

Financial Dominion

*Understanding the critical link between the tithe
and our ability to exercise the dominion we were
created for.*

by

Rev. D. Scott Ross

Unless otherwise indicated, all Scripture quotations are taken from the King James Version of the Bible.

The author has emphasized some words in Scripture quotations in bold face type.

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Understanding the critical link between the tithe and our ability to exercise the dominion we were created for.

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Introduction

I have a heart for Pastors. As a pastor, I know what they go through to obey God, disciple the saints, and fulfill their call.

While every pastor knows that God is their source, the primary means God uses to supply the pastor is the people of God he is sent to minister to.

Every pastor faces the fact that each time he speaks about the tithe, the possibility of someone being offended is extremely high. No other occupation risks their own supply every time they open their mouth to speak the truth.

My desire is that this book will assist the pastors in the Body of Christ in ministering the importance of presenting the tithe to the local church along with the benefits tithing brings to God's people. I also believe this book will help the saints understand the spiritual significance in tithing and then to realize the benefits of it.

Chapter 1

The Earth is the Lord's

God owns it all. God created the earth and everything in it for man to use, but man is not the owner. Man is a steward of the creation of God. We may possess many things but we own nothing. This principle must be understood because it is the very basis of Biblical financial matters. When you get this right, the rest comes easy. When you don't get this, you struggle with every Biblical principle on finances, or go easily into error. Whether you have really accepted this Truth is known by your attitude and actions concerning financial handling.

*Psalm 24:1 The **earth is the LORD'S, and the fulness thereof;** the world, and they that dwell therein.*

*Psalm 89:11 The heavens are thine, **the earth also is thine:** as for the world and the fulness thereof, thou hast founded them.*

*1Corinthians 10:26 For **the earth is the Lord's, and the fulness thereof.***

These scriptures declare clearly that the earth belongs to the Lord along with the fulness it can produce (as well as the people that

dwell in it). For those who need New Testament scripture for this truth, the apostle Paul quotes Psalm 24:1 as he explains that food offered to idols is nothing to be concerned about because the earth is the Lord's and the fulness thereof. Paul says it all belongs to God.

*(Psalms 50:7-12) Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For **every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.***

Again, God declares that everything in the earth is His. By the large number of scriptures declaring God as the owner, and the demonstrative nature of them, they show that man tends to forget this fact. While we have legal documents in hand showing ownership for houses, cars and lands, that ownership is granted by an earthly human government to maintain order. When we die we can't take it with us - all we can do is redirect the possession of it.

*(Numbers 33:50-53) "And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; Then **ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.**"*

In this scripture God is again directing the use of the earth, proving His ownership. The Israelites had to drive out the inhabitants

and dispossess them, but only because God said that He had given the land to them. In other scripture God is explicit in declaring the exact borders of their possession. God is not ordering His people to steal the land from another people because that would make Him a thief. The authority of the earth had been delegated to man and therefore God had to exercise ownership through a covenant people. So, in effect, what we possess God has access to. This arrangement has a time limit to it as there is a day coming when Jesus will return to directly take over - and we will be with Him.

*Hag. 2:8 The **silver is mine**, and the **gold is mine**, saith the LORD of hosts.*

God declares that the silver and gold are His because He is the owner of the earth and the fulness thereof. Only the owner of something has the right to lay claim to something or to direct its use.

*(Malachi 3:7-8) Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. **Return unto me**, and I will return unto you, saith the LORD of hosts. But ye said, **Wherein shall we return?** Will a man rob God? Yet **ye have robbed me**. But ye say, *Wherein have we robbed thee?* In tithes and offerings.*

You can only return something that belongs to another person. If it did not already belong to them, you would be giving it to them. We do not “give” the tithe, we return it because the tithe is God’s property (Lev. 27:30). Furthermore, the only way you can be guilty of robbing someone is if you take something that belongs to them. While the tithe is within our possession, it is not our property. God is using strong language here calling a person a thief for failing to return what belongs to Him.

*2Pet. 3:7 But **the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.***

*2Pet. 3:10-13 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and **the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.** Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein **the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?** Nevertheless we, according to his promise, look for **new heavens and a new earth, wherein dwelleth righteousness.***

God is not an arsonist. An arsonist sets something on fire that belongs to someone else. The reason God can burn things up and establish new heavens and a new earth is because they are His property - He is the owner. God will eventually move New Jerusalem from heaven to earth. God is going to live here! He doesn't need our permission to do this because He owns it. As a matter of fact, everyone that does not accept Jesus will be thrown out and incarcerated.

It is extremely important for us to understand that God is the owner of everything and that we are stewards of the creation. While the earth was created to provide for us, it remained in the ownership of God. Man was given dominion, not ownership. You will see the importance of this truth in the following chapters.

