

**Tithing  
and  
Christian  
Stewardship**

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Let us examine ourselves in this Scripture: ***“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver”*** (2 Corinthians 9:6-7).

In closing, consider the words of the Apostle Paul: ***“I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive”*** (Acts 20:35). •

## **Faith:**

Another reason why we give to the Lord is to demonstrate our trust in Him. Once again I reiterate the words of the Lord: *“Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts”* (Malachi 3:10-11). This is a promise from God. Do you believe it?

Another Scripture that confirms this states the following: *“Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine”* (Proverbs 3:9-10).

Someone might say, “I use each and every cent to pay off my debts. I don’t have anything left to give.” In such case, this individual has left the part that belongs to God for last to see if he has anything left over to give. God commands us to give to Him the *“first-fruits”* of our labor, meaning that we are to set aside the part that belongs to Him above all of our other financial responsibilities.

*“But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you”* (Matthew 6:33). Do you believe this promise from God? Trust God and you will see that all of His promises are true.

### **God’s Reward for the Cheerful Giver**

*“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall measured to you again”* (Luke 6:28).

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“Bring ye all the tithes  
into the storehouse,  
that there may be meat  
in Mine house, and prove  
Me now herewith, saith  
the LORD of hosts, if  
I will not open you the  
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pour you out a blessing,  
that there shall not be  
room enough to receive it.”

( Malachi 3:10 )

If we owe someone money and we refuse to pay him, then we rob that individual of what rightfully belongs to him. Someone may insist, “I pay off everything that I owe. I never rob any one.” Yet, we must consider that our primary debt is with the Lord. We can never repay the Lord for all that He has done for us. Nevertheless, if we are truly grateful for what we have received from God, then we will obey the Lord by giving to Him from that which we have received from Him. And, the very least of this is our tithes and offerings.

**Love:**

The third reason for giving to the Lord is because we love Him. How many times have we sung the hymn with great emotion, “O, how I love Jesus!” Yet, when it comes time to give, we hold back our wallets and pocketbooks. It is easy to say, “I love the Lord Jesus,” but what really matters are our actions. Do we truly love the Lord? Where there is true love there is a desire to give.

**Gratitude:**

Our giving to the Lord should be done out of gratitude for what He has done for us. How much does it matter to you that the Lord gave His life for us at Calvary? We cannot all be preachers or missionaries. Nevertheless, God makes each one of His children responsible of giving the “*first-fruits*” of our labor so that His Word can be proclaimed to every nation (read Mark 16:15). This is an awesome responsibility that our Heavenly Father has committed to each one of His children.

God commands us to give Him the “*first-fruits*” of our labor. If we do this, then He will give us the strength and the means to continue giving. Many of God’s children are witnesses of this truth and can confirm that the Lord is faithful to His promises. How great is our gratitude for what we have received from the Lord? The extent of our gratitude is also determined by the manner in which we give toward the work of the Lord.

We must first set aside the monetary portion that belongs to the Lord before paying the mortgage or rent, before paying off our bills, before purchasing our groceries, etc... We must be honest with God when it comes to giving what belongs to Him. Someone may say, "What I have is so little. I just cannot give very much." If the Lord only provides us with a little, then we must be faithful in giving to Him from the little that He gives us.

## Five Reasons for Giving

### It is a Commandment:

The Holy Scripture emphasizes obedience to the believer. God uses men and women that are obedient to His Word. It is not the enormity of the task that matters before God, but the willingness to be in the place that He wants us to be and to do that which He asks of us. If we want to grow in the Lord, then we must be obedient to His Word. If we say that we love Him, then we must keep His commandments (read John 14:15).

Giving to the service of the Lord is one of the commandments that God has given to us. In Malachi 3:10 it says: "***Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.***" Another example is found in 1 Corinthians 16:2. There we read that the early Christians would gather together on the first day of the week to collect their tithes and offerings.

