

FINANCIAL GRACE - The power to LIVE eternal life in this life

This introduction is from Pastor Brennan Manning's audio message entitled: *The Relentless Tenderness of Jesus*. It is essential for you to read this to better understand my message.

An old Hasidic Rabbi, Levi Yecheff, from the Ukraine, claimed that he learned the meaning of love from a drunken peasant. One morning the rabbi was out in the Polish countryside to visit a friend of his who owned a tavern. When the rabbi walked in, he saw two men seated at a table, who were gloriously in their cups, drunk as skunks, stoned out of their minds, arms wrapped around each other, each guy reassuring the other one how much he loved him. Suddenly Ivan said to Peter, "Peter, tell me what hurts me". Blurry eyed, Peter said, "How do I know what hurts you?" Ivan's answer was swift... "If you don't know what hurts me, how could you say you love me?"

What made Jesus Christ the greatest Lover in human history is that He really knew, and He knows this afternoon, what's hurting His people.

Back in 1981, a friend of mine, an Episcopal priest in Columbus, Ohio, walked into his office on a Monday morning, wrote a hasty letter of resignation to the vestry and then he returned to his home and sat down at the kitchen table and wrote a letter to his wife and three children, all of the kids under the age of ten, that he was abandoning them.

He fled to a logging camp in New England and took on a job as a logger. One Saturday afternoon in January, when it was ten degrees below zero, this priest was sitting in a portable, aluminum trailer that he had rented. The only source of heat was a tiny portable, aluminum heater. Well, the heater suddenly quit and died and within minutes the temperature in the trailer was below zero. Shivering, in a fit of rage, the priest picked up the heater and flung it through the window, broke the window, and shouted, "Christ, I hate you! Damn it, God, get out of my life! I'm finished with this Christian crap! It's all over!" He sank to his knees, defeated and weeping. In the midst of his hopelessness, he heard a voice from within say, "It's okay, Kevin. I understand, and I'm here. I'm with you, and I'm for you." And then he heard Jesus weeping within him. Christ felt was he was feeling. It was an overwhelming experience of intimacy.

That same afternoon Kevin Martin packed his bags and returned to Columbus to be reconciled with his family and his church and has gone on to pastor the most dynamic, alive spiritual Episcopal church in America, St. Luke's in Seattle, Washington.

"Here is My servant, whom I have chosen, My Beloved, the favorite of My soul and He will proclaim the true faith to the nations. The bruised reed He will not crush. The smoldering wick, He will not quench."

You read the gospel closely, you notice how fine tuned Jesus is to our anger, our frustration, our emptiness, our loneliness, our fears, our self hatred, our shame. Throughout His public ministry on earth: the encounter with the prostitute in the time of the Pharisees, the adulteress woman in the age of stoning, with the thrice denying

Peter when He was denied, and the young apostle, John, in the upper room on the night before He died, here we capture the essence of the life of Jesus.

The Greek verb, *splagchnizomai*, is used twelve times in the four gospels and is usually translated to English as, "He was moved with compassion." However, because of the poverty of our English vocabulary, we really don't capture the deep meaning of *splagchnizomai*, so depending on the translation of the bible you use, it may say, "He was moved with pity, or He felt sorry for them, or His heart went out to them." But again, they missed the profound physical and emotional flavor of this Greek verb, *splagchnizomai* which is derived from the noun, *splagma*, meaning, the bowels, (entrails, intestines), the deepest parts of a person from which the strongest emotions, like love and hatred, arrive.

We must never forget, that when we speak of the compassion of Jesus, we are speaking of the compassion of the infinite, transcendent, almighty God of the sacred Man, defined by the Council of Nicaea in the year 325 AD, as being co-equal and consubstantial to the Father, God from God, Light from Light, true God from true God.

The compassion of Jesus is the compassion of God Himself and Jesus says to your heart and mine, "Don't ever be so foolish as to measure My compassion for you in terms of your compassion for one another. Don't ever be so silly as to compare your thin, pallid, wavering, capricious, fickle, moody, dependent on human circumstances, human compassion, with Mine, for I am God as well as Man."

What I'm driving at is this: When you read the Gospels, that Jesus was moved with compassion, it is saying His gut was wrenched, His heart torn open, the most vulnerable part of His being lay bare.

