

# Ten Percent Plus

#0609

Study Given by W. D. Frazee—November 18, 1975

You can all see that figure on the blackboard, I presume. Do you know what it says? Three trillion. Do you know how many that is? No. Three trillion dollars is the total debt here among the people and the various governments in the United States of America. Three trillion dollars.

This is larger than all the debts that have ever been contracted since the beginning of the world up until this time. Only four years ago, the debt was two trillion dollars and in 1962 (that's not very long ago, is it? just thirteen years), it was just one trillion. So it doubled between 1962 and 1971. And now, in just four years, it has added another trillion.

There is a little verse in the Bible, Romans 13:8, that like many other verses in the Bible has gone out of date. I mean in the practice of the people. What is the first word? Owe. That is as far as a lot of people get. No. It would be ridiculous if it weren't so tragic. What does the verse say?

"Owe no man any thing, but to love one another"  
Romans 13:8.

We are all in debt to give love and loving service.

"Owe no man any thing" Romans 13:8.

Now I am not going to study tonight the question of debt. Debt is a symptom. I am going to study something infinitely more important than debt. I am going to study the subject, which, if it's understood, would prevent this kind of debt. It is the subject of Christian stewardship.

Somebody says, "Oh, you mean the tithe."

Well, that is ten percent of it, isn't it? But the tithe is never more than ten percent of the stewardship. In fact, it is not even that much. Stewardship embraces every aspect of our lives. Stewardship means that I recognize that I am not the owner; I am simply the manager, the foreman, the superintendent of whatever happens to be in my hands.

A man was trying to make this plain to a group of wealthy farmers, and one of them said to this man, "You mean I don't own my farm? Sure I do. I worked for it for years."

And the brother said, "Now wait a minute. I will help you see you don't own it." He said, "Do any of you in the group know of any farmer any this community that has died within recent months?" "Yes." And they named a certain man.

"Well," he said, "how much land did he own?"

They said, "Two sections."

That is over a thousand acres. Now our friend said to the farmers, "How much of that did he take with him when he died?"

They said, "Nothing."

And then the light began to dawn on them. He didn't own it. He was just using it for a time. The fact that he couldn't take it with him proved that he wasn't the owner; he was just the tenant.

There are other ways in which people can lose property besides death. Aren't there? Oh yes. And all of these ways prove that people are not owners, they are stewards. Even the ungodly man is a steward. He may not know it, he may not acknowledge it, but it is true anyway.

Now I was studying with you a week ago tonight some more on this wonderful privilege you and I have of being self-supporting workers, of dedicating our lives to God for the finishing of His work without regard to remuneration or recompense. Underlying all that we studied a week ago is what I am studying with you tonight on the question of stewardship. It's because I am a steward, not an owner, that God has the right to my service.

Most people, when they think of stewardship, they think of money. But there are millions of people that have lived upon this planet that have been stewards without handling any money at all. We are stewards primarily of our lives. And that means our time and our talents put together to accomplish something.

Here is something interesting. Time is something that everybody has exactly the same amount of. Talent is something that nobody has exactly what you have. So God puts together those two ingredients, our time—He gives that equally, exactly equal to everybody. Doesn't He? Sixty minutes. How many hours in your last day? Twenty-four. Mine is the same. Sixty seconds in every minute. But talents? Are yours the same as mine? No, no.

And when we say that, it doesn't necessarily mean that everybody has more talents than you; it is just that nobody has exactly the same distribution. We could take any two people here tonight and sit down with them and talk with them a few minutes, and we would find that there is something that Brother A can do better than Brother B and there is something that Brother B can do better than Brother A. If you question that, give me a chance to prove it. It is a fact.

Anybody you are paired with here tonight, there is something that they can do better than you. If it is a baby, they might be able to cry better than you. So talent is

divided in an infinite variety of ways. Time, they get the same. But now, putting together our time and our talent, we produce something. The poet produces a poem. The cook, a meal. The baker, a loaf of bread. The Bible worker produces a Bible study. The nurse, a treatment. The farmer, a bushel of corn or potatoes. And so on and on and on. We are all producing something.

And we do that by putting together our time and our talents. Is that right? Where does money come in? Money is simply a medium of exchange so that you can take your time and talents and produce something and then, instead of having to trade a bushel of apples for something else, you can take that bushel of apples and sell, we'll say, for five dollars, put the five dollars in your pocket, and somewhere, tomorrow or a year from now, you can spend that five dollars. And what do you get back when you spend it? You get the result of somebody else's time and talent mixed together. Right? Yes.

