

## What is the number #1 reason \*saints get discouraged in their Church?

I would have to say if anything has to do with discouragement then money matters would be the first root cause..

\*When I speak of a saint, I am referring to a very well seasoned saint. One who has tasted of the word of God and lived it and has strived and matured in a healthy God-fearing environment.

The number one reason today Saints are troubled and sometimes leave the church is because of the terrible mismanagement of the tithe and offering of church pastors and often their families who abuse their authority in the realm of finance.

The big monster sin of our present leadership is that they are committing the same sin of Hophni and Phineas: in that they were thrusting a big fork into the pot and taking for the priest "all that the fork brought up." In other words, they were indiscriminately STEALING the offerer's portion along with their own.

See Romans 14: 13-16 It is refer to placing "a stumblingblock or an occasion to fall in *his* brother's way"

So the stumbling block for the saints is similar to this

<sup>24</sup> Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress.

<sup>25</sup> If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him?

You think a minister would be a little bit more concerned about his stewardship to fulfill God's will and not his own.. You'd think... But I guess we'll pray and wait.

READ ALL OF 1 Samuel 2:12-36 (a must read) who

### ***The Sins of Eli's Sons***

Now the sons of Eli *were* sons of Belial; they knew not the LORD. And the priests' custom with the people *was, that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force. Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.....

### ***Eli Reproves his Sons***

Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons;

for *it is* no good report that I hear: ye make the LORD'S people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

<sup>17</sup> Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

Why was the sin so Great? Because they caused the men to sin against the Lord as well.

The offering was the Lords and for the ministers like the sons of Eli. But Not ALL theirs to keep: as some preachers will declare. That all the Tithe is there's to keep. Show me that in the Bible, or even try and stretch that that if you must.. just give a scripture you want to reference..

Many of our Saints have grown very wary with unfaithful stewardship in leadership .

Many saints want to be right with God, But these kinds of ministers are causing great offences against the consciences of many saints and may and or have already caused many of these little ones of the flock and other lambs to stumble or fall and perhaps have been caught by the wolfe.... ( John 12-13)

<sup>12</sup> But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup> The hireling fleeth, because he is an hireling, and careth not for the sheep.

In fact a lot of what goes on behind closed doors of many of our present-day clergy might make Hophni Phineas sin not seem so severe.

Pray for God to raise up more righteous men of God to lead our flocks.

We need Peters and Paul's to feed the flock!

2 sam: 35 And I will raise me up a faithful priest, *that* shall do according to *that* which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

*Excerpt from Bob Deffinbaugh*

*Now listen carefully, I said money was given through the church, not to the church. There is considerable difference, I believe. Ultimately, money given to those in need is given to the Lord as an act of worship (Phil. 4:18; Heb. 13:16). Money is never really given to the church, but through the church, the church being the disbursing and distributing agency. Of course, we can see the wisdom in this. Who is more qualified to make wise decisions about the disbursing of funds than the elders? Who should have more knowledge of the real and legitimate needs of the members of their body than the elders? But so far as I understand the New Testament, people knew what their money was going to be used for when they gave it. Although the specific individuals who would receive funds were not known, nor the exact amount each would receive, people gave through the church to the*

*church in need, and that church distributed these funds. I am sure that people gave without always knowing exactly how their money was being spent, but so far as the evidence of the Scriptures is concerned, there is no recorded 'offering' to which people gave without having any idea how it was to be used.*

*Giving a certain percentage of our money to the church without any knowledge of how it is to be used is a temptation for it relieves us of the soul-searching decisions as to how it can best be used. But so far as I understand the New Testament, Christians were responsible as stewards of God's resources to give wisely and knowingly.*

*Priority in the distribution of funds is always given to those who are believers, in Jesus Christ. In Acts chapter 11 Agabus, one of the prophets who had come down from Jerusalem, prophesied that there would be a great famine all over the world (v. 28), and yet the collection was sent exclusively for the saints who lived in Judaea (v. 29). Certainly the unbelievers were in dire need, too, but the money was sent for the needs of the saints. This priority to saints is consistently taught and practiced in the New Testament. In Galatians Paul taught: "So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith" (Gal. 6:10).*

*Distribution of funds was on the basis of two factors, need and ministry. Funds in Acts were disbursed 'as any had need' (2:45; 4:35). Widows who could be supported by relatives were not to be put on the church role for regular support (1 Tim. 5:3-16, cf. especially vss. 3, 5, 8, 16). Although Paul could have claimed the right of support (1 Cor. 9:5-14) while he ministered among the Thessalonians, he did not do so partially because there were greater needs within the church (cf. 2 Thess. 3:6-15). Rather than be a burden on the church, Paul worked himself, night and day (2 Thess. 3:8) in order to minister to the needs of others.*

*Need, then, is the highest priority in giving, so far as I understand it. If there were pressing needs which could not otherwise be met, I think it would be best for myself to get a job to support my own family and needs, so that money which could otherwise gratefully be accepted for my ministry might be dispersed to meet the needs of others unable to support themselves. When such conditions do not exist I would understand that those who minister should be supported in their ministry based upon the quantity and quality of their ministry (1 Tim. 5:17-18) and upon their individual needs (cf. 1 Cor. 9:5; Phil. 1:5; 4:15f; 2 Thess. 3:6-15)."*

The Apostle Paul encouraged the saints to decide to give to help the needy in Jerusalem, but he did not ask them to give what they did not have (2 Cor. 8:12), but each week, as the Lord had prospered, a decision was to be made and funds were to be set aside (1 Cor. 16:1-2). This is New Testament giving, deliberate, systematic, appropriate to our income and our financial status at the moment, cheerfully given.

Now concerning the distribution of funds, again, the New Testament gives us some clear guidelines. By and large money was distributed through the church. The money was collected for the needy in Jerusalem (Acts 11:30). In the earliest days of the church the proceeds of the sale of properties was laid at the apostles' feet (Acts 4:34-35), and until the matter became overwhelming, distribution seemed to be the responsibility of the apostles (cf. Acts 6:1-6).