Chapter 2

Man Was Given Dominion

*Gen. 1:26 And God said, Let us make man in our image, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air; and over the cattle, and **over all the earth**, and over every creeping thing that creepeth upon the earth.*

Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

*Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and **subdue it: and have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

*Psa. 8:3-9 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For **thou hast made him a little lower than the angels**, and hast **crowned him with glory** and honour. Thou **madest him to have dominion over the works of thy hands**; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!*

When God said, “Let them have” that was a delegation of authority. Authority over all the earth and everything within the earth was given completely to mankind. God does not give and then take back - *Romans 11:29* “*For the gifts and calling of God are without repentance.*”

The delegation of authority given to man was dominion. Dominion means: *to subjugate, to rule, to reign, to have the supremacy, to subordinate, to bring under control.* Dominion does not mean ownership. Man was delegated as an authority to rule over the creation of God, but God retained ownership. This dominion allowed mankind to rule over creation in a way that would serve their physical needs.

The dominion man was given has two fundamental aspects to it. There is an authority to it and there is a requirement to it. The authority would work as long as the requirement was met. Authority always works within submission. Even today, anyone in authority, whether in business or government, must use that authority in submission to a higher authority. If they don't, the function of that authority is taken away.

*(Genesis 2:15-17) “And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, **thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**”*

Man was not given “free reign.” There were guidelines placed upon the authority man had been given. While man's authority extended over all the earth and everything in the earth, man was not given the right over a tree that God had reserved. Man could choose

to obey or not to obey, but man was **not** given dominion over that one tree. Here was the supreme test of rightful use of authority - will he remain submitted to the empowering force?

In the Hebrew language the phrase, “*thou shalt surely die*” literally means “*in dying you will die.*” This is a critical point because two deaths are spoken about. One was spiritual and the other was physical. When man disobeyed God he was spiritually separated from God - that was the first death. Adam died physically some nine hundred years later - that was the second death spoken of in this scripture.

When man was separated from God spiritually he lost the “backing” of the delegated authority. God did not withdraw the delegation of authority given to man. However, man had withdrawn himself from the power behind that authority. So, he had authority but no power to enforce it. This is why the future covenants God made with man were so vital. Those covenants gave God the legal right to come back into relationship, to some degree, with man and re-empower that delegated authority that had been given. More on this later.

Chapter 3

The Blessing and the Tithe

*(Genesis 1:26-28) “And God said, Let us make man in our image, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And **God blessed them**, and **God said** unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”*

When God determined that man was to be given dominion over the earth, He had to bless them for that dominion to work. When “*God blessed them*” it was a real communication of power - it was an anointing. A blessing is an empowerment from God.

A blessing from God is defined by the words He speaks when the blessing is pronounced. The words determine the extent and the boundaries of the empowerment. The words must be carefully understood and carefully followed for the manifestation of the anointing that is behind the enforcement of the blessing. Authority granted by legal right is useless unless the delegating body backs

up or enforces that authority. The reason you submit to one police officer is because there is a whole lot of others that will come and get you if you don't obey that one. There is power behind that one police officer.

Even today when you are hired at a job, the customary procedure is to give you a job description. That job description defines your responsibilities and the range of your authority to accomplish those responsibilities. There is empowerment in it and there is a limit defined. If a person at a job does something outside of their area of responsibility and authority they are often fired. However, within a delegation a person has discretionary use of the authority given. For instance, if all you do is sweep the floor, you do not have to ask your boss if you can use the broom - he expects you to use it as needed.

A person cannot be held responsible for something unless they have been given proper authority to carry it out. The authority given then is the definition of responsibility. Man's job description was defined by the words God used when the delegation was made. Man's authority extended over everything that God had made in the earth, except one tree (more on this later).

*(Psalms 8:3-8) "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and **hast crowned him with glory and honour. Thou madest him to have dominion** over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."*

Man was crowned with glory. Glory has been described in many ways, but it is always representative of the presence of God. It is an

anointing, the power of God. The word “*crowned*” literally means “*to encircle or to encompass.*” Glory was all over man. This glory or anointing was the power behind the authority. Kings of the earth wear a crown, but it is only representative of the authority they have - there is no power in the physical crown. God crowned man with power that was not at all symbolic, it was tangible and visible.

God made man to have dominion. God does everything with purpose in mind. The purpose of man from before the act of creation was to be the instrument of authority in the earth, but at the same time being in subjection to God. No other piece of creation was created with the purpose of being the instrument of authority.

*(Genesis 1:28) And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and **subdue it**: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”*

Please notice that God told the man that within his delegated responsibility and authority he was to “*subdue*” the earth. In simple terms this meant that he was to make it serve him. As the delegated authority of God with authority over all the earth and all within the earth, man was to be served by the earth.

*(Genesis 2:15-17) “And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD **God commanded the man**, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, **thou shalt not eat of it**: for in the day that **thou eatest thereof thou shalt surely die.**”*

God planted a garden in Eden and caused many trees to grow. Man was to freely eat and all of these were in the authority of man. God now further instructs man and puts a limit on his authority.

Man has authority over every aspect of creation - except one tree. Scholars tell us that tree was in the center of the garden in a prominent place and could be seen from throughout the garden.

Ownership means that you have the right to determine the use of something. If you own it then you are the one who decides what is to be done with it. By commanding man to not eat of one tree, God exercised His ownership of the earth. That tree was there as a reminder to man that he had been delegated authority over the earth but did not own the earth.

God then warns man concerning the use of his authority and the use of his choice faculty, or “will”, if he disobeys the command. There was a consequence for misuse of authority and disobedience. The consequence was death. Imagine, the very first instruction given to man came with a penalty of death. This issue must have been a very serious matter with God.

