

Two points of God's Economy

In the Gospel of John we see Jesus presented as the Son of God. In that Gospel, Jesus refused to answer any challenge to His authority but answered every demand that he provide witnesses to back His doctrine. One of His witnesses was John the Baptist and we should avoid following the doctrine of men who our God given authority (pastor, etc) will not approved. The second witness of Jesus was God the Father. God the Father gave us His Word and we should be sure that any doctrine which we receive has at least two witnesses from the Word of God unless it comes from our God given authority (pastor, etc). (Several places in the Word of God tell us to submit to our God given authority and do not require that authority to have any witness from the Word of God because they often must deal with situations where there is not a literal verse to quote.) The last witness of Jesus was the [works](#) (miracles) that God did through Him.

The Bible tells us to have two or three witnesses ([Matthew 18:16, 20](#); [1 Corinthians 14:29](#); [2 Corinthians 13:1](#); [1 Timothy 5:19](#); [Hebrews 10:28](#)). Below are the witnesses from the Word of God. In addition I have a witness of God working in my life in a way that I may not have again, but wish to use for His glory while I can.

For over 25 years I have put over 25% of my gross income into the Lords work. In the last couple of years I have tried to increase that percentage by seeking personal guidance from Christ. I started last year praying that God would enable me to put 40% into His work. This was only possible by my personally seeking what Gods Word says about finances and obeying those instructions by faith. If any disagree that it takes faithful obedience then let them provide proof of any person who has given that percentage or more for at least a full year and claims that they did it in the flesh. During the year I had medical costs over 10% of my gross income. My rental property was damaged and I lost over 1/3 of my gross income. I was in an accident and out of work (with lost income) for 3 months. When I did my taxes 1/3 of my giving to the Lords work could not be claimed because it was over the IRS limit of 50%. I hope that people can see that this is only possible by Christ working through my life. I also expect to exceed the IRS limit again this year. Anyone who knows anything about IRS audits knows that this type of claim is always kicked out for human verification. I have not been called in for an audit and the only reason that the IRS would not do so, with such an unusual claim, is because I have already established a pattern of high percentage giving. That is, the lack of an IRS audit is evidence supporting my initial claim of giving over 25% for more than 25 years and steadily increasing that percentage in recent years.

While I was increasing my giving, I went through an accident that caused non-believing medical people to say my survival and recovery were both miraculous. So if you had a choice between being rich and dead or crippled or being poor and functional, which would you really choose? If the people of God will listen, I believe the following doctrine can help them receive the blessings of God in their personal lives.

1. We loose when we rob God

1. Many people believe doctrinal error about what parts of the Bible apply to them.

1. [Hebrews 9:15-17](#) teaches us why the Bible has an Old Testament and a New Testament.

1. [Hebrews 9:15-17](#) says [And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at](#)

all while the testator liveth. These verses are in the middle of a section which is explaining how the application of Old Testament Mosaic Law and Covenant was changed under the New Testament. What follows is within the context of that part of Hebrews and we will proceed without further consideration of the context.

2. There is a legal document called a '*Last Will and Testament*'. It has two parts, the '*Will*' and the '*Testament*'. The section for the '*Will*' says what to do with the stuff we leave behind and the section for the '*Testament*' has our last words for the people we leave behind. Most people don't really care what '*the old man*' has to say and, therefore, men dropped the section for the '*Testament*'. God doesn't care about the stuff He left behind and, therefore, dropped the section for the '*Will*'. However, the legal principals are the same for what men consider being a '*Will*' and what God calls a '*Testament*'.
3. We can only have one '*Last Will and Testament*' in effect at a time. When we write a new '*Last Will and Testament*', it replaces the old one. The only '*Last Will and Testament*' that really matters is the one in effect at the time of death ([For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth](#)). The basic problem with the '*Book of Mormon*' is that they claim that the '*Book of Mormon*' is [another testament](#) which sits beside the New Testament and such a claim is legally impossible. They are fools according to the Bible.
4. You can not replace my '*Last Will and Testament*' and I can not replace yours. One basic problem with so-called '*new translations*' is that men are trying to replace the '*Last Will and Testament*' that Jesus Christ died to put into effect and that he rose from the dead to become the [mediator](#) of ([1 Timothy 2:5](#); [Hebrews 8:6](#); [9:15](#); [12:24](#)). Further, they will come into His court ([Acts 17:31](#); [Romans 2:16](#)) to try to tell Him that He can not use the '*Last Will and Testament*' that He died for. They are also fools.
2. [Hebrews 9:18-22](#) tells us that [the first testament](#) was the Mosaic Law. Therefore, what was replaced is NOT Genesis through Malachi but is limited to the Mosaic Law.
3. The Mosaic Law has 3 divisions interwoven throughout it. One division contains the Civil Law for the country of Israel. That Civil Law is no longer used and God has always told us to obey the law of the land we are in ([Titus 3:1](#); [1 Peter 2:13](#)). However, 1 Corinthians [10:11](#) tells us that even those parts off the Mosaic law which do not directly apply to us under the New Testament are still to be used for our [admonition](#). Therefore, we have places in the New Testament, such as the epistle to the Hebrews, which use the spiritual aspects of the Mosaic Law to teach us lessons which still apply in the New Testament.
4. A second division is the Religious Law that had the ordinances for sacrifices which is what [Hebrews 9](#) tells us was replaced. That is why we no longer bring blood sacrifices. However, as mentioned above, those sections are still to be used for our [admonition](#) and we can still use the spiritual aspects of them.
5. The third division is the Moral Law and tells us how we are to deal with God on a personal level. It was never revoked. In [Acts 15:19-20](#), [28-29](#) we are told parts of the Mosaic Law that we are to keep. ([Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood,](#)