Splagchnizomai, in Greek, is related to the Hebrew word for compassion, "rachamim", which refers to the womb of Yahweh.

Compassion is such a deep, central, powerful emotion in Jesus Christ, that it can only be described as a movement, within the womb of God Himself, where all of divine tenderness and gentleness, lie hidden, where God is Mother, Father, Brother, Sister, Son and Daughter, who all feel the emotions, and passions are one in divine love.

When Jesus was moved with compassion, when He wept within the brokenness of my priest friend, Kevin Martin, the Gospel is saying, "The ground of all being shook, the Source of all life trembled, the heart of all love burst open and the unfathomable depth of the relentless tenderness was laid bare.

The numerous physical healings, performed by Jesus and recorded in the Gospels, are only a hint of the anguish in the heart of God's Son toward all humanity. Even the passion and death of Jesus on Calvary, is only a hint of His deep compassion and the substance of our faith lies in the conviction that beyond that hint lies compassion and love beyond measure.

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Source of all life trembled, the heart of all love burst open and the unfathomable depth of the relentless tenderness was laid bare.

When it comes to the compassion of God, and we hear what Pastor Manning said in his study of the Greek and the Hebrew of compassion, it just boggles my mind! You know, to think of this relentless tenderness of God that He stretches forth towards man, wherein the very womb of God, the very source of everything that keeps everything in its place, starts to move ready to bring forth a new life, so that you can have an experience of new quality of life. It's just too much for me to think of that!

This week, I listened to the audio of Brennan Manning, maybe a hundred times and every time I listen to it, I want to cry because I think of this awesome, wonderful God, Who has such a high quality of life that He can find His very being moved, where He is so centered on others. He has such a liberation about Him that He thinks of others more than Himself. He's a being that is so flooded with life, and the kind of life He possesses is that He cannot basically live outside of seeing others experiencing that life. That is the God that we have today!

We don't sit with a God Who is on the other side of space and time and is looking through this window at us in this box. A box where we are trying to live a good enough life so He can smile over us. But He is our God Who is very intimately involved and not just by what we do but by our every thought and action and in every possible way, trying to have His source of action engulf you. That is actually Who He is and what He is busy with every day. That's the kind of Being that we are involved with. We talk about the highest quality of life: The One Who knows what hurts you and the One Who knows what makes you happy.

I like what he said about his friend who, when throwing the heater out of the window, said that Jesus inside him said to him, "It's okay!" And then what touches me the most is he heard Jesus weeping inside of him. It wasn't an outside weeping of, "You have failed again!", but an inside weeping of compassion for He is feeling what this priest is feeling even in the day when he is so frustrated that he says, "God, get out of my life!"

I was thinking of this and I was so amazed, to hear this in this way. I came to realize again what I preached years ago on the word, 'mercy'. The word, mercy, means deeds of compassion that flow from the innermost being, the core or the spine of somebody, with a purpose to treat another person better than what he would ever deserve by some legalism. That's the word, mercy. Our language cannot explain what mercy, means. Mercy and compassion are so intertwined that we cannot separate these things from each other. And we have a God Who reveals Himself to Moses and the first thing He reveals about Himself is, "I am merciful! I am the One Who, in My innermost being, feels what you feel. It's not, "I kind of think what you are feeling." No! The very feeling you feel is what He feels. That is the compassion He has.

In this whole eight minute message by Brennan Manning, **there was something that actually broke my heart**. He said, "Never compare human compassion with the compassion of the Almighty. And while I was standing there I had an eternal, **"No!" shouting out of my heart because I was saying, "This is not right! This is not the way it is supposed to be! God, how can You exclude us from having**

that quality of life?" I'm not settling for that! I'm not settling for a life where the compassion that is born into my heart is not the very compassion of God!

When God, in the beginning, made man, His number one plan was for man to share in the very quality of life that He possesses and not to have a mediocre life compared to His life! But He was in the Trinity. Listen, compassion is not just something that flows when it goes bad with somebody. Compassion is a link where the one is so much a part of the other one that he shares in his joys. He shares in what makes you happy. He thinks together. It is an absolute union where there is a liberation that has taken place where your thoughts have expanded beyond yourself. That's the life the Trinity has possessed from the time eternity... and even before eternity. This is the life of God! And when He made man, He **made us to partake in that life where the Father lives in absolute compassion and union with Jesus and He created man to have that life... AND THAT IS CALLED GRACE!** Glory to God!