In Hebrew the phrase “*thou shalt surely die*” literally translates as “*in dying you will die.*” This must be understood because it reveals to us what happened to man’s authority when God was disobeyed. The first death was separating from God spiritually, and the second death was the physical death of his body some nine hundred years later. The consequences of the spiritual death affected the authority man had been given.

The Tree of the Knowledge of Good and Evil was the Tithe

I want to interject here that the tree of the knowledge of Good and Evil was the tithe. While there was no commandment to tithe, the principle of the tithe was very apparent. The tree of the knowledge of good and evil was within their provision. They had author-

ity over the tree in that they were to dress and keep it along with the other trees. The tree was part of their provision that God laid claim to and forbid them to eat of. Since Adam and Eve were told that the tree of the knowledge of good and evil was not to be eaten from, then when they ate from it, it should be considered stealing from God.

Every one of those principles is true concerning the tithe that is commanded in the Old Testament, and of the tithe we present today. We have an income (or provision) that is in our control. God has laid claim to ten percent of that provision even though it is among our provision. We are not to eat of the tithe but to present it where the Lord has commanded us to worship. God even declares that Israel had stolen from Him by not bringing the tithes and offerings into the storehouse.

Thank God for the age of grace that we now live in. Think about it, Adam and Eve separated from God and lost the anointing, and they did that in the handling of the tithe. Their disobedience was much bigger than the actual handling of the tithe but the tithe was involved.

Also remember that when Adam and Eve mishandled the tithe through disobedience to God's command, the curse came upon the earth. God says through Malachi that Israel was cursed with a curse when they did not bring the tithe into the storehouse. (Mal. 3:8) This is a very close parallel.

The anointing is Lost

(Genesis 3:8-13) "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and

said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.”

After disobeying God’s command concerning His tree, Adam and Eve are now fearful of the presence of God. That presence is what they ruled and reigned with before they disobeyed. They knew they were powerless but responsible. They knew they were naked because the “*crown*” of glory they were encircled with was gone. The anointing had left through their separation from God and they could no longer exercise their authority. Certainly the greatest fear that Adam and Eve experienced was having to face God after disobeying Him. Can you imagine being in charge of everything and then suddenly you loose that ability completely?

*(Genesis 3:17-19) “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground** for thy sake; **in sorrow shalt thou eat of it all the days of thy life**; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; **In the sweat of thy face shalt thou eat bread**, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”*

This is pitiful. A once ruling man is now reduced to a field worker. This was not the desire of God, but the consequence of man’s decision to disobey. This is a picture of a person that is not anointed - everything is by brute force with extreme effort. Man had lost the “*blessing*” of God but had retained the delegation of author-

ity. Without God's blessing man's authority would no longer work.

God could not retract the authority given to man (Romans 11:29). God did say that they would be severed from His presence should they disobey. This is how man retained the authority but not the power to walk in it. From this point onward, man could experience a measure of God's presence and anointing only through covenant.

The Great Exchange

*(Malachi 3:7-9) "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. **Return unto me, and I will return unto you,** saith the LORD of hosts. But ye said, **Wherein shall we return?** 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."*

It is important to pay attention to the language here. God challenged them to "return" to Him and the way they were to return to Him was to present the tithes and offerings. The failure to tithe had separated them from God's blessing and presence and had allowed the curse to dominate them.

If you return something it is because it is the property of someone else. Otherwise, it would not be a return but a gift. It is clear that God considers the tithe His property and the failure to present it as robbing Him. Also notice that the people had no idea that they had separated from God because they had to ask in what manner they were to return. They were stealing from God but had no conscience about it.

God told them to return to Him and He would return to them. This is an exchange. You would have to ask what Israel had lost in order to understand what would be returned to them. They had lost the ability to prosper - the blessing - the anointing. While they were the people of God with a covenant, they were being dominated by the curse with no ability to rise above it.

*(Malachi 3:10-12) "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."*

God promises to return the blessing to His people if they will return His tithe to Him. That blessing is what enforces the authority man has been delegated. In the Old Covenant the authority of man was dependent upon their obedience to the commands. If the commands were obeyed the blessing would prosper their authority. This is the same situation in the Garden of Eden with Adam and Eve. If they had obeyed God's command concerning His tree, the anointing of glory on them would have continuously prospered them.

Notice in the scripture above that even the ground they had to till would now be blessed and produce. The devourer would be rebuked. Through this covenant exchange they would not have to live under the results of disobedience, "*In the sweat of thy face shalt thou eat bread.*" Also, all nations would notice that the blessings of God were back on His people.

*Deut. 8:18 But thou shalt remember the LORD thy God: for **it is he that giveth thee power to get wealth**, that he may establish his covenant which he sware unto thy fathers, as it is this day.*

The blessing is not natural material things. The blessing is a spiritual empowerment that produces material things. God told Israel that He would give **them** power to get wealth. That power is an ability from God upon the person causing their efforts to produce beyond the norm for humans. It is an anointing to prosper. That anointing removes the limits of the curse and the limits of the natural man. In other words, God promised to anoint the authority of man once again and he would prosper. This power to get wealth was conditional upon Israel's keeping of the covenant.

