

Encourage

Inspiration for IPHC Leaders

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BY DOUG BEACHAM





How Christian Community Is Different From **SOCIALISM**

Christian generosity is not a controlled political model—it flows from a heart of love.



BY DOUG
BEACHAM

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The book of Acts describes the early period of the church in Jerusalem. It was a community where people “had all things in common” (Acts 4:32). Stirred by the Holy Spirit, the newly baptized believers “sold their possessions and goods, and divided them among all, as anyone had need” (Acts 2:45). They shared everything, and they took care of each other.

These brief descriptions have often captured the imagination of people seeking expressions of economic equality and justice. Some claim this was an early form of communism, as if Christianity has anything to do with the utopian dreams of Karl Marx and Friedrich Engels. But we need to be careful in our assessment of the generosity described in these passages in Acts.

First, the sharing that characterized the early church was not dictated by a controlling agency. People willingly sold their possessions to be part of a new community formed by the fresh memory of the Resurrected Jesus, through the empowerment of the Holy Spirit at Pentecost, and by an overwhelming sense of the presence of the kingdom of God.

Second, the early church was a place where possessions were given for the sake of meeting the needs of those who lacked.

Third, the early church was a place where Ananias and Sapphira died because they lied to the Holy Spirit (Acts 5:1-10). They were not executed

because they wanted to remain capitalists or retain their possessions. They were not even giving all their possessions. They gave only a portion of their assets, but they lied about that. This is why they both fell dead after being confronted by Peter.

Fourth, even in the Spirit-empowered community, discrimination and favoritism was an ever-present threat (Acts 6).

Fifth, as the church spread from Jerusalem to the Gentile world, there is no indication that the pattern described in Acts 2 and 4 was the template for the formation of other Christian communities.

The template of a sharing community was not a politically driven form of economic justice. Instead, the template was the love of God among people with the same experience of Jesus and His Spirit. It was based on Jesus' willingness to give up the glory of heaven and become poor for our sake (2 Corinthians 8:9).

The Apostle Paul's writings about giving in 2 Corinthians 8 and 9 are predicated on the truth revealed in John 3:16: "God so loved the world that He gave ..." It is God's love experienced and revealed in us that is the basis for our giving to others.

Efforts at compulsory giving tend to bring out the worst in individuals and in governments. Individuals hide what they have, black markets develop, and greed and hoarding become the practice. Governments use force to compel compliance, and even once possessions are taken, initiative is lost to create new possessions. Socialism stifles

creativity and individuality, and it actually turns the all-powerful state into an idol.

The New Testament story is not about whether capitalism or socialism/communism is the best economic model. These versions and their variants are tainted by the reality of humanity's sinful condition. Utopia is exactly what the Greek word means: No place.

Rather, the New Testament calls us to a generous life based on God's generosity to us in Christ. When we see a brother in need, love calls us to help that brother. That help may be a temporary handout; or it may

also provide a way for a brother to develop more permanent solutions. That kind of help requires more than money. It requires generosity of time, education and opportunities.

I am grateful for the growing expressions of generosity I see throughout the IPHC. I cannot help but think of the Royal Home and the Falcon Children's Home in North Carolina, where the generosity of others gives children, girls and unborn children an opportunity

for the future. The generosity of the time and love by those who work there is, in the words of a commercial, "priceless."

Around the globe IPHC congregations are using various forms of partnerships to provide recovery opportunities to addicts. Thousands of lives are being changed in Ukraine, Israel, the United States and other places as

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Place of Hope. People of Promise.

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addicts find hope for freedom through the love of Christ.

Yes, many of us give generously to help support these projects. But the most important generosity is that of the men and women who tirelessly serve addicts. They offer an unlimited amount of patience, forgiveness and mercy. There is only one source for that kind of unlimited grace: The love of Jesus.

As we continue this year to focus on generosity, let's not forget that sharing our financial resources is part of what it means for us to be actively engaged in communities of faith. For us as followers of Jesus, what we possess is in reality not our own. It belongs to Jesus, and our hearts must be open to hear and respond to His call.

This is part of the meaning of Jesus' words in Matthew 6:20, "Lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal." Let us give willingly, knowing that generosity brings an eternal reward. ■

Five Things Young Leaders Need From **MENTORS**



Young leaders today are crying out for authentic role models who will make time for us.



BY ZACHARY
LEE
TOMLINSON

ZACHARY TOMLINSON is a senior at Holmes Bible College, where he serves as student body president. He will graduate in May 2020 and is looking forward to starting a new journey in ministry. He has just been installed as the lead pastor at Easley First PH Church in Easley, South Carolina.

