

A

POSTOLIC VOICE

VOLUME 2. ISSUE 9

JUNE 2002

INSIDE THIS ISSUE:

Tithing – By The Book – Part II	1
Installation Service Promotion	3
P.A.T.H. Conference Promotion	3
The Roman Error: Infallibility?	7
Swedenborg's Critique of the Trinity	7
Poem: Special Needs Children	8

SPECIAL POINTS OF INTEREST:

• The Roman Error: Infallibility?

During the last seven hundred years, heresy has been defined and enforced by those in the majority (i.e. the Catholic Church.) Heresy, as well as truth, can only be defined by the Word of God and not by some group that claims to be infallible. See more on page 7.

TITHING – BY THE BOOK – PART II

II. Tithing in the New Testament

Jesus endorsed tithing

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 (Matthew 23:23). Jesus rebuked the Scribes and Pharisees for omitting judgment, mercy, and faith, but commended them for paying tithes. Because the seeds mentioned here were very tiny, it could be a very laborious process of computing tithes. However, Jesus told them this meticulous, exacting process was the right thing to do. Jesus sanctioned this form of tithing.

When He gave the parable of the Pharisee and the publican (Luke 18:9-14), Jesus was

not condemning the Pharisee because he paid tithes, nor because he fasted. Jesus took issue with his attitude. The problem with this man was that he exalted himself, he was self-righteous and proud.

The Apostle Paul upheld tithing

A look at 1 Corinthians 9 — the Apostle began this chapter stressing his credentials which included his ministry as an apostle. While some may not have recognized his office, the Corinthian church was actually proof of Paul's high calling. While he labored with his own hands to establish churches (Acts 18:3; 20:34; II Thessalonians 3:7-9), he still defended the right of the ministry to live at the expense of

the churches (vv 4-6). The church is also responsible for the maintenance and welfare of the preacher's family (v 5). Other apostles lived at the expense of the churches. The

Lord's brothers (Jesus' siblings by Joseph and Mary) and their families were maintained by the churches. Peter (Cephas) and his family lived at church expense.

Paul made a strong case for the churches to support the ministry although it is believed that he only accepted help from Phillip. Paul and Barnabus chose to earn their own living outside the church so they would not burden this new

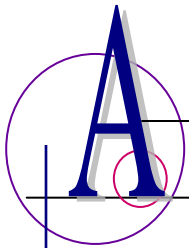
continued on page 2

Matthew 23:23
Woe to you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law...

INSIDE THIS ISSUE

Tithing by the Book (continued) — E.W. Wheeler

“Special Needs Children” — poem by Tammy Brown



TITHING - BY THE BOOK - PART II

APOSTOLIC VOICE STAFF

Board of Directors:

- E. W. Wheeler—Chairman/Founder
- H. W. McDaniel—Secretary
- John Bullock—Treasurer
- Steve Kelley—Kamiah, ID
- Jim Lee—Pascagoula, MS

Board of Advisors:

- Steve Stoltzfus—Las Vegas, NV
- Gary Howard—Tulsa, OK
- Ben Weeks—Lake Park, GA
- Phil White—Burbank, CA

Editor:

- Dennis Garza—Madera, CA

Mission Statement:

Since our first publication in the Philippines in the early eighties, our mission has been to provide “doctrine and instruction in righteousness” (II Timothy 3:16) to the churches in the Philippines. By request, we are expanding our circulation, trusting that God will bless and use it for the benefit of His Kingdom.



continued from page 1

church they were founding. Paul, the highly educated man, worked at the menial task of making tents. These men had an unusual zeal and dedication, but, from this passage, we see that this was not typical. The other preachers mentioned here drew their living from the churches. Let us take a look at the reasoning Paul uses to show that the preacher should be maintained by the churches.

1. The churches have a moral obligation to the ministry (v 7). According to the Apostle Paul, the right of the ministry to expect the churches to support them is similar to that of a soldier who fights for his country. First, a good soldier should have some reward for his labors. He serves his country, so his country owes him a living.

