

# **THE MONEY THING...**

## **Money, no guilt, no condemnation and the Resurrection of Jesus**

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Greetings! Today we are going to be talking about finances. I am going to be teaching that only God could give the tithe. No one else could actually give the tithe that God had in mind. Only God can do that. You might say that you have already listened to my teaching, *Jesus is the Tithe*, but I am going to preach it again. I am also going to bring in the perspective of the kingdom of God and a life where you can share in God's quality of life as pertaining to your finances.

As an introduction I'm going to read one paragraph and then I'm going to talk a little bit about giving in the local church and how that works because our culture has changed so much in the way church is done today. It has changed so much and I am not advocating that it must go back to the way it was done in the early church. I believe that God can meet us right where we are but I would just give my opinion on what we should do and how it should work in the local church as pertaining to money, pertaining to buildings, salaries, and those kind of things.

There's no scripture in the bible that can account for giving 10% of your money to the local church. When I address tithing in this message it would not be an anti-giving message. Giving to the local church is normal and needed for the church to continue in all it does and it cannot and should not be connected to the tithe in the Bible. In today's study we are going to see that only God could tithe.

How does giving work in the local church? I've thought about this many times and I look at the early church and how they worked with their money. In the early church it is not recorded that they had these buildings and rents and they definitely didn't have to pay for running water and electricity because they didn't have that. We also don't find that they had a standard structure in the early church where they would pay the pastor salaries and so forth.

The way that giving worked in the early church when it came to the preachers, it was basically called the Apostolic right which was the right that an apostle or a preacher had to receive money that people freely wanted to give to him. We also find that Paul said that is a good thing. It was a good thing to minister to those who minister to you. Paul basically said that you cannot muzzle the ox that treads out the grain. What he meant by that was that it wasn't that a preacher can come and demand money from a crowd. He couldn't go and say, "Well, I preached to you and now I have the right to receive an offering from you and you must give to me." That was not what he was talking about.

He was basically talking about if someone should come and minister there and that there are people that want to give to him, he has the right to receive that money. If I go and preach at a place and there is somebody who wants to give me a hundred dollars then it is not right if someone else complains about me receiving the hundred dollars. I do have the right to receive it because it is something that is born from God.

It is something that was in the heart of that person. Paul goes so far as to say that that is a way where God provided for people that would preach, although it could not be demanded where you say that you must have that. What he basically was saying is, "If people want to give to the preacher, it's not a bad thing. It's a good thing and do it and please don't complain to those who want to do it. Don't put the preacher in a bad light if he receives that." That is basically what the Apostle Paul has said and we see that system works very well.

In our culture, a lot of that has changed. In our culture it became, almost like a show where you get a certain amount of money to go and present the message somewhere and where the hotel, the flight and whatever is paid for. If people want to use the principle that Paul talked about, if there is a church that invites a preacher and says, "We will pay your hotel, your flight and everything. Will you please come and share a message with the church here? We also want to give you some money." I don't think there is anything wrong with that. If it's born from a free heart and people want to do that, I see nothing wrong with that and I don't see the Scripture being against that. I just see that if we would abuse that and make a business out of that and see how many meetings we can get because we can get more money, and we can work it like a business, I think, to me, I would have a bit of a problem with that.

I didn't really plan to really speak on the preacher but I felt that I could say that. We do have people that say they think it's wrong for preachers to receive money. I do believe it is not wrong for them to receive money should the money be given from a free heart. If the money comes by manipulation and control, I would advice any preacher not to take that money. You don't want to be part of a system that is not a Godly system. Rather, go without it. God will provide for you anyway. And if there is not enough money for you to "full time" preach the Gospel, then just do a job! That's it! Get a part time job. Do whatever you have to do and just preach the Gospel. Never measure yourself by, "Am I full time or am I not full time" What is the size of the crowd?" Never do that! The only thing you can ever measure yourself by is not a thing but a person which is Jesus, the resurrected, immortal, perfect, son of God, representing you, which is the Word of God about you. Let purity be in our hearts when it comes to the ministry of the Gospel of Jesus.

What I want to say, and you can hear that I am not against giving. If you want to give to your pastor, if you want to buy him a nice car, if you want to do all those nice things, do it. Do it but I would want to say as Paul said, "Don't forget the poor. Don't forget the needy and don't let that be the objective. Let the church be what Christ is to the world. Christ to the world is a source of life. Christ to the world has come to help those who are in bondage. He has come to help those who struggle. He has come to bring Good News. Let the church do that! If you want to be good to your pastor do that. Follow what you have in your heart.