### Honesty:

Our desire to be honest with God should motivate us to give our tithes and offerings. "***Ye have robbed Me,***" protests the Lord against those who withhold their tithes and offerings. If we consider ourselves honest Christians, then giving our tithes and offerings should come naturally and consistently. Otherwise, we are no better than thieves.

## Introduction

**F**or many years I have written extensively concerning prophetic and doctrinal themes from the Word of God, however, I had never written concerning the Biblical commandment of tithing until the publication of this book. Although I have authored brief articles regarding Christian stewardship where the subject of tithing was concisely expounded upon, I had never specifically covered this subject in the manner that the Lord has inspired me to do so with this book.

Presently, I am living in the twilight years of my life. This applies to both my age and the ministry that the Lord committed to me over fifty years ago. My extensive experience in ministry allows me to speak with certainty about the controversial subject of tithing. Therefore, the explanations in this book are presented with the doctrinal authority that the Lord Jesus Christ has conferred to me in this ministry, of which I have served His saints for a lifetime.

I give notice to my esteemed readers that I am well aware of everything that is taught and believed among Christianity concerning the subject of tithing. I am familiar with the numerous opinions and controversies that this Biblical subject has produced. I understand the prominence that the subject of Christian stewardship has in the life of the believer, and the subject of tithing is unavoidably connected with Christian stewardship. There are both material and spiritual blessings directly connected with the Biblical commandment of tithing, as well as an opposing curse.

Certainly, I am fully convinced that God gives and takes away according to the intention of His sovereign will. The Apostle Paul declares that the Lord does not choose by means of merits, but in accordance to His will (read Romans 9:10-19). The Lord does exactly the same in regards to material and economic blessings. The Lord gives to whom He chooses to give, and He deprives those whom He chooses to deprive.

On many occasions, I have witnessed individuals who I consider unworthy of material blessings from God because of their unrighteous actions, and yet the Lord still provides them with these blessings. Sorrowfully, I have also witnessed the exact opposite, where faithful and humble believers suffer material needs because the Lord has deprived them of these blessings. I must say that only God knows the answer to this mystery.

The Apostle Paul's testimony regarding the believers in Macedonia has helped me understand the aforementioned mystery to a certain extent. These faithful believers, amid *"a great trial of affliction,"* showed *"the abundance of their joy and their deep poverty [which] abounded unto the riches of their liberality"* (2 Corinthians 8:1-5).

If the liberal spirit of impoverished and afflicted believers glorifies God, what can be expected of those believers who have acquired material blessings from the Lord? How does God look upon those Christians who have material blessings—some even in abundance—and yet refrain from giving to the service of the Lord, of which the very basic is tithing?

My prayer before the Lord is that the contents of this book may be helpful and encouraging to many of God's children. Particularly, I pray that this book may be a blessing to my brethren of like faith who believe, in the same manner as I do, that the most important thing in this life is to do righteousness and to please the One who redeemed us by His Marvelous Grace: the Lord Jesus, our Savior and God, Israel's Blessed Messiah and the Beloved Christ of His Church.

The Editor

*most high God, which hath delivered thine enemies into thy hand. And he [Abraham] gave him the tithes of all."*

Approximately four thousand years have passed since Jacob, Abraham's grandson, promised to give God the tenth part of all that he had. *"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and all that Thou shalt give me I will surely give the tenth unto Thee"* (Genesis 28:20-22).

Our tithes are the ten-percent of all of our earnings. When we give our tithes, we obtain responsibility and God's blessing. The Apostle Paul provided the following instructions concerning Christian giving: *"Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem"* (1 Corinthians 16:1-3).

The aforementioned Scripture teaches us that we must give with consistency. Our giving should become a habit. It is possible that at first it may be difficult. However, if we persist in giving, then it will become a delight.

There are many Christians who use the following excuse: "Shouldn't I pay off all of my debts first before giving to the Lord's service?" Our first "debt" is with the Lord. When we receive our earnings, our first financial responsibility is with the Lord. When we are first faithful in giving to the Lord, He will be faithful to multiply our earnings so that we can cover the remainder of our financial responsibilities.