Secondly, how could a man do his best for his country if he has to earn his own living somewhere else? How much time does this take from his responsibilities as a soldier? How can he be ready to go wherever his country needs him and still hold a job or operate a business? The welfare of the nation is much more secure in the hands of a well-paid military. Paul’s argument infers that these principles can be applied to the church.

Next, Paul takes us to the farm and the ranch for another analogy. If a man tills his farm, or is a good caretaker to the animals he raises, should he not be permitted to enjoy the fruit of his labors? How could a man do his best at farming or ranching

while he spends most of his time elsewhere earning a living? Who would be around to keep the wolf away? Besides, as with the ministry, farming and ranching are very time consuming. On farms and ranches, the days are seldom long enough to accomplish all the demands of the occupation, so farmers and ranchers do a lot of work before the sun comes up and after it sets. The days are too short for the typical preacher to earn his living on the side and still give proper attention to the demands of his ministry.

Some men do work on the side while pursuing their ministry. Often, men who establish new congregations are forced to earn much, if not all, of their income from their own trade, profession or business. These men and their families make great sacrifices to establish a congregation. How noble. However, as the church grows, it also becomes more demanding on the preacher’s time. At some point, the growth and development of the church will be restricted if that pastor has to continue earning his living outside the church. Farms, ranches and nations are blessed by having full time servants. The same is true for the church.

2. The Law is the authority behind this principle (vv 8-10). Paul, the accomplished scholar of the law, used to defend his argument that the churches have a moral obligation to support the ministry. He was not just speaking from human reasoning, but cited the Law itself as his authority.

In Old Testament times, people used oxen to thresh the corn by walking on the ears. God ordained that the ox should not be muzzled while he was thus

continued on page 4

INSTALLATION SERVICE

For:

E.W. WHEELER

219 W. Ropes

Woodlake, CA 93286

Home (559) 564-8160

Church (559) 564-2562

Special Speaker:

REV. ALLEN PICKLESIMER

Twin Falls, Idaho

August 28th, 2002

7:00 PM

Only 1 1/2 hours

From Woodlake

To P.A.T.H. in Madera

☉ MEAL AFTER THE SERVICE

and...

then the following two nights:

TWO SPEAKERS EACH SERVICE:

- **Thursday Night, August 29th, 7:00 PM**
ELD. PHILLIP WHITE — BURBANK, CALIFORNIA
ELD. ROBERT DAVIS — WHEELERSBURG, OHIO
- **Friday Morning, August 30th, 9:30 AM**
SPEAKERS TO BE ANNOUNCED
- **Friday Night, August 30th, 7:00 PM**
ELD. JOHN MC FALL — ARLINGTON, TEXAS
ELD. D.C. MOODY — LITTLE ROCK, ARKANSAS

APOSTOLIC TRUTH
PRESERVING
AND HOLINESS

P.A.T.H. CONFERENCE

Faith Tabernacle

745 No. H Street - Madera, CA

(559) 674-1286

Host pastor: Dennis Garza

—Hotels—

Madera Valley Inn

317 No. G Street

(559) 673-5164

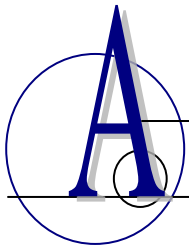
Holiday Express Inn

2290 Market Place Drive

(559) 661-7400

“PROMOTING AN UNFETTERED PULPIT IN THE LAST DAYS”

Complimentary minister's meal each night after service



TITHING- BY THE BOOK-PART II

continued ofrom page 2

...serving his master (Deuteronomy 25:4).

The principle was that as an animal served his master, he should be allowed to eat part of that which came within his reach. The farmer was not to decide how much the lowly beast could have by placing a muzzle over his mouth. Rather, the ox himself decided just how much he needed.

The context for this commandment is interesting. In the verse preceding and following this rule about the lowly ox, Moses was addressing the issue of the proper treatment of people. Perhaps this is a part of the basis for Paul's question at the end of verse 9 and the conclusion he drew in verse 10. Here is a principle that can be traced all the way back to Adam in the garden. When a man labors, he should do so with the hope of a reward for his labor. This timeless principle is valid for both preachers and oxen.