I've had some amazing mentors in my 22 years on this earth, especially during the six years I've been involved in some form of ministry. From each mentor I've learned different lessons. God has used each of these people to mold, shape and form me in my spiritual life.

Young leaders are emerging today, in all walks of life. It is certainly true that my generation is different. Most of my generation would also agree with that statement. Because of these differences we are often misunderstood—but I hope this does not drive a wedge between generations. In order for younger leaders to succeed in ministry, and also in life, we need the older generation to invest in us.

We know it's a difficult job and that we are not the easiest to handle. But we can all work together to win this world for Christ no matter how different our generation is from the previous one. I believe there are five specific things we as young leaders need from mentors:

1. PATIENCE.

When you mentor young leaders, keep in mind that we are young. Our minds are not exactly as developed or experienced as yours may be. That is not to say we are stupid; we may actually know a lot more about technology than you! But we certainly lack experience. And our immaturity can cause us to be unpredictable at times.

Be patient with us as we strive to grow into our callings. We may need you to break something down a little further, or spend more time with us so we can understand what you're trying to teach us. And if we don't follow your instructions exactly, coach us with encouragement and affirmation.

Please extend grace. Don't get frustrated. Give us room to make mistakes. If you become impatient with us, we will most likely be afraid to ask you more questions. Give us your patience and don't give up on us.

2. THE TRUTH.

We live in a culture where everyone has their own "truth," and where people distort and disrespect the word of God. What we need from you is the absolute biblical truth. No matter if it offends us or if it is difficult for you to say, we need it if it is the truth.

It would be better for us to know the truth of the Bible from mentors than to have the world give us a distorted interpretation. Many ministers have watered down the gospel because they're afraid to offend someone. I am begging you to push past that fear and tell us the unadulterated message.

We as young leaders are going to face difficult challenges, and we need to be prepared to give answers. You can help us with that. We need the truth more than ever. Proverbs 27:17 says: "Iron sharpens iron, so one man sharpens another." You can't sharpen us without the two-edged sword of God's Word!

3. YOUR TIME AND ENERGY.

We live in a fast-paced world full of demands and distractions. And my generation, perhaps like no other, is pulled in a million different directions by media and technology. As a mentor, don't get so busy that you have no time for us. Please make time for those you are mentoring.

I am not asking you to give up time with your family just to spend time mentoring us, but mentoring will require a sacrifice. We see the hustle and bustle of the world, and it means a lot to us to have someone spare precious time to just to talk to us.

We don't want your time just so we can say that we spent time together; we need your undistracted time. We need deep, honest conversations. We need to hear not only about your achievements and successes but also about your weaknesses and failures.

"We need deep conversations. We need to hear not only about your achievements and successes but also about your weaknesses and failures."

We want our times together to be meaningful and life changing. This kind of relationship requires a lot from both sides, but young people today crave it. It will require a lot of energy to help us resolve our problems, but please make yourself available.

4. YOUR EXAMPLE.

All of my mentors have provided a clear example of how I should walk as a follower of Christ. Many of us lack good examples. We see many ministers today succumbing to moral failure. We don't want to copy them!

Those failures happen for many reasons. When we see leaders fall, we wonder if this will happen to us—so we look for ways to avoid the same traps. We need to know how you avoid the pitfalls of ministry! Paul offered his followers a clear example. He said to the Philippians, "The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you" (Phil 4:9).

Many people think Paul sounded prideful in this text, but I believe Paul was simply saying, "Hey, I have lived this for a while—you can follow my example." That is the essence of leadership. It isn't prideful; it is pure honesty. How I wish we had more mentors today who can say to their mentees, "Watch me."

5. AMBITION.

The official definition of ambition is: "A strong desire to do or to achieve something, typically requiring determination and hard work." This is an essential attribute that a mentee must see in his or her mentor. We by no means need lazy mentors who have no goals.

What are your primary goals in life and ministry? Whatever they are, share them with those you are mentoring. Let us see your passion.

Whether your goal is to see souls won to Christ, to revitalize churches, to plant new churches or to go on the mission field, share your vision. When you show us your sincere ambitions, we will begin to develop God's dreams and goals as well. I tend to be lazy, but when I surround myself with older mentors who push me to get up and work, I feel motivated.