So, know that I am not against giving, at all. What I do believe, when it comes to buildings and all those kinds of things, and I said this to our local church once: One day, years ago, it happened in our church in Durbanville, that we couldn't pay the rent. This is what I said to them: "The building and the church and all those kind of things basically works like the local Golf Club and the clubhouse. The Golf Course needs money for the upkeep. If you want a very beautiful course and you want to play golf on a beautiful green, beautiful everything, come and sit in a multi million dollar clubhouse, the Club fee is going to be high. That is just the way it is and that's how it is with the church.

If you come to a building and you want nice chairs, nice air conditioning, nice everything, comfort, it's going to cost you money. And then you can work it out. If the rent of that building and the electricity and whatever, costs, let's say, ten thousand dollars a month and there are ten members in the church, you can divide it among the people. It is going to cost you a thousand dollars a month to go there. That is just what it is.

We don't have to make it very spiritual. We don't have to make it a very fancy thing. That is simply what it is. If that is where you want to go and you like it there, you like the music, the chairs you sit in, the air conditioning and you like the way they do it there... then support that! That is how it works. There's no "spiritual blessing" connected to it in the sense of, "If you do it, God is going to open a door for you".. and so forth. I think the running of a local church is very simple. There are certain costs to do it that way and what we have done is we develop church around our culture.

In Africa, when I go to Zambia for instance, the cost to run that church is nothing. I think you can run the electricity and all the cost for that church with fifty dollars a month. They can have three hundred people there and they can have church. They don't have all the fancy equipment and sound systems and all of that. No, they have a little wooden drum that you can buy for five dollars and a stick and they have an old bicycle rim and another stick to beat on that and they worship and they have tears in their eyes grateful to God. There's not a lot of cost involved there. But if I want to go right there and put up a very fancy church with all those kind of things, it is going to cost money. That is just the way it is.

So I want to say that in our culture we, in the Western church, have actually colonized our culture in a great way. We have colonized our culture in the name of Jesus. People, everywhere, think that church must be in a certain way in order to be truly church. But, that system takes money. If you are there and you enjoy it there, don't be bitter to give towards that system. Don't say, "Well, they manipulate to give to that system. That is what those things cost. It costs hundreds of thousands of millions of dollars to keep it going and if you are there, that is what you support if you feel to do that. I think that is the simplicity of it. If it's a normal church, nobody is chasing after money or big or whatever.

The pastors are there and you are enjoying the pastor studying the scriptures, being there for you and your family. There is an office where you can go to anytime and he is there to assist you and to teach leaders and so forth. It's going to take for him not to work a normal job but he also needs to live. I mean, give towards the guy. What's the issue? Give towards him, let him live, let him have that salary. I wouldn't even like to call it a salary. I would like to call it a blessing. Sponsor him for what the Lord has put upon his heart. It is a good thing but do it willingly. Do it from a pure heart and don't be manipulated to do that. I think there is not much more to say about it. That is just the way it works.

Next, I want to go into talking about the tithe because we have taken the tithe message and we made it a thing where it was a money thing. But, I want to show you today that the message of the resurrection, and the death, the burial and the resurrection of Christ can be seen and should be seen in everything in the bible where God comes to bring His kingdom... where He has come to bring His glory to the earth.

Let us read **Malachi 3**... a well-known scripture in the Bible.

***:8 Will a man rob God? Yet you have robbed me. But you say, Wherein have we robbed you? In tithes and offerings.***

***:9 You are cursed with a curse: for you have robbed me, even this whole nation.***

***:10 Bring you all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, says the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.***

***:11 And I will rebuke the devourer for your sake (Basically, I will bless you.), and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, says the LORD of hosts.***

***:12 And all nations shall call you blessed: for you shall be a delightsome land, says the LORD of hosts.***

Important words in these verses would be **tithes** and **meat in the storehouse**. Malachi calls the tithe, meat in the storehouse. Malachi is a prophet and he is speaking prophetically about Jesus that was to come. When Jesus read the scriptures, He said, and we know that by what He taught out of His own mouth, that He has come to fulfill the Law and the prophets.