The money is simply a medium of exchange. And the money is of no value unless it is in circulation. Get lost in the woods with a ten-dollar bill in your pocket and see what good it is to you. It won't even help you find your way home. You can't eat it. It won't shelter you from the cold. You can't wear it. All it is good for is a medium of exchange. And of course, you have to be where it can be exchanged.

So when we think of stewardship, I repeat, we want to think of something much broader than money. We want to think of life: our time and our talents. Money is a convenient way of visualizing our stewardship. In the Jewish economy, much of their tithes and offerings were paid in fruit, grains, animals, in other words, the direct products of their time and talent, their labor. But the Lord made provision that if they had a long distance to go, He said that they could turn it into money and bring it up there to Jerusalem to the temple and there purchase animals for sacrifice. The end result was the same.

But I am emphasizing this, that stewardship comprehends all there is to our lives. How much of our lives are we to dedicate to God? All. That is right. The tithe is Heaven's appointed way of recognizing God's ownership not just of the tenth but of our entire increase—all that we produce as we use our time and our talents.

Now, I will not give a Bible study on the tithe tonight. I think you have that pretty well in your mind. From the book *Patriarchs and Prophets*, page 530, I read:

"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required" *Patriarchs and Prophets*, page 530.

A what? A second tithe.

"This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the

stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals... Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor... This tithe would provide a fund for the uses of charity and hospitality” *Ibid.*

Quite a broad spectrum, isn't it? Yes. You notice that the first tithe is used entirely in the Mosaic law for the support of the Levites and on to the priests. But the second tithe had quite a wide variety of uses. It provided for hospitality. It provided to help the poor. It was from this that gifts and offerings were made at the yearly festivals up at Jerusalem. Certain parts of it were to be given to the priests. The Levites were to be invited to share in these feasts of hospitality—quite a broad spectrum.

You know, dear friends, there is something that I always enjoy about inspired writings—they inspire me. And when we get plans from inspired books, we are to be inspired to put them into action. Is that right? Yes.

“This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established... Thus provision was made for the thank offerings and feasts at the yearly festivals... This tithe would provide a fund for the uses of charity and hospitality” *Ibid.*

Well, how would they know how to distribute all of this? Well, God gave them certain guiding principles. But my dear friends, the reason He didn't specify it down to the last lamb or the last bushel of wheat—He did with the tithe, He told them exactly what to do with it, He gave them no choice about that except the choice about being honest. But the second tithe He gave them a wide latitude. What for? To develop this sense of stewardship.

Notice if all I do with my tithes and offerings is to turn it over to somebody else, then the only stewardship that I get out of it is in turning it over. That is all. But God desires as many people as possible to get experience in stewardship, and so He made arrangements with this second tithe to fulfill that purpose.

Now there was more required than the second tithe. In *Patriarchs and Prophets*, page 527, I read this statement:

“The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income” *Ibid.*, page 527.

Well you say, “What shall I do? I thought I was supposed to pay the tithe, and now I hear about this second tithe, and now you are reading me something about twenty-five percent.” Well, it is worse than that. *Volume 3*, page 395. It says that with the most conscientious :

“No less than one-third of their income was devoted to sacred and religious purposes” *Testimonies for the Church, Volume 3*, page 395.

“Well,” you say, “where does that leave me?” I will tell you where it leaves you. Let’s turn over here to 2 Corinthians 9:7.

“Every man according as...” 2 Corinthians 9:7.

What’s that next word? “He.” Is that singular or plural? Singular. It is talking about the man, isn’t it?

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver” 2 Corinthians 9:7.

I do too. I do too. Don’t you? It will soon be Christmas time. People will be getting boxes and this and that in the mail. But you know, a lot of it, folks, won’t be cheerful. A lot of it will be, “Well, I wonder what I can get Uncle Joe or Aunt Mary this year? They will expect something. I wonder what I can get them.”

God loves what? A cheerful giver. And so He has left—don’t miss it—He has left the giving of offerings to the choice of the individual. True, He has talked about it. It is true that He says not to only bring the tithes but the offerings. But how much?

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver” *Ibid.*

I am reading next from *Volume 5*, page 149. Remember, I am reading from inspired pages:

“Voluntary offerings and the tithe constitute the revenue of the gospel” *Testimonies for the Church, Volume 5*, page 149.