3. Simple gratitude should tell us to support the ministry (v 11). Those who value spiritual things must surely want to express their gratitude. This is done, in part, with carnal things. Those who love money more than the things of the Spirit have a problem much deeper than paying tithes. It is quite unlikely that these people can be saved with that mentality. In such cases we could consider tithing as optional. The question would be whether or not they want the earthly benefits of tithing.

How can those who have an understanding of Spiritual things not want to express their gratitude to spiritual leadership by cooperating with God's financial plan? How can we put more value on money than we put on Spiritual things? How is money more important than hearing the plan of salvation? (Romans 10:9-17). How is money of more value than Spiritual guidance and leadership?

“...And I want to say, if I had not tithed the first dollar I made I would not have tithed the first million dollars I made...”
— John P. Rockefeller, Sr.

How is money of more value than the prayer of faith — for physical needs, financial needs, etc?

How is money more valuable than the wonderful influence of the ministry in the lives of one's children? Can anyone be saved loving money more than Spiritual things? (Matthew 6:24;

13:22; Luke 12:20-21; I Corinthians 5:11; Ephesians 5:3; I Timothy 6:10; I John 2:15). If we do show our gratitude for the Spiritual things we reap from God's preachers, would it not be best shown by cooperating with God's financial plan?

4. The Law is our pattern for supporting the ministry (v 13-14). The Law provided that all the tithes were to go into the storehouse for the provision of the Levites and their families who had no inheritance in the land. Besides these tithes, the Levites were entitled to a small amount of land adjacent to each of the forty-eight cities of refuge. God also provided that they would receive a portion of some of the sacrifices offered on the altar. Paul tells us this is the pattern for the support and maintenance of the New Testament ministry. *Even so hath the Lord ordained that they which preach the gos-*

pel should live of the gospel. (V14). How can we not trust that which God ordained?

The New Testament Church is structured differently than was the Law and the priesthood. In the Church, each lay person must pay tithes to his or her own pastor. Ministers themselves must pay tithes to the ministry.

For other references on Paul's teachings on giving and on supporting the ministry, see Romans 15:26-27; Galatians 6:6; I Timothy 5:17-18; II Timothy 2:6; III John 5-8. This plan is "Tithing by the Book." Where did you get your plan?

III. How do I compute my tithes?

And he gave him tithes of all. (Genesis 14:20).

...and of all that thou shalt give me I will surely give the tenth unto thee. (Genesis 28:22).

Honour the LORD with thy substance, and with the firstfruits of all thine increase (Proverbs 3:9).

The Scriptures often apply the term "all" when addressing the issue of tithing. God wants a tithe of all our increase. Neither of these terms are complex enough to require a dictionary definition. Let us analyze an experience of mine.

While assisting Brother Bean, I accepted a job on the side, and repaired a neighbor's air conditioner. I borrowed \$150.00 from Brother Bean, and collected \$275.00 for the job. How much did I owe in tithes?

I did not owe tithes on the borrowed money because it was not a true increase. While I had more cash on hand at

continued on page 5

TITHING— BY THE BOOK—PART II

continued from page 4

the moment, I did not have an increase in my net worth. I had more cash, but equally more indebtedness. There was no increase in my overall financial worth. In the future, I would need to pay tithes on the money I earned to repay the loan. Each payment I made on the loan would be an increase in my overall worth.

Did I owe tithes on all the \$275.00 I collected on the job? Let us see how much of this money was a true increase in my overall worth.

Materials to do the job cost about \$150.00. This included a compressor, freon and a filter. Was this an increase in my overall worth? No, when the job was over, none of these things belonged to me, therefore they could not be considered an increase.