Now, if Malachi is a prophet, we need to go and look at what Malachi said and how it pertained to fulfillment of prophecy. So, here we can see that God, through Malachi, is actually saying, "I've been robbed!" Now, what was God robbed of? God was robbed of the meat that there had to be in the storehouse. So, God wanted meat in the storehouse.

We will have to go and look at what storehouse means and we will have to look at what the meat is. I can just say to you, before the time, the meat talks about the body of Jesus wherein Jesus said in John chapter 6, that His body, His flesh, is meat indeed. So, when you read Malachi chapter 3, you have to come to the conclusion that God is actually saying that He is being robbed from providing meat to the people.

In the type and shadow, if you read Hebrews chapter 10, Hebrews chapter 7 verse 19, it talks about the Law as a shadow of the things to come. In the shadow, if they didn't bring the tithes to the storehouse (which we will still explain what the storehouse was), then God had nothing in that house to give to the widow and the orphan and the Levite and the stranger. So what God was actually saying is, as pertaining to the type and shadow, inside this type and shadow, "If the storehouse doesn't have meat in the storehouse, it is actually saying that there is no more Jesus to provide for a lost world... and I want to give Jesus!"

So, God was speaking shadow language here, where we today, after we have seen the substance, we can understand what He was saying. When people didn't bring the tithe to the storehouse, God equated that to, "Well, you are robbing Me from providing Jesus to people!" That is what He was saying.

Let us read **Malachi 3** again and I want you to know that when we read **meat** in the storehouse that it talks about the body of Jesus.

***:8 Will a man rob God? Yet you have robbed me. But you say, Wherein have we robbed you? In tithes and offerings.***

***:9 You are cursed with a curse: for you have robbed me, even this whole nation.***

I don't have time to explain the fullness of verse 9 where it says that you have robbed Me, even this whole nation. Some might read it as, "You've robbed me and actually the whole nation is guilty of this." I think what it talks about is actually the job that the Jews had which was to be a light to the Gentiles. That if they didn't have meat in the storehouse, then they, as a nation, couldn't be a light to the stranger, the widow and the orphan and the outcast which would come and get that tithe, food, from the storehouse. In other words, they couldn't be a light to the people outside. They were just like everybody. So, they robbed themselves from being that light. Remember that Israel was a type of Jesus. (We don't have time to get into that.) They basically then, in the power of typology, robbed God from providing the meat that had to be in the storehouse.

***:9 You are cursed with a curse: for you have robbed me, even this whole nation.***

***:10 Bring you all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, says the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.***

***:11 And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, says the LORD of hosts.***

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So, we see here, and I want to just say this: I don't believe that tithing can be and has ever been money or anything that you give to the local church. There is no scripture that says that. I don't know of a scripture in the bible, anywhere, that says that the tithe was money given to the local church... nowhere! I don't see that. It is nowhere to be found in the scripture. I don't know of one scripture. I can't recite the whole bible and I might have missed one but on public platforms, many times, I've asked for a scripture that, in context, points to tithing as money that must go to the local church. There is none.

If we say that tithing is money going into the local church and you mean that it is not wrong to give to the local church, then I would rather say that it's, not wrong to give to the local church. I mean it is a local family. It's a body there that wants to reach people. It has costs and also wants to be a light to the people in the town there where they help the poor and are good to people where they spread the Gospel to people. I mean, how can that be wrong to support that? What I think is wrong is to use a scripture out of context to say that. If you do that you are going to lose what that scripture actually teaches. There is a truth in that scripture that is liberating and powerful.

We see here that the scripture in **Malachi 3**, when it talks about the meat that comes to the storehouse, I submit to you and I will show you from the Scripture that that meat actually talks about the body of Jesus. Jesus said in **John 6:55** *For my flesh is meat indeed...*

So **Malachi 3** was actually a letter written from the Father to Jesus saying to Jesus, "Jesus, is the true tithe, can come to the storehouse which is meat in My house, then there will be something to give to the outcasts, those that are bound, those who are widows, orphans, those who have no inheritance... that they can be fed from this meat... which, at the end of the day, is all of us!