The scriptures show us that the blessing of God that enforces our delegated authority is closely associated with the tithe. We saw this relationship in the Garden of Eden and we saw it in the Law. What we need to know is whether or not this is a universal principle that affects us in our day.

Chapter 4

The Curse and the Tithe

*(Genesis 3:17-19) “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake; in sorrow shalt thou eat of it** all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; **In the sweat of thy face shalt thou eat bread**, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”*

We know the tree of the knowledge of good and evil to be a type of tithe. Adam and Eve’s disobedience to God and their taking of God’s property caused a curse to come upon the ground. Man was rejected from the Garden of Eden and now had to work in pain and sweat to provide for himself. The word “in sorrow” literally means “in pain.”

(Genesis 3:23-24) “Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

Let's not forget that the Garden of Eden did not cease to exist. The man was driven out of the garden, and God placed some angelic guards at the East entrance of it to keep people out. Can you imagine Adam out in a field sweating and in pain working to grow food and having to look at the entrance to the garden? It would be hard not to be mindful of how good you had it.

Let's also remember that the Garden of Eden existed and was guarded at least until the flood of Noah. Think of the people Adam likely knew and spoke with. For one, Enoch lived for many years while Adam was alive. The Bible tells us that Enoch walked with God and was translated by God (Heb. 11:5). Can you imagine Adam telling Enoch what it was like living in the Garden of Eden before the rebellion and the curse? There were many others that likely knew Adam. I can hardly imagine the discussions these people had as they stood looking at Cherubims and a flaming sword guarding the entrance to the Garden of Eden. In those days discussion and story telling was the only entertainment in town. Stories were told from generation to generation. Certainly this knowledge was transferred to many. (*Psa. 145:4 One generation shall praise thy works to another, and shall declare thy mighty acts.*)

*(Genesis 4:3-7) "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the **LORD had respect unto Abel** and to his offering: But unto **Cain and to his offering he had not respect.** And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, **Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.**"*

The children of Adam certainly knew what their father and mother had done concerning what God had commanded. They also knew that God took immediate action and showed Adam and Eve that a blood sacrifice was needed to atone for their disobedience (Gen. 3:21). I can hear the story being told by Adam to his sons: *“Boys, God told us to not eat what belonged to Him. We were tempted by the devil to disobey and we went with it. We had the authority over the devil and God’s anointing to back it up. But, we disobeyed and now here we are outside the Garden of Eden. Don’t make the mistake we made. Always give God what He wants.”*

Scholars believe that the phrase *“in the process of time”* means that it was at an appointed time that was known by both of them. So this was not an arbitrary occurrence initiated by the will of the individuals. It was a God appointed time known by both of them.

Although there was no commandment to tithe, God required an offering. Cain brought the fruit of the ground. In the Old Testament, the fruit of the ground was an acceptable offering. There was no Old Testament in force but the point is that a fruit of the ground offering was acceptable to God, but not in this instance.

When it says that God *“had respect”* to Abel’s offering, it means that it was received. Throughout the Old Testament when God received an offering fire fell from heaven and consumed the offering. It is likely this is how *“respect”* was known in this instance.

No fire fell to consume Cain’s offering. God had not received it and Cain got mad. It would be unjust of God to receive one offering over another offering unless what was to be brought was previously understood by both - obeyed by one and disobeyed by the other. The issue here is that Cain brought what he wanted to bring instead of

what he knew he was supposed to bring. Perhaps he didn't want to have to ask his brother for an animal to offer. Its obvious he had an attitude.

God, in His mercy, instructs Cain - which is another indication that he knew what he was to bring. God tells him that if he does well (brings God what He wants), then he will also be accepted. Here is a serious point: You and your offering are one. Jesus is our offering and we are one with Him as well. God says that Cain would be accepted based upon his offering.

God also warns Cain. God tells Cain that sin is waiting for him to disobey. That sin will master him should he not “*do well*”. I must use an alternate translation here. The Amplified Bible says this, Gen. 4:7 “*If you do well, will you not be accepted? And if you do not do well, sin crouches at your door; its desire is for you, **but you must master it.***” Notice that sin is present waiting for disobedience. However, man must master the sin to obey God. This is a close parallel to the devil in the Garden of Eden tempting Adam and Eve to disobey God's command concerning the tree of the knowledge of good and evil - the tithe. Adam and Eve were to “master” sin but did not. Consequently, Cain was mastered by sin and lived in fear for his life the rest of his days.

*(Joshua 6:17-19) “And the city shall be **accursed**, even it, and all that are therein, **to the LORD**: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise **keep yourselves from the accursed thing, lest ye make yourselves accursed**, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the **silver**, and **gold**, and vessels of brass and iron, are **consecrated unto the LORD**: they shall come into the treasury of the LORD.”*

Here we see Joshua about to take Jericho. He is told that the city shall be “*accursed*” - **to the Lord**. The word “*accursed*” in other translations is rendered “*devoted*” because in the Hebrew language that is its definition. Jericho was to be devoted. Jericho was the tithe of the inheritance and was to be devoted to God. Notice that if they were to keep it for themselves they would make themselves cursed. This is what happened to Adam and Eve as well as to Cain. The tithe is a serious thing.