I am so thankful for the many mentors God has placed in my life. They include James Leggett, the late bishop of the IPHC; Chris Thompson, president of Holmes Bible College; Ron Moore, former bishop of the Spirit Life Conference (Upper South Carolina Conference); and Timothy Nail, pastor of Lake City PH Church. I could list more, but those are the primary mentors who have poured into my life.

If you are a mentor to others, please keep glorifying God through your relationship with the younger leaders you are training. As Jesus poured into his disciples, keep pouring into us. We have the promise of Proverbs 22:6: "Train up a child in the way he should go; even when he is old he will not depart from it."

I have written this not only to mentors but also to young leaders who are being mentored. As our mentors provide these five things—patience, truth, time and energy, an example, and ambition—we can pour into their lives as well. Let's encourage each other. Iron can sharpen iron! □



How to Introduce Young People to the **HOLY SPIRIT**

Everywhere I go I find that younger Christians
are eager to experience God's power.



By J. LEE
GRADY

J. LEE GRADY is an author, traveling minister and former editor of *Charisma* magazine. Author of several books including *10 Lies the Church Tells Women* and *Set My Heart on Fire*, Lee leads The Mordecai Project—a missionary organization that focuses on bringing the healing of Christ to women who are abused and marginalized. Lee has been ordained in the IPHC since 2000, and he and his wife, Deborah, live in LaGrange, Georgia. You can learn more about his ministry at leegrady.com.

I spent the first weekend in January with a group of 18 younger guys from the Washington, D.C. area. Most of them were in their mid- to late 20s and early 30s—the age of my own kids. All but two of them were single. More than half of them were Ethiopian-Americans.

And even though I am twice their age, they loved being with me. I've been texting several of them since our three-day retreat.

There was no obvious generation gap between us. We genuinely enjoyed being together—whether we were worshipping the Lord, laughing around a bonfire, sharing meals or staying up late and talking about their biggest struggles.

I shared from the Bible in several teaching sessions, but after the messages I asked each young man to get in the “hot seat” in the middle of the room so we could pray for him. All the guys received encouraging prophecies. Some of them were filled with the Holy Spirit. Others broke free from bad habits. Others worked up the courage to begin considering marriage.

These young men loved our three days together—and a few of them have already asked, “When are we doing the next retreat?”

Many church leaders today complain that the younger generation is leaving the faith. I can't deny statistics. But everywhere I go I find passionate young adults who want to grow spiritually.

All of the men I spent time with in January are leaders at Overflow City Church, a Pentecostal congregation that was planted last year in the D.C. suburb of Silver Spring, Maryland. More than 90 percent of the church's members are either university students or young professionals. The pastor and his wife are in their mid-30s.

I've learned so much from being around young Christians like the ones I met at Overflow. I've learned that younger believers want more of God, but they are savvy

enough to smell counterfeits. They don't like tired religious traditions. They despise empty formality. Yet they are hungry for a real spiritual experience, and they want the Holy Spirit to fill them.

If you want to draw more young adults into a deeper experience with the Holy Spirit, consider these guidelines:

1. DON'T WATER DOWN THE MESSAGE.

Some churches are so afraid of a youth service going overboard that they keep the emergency brake on at all times and never risk letting the Holy Spirit take over. But I have learned that we don't need to avoid the topic of the Holy Spirit with younger believers.

Today's young people don't want to play it safe. Invite them to the deep end of God's river and trust Him to work in their lives. Explain what the baptism of the Holy Spirit is, tell your own testimony and then invite them to pray. Sometimes it is the youth who are more open to Pentecost. Don't avoid it!

2. DON'T PUT ON A SHOW.

Nothing turns off youth faster than a celebrity minister who is trying to impress people with his fake preacher voice and look-at-me attitude. Today's youth can see through goofy mannerisms and hyper-religious terminology. If you are fake, they will roll their eyes, fold their arms and tune you out.

If you want to introduce youth to the power of the Holy Spirit, talk in a normal voice, dress casually and be yourself. You don't have to be a cool hipster to attract a younger audience; but please don't wear a suit and tie either. Live on their level instead of talking down to them or looking like an alien.

I have watched my friend June Evans, who is almost 80, pray for rows and rows of young people who wanted the baptism of the Holy Spirit. They loved her because she was so genuine. Act normal and let God move.

3. DEMONSTRATE THE REAL POWER.

It's not enough to talk about prophecy, healing or the word of knowledge. Let people see the gifts of the Holy Spirit in action. When youth see the power of God demonstrated, they are ruined forever. They want it!