We are going to look at this tithe that went to the storehouse:

***Deuteronomy 14:28 At the end of three years you shall bring forth all the tithe of your increase the same year, and he shall lay it up within thy gates:***

If you read prior to this, you will see that it says that the tithe was to be eaten every year. But on the third year, the tithe was not eaten but was laid up in a storeroom which is inside the village. That's what it says. So, it says that at the end of three years ... (and I'm going to use my own words now in the context of Deuteronomy 14) you will not eat your own tithe because your tithe had to be eaten in remembrance of God because the tithe is meat that we eat in remembrance of God. I don't have time to go through all of that but do yourself a favor and read Deuteronomy 14 from verse 20 on, and you are going to see that the tithe was that which you had to keep out of the normal harvest, for yourself to basically, at the end of the year, have a celebration declaring that God has blessed you where you use it on yourself.

But, it says, "every third" here. It shall not be that way but it will be kept in your gates. Let's read verse 28 again. ***At the end of three years you shall bring forth all the tithe of your increase the same year, and he shall lay it up within thy gates:***

***:29 And the Levite, (because he hath no part nor inheritance with you), and the stranger, and the fatherless, and the widow, which are within your gates, shall come, and shall eat and be satisfied; that the LORD your God may bless you in all the work that you have done.***

Can you see how Deuteronomy 14:28 and 29 talks about a tithe that had to be laid up. That tithe was tithe of grain. I am now going to get to the word, tithe, and what the word tithe means.

We have such a pain in our heart when we hear the word, tithe. The Grace church has such a pain in their heart when it comes to the word, tithe, that we are so hurt that we cannot even hear what God tells us when it comes to a heart of generosity and that is a pity. Not to point a finger but you know it is wonderful to share in a life where everything is not just about yourself. For you to decide that everything is not about yourself and about others is going to be impossible. It is for God to bring that forth in those who are willing to have a life like that by the power of God.

But if we have been abused in a certain area and we have understood that the tithe message and the giving message was simply used to support a certain culture in a way of doing things and where we have been lied to as pertaining to finances, it should not be to the power that we can never hear the very grace of God to sharing in the very same kind of a life as what God has portrayed in Jesus. It was a life which was not about Himself but actually about others. The highest quality of life there is is God's life and in the kingdom of God that is what He has come to give us. Amen

Before we continue with this, I want to say to you that in my life there was a time where I was so happy that I don't **have to** give. Glory to God! And today I am still happy that I don't have to give. I am so happy! But there was a time in my life where I came to realize, and this is what I said to God: "God, it is so nice to know that I don't have to give but I feel stingy now.. And I know, that if I never give, You will love me. But when I look at You I see that You had no fear of not being provided for and You could go around and feed the five thousand, love on people, be generous, be kind to people. But here am I. I'm loved inside my weakness and I'm very grateful for that but it is not nice to want to do something and I am not able to do it. I want to be generous but I can't! I want to be free and I want Your freedom. Glory to God! "

Do you know what? It wasn't long after that that I started to realize the freedom of the Lord and He started to set me free. He started to put in my heart the ability to will and to do and it was not about providing for some church. It was about helping people in need. When I feel the compassion of God that I am not so under bondage as pertaining to how I've been abused financially that I cannot actually do something. It makes me think of, let's say, a lady who was molested by her uncle or her father or someone. Now she is married but she refuses to be intimate with her husband because she is actually being hurt by the abuse that she had. Now her husband doesn't force her and she says, "Well, I am now free never to be intimate with my husband and he doesn't have an issue with it. He doesn't force me to do that because he says that it is only from a willing heart. And that's okay but I don't want to go there." Do you know what? You are going to miss out with intimacy with your husband and what marriage can be. You're going to miss out on that.

It is the very same way when it comes to giving. We can be so hurt, as pertaining to the tithe and generosity and those kind of things, that we are actually living in a much lower quality of life in our relationship with God because we are harboring our hurt. Instead of saying, "I cannot heal my own hurt", I just want to see what God says and let Him start to live in me in that area of my life. Glory to God!

I just want to say this: You always find people think, "You know, Bertie is hinting for money." Please... I'm not hinting for money. I want to tell you that there is freedom and I want to show you that the true teaching about Jesus being the tithe was actually providing meat for you where you can share in God's quality of life. That is what it is. And I'm not saying that you need to give to me or Dynamic Love Ministries or even a church. You know, there might be your neighbor who may need something. Maybe you used to give two hundred dollars a month to the church because that was what you normally gave. Now for many years you haven't given and now you want to be set free. You've asked God and as freedom comes to your heart, it might be that you can go and take that money ... I'm just going to use this as an example... make a loan and buy your neighbor, who doesn't have a car, a car, and let them drive the car. Who knows what you can do with it. It is what the Lord puts in my heart and we are the light of God in this world. His life is in us and will show in us. Glory to God!