*(Joshua 7:1-13) “But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel. And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few. So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? And the LORD said unto Joshua, **Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant***

*which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: **neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: **thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*****

There is nothing more alarming than to be victorious one moment and then completely defeated the next. Israel went into this battle for Ai completely confident after having an astounding supernatural conquering of Jericho. That confidence was changed to fear in a moment.

Someone had transgressed by taking the accursed thing (the tithe) for themselves and God was angered. His anointing was withdrawn and they were now weak and being chased by their enemies. Fear gripped the people. Joshua goes into prayer and pleads his case before God. God tells Joshua to stop praying because prayer could not change this situation. We always think we can change anything with prayer. God said that the people had **stolen** from Him. How can you steal from God and then get Him to do something for you?

God then tells them that until they remove the tithe from among their own stuff that they will not be able to stand before their enemies. They were not be able to master sin and the curse came upon them, all because the presence of God had been withdrawn. There was no anointing to back up their authority even though they had a covenant. Just like Adam and Eve, they had stolen God's property - the tithe.

*(Malachi 1:6-8) "A son honoureth his father, and a servant his master: if then I be a father, **where is mine honour?** and if I be a master, **where is my fear?** saith the LORD of hosts unto you, **O priests, that despise my name.** And ye say, *Wherein have we despised thy name? **Ye offer polluted bread upon mine altar;** and ye say, *Wherein have we polluted thee? In that ye say, **The table of the LORD is contemptible.** And **if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?** offer it now unto thy governor; **will he be pleased with thee, or accept thy person?** saith the LORD of hosts."***

When people do not honor and fear the Lord, they seem to always give Him what they want to give Him. If you are giving stale bread or blind, lame and sick animals, then you are keeping the good stuff for yourself. That is seriously disrespectful towards the One who created and owns everything.

The book of Malachi was written to the priests. Practically the entire book is a rebuke for their disrespect of God. The priest was to inspect the offering that people would bring to be sure that it was the best. No blind, lame or sick animals were to be offered to God. Yet, the priests were allowing the people to bring what they wanted to bring. God was holding the priests responsible!

God gives them an example so that they will understand what is happening. God tells them to offer those same things to the governor and see what happens. Will he be pleased or will he accept them? The understood answer is "NO". Even in the natural affairs of life those gifts would be rejected, and, perhaps carried a penalty of judgement. God was telling the priests that even though they were receiving unacceptable items from the people and offering them to Him, that He was not receiving them. We do the same today. Ministers receive whatever people put into the offering with no thought as to whether or not they are tithing and giving their best. They tell

people, “*Just give what you can. God understands.*”

*(Malachi 2:1-9) “And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For **the priest’s lips should keep knowledge**, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. But **ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.**”*

This is strong language. God tells the priests that the curse will come upon them for allowing people to offer what is unacceptable. He even says that when the priest blesses the people - that blessing will be cursed. Imagine, a minister with no power to bless people and the harder he tries the worse it gets. This is the reason many churches just don’t have much happening. They have a lot of activity but lives are not being changed and people are not being healed.

The minister is accountable to God for instructing people in the tithe. If they do not, they will cause the people to stumble at the law (word). If a minister is timid in instructing people concerning the tithe, then he is a hireling. Many, many ministers down play and

soft sell the principle of the tithe because they don't want to offend people. You know, people are touchy about their money. There is a time and place for everything and every pastor must have a way to instruct the people accurately and unashamedly about the tithe.

God tells the minister that due to his failure to speak the truth about tithes and offerings, God has made the priest “*contemptible*” and “*base*” before the people. That means they would have no esteem among the people and would be considered to be lowly servants. Such is the case for many ministers today.

*(Malachi 3:6-12) “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? **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.”***

God does not change. However, our approach to God has changed in the New Testament. While we do not live under a law to tithe, the law of the tithe is still true. I will discuss this further in another chapter.

Robbing God is a serious offense. The consequences of not tithing are that the curse would dominate the people. Robbing God removed them from the presence of God which was the ability to walk in dominion over the curse by way of covenant. Breaking the covenant meant no power. The connection between the curse and the tithe is clearly illustrated over and over.

*Lev. 27:30 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.*

*Num. 18:14 **Every thing devoted** in Israel **shall be thine**.*

*Num. 18:21 And, behold, **I have given the children of Levi all the tenth in Israel for an inheritance**, for their service which they serve, even the service of the tabernacle of the congregation.*

The material tithed does not physically reach God in heaven, so some people may have a hard time understanding how God is being robbed by not tithing. God laid claim to ten percent of all the increase and then gave it to His ministers as their inheritance. Failure to tithe means that God cannot keep His covenant with His ministers, so God is robbed of His property and of His promise to His ministers.

The illustrations I have made are both before the Old Testament and under the Old Testament. The biggest argument I hear from people concerning the tithe is that they do not see tithing commanded under the New Testament; and therefore do not feel obligated to tithe. It is true we live in the age of grace, but it is also true that God does not change. Tithing is a law unto itself and is not covenant specific. More on this later.