I've never understood what it means when the Bible says that it is more blessed to give than it is to receive. That verse was so put down our throats that it was more blessed to give than to receive, just as such a spiritual thing. But it was never flooded with the understanding of the Trinity and our design.

When I receive compassion, it is so blessed, when I see God feeling with me.

While doing this series on finances, I, obviously, get much persecution. When I stand in that persecution and I feel lonely and I feel that it is basically me preaching this. You think of the turmoil you can put your family through, and all those kinds of things, by preaching this, you feel alone! And in that, the comfort of this compassionate God, Who loves me, it is awesome and it is wonderful... it's blessed. It's blessed to receive that compassion but I want to tell you it is more blessed to feel that compassion in your heart, where your thought is wider than your own circumstances, than your own financial well-being. When you feel so moved, where your innermost being, your gut, is torn in looking at the abuse that people are going through, and you want to say, "I don't care about my own well-being anymore." I feel a movement of God, a passion of God in my heart that we will boldly proclaim the Truth that will set people free to the point that they will not just have the desire, "It is more blessed to get God to bless me financially", but when you can find the move of God coming to the church!

I may sound very arrogant, but I want to submit to you that we have not seen the church, ever in history, free from the financial burden and curse that the Law has brought on the Church. We have not seen such a church! We are yet to see that freedom! We have not seen that freedom!

I want to say that I am not money oriented in my church. I feel the compassion of God in my heart to see people free. Why must we, as the Church, sit at a place where we settle for mediocre compassion and a mediocre life when the Trinitarian life of God has been made available for us. God's nature is compassion. God's nature is love but His end goal wasn't just for you to experience His compassion in the form of receiving compassion. His end goal was for you to BE compassionate. For that is the highest quality of life that there is! Glory to God! That's what He has come to bring to us and that is what eternal life also means.

I understand when Pastor Manning says, "Let us never compare human compassion with the compassion of God", but I also want to say this and add to this: **LET US NEVER SETTLE FOR THAT KIND OF A LIFE WHERE WE ARE CURSED TO ONLY LIVE BY A HUMAN COMPASSION AND HUMAN GENEROSITY WHERE THE GRACE OF GOD WAS MADE AVAILABLE FOR MAN.**

I want to tell you and I want to tell the world, that by legalism, man shall never feel what it feels like to be like God! God's plan was to have man as a being who can feel what it feels to be like Him. God knows that it is impossible for man to have that heart and that call and that passion by some commandments or some principle. It can only come by God infusing His life into you. And then, based on our design, it can only manifest in us when we are persuaded of this Truth.

How shall man be persuaded of this Truth unless we preach this Truth in every area of life! It would be ridiculous for me to try and preach this message on finances, or the message on reaching out to people, or the message on prayer, or the message of faith, having in mind to get people not to have fruit in their life. The purpose of this whole thing is not even just fruit. The purpose of this is sharing in eternal life which is made available for us right now.

The word, eternal, means perpetual, unending. The word, life, is the Greek word, Zoe, where it talks about the following: the absolute fullness of life, both essential and ethical, which belongs to God and through Him, both to the Logos, which is Jesus Christ and there it was put on human nature!

It says here that eternal life is the fullness of life that is possessed by God. The only way you can have that is by His tenderness and His grace reaching out to you, having the end goal for you to feel how it feels to be compassionate. This is not the time for you or anyone to have the old hurt of, "I have been so abused with, 'God gives, so I must give.'" That saying is the wrong saying. If God is the God Who gives, therefore, I must give. No! God is the God Who has giving in His mind because He was moved with compassion. So **LET** Him be so compassionate to you and have a heart open and given to God wherein you say, "God, not only am I receiving the compassion that You are showing towards me, but I am even receiving Your very compassion and my life is made available as a place wherein You can have Your compassion on me."

If we are co-seated with Christ in heaven and He can feel your every sad feeling that us in you, I want to tell you, "Don't be robbed from the Truth by thinking it only works one way." You can feel and experience the very gut moving power that is in the Almighty and it can push your life!" That is what Paul was saying in second Corinthians chapter 5 when he says, "*The love of Christ compels me for we are of this mind: if One died then all are dead.*" Glory to God!