How are we going to experience the love of God as pertaining to Him living in us? As you believe in someone, who that one is will start to live in you, and that is what is going to take place. Glory to God! There is no manipulation or control. It is actually we coming to the realization of who He is and sharing in the joy, in the kind of life, that He has. I was a little bit off the point there but I believe that it will help somebody.

***Deuteronomy 14:***

***28 At the end of three years you shalt bring forth all the tithe of your increase the same year, and shall lay it up within your gates:***

This is now actually prophesying to Jesus. At the end of three years, within the gates, He will give the tithe. What would that be? At the end of the third year of His ministry, what did Jesus do? He went and was crucified just outside of Jerusalem and He provided meat for the widow and the stranger and the orphan, actually also referring to the Gentiles, offering salvation to people. This is what it says here.

***29 And the Levite, (because he has no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which you do.***

He is talking about Jesus! The Father is saying to Jesus, "Jesus, if You, after the third year, come and provide Your body as meat for people, then let Me tell You, that as You provide that body on Golgotha, as You provide the manna that comes from heaven, I will make You a delightsome (desirable, wonderful) land). I will bless You."

How did He bless Jesus? He blessed Jesus by raising Him from the dead. He said to Jesus, "Jesus, if you are willing to die and provide Your body as meat for My people, I promise You that I will raise You up." That is Deuteronomy 14:28-29. This meat is for those who have no part nor inheritance. We didn't have an inheritance! We were under the law. We were not guaranteed of any inheritance. The Jews weren't guaranteed an inheritance because they could not keep the Covenant and the inheritance and everything pertained to the Jews and not the Gentiles. So it was given to the Jews but they couldn't inherit it because they couldn't keep the Covenant and the Gentles were also without an inheritance.

So right there, it says that this meat will be for those who do not have an inheritance, to give them an inheritance. It would be for the stranger and the fatherless and the widow. I don't have time to explain what the father's house was in Jewish culture back then. But, I want to tell you that if you were a stranger, if you were fatherless or if you were a widow, you were guaranteed to kind of starve.

There was no place for you because the structure of that culture didn't work like that to provide for people like that. But, we find that God gave the Jewish nation a way where it showed the heart of their father which is to provide for his people which was a type and a shadow of what He would do in the future which would be Jesus Christ. Glory to God!



We will now go to Exodus and look at this meat in the storehouse. Remember, Jesus said, "My flesh is meat indeed." You remember that this meat will be for the widow and the stranger and the orphan.

**Exodus 16:15** *And when the children of Israel saw it* (This was the manna, the manna that came into the desert), **they said one to another, It is manna** (Manna means, "What is this?". I like what the Afrikaans word and even the King James, that says, "It is man", because that is exactly what it was! Amen): **for they did not know what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.**

**:16** *This is the thing which the LORD has commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.*

**:17** *And the children of Israel did so, and gathered, some more, some less*

**:18** *And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.* It sounds as if they were a kind of a miracle inside.. It was like they would go out and just get as much as what they wanted but when they put it into the omer all of a sudden it filled the omer. If you just gathered a little bit, it would fill the omer. If you had a big bagful and you filled the omer then it was just one omer.. It sounds like a bit of a miracle there. I don't know how they, basically, tried to explain that but that's what I kind of see there.

**:19** *And Moses said, Let no man leave of it till the morning.* In other words, eat all of it that day.

**:20** *Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was angry with them.* Moses was angry because I think the whole place was stinking and whatever. It was also a type and a shadow of, "Don't keep Jesus on the cross", like I said earlier today.

**:31** *And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.*

**32** *And Moses said, This is the thing which the LORD commands, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.*

**:33** *And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.*

**:34** *As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.*

**:35** *And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.*

**36** *Now an omer is the tenth part of an ephah.* Now that is very, very important.

An omer is a tenth of an ephah. So God said, "Take the manna and put it inside the little measure which was called an omer. This omer was a tithe of an ephah. That word, omer, means to heap up or it means a sheaf. It is also an omer which was just a dry measure. Whenever you would use the word, omer, in the back of your mind would be the root word where that comes from. So that, dry measure, which was a tithe of an ephah, comes from a root word which means to chastise, to heap it up and to chastise as if piling blows; that is figuratively speaking.