Is the tithe voluntary? In a sense, yes, and in a sense, no. Taxes aren’t voluntary, but most of us don’t wait for the sheriff to come along to collect them. If we are subject to tax, we pay our tax. The tithe is God’s revenue for the support of His organized church and the ministry, the preaching of the Gospel. But besides the tithe, voluntary offerings. What does voluntary mean? It comes from one’s own free choice.

“Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means which is entrusted to man, God claims a certain portion—a tithe” *Ibid.*

How much is tithe? Ten percent. Now watch. Listen carefully.

“Of the means which is entrusted to man, God claims a certain portion—a tithe; but He leaves all free to say how much the tithe is, and whether or not they will give more than this” *Ibid.*

God requires the tithe, but He leaves it with me whether I will give Him any more than that. Now my dear friend, if God leaves it with you, I had better leave it with you. Hadn't I? And don't misunderstand me, some of these quotations I am reading tonight, I am reading out of this folder on this ten plus ten. That is what I am seeking to study with you on a broad foundation.

I have already shown you that what the children of Israel were required amounted to more than two tithes. I have shown you that, haven't I? Yes. And I have shown you that that total amount of a fourth that was a definite requirement and a third that the more conscientious gave included the tithe, which as we would say, supported the ministry; offerings, which supported religious worship that wasn't cared for by the tithe; plus hospitality and entertainment of the poor, charity, looking after the poor and needy; the expense of going up to those feasts and entertaining people up there, that all came out of this twenty-five percent, or one-third.

Some of you, I have read you from *Patriarchs and Prophets*, came out of the second tithe. Didn't I read you that? That is right. All right. But now notice, why does God do this?

“He leaves all free to say how much the tithe is, and whether or not they will give more than this. They are to give as they purpose in their hearts” *Ibid.*

Now another statement. *Volume 1*, page 237:

“I saw that the cause of God is not to be carried forward by pressed offerings. God does not accept such offerings. This matter is to be left wholly to the people”  
*Testimonies for the Church, Volume 1*, page 237.

Brother Vital, can I borrow you a minute? Do you have any money on you?

“I think I have a few pennies.”

Now suppose that I would reach in his pocket and actually take that money out, if I would put it in the offering basket that would sanctify it, wouldn't it? What? It wouldn't? You mean as a minister, I have no more right to reach into his pocket than if I were somebody down here trying to get a nickel for a cup of coffee? Now, don't leave, because I won't do that.

Are there other ways that I can get his money under pressure besides actually putting my hand into his pocket and pulling it out, are thee? Have you ever been on the receiving end of that kind of pressure? Have you ever been on the giving end of that kind of pressure? You remember that at the beginning of this meeting, I told you that unless the Lord helped us, somebody would misunderstand something? You

remember that? But we should never be afraid of truth, my dear friends. And in the end the cause of God will benefit more from voluntary offerings than from pressed offerings. Even financially, even financially.

God loves a what? A cheerful giver. So I am not going to reach my hand into my brother's pocket and take out his money even if I use it to help the poor. I am to ask him if I find a case of need, and I feel impressed to say, "Brother Vital, I just met a family over here, and there are poor, and they are out of food, and I am helping some, and I thought maybe you would like to help."

Shall I tell him, "Brother Vital, I have thought this over, and I have decided that what you ought to give is three dollars"? "Brother Boykin gave three dollars. Dr. Hansen gave three dollars. I think you ought to give three dollars." Could that get into the realm of pressing? Could it? Perhaps I will spend other time on that, thank you.

[Man from the audience] Elder Frazee, he might have been relieved if you told him that. He might have been planning on \$10.00.

[Elder Frazee] That's right, dear brother, and the Lord might have wanted him to give \$10.00. Thank you, doctor, that's right on the point and illustrates what I mean, that in the end, the cause of God ends up better if we use *all* of God's plan. Not just part of it, all of it. But poor human beings are so afraid to trust the Spirit of God. They think that they have to get in regimented, see?

Back to the inspired writings, *Volume 1* page 237:

"I saw that the cause of God is not to be carried forward by pressed offerings. God does not accept such offerings. This matter is to be left *wholly* to the people" *Testimonies for the Church, Volume 1, page 237.*

What does "wholly" mean? Entirely.

"Ministers should not be severe, and draw upon any one man, and press means from him. If he does not give just as much as another thinks he should, they are not to denounce him, and throw him overboard... I saw that God's people must bring to Him a freewill offering; and the responsibility should be left wholly upon the individual, whether he will give much or little. It will be faithfully recorded. Give the people of God time to develop character" *Ibid.*, pages 237–238.