This eternal life cannot be contained in obedience to rules or regulations for the Bible says in 1 Corinthians 15:1: "*Though I speak with the tongues of man and of angels and don't have love, I've become a sounding brass and a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and I have all knowledge and I have faith that can move mountains, and I do not have love, I am nothing.*"

Do you see that if we come and we preach good actions, and you do those good actions, but it has not come from a birth of understanding, of a birth of love, a birth of that union in the Trinity wherein He lives in you, even if you give your body to be burned for the spreading of the Gospel, you are STILL nothing! What determines and defines your very being is not what you do but it is what drives you, inside you. It is not the will decision, "I decide love is going to drive me." It is when the goodness of God that consumes your very belief and the call of your being and it starts to drive you. Alleluia!

This is what we have been introduced to. We have not come to the mountain that smokes with fire. We've come to Mt. Zion. We've come to the city of the very living God. We've come to the place where God says, "I indwell My people." We have not come to a place where we observe an outside commandment, when we try to obey commandments, and try to copy the life of Jesus. No! People, I want to submit to you that we have come to the place where God, the very being of God, is placed inside you, infused inside you, infused into you! An infusion has taken place as when two metals became one and we cannot define the difference between the two anymore. A new kind of a being exists. It's called the God-human... which is us! Glory to God!

Now we don't have to sit and say, "Well, you know, I have been so hurt by past things, that I can't live this way or live that way." I said to my wife, "If the Almighty, Who has all joy, all peace, all kindness and all tenderness, and His life is called eternal life and He made that available for me, then I'm not having any other life!" That is my life! I lay claim of what He has done for me! Man is seated in the Godhead.

I don't think when Stephen was stoned it was because of hallucination that he said, "I see a Man seated at the right hand of God." When Stephen said, "I see a Man at the right hand of God", we know it is Jesus, but he didn't say, "I see Jesus seated at the right hand of God." He wasn't trying to communicate that Jesus alone was at the right hand of God. He was trying to communicate that man was elevated to the Godhead... mankind.... "I see a Man, a human, on the right hand of God!" The Bible says that they tore His clothes and pulled the hair out of His head and they killed the Man. They killed Him for saying those words. But I want to tell you, divinity spoke! Glory to God! That's what He made available for us.

It says this overwhelming drive of His kindness and His being inside us. It says, "It suffers long. It's kind." So what I am trying to say is, we are not trying to strive after longsuffering, we're not trying to strive after kindness, neither are we not striving after not to be part of. We have been introduced to a life that has these wonderful attributes. So, this life cannot be contained in mere works. Neither can this life be contained in no works. For the Bible says, "If you see your brother in need, help your brother. For if you don't, how will the love of God, how will this gut tearing, relentless tenderness of God that is inside you, live in you?"

Are you understanding the purpose of works? The purpose of works is not getting you points with God. The purpose of works is the very thing that God has designed where you can get expression to the birth that is taking place in your heart. Glory to God!

The Bible says, clearly, that the Law is the power of sin. The power of sin is the empowerment to take that which is not good in human flesh and manifest it in your life, thus robbing you from having the very place where we could see a manifestation of Who He is in our life. And so experience not just God as a God where we feel compassion from Him but we find His quality of Trinity life living in us and through us. That's why Paul says, "*Yield your members as instruments of righteousness.*" This doesn't mean to start to do righteousness. What it means is, say to yourself, say in your mind, "This body, this life of mine, is made available for the full manifestation of that relentless tenderness that's possessed by God! Glory to God!"

Why should the Church, and I say this to this national audience, why should the Church settle for something that can never produce life in the area of money? It can never produce generosity! Why should we, because of fear of not having for tomorrow, cling to some old system that will rob you from knowing what it feels to have your gut torn when you see someone in need or you can feel your pocket open to give towards something that can make someone else happy. Why? Why do we always have to keep some back door open on tithing, and sowing and reaping, and all those kind of things, when God has a Master plan wherein man can experience His eternal life.

2 Corinthians, chapter 8 gives an example from the Bible of a church in Macedonia that had experienced what it is to live eternal life in the area of no fear in money. It says in the King James version, (and then I will read it from The Message Bible), "*Moreover, brethren, we do you to wit (we want to testify... and listen how beautiful this is) of the grace of God bestowed on the (poor) churches in Macedonia. How that in great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.*" Now that's a very, very difficult way of saying that these people were in great trial and in great affliction and they were in deep poverty but in the midst of that, they saw their liberality.