Chapter 5

Tithing is a Universal Law

The tithing is not a “covenant specific” law or principle. Failure to understand this has caused confusion in interpreting the scriptures concerning tithing. I have traveled much of the World and I find it interesting that the errors concerning tithing are the same everywhere.

Since tithing is a matter of dominion, the devil is very interested in God’s people being out of order in the area of finances because it weakens them and puts them at a disadvantage. The Bible tells us:

*1 Timothy 6:10 - For the love of money is the root of **all** evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

That is quite a statement. The root of ALL evil! The love of money can be easily traced back to the devil and his fall in Ezekiel 28:16. The devil doesn’t just want people; he wants all of the material creation as well. That tells me an evil spirit is working overtime to deceive people and cause them to err from the faith. Jesus also cautioned us:

*Mark 4:19 - And the cares of this world, and the **deceitfulness of riches**, and the lusts of other things entering in, choke the word, and it becometh unfruitful.*

Riches, money, or material things, have a power behind them to deceive. The devil is the deceiver and entices in the area of money and material things. The Word is the substance of all things, and when you have the Word you have the ability to generate everything.

So, because tithing is such a vital law there is an inordinate effort on the part of the devil to cause confusion and division over this subject. Consequently it seems there are as many opinions on whether or not tithing is a “New Testament” principle as there are people. However, when you understand that the tithe is not a “covenant specific” principle it will put to rest all the differences and close the door to the deceptions of the devil.

The Tree of the Knowledge of Good and Evil in the Garden of Eden was the tithe. I always wondered why God put that tree in the Garden. I thought, “Wouldn’t it have been better to just keep it away from the man all together?” I never read an explanation that really satisfied my understanding on this. Then, God began to show me it was the tithe and it all made sense.

The owner of a thing has the right to determine its use. By forbidding man to eat from the Tree of the Knowledge of Good and Evil God exercised His ownership; not only of the tree but also of the whole creation. Man was given dominion over creation but he was not given ownership of it. The following scriptures make this very clear.

*Psalm 24:1 - The **earth is the LORD'S**, and the fulness thereof; the world, and they that dwell therein.*

*Genesis 1:26 - And God said, Let us make man in our image, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

The Tree of the Knowledge of Good and Evil was God's property, and it was a reminder to the man that God was the owner of all creation. This tree was located in a prominent place in the middle of the Garden of Eden where it was easily seen. It was within man's provision but God reserved it out of man's provision for Himself. Man was to handle the fruit from the tree but was not to eat the fruit. Eve had some bad information in Genesis 3:3 when she told the devil that they were not to touch the fruit. Who knows where she got that because God was very clear in His instructions.

*(Gen. 2:15-17, KJV) "And the LORD God took the man, and put him into the garden of Eden **to dress it and to keep it**. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."*

Man was told to dress and keep the Garden of Eden, which included the Tree of the Knowledge of Good and Evil. Man was instructed not to eat from the tree, but he was to dress and keep the tree. So the tithe was in his hand but not to be in his mouth. It was good for food but was not to be eaten.

Think about the tithe. It is among our provision, it is in our hand, it is reserved as God's property, and we are not to use it for our

provision. We are further instructed to present it to the Lord. The tithe today is also a reminder that God is the owner of everything, and the ability to rule and have dominion comes from Him.

We know that the fall of man was a result of his disobedience. However, the instrument in which he disobeyed was the tithe. Malachi calls the failure to “*return*” God’s tithe to Him as “*stealing*”. This makes financial matters close to the heart of God, close to the heart of man, and close to the heart of the devil. Faith and love always look for a way to obey and give. Unbelief and hate always look for a way to keep.

Abram tithed. We know that Abram tithed but had no known instruction to tithe and we do not know that it was included in his covenant. Yet, he tithed.

(Gen. 14:18-20, KJV) “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

Abram didn’t borrow a practice of tithing from the heathen in the world as some have suggested. No, the devil is not an originator. It is very possible that the principle of the tithe was known and passed down from the Garden of Eden. Sometimes we forget just how connected people were. There were six people who lived during the days of Adam and into the days of Noah. Abraham was born two years after the death of Noah. There was a lot of information passed down from generation to generation. Perhaps Adam told people about God’s tithe – the Tree of the Knowledge of Good and Evil – and it was passed down to Abram.

The Law commanded the tithe to be paid. The fact that the Law commanded the tithe is hardly disputable. There are numerous scriptures revealing this. The most recognizable is in Malachi.

Malachi 3:10 - 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.

The New Testament endorses tithing. There are more references in the New Testament to tithing than you might be aware of. Jesus approved of tithing.

*Matt. 23:23 Woe unto you, scribes and Pharisees, hypocrites! **for ye pay tithe** of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: **these ought ye to have done**, and not to leave the other undone.*

Jesus said that they “*ought*” to tithe. “Ought” means that it was necessary or that it should be done. The only thing Jesus was criticizing the Pharisees over was concerning their cold hard hearts. We “ought” to tithe also.