Now, there is a beautiful statement in this brochure that has been presented to us from the conference on this plan. It says:

"Start where you are, go on in faith. If your total offering giving is five percent, try eight percent. If eight percent, try ten percent. If ten percent, try twelve percent"

And with a couple of references tonight, I have lifted the vision of some of you beyond the twelve percent, haven't I? Yes. Because twelve plus ten is only twenty-two, and I read you a statement about how much? Twenty-five. And go on up to thirty-three.

Now be sure you get those references straight. I read them to you. The requirement for all the Jews totaled up to twenty-five percent, but it says among the more conscientious, some of them devoted as much as a third. They were just so grateful, and God had blessed them so much that they just poured it on. There is no law against that, is there? Why no. There are some people who give fifty percent of their income. Did you know that the United States government allows people to deduct one-half of their income, and they give them a credit for it on their tax? One half.

If you were a millionaire, you could give half of your income away to the church or some other charity of that kind and take a tax deduction point. Very few people get any benefit of that, of course, most of us here tonight don't have to worry about it. [Laughter from the audience] But you see what I am getting at, don't you? So this ten plus ten is an endeavor to help people lift their sights above paying their tithe and then putting a little bit in the Sabbath school offering and then when the special offering comes along like the Voice of Prophecy or evangelism or week of sacrifice looking in their purses and saying, "Let's see. What have I got? Well, I have got a little. I will put that in."

Let's turn to 1 Corinthians, the 16<sup>th</sup> chapter. Now some of you will get some answers tonight, and some of you will get more questions than you will get answers. That's all right. It'll get you to study, study what it is in the books. If I say anything tonight that is different from the books, I will want you to be sure and let me know because I feel very anxious that we go by the books, the black Book and the red books. What do you say?

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" 1 Corinthians 16:1-2.

This is one of the best texts in the Bible on Sunday-keeping. And I propose we keep Sunday just like this says. It's a day to look over our affairs and see how God has blessed us and "lay by him in store." That is with himself at home, "that there be no gatherings," Paul says, "when I come." But suppose when Sunday morning comes, and I look over my affairs of the last week, I haven't made any increase. Nothing has come into my hands. Well, that's easy. I have nothing to do. Have I?

But somewhere, somewhere something is going to come into my hands. With some of us, it is once a month. Isn't it? But once a week isn't too often to check up with God. This is to be—and now I come to the heart of the whole subject—this is to



be a personal fellowship with my Lord, a personal fellowship with my Lord. Systematically, regularly, I am to look over what God is doing for me.

By the way, can I do that unless I keep accounts? No. Did you know that this principle we are studying tonight, the stewardship principle of tithes and offerings, is the Bible basis for all bookkeeping? Yes. This is it. There is no way you can pay tithe and be systematic in your offerings and be irregular and spasmodic in your bookkeeping—no way on earth. And so this, I repeat, is the Bible basis for all proper and necessary bookkeeping.

And it's to be a joy, not a burden. It is to be a pleasure, not a drudgery. And it is to be a personal fellowship with Jesus rather than—and don't miss it—than a prearranged, pre-committed regimented segregation of all my income before I ever get it. I'm to have a living, personal connection with Jesus—day by day, week by week, month by month. So that when He puts something in my hand, my first thought is, "Lord, Thank you. This is Yours. What do You want me to do with this?"

But somebody says, "Can't I turn that over? Can't I turn that stewardship over?"

That is the next principle I want to study with you, *Volume 7*, page 176. This is a most wonderful chapter. And if you think you can turn your stewardship over to somebody or the church board, or any other committee, read this chapter. You will find out that you can't. You may think you can, but you can't.

God requires *you* to exercise your personal stewardship in the tithe by turning it over to the church treasurer to be sent on to the conference and so to the union and general its portion. But the offering, God has left with you the stewardship of that. He left two things with you: the amount of your offerings and the distribution of your offerings.

Now, this is a chapter on the offering. It is in the section on our publishing houses. Back in the 1890s, there were some people who got the idea that since most of the people that were writing the books were ministers and workers in the employ of the conference, if they wrote a book that belonged to the publishing house, if they were publishing house employees or to the conference and therefore—watch the reasoning—they should simply turn that book over and let the publishing house publish it, and whatever money came back the church spent.