## How Much Do I Give?

*“Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee”* (Deuteronomy 16:17 and 28:1-15).

Very few Christians realize what a marvelous joy it is to serve the Lord in the manner in which He has provided for us to serve Him. Each believer is responsible before the Lord to minister God’s salvation to the lost. We are not all called to be preachers. However, we are all called to be workers. Certainly, we are not all called to be missionaries in foreign countries. Nevertheless, each Christian is individually called to the Lord’s service and is responsible for what the Lord has committed to him. Show me a Christian who is not obedient in the furtherance—by whatever means possible—of the Gospel of the Lord Jesus Christ, and I will show you a Christian that is miserable.

Do you desire to have true joy in your heart? Ask yourself these questions: Do you have true fellowship with the Lord? Are you rejoicing in that fellowship? Are you receiving the answer to your prayers? Are your prayers being hindered?

Someone once wisely said: “No one can be spiritually right before God if they are not right with Him financially.” Try this with a neighbor or friend: do not pay what you owe them and I guarantee that your relationship will become strained.

If we are not faithful in our financial responsibilities to God, then, we cannot expect Him to pour out His blessings upon us. Read what the Word of God says concerning this: *“Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings”* (Malachi 3:8).

The believer asks himself, “How much should I give?” If he is truthful he will realize that everything belongs to God. Yet, he questions, “How much is the right amount that I should give to the Lord’s work?” In Genesis 14:20 we read: *“And blessed be the*

## Recognizing Israel’s Role

In various places and on different occasions I have heard many Christians teach and preach that the commandment of tithing made by the Lord in Malachi 3:10 solely pertains to the Jewish people who live under the Mosaic Law. According to these individuals, the resulting curse in verse nine that befalls those who do not tithe also does not apply to the Christian Gentile. Those who misinterpret the Scripture in this manner, argue that God’s curse can not be applied to the Christian because it pertains only to the Jews who observe the Law.

The irony in this matter is that the majority of Christian Gentiles who erroneously believe in the aforementioned manner are more than willing to claim the blessings God promises in these particular Scriptures to the obedient and liberal givers among His people. In other words, they appropriate God’s blessing when they stingily give and they disassociate themselves from His curse when they do not give.

Although the Biblical commandment of tithing and the consequential curse for not tithing was originally directed at Israel, this does not justify the Christian Gentile to utilize this curse to speak negatively against Israel and the Jewish people. For those of us who have received revelation from God to understand the *“mystery”* of Israel (read Romans 11:25), we could never curse the chosen people that the Lord Himself has blessed (read Genesis 12:3). This divine revelation allows us to comprehend the meaning of the Lord’s declaration: *“For salvation is of the Jews”*. (John 4:22). If we truly understand this *“mystery,”* then we will love and bless God’s people instead of cursing them.

When we sincerely love the Lord our God, we will also love and bless the people He chose to bring His salvation to the rest of the world: Israel, the Jewish people (read Exodus 4:22). The true believer will love and bless the Jewish people because he recognizes that all the blessings and promises mentioned in God’s Holy Book belong to Israel (read Romans 9:4). Originally, God gave

all of these promises to His people, the people of The Book. These are “*exceeding great and precious promises*” of which the true believers among the Gentiles have been made partakers (2 Peter 1:4). We have become “*fellow-heirs*” of these marvelous promises, but only by the Grace of the Lord Jesus Christ and by faith in His Name (Ephesians 3:6).

Some of the multiple curses forewarned by God to Israel in the Old Testament were a result of Israel’s transgression of ritual statutes, such as the observance of the Sabbath. However, the great majority of these curses were the consequence of their rebellion against ordinances of moral character, which are prominently signaled out in God’s Law (read Exodus 20:1-17). The ordinances that are ritual and ceremonial in character do not pertain to us as Christian Gentiles (read Acts 15:1 and Colossians 2:14). However, those that are of moral character absolutely apply to us, because they bear a universal application by the determination of the Almighty. These laws do not only apply entirely to the morals of God’s people—both Israel and the Church—but also to the moral standing of every people and nation throughout history.