Paul referred to and endorsed tithing. Paul was a Jew and understood the Law. Tithing was practiced and was as commonly understood as our modern day taxes. Tithing is not a tax. However, the point is that today everyone in the United States knows that everyone must pay taxes - so taxes are referred to but not always taught. No one ever taught me to pay taxes; they just started taking it out of my check. Tithing was not in question so it wasn’t taught. People didn’t run around asking whether or not they were to tithe now that there was a New Covenant. No, the practice just moved from the Old to the New Covenant. Paul refers to it in 1 Corinthians.

*(1Cor. 9:13-14, KJV) “Do ye not know that **they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.**”*

Here, Paul makes a direct reference to the Covenant of Levi, which was an Old Testament covenant. Then he says, “even so” or, just like that, the Lord has ordained. Apparently the Lord told Paul he was to be living on the tithe. That is plain and direct.

The writer of Hebrews (probably Paul) told us that tithing was being practiced at least thirty years into the New Covenant.

*Heb. 7:8 And **here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.***

Will there be a tithe in the age to come? We don’t know exactly, but it is possible. In the book of Revelation speaking about the New Jerusalem in the New Earth, the writer reveals that kings will be bringing substance into the city.

*Revelation 21:24 - And the nations of them which are saved shall walk in the light of it: and **the kings of the earth do bring their glory and honour into it.***

If they bring their substance to the New Jerusalem, its possible that they bring the tithe also. One thing is for sure, we will all find out later.

Tithing is not a “covenant specific” law of God - It spans all of man’s existence until this day. When you understand this your perspective changes dramatically, and it puts to rest all the controversy over the issue. Since tithing is a universal law, all the principles re-

vealed in the Word concerning the tithe apply to its practice, regardless of the time period in which the revelation occurred.

Chapter 6

Tithing is About Order

Genesis 1:29 “**And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.**”

(Genesis 2:15-17 KJV) “**And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**”

Once God established a supply for man’s basic need for food, He immediately set order into it. Think about it, the very first order of business after creating man was to set boundaries and establish order. He essentially said, “*Here are your trees and here is my tree.*”

Order establishes a first, second, third, etc. God’s tree was in the middle of the garden in a prominent place that could be seen from anywhere in the garden. God established Himself as first and as owner of all. God’s tree was part of, and among, man’s provision but was not to be used for food. This was a real test of submission

and obedience - which we know they failed.

Tithing is entirely an issue of submission. I am always amazed at the people that look for a way out of tithing rather than look for the blessing of tithing. The difference in those people is very obviously submission. I preached a sermon once entitled, "*Tithing: The Last Surrender*" but no one wanted to buy that CD. I guess the very title of it was a too vivid reminder of the rebellion that lies within the majority of Christians. A major Christian research group recently discovered and reported that five percent of adult Christians in America tithe. The predominant reason for not tithing was that it was not seen as commanded in the New Testament.

The fact that tithing was commanded in the Old Testament is not disputed. Tithing was in "the Law". The "Ten Commandments" are also in the Law. In the New Testament we are not commanded to keep the Ten Commandments but only because as we keep the one commandment, then we keep the ten. Our commandment is the law of love.

*John 13:34 A new commandment I give unto you, **That ye love one another**; as I have loved you, that ye also love one another.*

*James 2:8 If ye **fulfil the royal law** according to the scripture, **Thou shalt love thy neighbour as thyself**, ye do well:*

*Rom. 13:10 Love worketh no ill to his neighbour: therefore **love is the fulfilling of the law.***

Love fulfills the Law. People under the Old Testament could not effectively love one another because they were not born again and filled with the love of God. The Law was not written upon their hearts, it was written upon stones and paper. We are born again and

have the nature of God within us so we now have the capacity to love as God loved. Shouldn't the love we have within us and the love we have for God motivate us to tithe? Wouldn't love fulfill that part of the Law also?

Some people have suggested that the tithe was an Old Testament "tax" that was levied to pay for the temple and its maintenance. This totally and completely negates any spiritual aspect of tithing and is born out of the natural mind of a man. Besides, if they truly believed that, they would tithe under the New Testament to pay for the church and its maintenance. I always find it interesting that people do not want to tithe, but they expect the church to be there when they want it.

Since the Tree of the Knowledge of Good and Evil was a tithe, then the tithe is not a tax and it is not a means to support a temple. The tithe is about remaining in the order of God. It is a demonstration of submission and obedience.

Abram was a covenant man, but as far as we know he had no covenant or command concerning tithing - yet he tithed. The account of Abram tithing in Genesis chapter fourteen shows us that he tithed out of gratefulness. At that time Abram also made a declaration of submission.

*(Genesis 14:22-23 KJV) "And Abram said to the king of Sodom, **I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,** That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:"*

The expression, "*I have lift up mine hand unto the Lord*" is a declaration of submission much in the same way we raise our hands

as an act of submission to the Lord. Abram demonstrated his gratefulness and submission to God through his act of tithing. Remember, he had no commandment to tithe and there was no temple to pay for.

*(Genesis 15:1-6 KJVS) “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. **And he believed in the LORD; and he counted it to him for righteousness.**”*

The covenant God made with Abram began at one place and was expanded or elaborated upon as time went on. Each step of the way required Abram’s obedience. In Genesis fifteen we find the strongest declaration of the covenant that God made. The rest of the chapter reveals that God’s presence showed up in a powerful way confirming the covenant.