And I will have to say, dear friends, that if it weren't for this inspired counsel the way my mind works, I might buy that idea. It doesn't sound like a bad idea. But thank God there has been a prophet in Israel!

"God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance. His gifts are committed to men as individuals. Every man has been made a steward of sacred trusts; each is to discharge his

trust according to the direction of the Giver; and by each an account of his stewardship must be rendered to God. In all this..." *Testimonies for the Church, Volume 7*, page 176.

Watch:

"In all this, God is seeking to bring the human into association with the divine" *Ibid*.

He is seeking to bring my little mind in contact with His great mind. He wants to give me the joy of saying, "Lord, how do You want me to spend this money? It is Your money. How do You want me to spend it?" Not the tithe, mark you. God has already told me how He wants me to that. Turn it over to the church. That is no longer my responsibility. Even if men misuse it, my responsibility is to pay the tithe into the treasury. Is that right? That's clear.

But offerings? This is something else. I have got a responsibility to disperse as a steward.

"In all our dealing with one another, God desires us carefully to guard the principle of personal responsibility to and dependence upon Him" *Ibid*.

Then she goes ahead and presents the thought that some people thought that the authors ought to write their books and turn the stewardship over to the conference and the publishing house.

"Thus the author's stewardship of his work would be wholly transferred from himself to others" *Ibid*.

The responsibility would be:

"...left with the conference or the publishing house, to be appropriated, as their judgment shall direct, to the various needs of the work. But not so does God regard the matter... Let it be borne in mind that it is not our own property which is entrusted to us for investment. If it were, we might claim discretionary power; we might shift our responsibility upon others, and leave our stewardship with them. But this cannot be, because the Lord has made us individually His stewards. We are responsible to invest this means ourselves. Our own hearts are to be sanctified; our hands are to have something to impart, as occasion demands, of the income that God entrusts to us" *Ibid.*, pages 176–177.

If I meet a poor brother next week and God impresses me, here's a need that needs filling, I should have something as a steward of God, and my mind should be free, I shouldn't have it all committed in advance, so I have nothing to work with.

“The evil is not obviated by the fact that the profits of the transaction are to be devoted to the cause of God”  
*Ibid.*, page 178.

You all remember that when I reached my hand into Brother Vital’s money and took some of it, you all agree that it wouldn’t sanctify that for me to use it for the church. You all agreed to that. This is just as true with our income, other than the tithe.

“Let not authors be urged either to give away or to sell their right to the books they have written. Let them receive a just share of the profits of their work; then let them regard their means as a trust from God, to be administered according to the wisdom that He shall impart. While it is right for them to place a portion in the treasury, to supply the general needs of the cause, they should feel it their duty to acquaint themselves with the necessities of the work, and with prayer to God for wisdom they should personally dispense their means where the need is greatest” *Ibid.*

Where who thinks the need is greatest? Where the individual thinks the need is greatest.

“If their minds are under the direction of the Holy Spirit, they will have wisdom to perceive where means are needed, and in relieving this need they will be greatly blessed” *Ibid.*

Now remember, I have said twice, and I am going to say I the third time, if we will follow these principles the end result to all branches of the Lord’s work will be greater than on any other plan. And besides that, and this is the great blessing, the individual will be brought into close fellowship with Jesus, close fellowship with Jesus.

Now, I turn back to *Volume 5*, page 149:

“God claims a certain portion—a tithe; but He leaves all free to say how much the tithe is, and whether or not they will give more than this. They are to give as they purpose in their hearts. But when the heart is stirred by the influence of the Spirit of God, and a vow is made to give a certain amount, the one who vowed has no longer any right to the consecrated portion” *Testimonies for the Church, Volume 5*, page 149.

Read the whole page. Now, this doesn’t say you shouldn’t vow. It says once you have made a vow, you have no more right to it, see? Suppose when we were building this chapel, as we did, we invited people to make pledges. By the way, we didn’t tell them how much to pledge either. We simply invited them, as Moses did, to bring an offering.

But suppose I make a pledge to help build this church of fifty dollars, once that is made, that is just as binding in God's sight as though I signed a note at the bank. That's right. People ought to think about this before they pledge. Shouldn't they? That's right. The tithe is all settled. I accept that obligation when I become a Christian. The amount of my offerings is to be a daily, weekly, monthly, living test—regular, systematic, but in fellowship with Jesus.