As Christian Gentiles and members of the Church of the Lord Jesus Christ, we must fully understand that the Biblical commandments of moral character (ex. “*Thou shalt not kill;*” “*Thou shalt not commit adultery;*” “*Thou shalt not steal;*” etc...) apply to us as well (read Exodus 20:12-17). We must be absolutely certain of the following truth: that if in sundry times the Jewish people have brought God’s curse upon themselves for disobeying these moral commandments, the exact same thing has happened to Christianity throughout its history.

Christian Gentiles must understand that if we transgress against the moral commandments of God as Israel did, we will reap the same resultant curse. As a matter of fact, Christian Gentiles are even more responsible than God’s chosen people (who originally received these moral commandments together with the ritual and ceremonial ordinances), because we have been made righteous solely by God’s Grace.

## Additional Commentary

*(The second part of this book is the precise commentary of a fellow servant in ministry. Under the anointing of the Holy Spirit, this minister wrote the following study on the subject of Christian stewardship. In this brief study our brother presents irrefutable logic through Biblical reasoning and actuality. It is published as a compliment to the initial study of this book: “Tithing and Christian Stewardship.” We are certain that the Lord will use this additional commentary as a blessing to many of our brethren who would read it.)*

### **HOUSEHOLD EXPENSES: MORTGAGE OR RENT, VEHICLES, UTILITIES, FOOD, CLOTHING, ETC...**

### **AS THE HOUSEHOLD EXPENSES INCREASE, GOD RECEIVES THE LEFTOVERS.**

This is not the way it should be! God should be first on our list of priorities. Our giving to the Lord should be an experience of great satisfaction. It should be an act of worship toward God. It should be an opportunity to dedicate all of our material possessions to God.



*the better*” (Hebrews 7:7). Therefore, they give liberally to those ministries that bless their ministry. In this case, we understand that *“the better”* implies a broader spiritual service that is ministered beyond the scope of the local congregation.

The tithes and offerings that are directed toward these ministries are intended to sustain works and projects that a group of congregations have agreed to sponsor. This financial assistance is done with the Lord’s guidance and through a willful partnership in ministry. And in the same manner that we should do everything else for the Lord, financial assistance must be given spontaneously and without constraint in order for it to be a blessing. This liberality is without forced obligation and without man-made laws. It is done by the bonds of love in the Lord Jesus Christ and by true spiritual partnership in ministry.

May the Grace and blessing of our God and Savior, Jesus Christ, be with each and everyone that reads this book. Amen.

## The Connection Between the Moral Law and Tithing

The sin of stealing takes on a prominent role in the subject of tithing. Stealing is a moral transgression. It is not a ritual transgression. For this reason, the Lord questions in Malachi 3:8, *“Will a man rob God?”* Any sincere Christian can admit that it is quite easy to rob God, not only in tithing and offerings, but also in our love, with our time, with our strength, etc.

A true Christian recognizes that the Message of Grace specifically connects our spiritual life with our material and economic responsibilities. The Message of Grace clearly points out that our liberality or lack thereof is directly connected with our salvation. This is the determination of the Almighty God. For this precise reason the Lord asks, *“Will a man rob God?”*

When a Christian fails to give his tithes and offerings to the Lord’s service, he is in fact “robbing God.” This is a moral transgression against God, and it is a sin. Those who know and believe the Message of Grace understand that it is a message that exhorts the faithful believer to liberally give his tithes and offerings, and to do it with consistency. Inclusively, it exhorts us to give out of love and gratitude for the Lord. When a Christian gives less than his tithes, or when he gives inconsistently, then he is “robbing God.”

Lying is another moral transgression that is repeatedly committed by many Christians. This is the repulsive sin of deceit. On account of this sin, Ananias and Sapphira paid with their lives (read Acts 5:1-11). There are many Christians who commit this sin when they cooperate financially, but do so with deceit. They deceive the pastor or the brethren who are responsible with the church’s finances making them think that they are giving their tithes in the appropriate amount. Whenever they contribute with special offerings, they give less than they are able and make others believe they cannot give any more. They do this knowing full well that they cannot deceive God. Someone once jokingly said, “If the Lord were to do the same thing He did with Ananias and

Sapphira, a multitude of Christians who would immediately fall dead, and many ministers included.”