And when you pray for people, don't wave your coat, push people to the floor or manipulate people to make them think you are God's man or woman of faith. Be humble. You don't need a quivering voice or a hand that vibrates. Pentecostal preachers who insist on slapping people or forcing them to fall backwards are turning people off.

4. INVITE QUESTIONS AND OFFER

ANSWERS. In many churches, the preacher delivers a sermon and then disappears behind the stage. He lectures, the people nod and he vanishes. Those days are over. Today's generation wants to interact. They want to have lunch or coffee with you. They want a relationship!

Don't be afraid of questions, and be willing to admit mistakes. Open your life. They will respect you more if you

take off your mask and invite a two-way conversation.

All of the young people I mentor have my phone number. They text me often and I answer; we frequently schedule conversations

over FaceTime or WhatsApp. I get a cup of coffee, my mentee gets his cup of coffee and we pretend we are at the same table together!

5. EMPOWER YOUNG PEOPLE TO LEAD.

I've been doing a series of leadership events for young men and women for 10 years now. Last year I gave the pulpit to a 23-year-old guy I've mentored, and he brought a heartfelt message about evangelism. One reason today's youth

haven't experienced the Holy Spirit's power is that we've never given them the car keys and let them drive.

Recently I was asked to speak at a church in Florida. I had a sermon prepared, but when it was time for me to preach I felt I should give at least part of my time to the two young men who I brought with me on that trip. I asked them to share testimonies.

Not only did this give my younger friends a faith-building opportunity to grow, but it also blessed the congregation! God is speaking powerfully to our Timothys (and Timotheas) today. But they will never grow in their spiritual gifts if we aren't willing to share the spotlight with them. Ask the Lord when you are supposed to give them the microphone.

6. POUR ON THE LOVE. Youth today want relationships, and if you don't make yourself available as a mentor and friend they won't be as willing to test the deep waters of the Spirit with you. Don't be mechanical. If you pray with them, cry with them and hug them they will also let you confront them.

And don't make everything about the intense Holy Ghost meeting; sometimes the most genuine spiritual moment of the night will be when you share a pizza or some chicken wings afterward.

Perhaps one reason we've lost touch with the younger generation is that we didn't invite them to experience the raw power of God. Maybe we should ditch some of our scripted programs, strobe lights and fog machines, and allow the Spirit to create a real wow factor that is not manufactured by a human being. I believe that's what youth today are waiting for. □

"Today's young people don't want to play it safe. Invite them to the deep end of God's river and trust Him to work in their lives."



Becoming **ATTENTIVE** in an Age of **DISTRACTION**

God calls us to listen. But all of us struggle with a form of attention disorder.



BY JAMIE
CAIN

An editor, writer and teacher, **JAMIE CAIN** is now Director of Communications for the IPHC. He has spent the last twelve years as headmaster and teacher of a Christian school in Dacula, Georgia. His writing has appeared in *In Touch*, *Relevant* and *Christ and Pop Culture*. Jamie and his family currently reside in Buford, Georgia, but they will be relocating to Oklahoma City this summer. Contact him at jcain@iphc.org.

On Sunday afternoons, I like to ask my teenage son about the morning's sermon. "What did you think?" I'll say, and wait for the inevitable one-word answer: "Good."

I usually push a bit, asking for a little more detail, only to discover he cannot remember anything substantive about what was said. On my better days, I smile and fill in the blanks for him.

On my worse days, I ask why he can't remember, allowing my frustration to color my voice. His response is often the same: "I want to listen, but it's just so hard to pay attention."

My son is right. Paying attention is difficult, and lately it seems only to have gotten harder. After all, we live in what Alan Jacobs calls "an age of distraction," one where so many demands on our attention exist that we have less and less to give.

The traditional attention hogs—television and other media, sports, politics, popular culture, even work—have grown fatter as they've migrated to the internet and become always-on, always-available temptations. What's more, sacrificing to these greedy gods has become not only common but also a normal, expected way of life. Places that once fostered face-to-face encounters now provide yet another place to be distracted among other people.

Talk like this comforts me, because I can then point the finger of blame at someone or something other than myself. I want to accuse the corporations that advertise on every available surface, the restaurants that cover the walls

with televisions, the technology companies that deliver more and more media to my phone.

I want to lash out at anyone and everyone responsible for leaving me with a dwindling supply of attention for God, His Word and His people. And eventually, like Adam, I will go all the way to blaming God for my own weakness and sin, for giving me gifts that I have misused. "It wasn't me, Lord! These gifts of your common grace—they distracted me."