The Bible says this occurred “*After these things.*” It was only after Abram tithed that God moved to further empower Abram and strengthen the covenant. Abram had demonstrated submission and obedience, and declared that God was the owner of all the earth. At that, God responded dramatically, and out of that came the statement, “*And he believed in the Lord; and he counted it to him for righteousness.*” That statement is the fundamental quote that Paul uses in Romans when presenting his argument for righteousness.

I often wonder why many Christians that have a covenant in Jesus are not living in the strength of that covenant. Statistics prove they are not tithing and have no intention of doing so.

Order establishes there is a first, second, third, and so on. God is very mindful of order and expects to be supreme and have the preeminence. In financial matters the impetus is upon us.

*Malachi 3:7 “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. **Return unto me, and I will return unto you,** saith the LORD of hosts. But ye said, Wherein shall we return? “*

*Malachi 3:10 “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.”*

God tells us to that we are the ones to take the first action and He will respond. We take the action of returning the tithe, and He responds by returning to us. We bring the tithe, and He then opens the windows of heaven. There is an obvious order here.

This is the only place in scripture that God offers to allow His people to “*prove*” Him. The definition of “*prove*” figuratively means “*to investigate*”. Even in this situation, the first step to be taken is on our part, but God promises He will respond.

There are numerous scriptures revealing “the first” be given to God. That speaks of order. The tithe is the first ten percent of our increase. When the tithe is given first, we can rejoice over the remaining ninety percent. However, if we wait to tithe and give the tithe as the last ten percent of our increase, it then appears that God

is taking everything we have - which is not so.

Tithing in its simplest form is about coming into the order of God. Once there, many blessings flow and the power behind dominion is restored.

Chapter 7

Tithing is Dominion

Tithing is not giving. The greatest mistake concerning finances I am aware of in the body of Christ, even among ministers, is that they do not differentiate the scriptures that speak about tithing and those that speak about giving. People will take scriptures concerning giving and try to claim them concerning tithing not knowing there is a difference.

The tithe is the Lord's. You cannot give to God what already belongs to Him. You can give it in the sense that you return it to Him, but it is not a gift. The tithe is God's property and it belongs to Him before you decided to "give" it to Him. When we tithe, we demonstrate our submission and obedience to Him.

Tithing is a covenant exchange. We return to God what He has declared is His out of the increase He has blessed us with, and He returns to us the dominion that we lost in the garden of Eden. Remember, man was crowned, or encircled, with glory. That glory was God's presence and anointing to enforce the delegated authority given to man. Man disobeyed God and lost the presence of God but retained the delegated authority. So, man had authority but no way

to enforce it. Through covenant, God would “bless” man and return the enforcement of dominion that he had lost. In this respect, tithing is dominion.

In the New Covenant the glory has been returned.

*(Acts 2:1-3 KJV) “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And **there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**”*

We know those “*cloven tongues*” that were “*as of*”, but **not**, fire to be more than a flame from a kitchen match. God’s people were once again encircled with glory. The power had been restored. We know that Jesus delegated to mankind all authority in heaven and in earth, and on the day of Pentecost man received the power to be a witness. This would appear to be a full restoration that does not involve tithing.

James 4:7 “Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

The devil has to obey us, but only when we are submitted to God. There are legal and vital sides to every benefit from God. No question we have the Spirit, but the manifestation of the anointing is affected by our sanctification and obedience. While Christians are not dropping dead for not tithing, the majority of them are living powerless lives and are dominated by the affairs of life. They have the power and the authority, but it doesn’t seem to work effectively.

Romans 6:16 “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin

unto death, or of obedience unto righteousness?”

John 10:10 “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

Its possible to stand with Christ concerning principle while at the same time standing with the devil in action, sometimes unknowingly and sometimes knowingly. The devil is a thief. Jesus tells us one of the devil’s main focuses is to steal. God told His people in the book of Joshua and in Malachi that retaining the tithe was stealing. While we do not have a commandment to tithe in the New Testament we do have a responsibility - just as Adam and Eve and Abram.

The offering is yours. God may ask you to give something or you may decide to give something on your own. But this transaction is something that belongs to you. It is the remaining ninety percent of your increase after you have tithed.

Matthew 6:21 “For where your treasure is, there will your heart be also.”

Jesus was saying something here that we miss. The tithe is not ours. He could not be talking about the tithe. The offering is ours and is part of our “treasure”. Jesus is saying that where you give your offerings is where your heart will go. The Bible tells us plainly where the tithe belongs (Deuteronomy 12), which today is the church. But the hearts of people will follow where they put their offerings because they give their money to what they are interested in. Many times I have heard this scripture quoted when receiving tithes, and it has nothing to do with tithing.

Almost all of the New Testament scriptures concerning giving are speaking about giving something that is yours, and they do not refer to the tithe. The benefit of the tithe is that it positions you for dominion. By tithing, you have proved you are not a thief and that you are submitted to God. God pours out a blessing, which is an empowerment to prosper. NOW, when you give, it will increase and produce.

I trust that this teaching will give you a new confidence in your tithing so that you do it with much greater purpose.

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