It is a distressing fact that the moral sins of stealing and lying are pervasive among God’s people. In great part it is due to the lack of understanding concerning the subject of tithing and Christian stewardship. We must remember that the same Almighty God who gave His Law to Israel is the same God who gave His Grace to His Church. The same divine voice that Israel heard in the times of old is the same voice that the Gentile Christians have heard throughout the time of Grace. And, the voice of the Lord continues to ask this same question: *“Will a man rob God?”* Additionally, the voice of the Lord also declares: *“But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth? Seeing thou hatest instruction, and castest My Words behind thee. When thou sawest a thief, then thou consentedst with him...”* (Psalm 50:16-23).

### External Self-Righteousness

On the day of *“the judgment seat of Christ,”* many so-called Christians will experience *“shame and everlasting contempt”* (Daniel 12:2). They will suffer this horrible outcome not because they lived in sinful immoralities, but because of their greed. They will be judged and condemned by God for allowing themselves to be influenced by this evil spirit. They will be judged and condemned by God for believing that the financial aspect of their lives had nothing to do with their salvation. Presently, there are many Christians who do not believe they are wrong with their greedy and miserly mentality. On the contrary, the extent of their deception in this regard makes them feel satisfied with their greedy actions.

There are many Christians—both ministers and laity—who are devoted in certain aspects of their spiritual walk, yet disregard their financial responsibilities concerning Christian stewardship. They are willing to pray, fast, worship, witness, and even preach

### Blessings for the Liberal Christian

In accordance to the Lord’s promises that never fail, may God bless those faithful Christians who give their tithes to their local congregations as the very least of their giving. Every true and faithful minister of the Lord Jesus Christ knows that these faithful and liberal believers are pillars within their particular congregations. These are liberal and obedient children of God of whom each faithful pastor can depend on to supply the financial responsibilities of the church. They are the same individuals that the pastor can depend on to assist him in the spiritual matters of the church. Furthermore, these righteous and responsible Christians are committed to caring for the material needs of their pastor and his family.

With Israel, the Law commanded that the tithes and offerings of God’s chosen people should be used to care for the material needs of the priests and the Levites who ministered in the Sanctuary. With all the more reason, righteous Christians have understood in the Message of Grace that their tithes and offerings should be used to care for the material needs of their pastors. Whether this economical assistance is partial or complete, it should be executed with love and gratitude. Naturally, this is dependent on the economical capacity of each local congregation.

If the aforementioned is irrelevant to unrighteous and miserly Christians and to malicious and advantageous ministers, this should not prevent the *“wise”* believers from fulfilling their obedience. The faithful believers will observe to give their tithes and offerings in spite of the negative actions of others. They will do this because they understand that it is right and pleasing in the sight of *“the Chief Shepherd”* (1 Peter 5:4).

Furthermore, may God bless those faithful pastors and congregations who are inspired by the Lord to give their tithes and special offerings to a certain ministry that is greater in calling. In the same manner as Abraham gave his tithes to Melchisedec, these righteous believers understand that *“the less is blessed of*

that they will never accept these explanations of God's truths. Naturally, all those whom the devil uses to distort and falsely teach against the truths of God concerning tithing and Christian stewardship will deny, reprove, and reject the explanations offered in this book.

Amongst believers who have become discouraged by the corruptive behavior of false ministers, there are those who the Lord delivered from the oppressive religious environments previously mentioned. However, some of them—whether by ignorance or arrogance—have gone over to the opposite extreme. They have transformed "*the liberty wherewith Christ hath made us free*" (Galatians 5:1) into an ungodly form of libertinism. They proclaim a form of "liberty" that in fact has produced more confusion. Their works are not consistent with the true liberty depicted in the Word of God.