In reality, I have to face a sobering fact. I don't so much spend my precious attention as give it away free. I spend it as frivolously as the Prodigal Son of Luke 15 spent his rich inheritance, and then I find myself kneeling alongside him at the pigs' trough, instead of enjoying the abundant life in my Father's house.

And that's precisely the exchange I'm making. Jesus promised *abundant* life (John 10:10), yes, but how can I live abundantly if I ignore the way I spend my mental presence? And once I've spent it, how can I escape that faraway country of distraction in order to return to an abundant—and ultimately generous—life?

The lost son's story can serve as a light to the dark path ahead of us. We can find hope in his story, because the son came to his senses and found his way home again. Jesus' story lets us know that we, too, can go "home," toward a more mindful life.

FINDING THE 'OFF' BUTTON

Our journey begins, as the son's journey does, when we come to ourselves, when we recognize where we are and how we got there. Our most difficult task may be that first one—seeing where we are—because our shiny bright world blurs our vision and hides the pigpen.

We need those lights to dim a bit to understand how far we've drifted from the true, the good and the beautiful. Then we will see that our distracted life hasn't fulfilled its promise that more will always be better.

In simpler terms, we need to find the *off* button. That might mean literally turning off a device, but it might also mean saying no to yet another commitment, or getting out into the natural world, or simply staying just a little longer for that extra cup of coffee on the porch. You might call this first-stage attention, because it reveals our need and paves the way for a more attentive life.

After this recognition comes a second stage of attention, which offers us an opportunity to own our condition.

The lost son sees his hunger for what it is: the fruit of his wasteful spending. We, too, have to come to our senses and recognize that we did it the great cost of our misguided attention.

We have to lay aside the blame game and acknowledge that *we* made the choices that landed us in our situation. Pointing the finger at technology or some other scapegoat ignores our own culpability, but accepting our responsibility frees us to walk toward home.

And then we may use this newfound wisdom and our will to make different choices going forward—to attend differently than we have before. By the time he reaches home, the son has a different mindset. "I will be a servant," he decides. "That will be enough." He has moved from selfishness to selflessness, and he is ready to give his attention to the gracious father he had wished dead. "Genuinely to *attend*," as Alan Jacobs writes, "is to give of oneself with intent." That

determination to give of himself is evident in the son's decision to return to his father, even though it will cost him what he thought was freedom. When we attend in this way, we purposefully open our eyes and focus our minds on the Object of our attention.

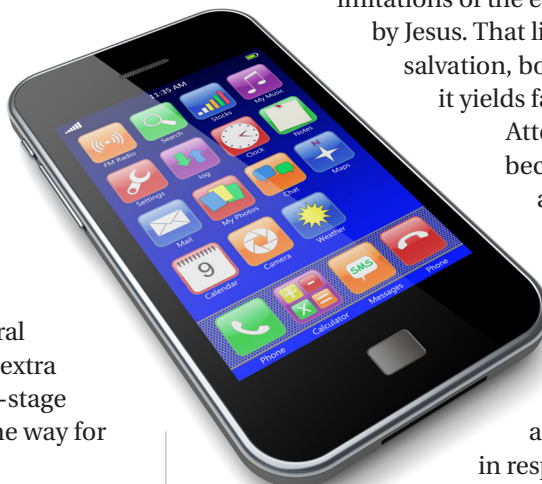
And like the son, we find the most worthy object in our Father. For that moment of reunion and reconciliation, at least, nothing else will intrude. We have accepted the Spirit's gracious invitation to live not just *for* God, but *with* Him.

Attending to others, and to God, is difficult work.

The distractions we meet on a daily basis promise diversion and delight, but these are hollow imitations of the eternal kind of life promised by Jesus. That life includes a rich heritage of salvation, both now and for eternity. But it yields far more.

Attending to God is a paradox, because giving Him all our attention leaves not less for other people but *more*. An attentive, really generous life becomes possible because we have chosen something better, as Mary of Bethany did. And in response to that attention, Jesus offers us Himself with the gentle invitation: *Attention, please.* □

"The distractions we meet on a daily basis promise diversion and delight, but these are hollow imitations of the eternal kind of life promised by Jesus."



Biblical Tithing, Generosity and the IPHC, **PART 3**



Some argue that tithing isn't biblical because it's not in the New Testament. That's not true.



BY DOUG
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From its earliest days, the IPHC has held that tithing is a financial discipline that Christians should follow. There are letters and articles as far back as the 1918 *Pentecostal Holiness Advocate* that reflect this practice, including the practice that IPHC ministers should tithe from their personal incomes to their conferences.