Besides materials, I had to buy some tools to perform the job — tools that I would keep and use in the future. This cost more than the remaining \$125.00. Did I owe any tithes since I spent all the money on tools and equipment? Let me explain why I needed to pay tithes on the remainder of the money after deducting materials. This was an increase in my overall worth. I could sell them or use them in the future. This equipment was an increase. I owed tithes on all my increase.

This is easy when the figures are small, but the same principle applies to all businesses. Just because a man purchased a car, truck, property, or building equipment, etc., does not mean he does not owe tithes. How can we say these things are not an increase?

If the business man does not feel that these things are an increase, he should consider giving them away — to the church, the poor, even to me. If they do not constitute an increase then they are of no value, so why keep them? If they do have value, how is it that he does not owe tithes on the money he used to purchase them? How else can you pay tithes on *all* *thine* increase?

It is true that vehicles and equipment lose value and depreciate. How does that exempt them from tithes? If we apply this principle, we would owe tithes on very few things in life. Cars, furniture, appliances and clothing also wear out and lose their value. Many of the things we buy are only purchased for their use. If we get use from them they are an increase and we should pay tithes. Can a business man be justified when he does not pay tithes on the money he uses to purchase those things that will be an asset to his business?

Farmers and ranchers should tithe by the same standards. The Bible does not teach that we only pay tithes on cash. Farmers often keep back seed to use for planting the next season. Even though they did not see any money on this produce, it is still an increase so they owe tithes on this seed. The same is true when we barter. We owe tithes on our increase even when it is not sold for cash money. By the same standard, a rancher would owe tithes on his increase of animals. This would include those that he did not sell. Some might be eaten and others might be used for breeding purposes, in either case, those he keeps would be considered an increase and he should pay tithes on them.

We do not compute tithes like we compute taxes. It is a common practice to study all the ways we can reduce our taxes. We often pay substantial sums of money to hire someone to help us reduce our taxes as much as possible (I do not have any problem with this as long as it is legal and we are honest). Do we put God and His ministry in the same light as we do the government? Do we really want to see how few tithes we can pay? Do we really want to look for all the loopholes? Why not simply pay tithes “by the Book”?

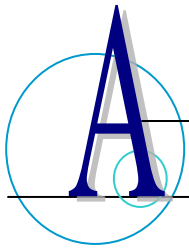
IV. Does God bless those who pay tithes?

Absolutely. God blesses those who honour Him with the firstfruits of their increase. This fact is evident all around the country where people obey His Word about tithing and giving. Throughout the churches, stories abound about God’s blessings on those who tithe.

In his book, *Encyclopedia of 7700 Illustrations*, Dr. Tan tells of prominent people who were blessed by giving and by paying tithes. Even those who did not understand the plan of salvation received earthly blessings for obeying this part of God’s Word. We want both His earthly and heavenly blessings. Here are some of the examples Dr. Tan offered:

1846. Starting Poor — Someone says that tithing is only for the rich. But we have never heard of a rich man or woman commencing tithing, but can name scores who began to tithe when they were poor and became rich: Mr. Crowell, founder of Quaker Oats Company; Mr. Colgate, founder of Colgate Soaps, etc; Mr. Proctor of Ivory soap fame; Mr. A. A. Hyde of Men-

continued on page 6



TITHING - BY THE BOOK - PART II

continued from page 5

tholatum; Mr. Henry Delaney of Resinol Ointment fame; Mr. Matthias Baldwin, founder of Baldwin Locomotive Industry.

1847. Quaker Oats — Henry P. Crowell, affectionately called “The autocrat of the Breakfast Table,” contracted tuberculosis when a boy and couldn’t go to school. After hearing a sermon by Dwight L. Moody, young Crowell prayed, “I can’t be a preacher, but I can be a good businessman. God, if You will let me make money, I will use it in Your service.”

Under the doctor’s advice Crowell worked outdoors for seven years and regained his health. He then bought the little run-down Quaker Mill at Ravanna, Ohio. Within ten years Quaker Oats was a household word to millions. Crowell also operated the huge Perfection Stove Company. For over forty years Henry P. Crowell faithfully gave 60 to 70 percent of his income to God’s causes, having advanced from an initial 10%.