These deceived Christians declare that they are no longer subject to any man. They claim that no one has rule over them and that no one can tell them what to do. They assert that only the Holy Spirit (?) guides them. They distrust everything and everyone. Only their Biblical interpretations and explanations are what matter to these deceived Christians, including their personal convictions concerning tithing and Christian stewardship.

For those who persist in their pride and rebellion and maintain their incredulity and opposition to the explanations in this book, their concepts and actions are in the hands of the Lord. Nevertheless, we trust that God can deliver His children from negative prejudices and concepts when they sincerely seek to do His will.

Primarily, what the Lord has moved me to write in this book has been directed to faithful and sincere believers and ministers. It is directed to those children of God who—as myself—are willing to accept and to act upon those things which we have understood from the Lord in His Word. This also includes those things that we have not been doing right.

in their service toward God. All of this is important and perfectly fine. However, many Christians do all of these things as a means of covering up their greed when it comes to their financial responsibilities to God. In this case, all of their religious actions are simply outward appearances intended to appease their conscience and "honorably" save their cherished money.

When it comes to giving their tithes and offerings with liberality and consistency, these miserly Christians stubbornly protect their money. When these so-called "consecrated" Christians are encouraged or exhorted to fulfill their financial responsibilities before God, they feel offended. They perform certain religious services that are external in character to justify their miserly conduct. They believe that these services alone fulfill their Christian responsibilities. Nevertheless, and whether they accept it or not, these miserly Christians are "robbing God."

During the spiritual service, when the time comes to offer the tithes and offerings that belong to the Lord, the miserly Christian feels that he has accomplished his financial responsibility before God by placing a few coins or a small bill into the collection basket. The evil spirit of greed has blinded him not to realize that he in fact is committing a grave sin by giving God the leftovers of his money. Additionally, this miserly Christian arranges and misinterprets the Holy Scriptures to justify his greedy mentality. There are many so-called Christians who act in such a manner and not because they do not believe in tithing, but because they do not want to commit themselves to give consistently in the manner that God establishes in His Word. If they approach tithing in a miserly fashion, which is the very least of our financial responsibility to God, with all the more reason their greed will be evident when it comes to giving above their tithes.

Many Christian laity and ministers who think and act with this negative mentality defend their miserly actions by arguing that there is no specific commandment in the New Testament that obliges us to give our tithes. In some circumstances, some go as far as to twist certain declarations made by the Lord's apostles to

justify their evasive actions. The correct interpretations of these very same Scriptures, in fact, are spiritual exhortations to the believer not to be miserly but liberal in his giving.

For example, the Apostle Paul exhorts the believers, “*Every man according as he purposeth in his heart, so let him give*” (2 Corinthians 9:7). Based on the distorted interpretation of this Scripture, there are many that give sporadically; sometimes they give, and sometimes they do not give. These individuals excuse their miserly action by saying that they give, “Only when they feel it in their hearts to give.” When they do give, they do so according to what they “purpose in their miserly hearts,” with greed and stinginess.

The miserly actions of these Christians demonstrate their level of gratitude toward God. They have consciously or unconsciously forgotten, whether by deception or voluntarily, that our gratitude should be intense for what the Lord has done for us. This gratitude should be profound and should provoke us not only to give our tithes and offerings with liberality and joy, but also to pledge everything that we have for the service of the Lord. And, if necessary, even to lay down our lives as we bear in mind that the Lord laid down His life for us at Calvary. As a result, the faithful and grateful believer understands that in the Grace of the Lord Jesus Christ, giving his tithes is the very least of his Christian stewardship.

### Grateful and Liberal Christians

I know that the “*wise*” Christians are completely in agreement with the explanations mentioned here (read Daniel 12:10). These grateful children of God are not only willing to give their tithes unto the service of the Lord, but they also feel unsatisfied with their giving and are determined to give even beyond their limitations. These faithful believers do not believe in giving their tithes because of commandment or mere obligation. They believe in tithing in the same manner as the patriarchs Abraham and Jacob who tithed before the Law was ever given. They

God is spoken in these environments and even though salvation is called upon through the Name of the Lord Jesus Christ in water baptism, man-made laws are imposed to force the believers to act in accordance to the precepts of their “religious masters.”