In the previous two articles on tithing (published in January and February), I have emphasized that the Old Testament witness to tithing is that it a practice birthed in covenant, based on faith and submission. Tithing affirms our dependence upon God and our independence from the spirit and practice of the world.

The New Testament affirms tithing and freewill offerings, both of which are described in the Old Testament. There are numerous reasons why tithing should be considered as God's design for followers of Jesus.

First, nowhere did Jesus or the apostles indicate that tithing had ceased for followers of the Lord. To argue contrary is an argument from silence. While tithing is not emphasized in the New Testament (other than in Hebrews 7, see below), it is a stronger argument than the suggestion that a lack of emphasis means it is not expected.

Second, Jesus Himself spoke of tithing as something that His followers should do, as well as do "the weightier matters of the law: justice and

mercy and faith. These you ought to have done, without leaving the others undone” (Matthew 23:23; Luke 11:42). Jesus did not reject tithing; instead, He rejected the idea that tithing could be an excuse to avoid showing mercy and justice.

Third, Jesus made it clear that He did not come to “destroy the Law or the Prophets. I did not come to destroy but to fulfill” (Matthew 5:17). We know that “love is the fulfillment of the law” (see Romans 13:10 and 13:8; Galatians 5:14; and James 2:8). Thus, faith in the promise of God found in Malachi 3:10 (“Bring the whole tithe into the storehouse”) becomes a manifestation of love towards others in local congregations and God’s will for the maintenance and outreach of that congregation.

Fourth, Hebrews 7 uses the Old Testament story of Abraham and Melchizedek in Genesis 14 to illustrate that Abraham recognized the greatness of Melchizedek and tithed in response to the blessing received from Melchizedek. While the point of the chapter is to show that Jesus, from the tribe of Judah, is our Great High Priest though He is not from the tribe of Levi, it also reveals that when Hebrews was written, tithing was understood to be part of the practice of followers of the Messiah.

One may argue that in the New Testament there was a difference of practice between Jewish and Gentile congregations. We know that was the case in certain situations, such as circumcision. But again, the argument that the Gentile churches were not taught to tithe is an argument from silence.

This brings us to what the New Testament teaches about freewill offerings. Such offerings were emphasized in the Old Testament in the construction of the tabernacle in the wilderness (Exodus 35:29; 36:3), as well as in the operations of Solomon’s Temple (2 Chronicles 31:14) and the post-exilic Temple (Ezra 1:4; 8:28).

The freewill offering emphasized in the New Testament is the offering collected for the poor saints in Judea. This collection was a major part of the Apostle Paul’s second missionary campaign. Paul mentioned this in Galatians 2:10 as he described the results of the Jerusalem Council in Acts 15. He wrote that he was “eager” to remember the poor people who were suffering from a famine in Jerusalem.

For Paul, this offering, received primarily among the churches he planted in Asia Minor and Greece, was a sign of the unity of the church, as one body composed of Jews and Gentiles. The emphasis on this offering is not a sign that offerings replaced consistent tithing; rather, the emphasis of this offering was on the unity of the church. The body of Christ was standing with those in their midst who were suffering.

2 Corinthians 8 and 9 talks in detail about this love offering. It is here that Paul gave this famous verse, “God loves a cheerful giver” (9:7). This is not about tithing; it is about freewill offerings in response to a move of God’s Spirit in our hearts.

A tithe is ten percent; but a freewill offering is given “as [the giver] purposes in his heart, not grudgingly or of necessity” (9:7). All the principles of giving described in these two chapters relate to the spirit of generosity that should abound in the life of every believer, and reflect the unity of the church from Jerusalem to the ends of the earth.

In summary, the IPHC holds that every Christian should faithfully tithe on his or her income; that is, we should all give ten percent of our income to the Lord. For church members, that tithe should go to the local congregation as that is the “storehouse” from whence they are fed from the Word of God and receive pastoral care. In the IPHC, all licensed and ordained ministers’ tithe to their conference, since it is the “storehouse” for our ordination and our fellowship among the



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collegium of ministers.

We also believe that we should give generously to other needs and opportunities as the Holy Spirit speaks to us. We do this in numerous ways, such as supporting missionaries, evangelists, other speakers and ministries, giving to our colleges and our benevolent institutions, and giving to the poor.

The key principle emphasized in the New Testament is that we should give in faith and love. We are called to give generously, knowing that we cannot outgive God. Our generosity reflects His gracious generosity to us through His Son, Jesus Christ. □