1848. Rockefeller’s Testimony — Yes, I tithe, and I would like to tell you how it all came about. I had to begin work as a small boy to help support my mother. My first wages amounted to \$1.50 per week. The first week after I went to work, I took the \$1.50 home to my mother and she held the money in her lap and explained to me that she would be happy if I would give a tenth of it to the Lord. I did, and from that week until this day I have tithed every dollar God has entrusted to me. And I want to say, if I had not tithed the first dollar I made I would not have tithed

the first million dollars I made. Tell your readers to train the children to tithe, and they will grow up to be faithful stewards of the Lord. — John P. Rockefeller, Sr.

1849. The Colgate Story — A lad of 16 years named William left home to seek his fortune, all his possession tied in a bundle carried in his hand. He met an old canal-boat captain. William told him his father was too poor to keep him and the only trade he knew was soap and candle making.

The old man then kneeled and prayed earnestly for the boy and advised: “Someone will soon be the leading soap-maker in New York. It can be you as well as someone else. Be a good man, give your heart to Christ, pay the Lord all that belongs to Him, make an honest soap,

give a full pound, and I’m certain you’ll be a prosperous and rich man.”

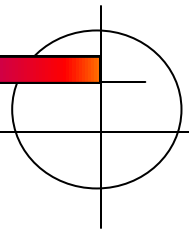
Into the city, he remembered the captain’s words, and though poor and lonesome, he united with a church. The first dollar earned, he gave 1/10 to God. Ten cents of every dollar were sacred to the Lord. Having regular employment, he soon became a partner and later sole owner of the business. He made an honest soap, gave a full pound and instructed his bookkeeper to open an account with the Lord of 1/10 of all income. The business grew, so he gave 1/10, 3/10, 4/10, 5/10 and finally he gave all his income.

This is the story of William Colgate, who has given millions to the Lord’s cause.

*Conclusion next issue in
Tithing By The Book — Part III*



This plaque is posted on the new building in the Philippines



THE ROMAN ERROR: INFALLIBILITY?

THE CATHOLIC CHURCH — INFALLIBLE?

in-fal-li-ble *adj.* **1.** Incapable of erring: *an infallible guide; an infallible source of information.* **2.** Incapable of failing; certain: *an infallible antidote; an infallible rule.* **3.** *Roman Catholic Church.* Incapable of error in expounding doctrine on faith or morals.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth **(1Timothy 4:1-3).**

It's absolutely incredible that in spite of the horrid historical Papal record, that the Catholic Church can still be defined as infallible in any dictionary. There is no way to defend the countless atrocities committed against humanity, the numerous false teachings and blatant hypocrisy. The Apostle Paul predicted in the most specific manner the origin of these beliefs. Yet the façade continues and their parking lots are filled to capacity even though currently,

priests are defrocked almost daily for pedophilia.

The following is a very small sample of “infallibility.”

Sergius III. 904 to 911

In the past eight years there have been no less than eight Popes. The first act of Sergius when elected was to take his predecessor, Christopher, out of the monastery, and put him into prison. He then “rescinded and abrogated all the acts and decrees of Pope Formosus.” He served for seven years, and then died from “the gross excesses of his licentious life.”

Cardinal Baronius says of this pope: “He is a wretch, worthy of the rope and of fire; the brazen bull of Phalaris, with his sides heated by the flames, could not have caused this execrable monster to suffer the punishments which he merited. It is impossible to believe that such a Pope was a lawful one.”

All historians tell us that “The holy city was then governed by a famous courtesan, named Theodora, who had been put in possession of the castle of the city by Adalbert, marquis of Tuscany, her paramour. She had two daughters, whose debaucheries even surpassed those of their mother. The eldest, named Marozia, of a wondrous beauty, became in her turn the mistress of Adalbert, and

had by him a son Alberic. She then surrendered herself to Pope Sergius, and from this infamous connection sprang the children whom we shall see become Popes in their turn, and who will continue these monstrous incest's with their mother Marozia for three generations.”