So what he is saying is take one omer, let's say, "a cup". It was about 2 liters. Take that amount of manna and then every man can eat that manna. That measure, omer, was from a root word which means to chastise or pile up with blows, figuratively. It was meant to cut down some of the wheat and make a sheaf of that. That's what it meant. So, that word, omer, meant a dry measure, a heap, or a sheaf. It said to take the manna and cut some of it out and put it in this pot which was called a tithe of an ephah. So tithe was connected to the omer which was connected, in the mind of the Jews, to a piling up with blows speaking figuratively.

So what he is saying is, we are talking figuratively now, "Take the manna which is Jesus that comes from heaven. This manna has to be broken out of the manna that fell on the ground. It needs to be cut down or measured or tithed. The figurative meaning of that means it has to be chastised and blows need to be put upon it. That's what needs to take place and then you can eat it." It doesn't matter how much manna you took. If you gathered in that pot it would always be one potful which would be chastised manna... a measure of manna.

That measure, that sheaf, is also mentioned in **Deuteronomy 24:**

**18 But you shalt remember that you have been a bondman in Egypt, and the Lord your God redeemed you there: therefore I command you to do this thing** (the following).

**19 When you cut down the harvest in thy field, and have forgot a sheaf** (an omer of wheat) **in the field, you shalt not go again to fetch it** (that omer of wheat): (Why?) **it** (The tithe, that omer of wheat that is left in the field) **shall be for the stranger, for the fatherless, and for the widow:**

What is he talking about here? He is saying that in the promised land, he said to the people, "Take a tithe of your increase. Put it in the storeroom every third year that it can be for the fatherless and the widow and so forth." But, when they were in the desert, they didn't have a harvest. Then the manna that fell, which is a type of Christ, that manna had to be put in an omer equivalent to a sheaf left in the field for the widow and the orphan and the stranger and that is called the tithe.

So the connection I am trying to make is this: The tithe in the promised land, in Canaan land, is the very same thing as the manna put in a pot in the desert, is the very same thing which Jesus talks about in John chapter 6. Jesus said, "My flesh is meat indeed." You can read from verse 28 onward. He says, "My flesh is meat indeed."

I want to say this: When it comes to the tithe and we want to connect this to the resurrection of Jesus Christ, this is what God said to Jesus in Malachi 3: Bring the chastised manna, or put into the shadow of what happened in the promised land, "Bring the tithe (which was basically then an omer if we see how the connection works), bring it to the storehouse that it can be meat in My house for the people who have no inheritance, that are strangers, the widows, the

orphans, that those who are fatherless, can have a father!" That's what he is talking about which is a type of Jesus which Jesus is. I believe it would be an absolute sin, sin means missing the mark, to preach tithing as giving money to the local church. Tithing should be preached as Jesus providing meat to the storehouse. What did Jesus do when He was breaking the bread? He took the bread which I saw as the manna. Then He broke it... He tithed it. He omered it. Then He gave the broken bread, or the omered manna, and He said, "Eat this in remembrance of Me." That night He was betrayed and we know He was crucified and He did not stay on the cross until the following day. He was taken off the cross. The manna didn't stay over so it didn't rot. His body didn't see corruption for the next thing in the mind of Jesus was the resurrection... and He was raised!

So, what do we see? We eat the manna, the broken body of Jesus. We think of the body of Jesus Christ and then we eat that in remembrance of the resurrection. So the tithing that the bible talks about was God providing a body that could take away death, be raised, that we can say and eat the tithe. And as it says in Deuteronomy, we will have to remember that we were bondsmen in Egypt and that God has redeemed us. Therefore, you will have one sheaf. If you leave one sheaf in the field, you will not go and pick it up because that will be for the widow and the orphan and the stranger... which is the body of Jesus.

So when we break the bread and we eat it, we are mindful of this: We were in bondage under the law. We were in bondage under death and we eat all of that today. We eat the broken body. Why? For we have the hope now. We are leaving nothing over for there will not be a broken body left over for tomorrow because what is left over for tomorrow is the resurrected body of Jesus. So, we are not sitting with a rotten body tomorrow. We are sitting with a glorified body tomorrow. And that is why God, in the typology, said in the power of types and shadows, said to Moses, "Eat everything today. Nothing must be left over for tomorrow for we have no more worms decaying us left over for tomorrow. We have a glorified, resurrected body left over for tomorrow.