and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well). All of the things listed (as examples) are matters of our personal relationship with God. For example, usually the only people that know about fornication are God and the people committing the fornication. The matters of our personal moral obligations, which are in the Mosaic Law, still apply today under the New Testament.

6. In addition to the verses in [Acts 15:19-20](#), [Galatians 3:17](#) states a principal that 'the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Therefore, neither the coming of the Mosaic Law nor the passing of the religious part of the Mosaic Law can disannul personal moral responsibilities that God instituted before giving the Mosaic Law. As a result, we are still required to most of what is called the Old Testament.
2. All the blessings of salvation are based upon a promise of God to Abraham.
 1. Galatians [3:15-18](#) tells us that our salvation is by faith in the promises and covenant that God made to Abraham. As already discussed, the coming and going of the Law does not affect this promise and covenant.
 2. Galatians [3:22](#) tells us 'the promise by faith of Jesus Christ might be given to them that believe. So we are looking for the promise and receive it, not by our faith but by faith of Jesus Christ.
 3. Galatians [3:26](#) tells us For ye are all the children of God by faith in Christ Jesus. Therefore, the same thing that gives us our salvation (ye are all the children of God) also gives us the promise.
 4. Galatians [3:29](#) tells us And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Therefore, everything is tied into the promise. We receive the blessings of God when we believe the promise and act upon it by faith.
3. Abraham tithed based upon a promise of God.
 1. Hebrews [7:4-8](#) tells us that 'the patriarch Abraham gave the tenth of the spoils. Abraham acted upon promises from God. Tithing is based upon a promise of God. Abraham tithed.
 2. Genesis [14](#) tells the story which resulted in Abraham giving tithes. I will not go into the details here but the tithe actually came from the goods out of Sodom. According to Genesis [14:21](#), the King of Sodom was willing to give all in gratitude for the deliverance that came from God through Abraham. This is the first mention of tithe in the Bible and gives us our basic definition of tithe. It is what we give in testimony about Gods provision in our lives. Someone who claims one thing and does another is a liar and following the doctrine of the devil, who is the father of lies (John [8:44](#)). When we claim to trust God for His provision but put our trust in money so much that we don't even recognize Gods provision with the tithe we prove ourselves to be a liar.
 3. Malachi [3:10](#) gives us the promise that God will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it if we bring in the tithe and offerings. While we might not find in the Bible where it directly says that Abraham knew this promise, we can see by his actions that he knew it.
 4. God promised to bless Abraham and his children for living by faith. We are the children of God by living the same faith that Abraham had (Romans [4](#) especially [4:16](#)). Abraham tithed to honor God for His provision. If we refuse to tithe we are not living by faith and can not expect to receive the promise which is based upon our life of faith. When we refuse to tithe we are actually refusing to live by faith and, therefore, are demanding that God remove His provision from our lives.