Liberality means largeness of mind; the comprehensiveness of mind which includes others' interests besides its own. So, what it says here is, "We saw that they had inner poverty, they had great liberality." The root word of liberality is liberty, to be liberated or to be set free. So, what it was actually saying is, "We want to testify to you, how there was a church that, in the area of their giving and their finances, they entered into this Trinity place of God's quality of life. And we were amazed to see how this looks!"

In the Message bible, Paul said, "*I was amazed! I never imagined this!*" This poor church got such a grace, divine influence, on the heart. They were so divinely influenced in their belief that they were so liberated concerning fear and money and all those kinds of things, that they begged the apostles that they could also partake in the giving of money to the poor churches in Jerusalem. They said, "Don't rob us from the **joy** of giving to this poor church in Jerusalem!" We can preach that in churches and say, "You see, these people, if they are under grace, then you will give and it will be a joy for you and you must now give because it is a joy." If you preach that, you have missed the boat! You just preached something that will kill people!

What is written there is that these people were so under the divine influence of God that their gut was torn. The relentless tenderness of God, which surpasses all

understanding, was manifested in a human being in a poor church and they were so liberated, their mind was so enlarged, that they couldn't even see their own need. They said, "Let us share in the **joy** of contributing to someone else!" The idea is not to use that as a command, telling people, "You must now give!", but to tell people, "Listen, get into this grace!"

If you read further on you will see that Paul says, "*And herein I give my advice: As you see the grace of Jesus that was upon Jesus and the grace was upon this church, so be ye also in that grace...*" that place where you are so divinely influenced, when you see the value of yourself, you see the value of others, where you say, "Life is not about me and myself and God bless us four, and no more." But where you find that the union that is between the Father and the Son, Jesus, I find the very same union between people.

When I prayed for the people in my church who celebrated their birthday this week, it just dawned on me, "Thank You, God, that humans can procreate because another human being can be created wherein we can experience this absolute union that is possessed in the Godhead."

This message that I am preaching to you is so far removed from, "This week let's try and hope we make it and then get an encouragement on Wednesday, at the cell group, so that we can have just enough strength to next Sunday... just to get a boost again."

I'm talking about a life born from God! This is what He has for us.. let me read that verse again, "*Moreover I want to testify about this absolute divine influence.*" I want to use my own words about the influence in the Godhead that they manifested in the poor churches in Macedonia, how they were in great trial of affliction, yet they were abundant in joy. So, that grace made them even happy and then they had largeness of mind, they had this comprehensiveness of mind, which includes others' interests besides their own and their decisions valued the importance of everyone.

You may think that I want to preach money out of people but I'm not trying to preach money out of people. I'm trying to introduce you to a life that we have never seen.

I told Helena that I find that I have come to a place where I would look at certain things that I wanted to buy. Then I would think that if I buy that then I can't give. So, I can't buy it! That is what liberality means.

This is the definition for liberality: it means the duly estimates in its own decisions in its value or importance of each other. So when this largeness of mind has come, you realize, "Thank You, God, that I can buy things for myself and I can do things for my children, but I realize that I don't have to push my life so to the edge of my income that I can't even be who I am. I hope you hear what I am saying.

The Bible says, and what I am saying, will touch the very core of our being. In the car on the way to our church service, I told Helena that I can talk on anything and the people will accept it. But, the moment you talk on money there is always an issue. It is an issue, it is, "Don't talk on that! You ought to just leave it." Do you know why? The Bible says that the love of money is the root of all evil. So, if there is any root of legalism in your life, anywhere, should I touch on the financial thing, and there is a

root in you, you will feel it. Even if the root is in another area, because that is the root of all evil. You might even say that this sounds like legalism. I want to tell you that Paul wrote that the love of money is the root of all evil because he was under the inspiration of the Holy Spirit. It's amazing!

So when we look at this, the Church can be truly set free! I tell you, I find in my own life, and I am not even saying that I see it all yet manifest in me, but I start to see what it is to have that absolute move, not because of obligation or guilt, but the relentless tenderness of Jesus in my heart. I say to my wife, "Put this money in that person's account", or "Let us see how we can help this one", or "Let us see how we can do this," from a life born... not a life made by human effort.