So, when we take the communion, we think of we were in bondage, death has died in Christ and we have the hope of the resurrection. That is what it is all about! And when it comes to finances and the local church and generosity, we behold the resurrected Christ. We know that our death has died and all the bondage that was with it and we have now been awakened to the very nature and image of God which is generosity. As pertaining to money and stuff and substance, it is generosity. It is giving. It is the influence of God upon us. The grace of God upon the poor churches in Macedonia was to share of their very substance, to give to other poor churches which were in Jerusalem... helping them out. That is what it amounted to.

So, I want to say to you that if we take the message of the tithe, what it is all about is Jesus setting us free from death and the fruit of the flesh. It is giving us true liberty to the point that we will be walking in our liberality, experiencing, as pertaining to the tithe, the resurrection power of Jesus working in us now. And if we want to connect that to money, it would be an absolute deliverance from the fear of not having, giving us the ability to give and be generous.

I want to end off with this: Giving can never make you generous! But, Jesus, preached as the Tithe, as the manna that came to the storehouse, as the body that was broken for us which you eat, where you eat everything leaving nothing over expecting the resurrection, it will set you free. You will not be at the horrible place. I've been there.

I can only call it a horrible place where you want to do good financially to someone, but you can't because you are too bound and too stingy. I am not saying, "Shame on you!" That is not what I am saying. I've been there and I've been there for many years. I remember when I was stressing about money and one day my wife said to me, "If you're stressing about money, you are not the best giver, you know. The only thing that will get you to give, when you stress about money, is the promise of more... to actually feed your fear... to keep you in bondage!"

If somebody is very scared that they are not going to have, just promise them a lot if they give a little bit. Then you will get a little bit out of the fearful. That is how it works. I've been there for the first years of our marriage. I remember one day I was stressing about money again and my wife said, "Bertie, God has provided for you, in your unbelief for ten years. When are you going to wake up to the fact that He will always care for you?"

Now, that did help to just give me a bit of a wake-up call. But, true deliverance came when I realized, fully, what Christ has done for me in every area of my life. And also when I came to the point where I said, "Lord, I don't want to live a life of bondage when it comes to finances. If I feel in my heart that I want to help the beggar or I want to support welfare organizations or if I want to help a family, or if I want to give to somebody who ministers the Gospel or ministers an outreach somewhere... whatever... I want to do it."

The other day on Facebook, I saw somebody doing an outreach somewhere and they had a fund raising option there. I felt, "I want to give \$250 for this. I just felt that I wanted to do it. Do you know how nice it is not to have five other thoughts.. "Yes... but... oh, but... Thank You, Lord, that You don't judge me even if I don't give!" I could actually do it... just quickly! Just clicked on that. I had the money... finished. What a liberality! Glory to God that we can live who we are because we have been made partakers of who and what He is! Glory to God! Church... freedom for all of us! **Jesus is the Tithes! He is the meat in the storehouse!**

Father, thank You so much that I can come today and that I can preach this message and that we can see how the resurrection pertains even to tithing. How the resurrection pertains to tithing as Jesus being the tithe and NOT our money! Thank You, Lord, that we can read in the Old, everything as You serving us with life! And thank You that we can come and say, "We desire that life! We want that life and it is okay for You to bring it forth in us since we cannot bring it forth by our own power. Thank You that we can share in the highest life there is! Amen and amen... Glory to God!

Thank you for hearing this message. I am sure that it has touched your heart somehow. If you are a person who struggles when it comes to money and you feel, "I'm not generous." If you are just honest with yourself, you do not have a God that is going to condemn you for it. You do not have a God that is going to put guilt on you for it. It is already bad enough to want to do something and to have the frustration of not to do it. It's like a person who wants to walk but he is paralyzed. He can't. He has all the heart to want to do it. I want to tell you that your God has compassion on you. He's not against you! He is for you! All you need to do is say, "Lord, I want You to work it in me. If it takes a moment, glory to God! If it takes a year, glory to God! But I want you to share Your fullness of Your life with me. In every area of my life I want to see that manifestation." And you will see it for Jesus Christ is the meat that you need today!

That meat that you need to see that the Old has died having the expectation of the  
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