John VIII. 872-882

The pontifical reign of this man was filled with wars with Gallican civil and ecclesiastical rulers. All intrigues possible, and all plans conceivable, even to extended journeys into France and Germany, were used by the Pope to extend his power. He seated and unseated several kings and petty rulers, and declared that the pope alone had power to make and unmake emperors. He was hated and feared by his subordinates, beyond any of his predecessors, and was called by his enemies “The Sodomite.”

“The annals of the abbey of Fulda relate that this Pope was poisoned by the relatives of a Roman lady, whose husband he had carried off to become his minion, and be used in his monstrous debaucheries. The conspirators, seeing that the poison did not act with sufficient energy, penetrated into his apartments during the night and broke in his head by blows with a hammer.” “A death worthy of this execrable pontiff,” adds Cardinal Baronius.

(Excerpts from “The Popes of Rome,” Second Edition, 1914, by Robert J. Long).

A STINGING CRITIQUE OF THE TRINITY BY EMANUEL SWEDENBORG

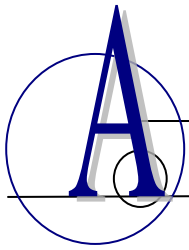
The following is an excerpt from the Catholic Encyclopedia on the Athanasian Creed:

One of the symbols of the Faith approved by the Church and given a place in her liturgy, is a short, clear exposition of

the doctrines of the Trinity and the Incarnation, with a passing reference to several other dogmas. Unlike most of the other creeds, or symbols, it deals almost exclusively with these two fundamental truths, which it states and restates in terse and varied forms so as to bring out unmis-

takeably the [trinity of the Persons of God](#), and the twofold nature in the one Divine Person of [Jesus Christ](#). At various points the author calls attention to the penalty incurred by those who refuse to accept

continued on page 8



Apostolic Missions
1085 W. Freeway
Vidor, Texas
USA 77662-4617

continued from page 7

any of the articles therein set down.

The Athanasian Creed:

“So the Father is God, the Son God, and the Holy Spirit God; and yet not three Gods but one God. So the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three Lords but one Lord. For like as we are compelled by Christian truth to acknowledge every Person by Himself to be both God and Lord; so are we forbidden by the Catholic religion to say, there be three Gods or three Lords...”

Emanuel Swedenborg, a eighteenth century critic of the Trinity wrote:

In the Athanasian Creed it is said: “In God the Father, God the Son, and God the Holy Ghost”; thus three Gods... That the whole Christian theology at this day is founded on the idea of three Gods clearly appears... the principal doctrine of the church among Christians, both Roman Catholics and Protestants. Everyone who hears, reads or repeats this cannot but divide God into three in his thought, that is, that one God sent another and operates by a third... The import of these words is that by Christian verity we are bound to confess and acknowledge three Gods and three Lords; but by the Catholic religion we are not allowed to say, or to mention three Gods and three Lords; consequently we may have the idea of three Gods and three Lords but we are not to make oral confession thereof.

Special Needs Children

Oh, Good Shepherd,

I pray for all the children who have been robbed physically...

For the mute who ache to express themselves clearly,

For the blind who will never see this world's beauty,

For the deaf who will never hear the sounds of victory,

For the crippled who will never move around freely.

Have mercy on them, dear Lord,

They have special needs and their parents do, too.

Give them extra measure of your grace,

To meet the extra-ordinary demands they must face.

Give them strength for the rough road they must travel up,

Give them tolerance for the insensitive, who stare and whisper, a bitter cup.

Give them freedom from feeling that they are being punished for a past wrong,

Release them from guilt that they're not doing enough; make them strong.

Give them rest in their body and touch them physically,

And above all else bless and strengthen them spiritually.

For you have entrusted them with a special burden,

That can only be rewarded in Heaven.

Where we'll not question or wonder anymore,

But we'll know and understand as never before.

For there will be no more tears, pain or suffering,

But until then...

God bless all the parents of "Special Needs" Children.

tjb