The Message Bible says: *"Now, friends, I want to report on the surprising and generous ways in which God is working in the Church in Macedonia Province. Fierce troubles came down on the people of those churches, pushing them to the very limit. The trial exposed their true colors: (It didn't say that the trials made them live happy, or the trial brought this out. They were already having the true colors. The trial was just short. They knew who they really were.) They were incredibly happy, though desperately poor."* Isn't that a powerful, powerful testimony! They were incredibly happy, though desperately poor!

Paul didn't say, "You know, I went to Macedonia and I am really concerned because the church must be doing something wrong financially, for they are desperately poor. The blessing of God is not on their life because they are desperately poor. He uses a desperately poor church as an example of grace." These days it's a shame if your church is desperately poor --- The blessing of God is not upon your life. Do you see how the love of money has corrupted our wisdom so that we can't even see God in poor people?

I want to testify about what Paul saw in the poor churches in Macedonia. The happiest churches that I have ever seen are the poor churches in Zambia. Those people are always happy. They are laughing all the time. A lot of those people have never seen money. On the world's chart of successful churches, they don't even make the chart! Yet this is what Paul is talking about here. He said, *"Fierce troubles came down on the people of those churches, pushing them to the very limit. They were incredibly happy though desperately poor!"*

In this pressure, something was triggered, totally unexpected: an outpouring of pure and generous gifts. So here Paul comes and he doesn't expect any of these people to do anything financially for him. He doesn't even beg them for money... nothing. But here he says, in the King James version, *"Grace, that relentless tenderness of God, where your 'gut is torn...."*, it happened to these people!

They gave offerings which were far more than what they could afford, *"pleading for the privilege of helping out in their leap of poor Christians."* Do you see the Trinitarian life of God grabbing hold of a human?

There was a time in my life where I received grace. Thank You, Jesus. In the sense of mercy, in the sense of, "Listen Bertie, it isn't about what you do. Listen Bertie, it's not about how you perform. It's not about your works!" Glory to God!

And I know it's not about my works! I thank God that we can come to a place where we can say, "This is blessed but thank You, Lord, that we see this blessedness but we look at what makes You do what You do... and that's what we want." And then you say, "God, that's what I want." And God says, "That's what I always made available." That was His plan anyway. "You don't have to beg Me for it, that's what I always wanted to give you... this is actually it!"

Do you see how legalism can bring you to a place of "you must be punished!" And then you come to a place where Jesus says, "You don't have to be punished! I already took away the punishment for sin!" And then you come, and you are so happy that you don't have to be punished, but still the residue of this legalism where, "I don't have to be punished! I don't have to be punished" is still robbing you from the very life of God - which is actually about His quality of life which can only happen by a spiritual birth to which we can have no access outside of our persuasion that this is the Truth and giving ourselves for that persuasion.

The Word says that these people first gave themselves to God and then to us. What I mean about giving yourself to God is not what we always thought in our old way of thinking as, "I give my life to Jesus." But the giving of yourself to God here was, "God, this life I make available for what You promised." I see myself not just available to work for God. God said, "I make Myself available for you to sit in the Godhead," and then you say, "God, I make myself available for that dynamic in the Godhead to now work in me." That is what it means to first give yourself to God.

And then when they gave themselves to God, then they also gave themselves to Paul and the apostles. So, what they then said is, "This union here is also working here. So I am co-seated with Christ and you are co-seated with Christ, therefore what You feel is what we feel. And Paul, we feel what you feel about the poor churches in Macedonia. Your guts wrenched for them and now mine is because God's is." And they were liberated! There was a liberality that says, "I have been set free from any hold the voice of poverty can ever have on me! I'm set free from any hold that I was narrow minded with, and it was just about myself, for I realize that this death was not just for me. Although it starts here, you believe it first for yourself but it included others and I see that I can feel what God feels. As God feels as others, I feel the same and then I find His life living in me. **To me that is the New testament way of giving.**