4. The tithe belongs to God, not us.
 1. Leviticus [27:30, 32](#); Numbers [18:26](#); Deuteronomy [14:23](#); 2 Chronicles [31:6](#) all tell us that the tithe belongs to the Lord. We already saw that the moral part of the Mosaic Law still applies directly to us and tithing is definitely part of our personal moral relationship with God.
 2. Malachi [3:8-12](#) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. 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. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts I can not rob God by keeping what is mine. The first way that I can rob God by taking what is His and putting it in my pocket. God gives us the ability to get wealth but says that the first tenth that comes to us belongs to Him and He expects us to deliver His part to His warehouse for His ministry on this Earth. When we rob God we are assuring that it is only time before God takes away our ability to get wealth. Look at what happened to the Jews. Look at what is happening in the U.S.
 3. The next way that I can rob God is by claiming that what is His came from me. If I give money to one person to give to another and my messenger claims that the money was from himself then he has robbed me of credit for giving the money. 2 Corinthians [9:6-11](#) teaches the '*law of sowing and reaping*'. As one preacher pointed out, this does not say that '*God loves cheerful giving*' but it says God loveth a cheerful giver. God doesn't want us to be cheerful only when we are giving but wants us to be cheerful all of the time because all of the tithes and offerings are '*seed money*' that will reap us the blessings promised in Malachi [3:8-12](#). We aren't to be worrying about the little bit which is the tithe but are to be cheerful about Gods promise to meet our needs and magnify what we give to His ministry.
 4. The next way that I can rob God is by keeping part of the tithe and only bringing in part of it. Leviticus [27:30](#) tells us And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. The land is where the Jew received all of the provisions for his family. We receive provisions from our employers. People who preach that we are to tithe upon our gross income are Biblically wrong because that does not include all that comes from our source of provision. We also receive benefits. I learned this lesson by losing my medical insurance when my ongoing medical costs were over \$30,000.00 per year. God is trying to get His peoples attention by slowly increasing their co-pay for benefits before He has to take them away. True Biblical tithe is on all that comes from our source of provision. True Biblical tithe is on gross pay plus all benefits and gifts.
2. We win when we enter Gods Rest
 1. God created His Rest to provide additional blessings.
 1. Hebrews [3:7-11](#) teaches us that the Jews were not allowed to enter Gods rest because of their unbelief that is recorded in Numbers [13](#) and [14](#) and in Deuteronomy [1:19-46](#). Gods Rest was a land that floweth with milk and honey. This is the life more abundantly promised in John [10:10](#). This is not just meeting our needs but providing things that we enjoy but do not necessarily '*need*'.
 2. Matthew [11:28-30](#) tells us that Gods rest is unto your souls. Our soul is our

mind, our will and our emotions. While God will meet our physical needs, Gods rest is is not about physical needs or lusts.

2. Very few of God people enter His Rest.

1. Hebrews [3:17-19](#) tells us that 'them that had sinned, whose carcasses fell in the wilderness should not enter into his rest because of unbelief. Only Caleb and Joshua entered.
2. Hebrews [4:1](#) says Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. This makes it clear that some / many of Gods people will not enter (seem to come short) Gods rest. The rest of Hebrews [4](#) tells us about Gods rest to the people of God and how to enter it. It also warns that we can fail to enter into that rest if we follow after the same example of unbelief.
3. Caleb and Joshua entered Gods rest by faith. Where other saw giants and were afraid, Caleb and Joshua saw Giants and an opportunity to prove that God will do the '*impossible*' through His people if they believe.

3. The requirements to enter God Rest.

1. The walk of faith that we see in Caleb and Joshua was the same in both of them because they believed when faced with the '*impossible*'. Others believed for what was '*hard*' such as crossing the Red Sea and following Joshua into battle. However, the level of faith for doing what is '*hard*' wasn't sufficient to enter Gods rest. Only the faith that truly understands I can do all things through Christ which strengtheneth me (Philippians [4:13](#)) and gets rid of all provision other than God and then charges into the '*impossible*' (because that is the ONLY way to prove that it was God doing it) is sufficient to enter Gods rest.
2. Caleb and Joshua had a personal walk with God and it was proven by God leading each differently. Joshua led the nation and left a testimony of Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. (Joshua [24:14-15](#)).
3. Caleb showed his faith by being a faithful warrior and when everyone else was taking a rest, he demanded another mountain full off the biggest giants to take on with only his own household (Joshua [14](#)).
4. Gods people can enter Gods rest only if they meet Gods requirements.
 1. Gods people must be spiritually mature enough to be a warrior who can stand in opposition to all of Gods people when Gods people are wrong (such as Joshua and Caleb did).
 2. They must be willing to follow and support Gods appointed authority even when personally suffering for it. God tells us to submit with a Godly attitude and we only have to submit when we are sure that the leader is wrong.
 3. They have to have the spiritual maturity to stay faithful while God kills off all of the doubters and creates circumstances which make it clear that what is done was done by God and not done in the flesh.
 4. They must have the spiritual maturity to have a personal walk with Christ and know when He is leading them personally in ways which He does not lead others but which will bring God greater glory.
 5. They must be spiritually mature enough to get rid on all fleshly provision so that Christ can do the '*impossible*' through their lives and there be no

question as to Who really did what was done.

6. Finally, they must look for that '*impossible*' thing that God wants to do through their personal life which is different than what he is doing through the lives of others.
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