Malicious and advantageous ministers abound in these environments. They distort the message of God’s Grace to deceive unwary believers, whom they judge and condemn when they disobey the man-made laws imposed upon them by their “religious masters.” The curses spewed out within these religious environments are more terrible and destructive than those mentioned in the Law of Moses, which these religious organizations reprove.

I am well aware that the aforementioned conditions have always produced negative results far removed from the righteousness of God. Many deceived Christians believe that they can gain God’s approval by accomplishing certain “laws of Grace” established by their religious organizations. The devil has deceived them into believing that by “paying their tithes” they are justified to live their lives according to their worldly desires.

Amid these religious conditions are dishonest and greedy ministers who seize ownership of God’s fold in order to fill their pockets and bank accounts. In many cases, the tithes and offerings of the believers are used to finance their carnal indulgences. This false form of Christianity produces numerous diversions from God’s truth. These diversions yield “*all filthiness of the flesh and spirit*” in both the ministry and laity (2 Corinthians 7:1).

There are many sincere believers who were once liberal in their giving, but have since been victimized by the actions of dishonest and greedy ministers. As a result, their good conscience has been damaged and they have grown weary of giving. Even now, it is quite possible that the devil is using that damaged conscience as a tool to prevent someone from accepting God’s truths explained in this book. Distressingly, the conduct of dishonest ministers and religious organizations has harmed some so badly

everything that he has, he realizes that he could never repay what the Lord has done for him. And in this grateful mindset, he fully understands that *“God loveth a cheerful giver”* and that *“the liberal deviseth liberal things, and by liberal things shall he stand”*. (2 Corinthians 9:7 and Isaiah 32:8).

### “Paying Tithes” by Constraint

**W**e have previously discussed the difference between “paying our tithes” and “giving our tithes.” I am well aware that many Christians have grown weary of tithing at one point or another because they have been constrained to pay their tithes. They are victims of those who misuse the same Scriptures mentioned in this book to threateningly obligate believers to pay their tithes. This form of extortion is commonplace in many religious organizations. Yet, its prevalence does not make it right.

The Grace of God does not consist of human laws that force and obligate the believer to act in a certain manner. The Grace of God operates through righteousness for those children of God who seek to do righteousness.

There are many religious organizations and local congregations in which tithing has been made a law of judgment and condemnation. This form of Christianity distorts the truth of God’s Word to teach that whosoever does not pay his tithes is not of God. In some cases, the new believer must first sign an agreement in which he promises to pay his tithes in order to be officially accepted by the religious organization. His failure to do so would then warrant his denial or expulsion from said organization.

These distorted religious environments are “synthetic” and they are man-made. As a form of rebuke, I have referred to these religious environments as those who practice “the law of Grace.” I use this description in the form of an irony to identify the laws of judgment applied to the believers that obligate them to do what their “religious masters” order them to do. Although the Grace of

give spontaneously, out of a heart of love and gratitude toward God (read Genesis 14:18-20 and 28:20-22).

These “*wise*” Christians understand that our debt of gratitude should be greater than that of those who are under the Law. Only the Grace of God has made us righteous and participants of the *“exceeding great and precious promises”* that the Lord made to Israel’s patriarchs in the times of old (2 Peter 1:4). By reason of this, the Apostle Paul wrote, *“For by Grace are ye saved through faith; and that not of yourselves: it is the gift of God”*. (Ephesians 2:8).

Through God’s Word, true Christians understand that the Grace of the Lord Jesus Christ, which has operated in His Church for nearly two-thousand years, is greater than the Law which He Himself gave to Israel through His servant Moses. We also understand that God’s chosen people continue to observe the commandments of the Law unto this day. And in accordance to the Law, the observant Jew faithfully “pays” his tithes unto the service of God. Yet, the faithful and grateful Christian understands that he does not “pay” his tithes by Law or by constraint. He gives his tithes out of a grateful heart.