Now, if you feel moved upon by the Spirit of God in answer to appeals to make some pledges, be sure of two things. Be sure you are moved upon by the Spirit of God to make your pledge, and then be sure you pay the pledge. Because if you don't, it's just like you had signed a note at the bank and default on it.

In *Volume 3*, God through the Spirit of Prophecy warned our ministers against eloquent appeals for money that caused poor men to pledge money that was really needed for the sustenance of their families. In some cases, the prophet said, the minister should hunt up those people and give the money back to them. See the chapter *Systematic Benevolence* beginning on page 408. That would be something, wouldn't it?

One reason God has left a great flexibility in the amount of our offerings is that some people are in a much better position to give than others. Aren't they? And the prophet says that God does not require the poor man to give in offerings that which he needs for the support of his family and to keep them from pinching want.

Tithe? Yes. The poorest man on earth should pay tithe. Shouldn't he? Offerings? Yes. How much? That's with him.

Let me illustrate it. Suppose my income is a hundred dollars a month. And then suppose that through some providence of God, it's doubled. Do I need to eat twice as much as I ate before? Do I need to spend twice as much on clothes as I spent before? Do you see that the greater the income, other things being equal, the greater percentage I can give to God's cause?

Too often, it works the other way around. In this ten plus ten plan that is being promoted at the present time, there is many a poor man, if he will figure up, is paying more than a second tithe and offerings right now. Thank God. God will bless him for it. Think on beyond the ten plus ten. Think of the 25 percent and the 33 and a third percent, but don't get the idea that this is a measure to judge other people by.

And don't get the idea that it is something to relieve you of finding out from God what he wants you to do, not only tonight but on through the future, don't rob yourself and the Lord of that fellowship which comes by kneeling down—Paul suggests on the first day of the week, that doesn't mean that you are a sinner if you don't do it that particular time, he suggested that time. It is an inspired suggestion. But periodically have an experience with God in finding out what He wants you to do.

So I repeat this beautiful statement from this brochure.

“Start where you are and go on in faith”

*Counsels on Stewardship*, page 81:

“Let each regularly examine his income” *Counsels on Stewardship*, page 81.

God has promised to keep the channels filled if we will keep them open. Now, I have given this to you tonight in a sincere endeavor to promote the great principle of sacrificial, systematic giving. Why? Because it's a part of Christian stewardship which is a part of victorious living. As I have said, some of you will have questions. Dig into the books. Find them. Don't be afraid to launch out in faith with God.

As I told you a week ago, long before I was in self-supporting work, I had the joy of venturing out in faith, attempting more for God than my meager income would make possible. God never let me down. But this must be an experience with each individual. Oh, I want all of you to have an experience with God! I want all of you to have something to pray about. I want all of you as you study these references to be led by His Holy Spirit into a rich experience, a rich experience.

May we pray together?

Our Heavenly Father, we thank Thee with all our hearts that when God gave His gift to us, He emptied Heaven and gave us all. And tonight, we want to give Thee not merely the tithe, not merely some offerings, we want to give Thee everything we have—our time, our money, our property if we have any, our talents, Lord, the ability to work, to think, to serve. And tonight on bended knee as we dedicate ourselves to Thee, we thank Thee for the joy that comes as Thou dost accept us.

We pray that You will make us all wise stewards, good managers. Give us good sense, Lord. Wherever we are on this sacrificial latter, keep us climbing with Thee. May we never lose the joy of personal stewardship, the sense of partnership with Thee. We pray that Thou wilt bless the world work of this church. Bless Elder Pierson and the heavy burdens that rest upon him. Teach us all how to be more sacrificial as we support the work with our Sabbath school offerings, the harvest ingathering, and all the other offerings that help carry on the world work. Make us very faithful and systematic and dependable in our tithe paying, Lord.

And then in the other offerings, we pray that You'll give us wisdom. We pray that You will bless our conference and its plans to enter dark counties. Help us to support this evangelistic program to reach every person in Georgia and East Tennessee with this message. Make us, we pray, happy in the thought of reaching souls that otherwise would not be reached.

Then, Lord, You know all the other offerings that we have in the local church and throughout the field. You know the needs of the poor and needy. You know the needs of each worker here. God, we thank Thee that as we give ourselves in partnership to Thee, that Thou dost make Thyself responsible for the accomplishment of the work. And so we rejoice in that sense of stewardship and partnership through Jesus Who gave all for us. Amen.

[Closing Hymn, “Jesus My Cross I Have Taken”]

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