul instructs to give even to those who are considered enemies. If they are hungry or need clothes then supply it for them. By doing this you may win them over by making them feel shame for treating you so badly. We are to meet their needs as well. Meeting the needs of our enemies is an expression of the true love of אַיָּהּ (Yahuah) that dwells inside us. This is a way of overcoming evil with good. 6 But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for אַיָּהּ (Yahuah) loves a cheerful giver. 8 And אַיָּהּ (Yahuah) is able to make all esteem abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. **2 Corinthians 9:6-8**

Paul instructs us to give what we have decided to give in our heart and not out of compulsion or obligation. He also tells us that if we sow sparingly then we will reap sparingly. Even in giving to others, אַיָּהּ (Yahuah) will still make all esteem abound so that you will not lack.

We see that giving comes from a loving heart and is one of the manifestations of the Ruach (Spirit) of אַיָּהּ (Yahuah) within us. Giving is primarily used to meet the needs of those who lacked.

אַיָּהּ (Yahuah) loves a cheerful giver: One who gives freely, not under obligation, conviction, ritual, or law. Giving is a way of expressing the believer's Amunah (faith) and is a characteristic of the Ruach (Spirit) of אַיָּהּ (Yahuah) that dwells within us. So, any discussion on giving must also include a discussion on the love of אַיָּהּ (Yahuah) or we fall into religious rituals and traditions. We give because אַיָּהּ (Yahuah) gives, we love because אַיָּהּ (Yahuah) is love, we give because we love our neighbors and we express that love through giving. Therefore, giving with any other motive is not true giving.

The concept of tithing and giving to meet the needs of others can become a self righteous trap if we are not careful. We do not give to get. Our giving should be a separate mode of operation than our expecting to receive. I give because I want to help others and do it in obedience to **יְהוָה** (Yahuah). I expect to receive from **יְהוָה** (Yahuah) because of my knowledge of his word in meeting my needs and because of the seeds that I have sown.

My confidence in him is supported by my obedience. That is, I don't give to ensure that I will receive. I give to ensure that someone else will receive or that some need is met. You are trusting in your act of giving if you give to ensure that you will receive at a later date.

That philosophy is true to religion and not Kadoshness. Trust in **יְהוָה** (Yahuah). Know that you are obeying him, but don't trust in your giving. Therefore, don't believe that your act of giving will guarantee your needs are met. Your needs being met are guaranteed in the word of **יְהוָה** (Yahuah), not by your acts, but because of your obedience to **יְהוָה** (Yahuah)'s commandments, your daily relationship and devotion to **וְיְהוָה** (Yahusha) and your Amanah (faith) in the promises given in the word of **יְהוָה** (Yahuah).

We give more than just money though we tend to stress monetary gifts. We give of our time, our energies, experiences, resources, gift and abilities as well as money. We give to help others in their times of need. We give because we want to express our appreciation, love, compassion, and concern for another. We give because we love.

Giving to a assembly is only a specific destination of our giving. We give to a assembly because we believe in the ministry of that assembly (assuming we are not giving out of condemnation). We want to support that assembly because we agree and want to take part in what it is doing to meet the ministry needs of the people.

We give from a heart decision and not because we are compelled to give. We give to the assembly to help consolidate the efforts of preaching the good news of **יְהוָה** (Yahuah) to the unsaved and to edify those who are of the Amuanah (Faith)

We have not been commanded to follow the Tanakh (Old Testament) law concerning tithes. We give from the heart instead of by compulsion or commandment; we give out of obedience, love, compassion and the desire to show **יְהוָה** (Yahuah)'s Love through our act of giving. It is never our money that we are giving. All of the money in your possession belongs to **יְהוָה** (Yahuah).

The earth is **יְהוָה** (Yahuah)'s and the fullness thereof, the world and those who dwell therein, for he has founded it upon the seas and established it upon the rivers. **Psalms 24:1-2**

This is true whether you believe it or not. It is never your money, but is money that **אֵלֹהִים** (Yahuah) saw fit for you to use for His esteem. As such, it is a gift of **אֵלֹהִים** (Yahuah) for you to use in your life. As a result, all life must be viewed as worship. All money is **אֵלֹהִים** (Yahuah)'s.

Your talents belong to Him. The air you breathe, the food you eat, the clothes on your back... all of it. It is His and we have a responsibility to do all things to the esteem of **אֵלֹהִים** (Yahuah).

Therefore, I will try not to get myself trapped into the notion that I am giving **אֵלֹהִים** (Yahuah) any of my money or that I am using my money at any time. We are not containers for money to accumulate, but rather should look upon ourselves as conduits for the Barachah (Blessings) of **אֵלֹהִים** (Yahuah) to flow through us to those places He deems appropriate.

### **CARE FOR THE NEEDS OF OTHERS**

"Do not withhold good from those who deserve it, when it is in your power to act. 28 Do not say to your neighbor, "Come back later; I'll give it tomorrow" when you now have it with you." **Proverbs 3:27-28**

"If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in shalom (peace), be you warmed and filled; notwithstanding that you did not give them those things which are needful to the body; what does it profit?" **James 2:15-16**

He who is kind to the poor lends to **אֵלֹהִים** (Yahuah), and he will reward him for what he has done. **Proverbs 19:17**

Help those when you are in a position to do so, be a Barachah (blessing) to others as good Barach's (Blesses) you, be concerned about the needs of others as this is the true heart of **וַיְהִי** (Yahusha), this is the true message **וַיְהִי** (Yahusha) was speaking to us.

Assembly leaders should be supported financially and by other means if they are centered on the word of **אֵלֹהִים** (Yahuah). Scripture says, "The elders who direct the affairs of the assembly well are worthy of double honor, especially those whose work is preaching and teaching. 18 For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages." **1 Timothy 5:17-18**

Note that Paul stipulates "directs the affairs of the assembly well." Therefore, a minister or pastor who manages the assembly well and is really concerned about people's souls are worthy of double honor which can be expressed by giving. See **1 Corinthians 9:13-14**.

Pray about your giving and ask the Ruach HaKodesh to lead you and inspire you to what

you should give and to whom you should give, but whatever you are lead to give, give with the right attitude and give as unto **יְהוָה** (Yahuah). However **יְהוָה** (Yahuah) prospers you is how you should give. But don't go into debt to give, as you should pay your taxes and debts and owe no one anything but to love them.

One man gives freely, yet gains even more; another withholds unduly, but comes to poverty. 25. A generous man will prosper; he who refreshes others will himself be refreshed. **Proverbs 11:24-25**

"And you shall remember Yahuah your Aluahym," Moshah (Moses) told Yisrael, 18 But remember **יְהוָה** (Yahuah) your Aluahym, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your forefathers, as it is today. **Deuteronomy 8:18.**

And He looked up and saw the rich putting their gifts into the treasury, 2 and He saw also a certain poor widow putting in two mites. 3 So He said, "Truly I say to you that this poor widow has put in more than all; 4 for all these out of their abundance have put in offerings for **יְהוָה** (Yahuah), but she out of her poverty put in all the livelihood that she had." **Luke 21:1-4**

While living our daily lives we should live obedient and give as unto **יְהוָה** (Yahuah), with a grateful and cheerful heart, showing **יְהוָה** (Yahuah)'s love through our actions, so he will be glorified and honored. The greatest gift we can give is of ourselves to **יְהוָה** (Yahuah) and to others, to share how **יְהוָה** (Yahuah) has truly Baruch (Blessed) us to be able to give. Remember as with the widow's mite it's not about how much you give but the condition of our hearts in which we give.