The faithful believer realizes that it could never be justified to think that our financial responsibilities as Christians, as those who are under God’s Grace, should be inferior to those who are under the Law. On the contrary, our financial responsibilities are far greater. Therefore, giving any thing less than our tithes would be miserly. By doing so we would commit the serious sin of giving God our leftovers, of which many Christians are guilty.

The misinterpretation of Scriptures and the miserly actions of those opposed to tithing are unacceptable to the “*wise*” Christians. These faithful believers understand that the declarations and actions of those who are opposed to giving with liberality are a result of the evil deception that has ensnared them. That is why these deceived Christians become miserly and egotistical when it comes to giving of their money toward the service of the Lord.

The “*wise*” believers cannot approve the mentality of the miserly Christians. They cannot agree with their opposing interpretations concerning tithing and Christian stewardship. Although the faithful and grateful believer also “does not believe in tithing,” his mentality is the complete opposite to that of the miserly Christian. The faithful child of God “does not believe in tithing” because he will never feel satisfied with “just” giving his tithes in the service of the One who gave His all for us on Calvary. This thankful child of God will never limit his giving to only his tithes. He will give and give with a heart full of gratitude in liberality and without limit.

The faithful child of God feels that giving his tithes is minimal and that limiting his giving to just his tithes would be an affront to God. Therefore, when he gives he does so with liberality and without limit. Moreover, the faithful child of God is willing to give his all if the Lord would so require it. A profound gratitude for the Lord must provoke the believer in order to cooperate financially at a level of giving that is far greater than what is considered “the regular method of giving.”

When these children of God see the different needs that arise in the service of the Lord, they do not put a limit on how much they can give. They give with joy and liberality, and they pledge all that they have and all that they are for the service of the Lord. These liberal believers are part of the faithful remnant mentioned by the Apostle Paul who give according to their measure, and not being satisfied, they also give “*beyond their power*” and are willing to give of “*themselves*” (2 Corinthians 8:3-5). This manner of “not believing in giving tithes” is acceptable and pleasing unto God.

The child of God who is overwhelmed with gratitude toward his Lord can never place a limit on his giving. He knows that he could never repay the debt that was paid for him on Calvary. This is the maximum effect of God’s redeeming Grace in the life of the believer. This grateful child of God—whether minister or laity—is well known by his Heavenly Father.

The Lord knows which of His children are not satisfied with merely giving their tithes unto His service. God knows which of His children live continuously in remembrance that He gave more than tithes for us. The Lord said of Himself: “*Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many*” (Matthew 20:28). Is the disciple greater than his Master? If the Lord gave His all for us, are we greater than He is to give less than our all to Him? Absolutely not!

I understand that the Lord has not granted everyone to live and serve in the aforementioned manner. I realize that this is more the exception than the rule. The Lord Himself explained that among His people (whom He compared to the seed that fell upon good ground) there are those who are called to bring forth fruit, “*some and hundredfold, some sixtyfold, some thirtyfold*” (Matthew 13:8). These different degrees describe everything that each faithful child of God does and gives to the service of the Lord according to his ability.

Howbeit, when it refers to our financial responsibilities to God’s service, the Lord Himself has established a minimum and just average: our tithes, the ten percent of our finances. This minimum average applies to all the aforementioned degrees in the service of all of God’s children. This minimum average applies to both Israel and the Church.

Unto this day, the observant Jew pays his tithes and fulfills his charitable giving in accordance to the Law. As a member of the chosen people to whom God gave the Law, the observant Jew recognizes the resultant curse for those who “rob God” (Malachi 3:9). Therefore, he feels obligated to pay his tithes. In contrast, the faithful Christian does not pay his tithes. He gives them. For he is provoked by a profound gratitude toward his Lord, and not simply because he fears to transgress the moral Law.

The grateful and liberal Christian continuously remembers that only the Grace of God was able to save him. As a result, when the grateful and liberal Christian gives his tithes and even