I am sorry if some people are offended, I am not trying to drag down anybody, but we are robbing people if we still come with this whole tithe, sowing and reaping thing. It doesn't matter how much you can be close to things. It is simply not a biblical way of giving. I'm not saying that if someone feels in his heart, by this relentless tenderness, that he decides by his own free will, without coming with some scripture that says that I must do it or feeling he owes God and he has to give ten percent of his income to a church or someplace, I'm not saying that is wrong. I don't want anyone to feel that because he gives on a monthly basis, that he is now under the Law. He is not! The thing is, what is the father of your thought? If the father of your thought is that your tithe belongs to God, I have a problem with that. I have a problem with that because you might feel generous in giving that but you still have not attained to that relentless tenderness that is in Jesus when He spoke to the woman who was caught in the act of adultery. When He went to Zacchaeus, who

was in a tree. Zacchaeus means pure or innocent. He climbed the fig tree, which speaks of the Law, and he couldn't see Jesus.

What he was actually saying is, **"Even if you are innocent in the height of the Law, to see Jesus, you must come down from your tree so that He came come to your house and then you will have true freedom!"**

And then Zacchaeus said, "If I stole anything, I will give four times over to those that I stole from, and a new life was born in the revelation of getting out of the perfection of the Law. Glory to God! That is what God introduces to us.

And I say this with all the passion in my heart and compassion for those who are bound in fear, financially. It is one of the most terrible thing to think, "How will I pay for my things?" It is one of the most terrible things to think that my child cannot have this and that thing. I don't worry about what I wear or what I drive, but when it comes to your kids, and you send them to a camp, you don't want them to feel ashamed of the very things you buy them and they must make an excuse for why their parents can't buy this. Let me tell you something. The very thing that is inside you, that has set you free from worrying about what you wear and what you drive, make that available to your child as well so that he can be free.

Do not just give and give to your children, that they do not understand the truth. In our compassion for our kids we can teach them, in what we buy them all the time, that you are what you possess.

If I look at my children, they don't have bad clothes, when they go places, they have good stuff. You know some kids say to Abrie, "Your father is rich."

The whole thing is I don't worry about this for myself but now I live in so much fear about the very same thing for my kids. So introduce your child to the truth that he can be free. Amen! Glory to God!

I have compassion and I feel in my heart that the Church can be set free and I just say this: "If I'm persecuted for what I preach, let it come on... let it come!" Do whatever you can because I will only see it as I am persecuted for righteousness and I will count it joy. But I'm not changing from this Gospel because this has set me free and I'm not settling for stinginess and I'm not settling for legalism. I am only settling for His quality of life inside my life. The Church needs this word...let us pray:

Maybe you are reading this and you are thinking, "Bertie, you are talking about things that makes sense to my mind but I don't experience this in my life. I am hearing this and it brings great joy to think of this and I want to make my life available for this."

Let us prayer together and as I pray this prayer let it be a prayer of your heart as well. So many times we think how can we pray together? If we are in union as God intended, then my prayer can be your prayer should it be the good news and I can pray a prayer that is in my heart that is the very same prayer as in your heart, and that's how we pray together.

Father, I want to first thank You for Your relentless love, where You have compassion on man. Where You are moved with a passion that is above normal human understanding. And I want to thank You, Father, that we have been designed, we have been created by You the day You made us, to have that and to function by the very thing that You feel. We have not been made to have human understanding compassion, human understanding generosity, or any of those things. We have been made to have the gut tearing, relentless tenderness of You!

We have been designed to naturally have that, we were made for that. And Father, we understand our design that we are faith beings and as we have not always seen this in our lives, we come to You, now, and we say, "We make ourselves available for that kind of mercy... not just to be recipients of mercy but to be the very vessel in which mercy lives. For that's the only way wherein we can experience this. By copying mercy we are nothing but we are something when You live this in us, where we co-feel, co-share, co-live this life.

We give ourselves for this life, Father, and we step away from the life where we are defined by the abundance of our merchandise to a life where we are defined by the abundance of Who You are. Thank You that we don't walk away with a mentality of, "I will become", but with the mentality of "I am." Thank You, Lord. Thank You, Jesus!

I also feel a compassion for every person reading this, who has fear concerning their finances and I declare the fruit, of what you have just been made part of, manifest in your life ---- contentment, joy, abundance of grace manifests in your life. In Jesus' mighty name. Amen and amen.

(I've really enjoyed this message! It's the good news of Jesus Christ! Alleluia! Please make the effort to share these teachings on finances because I see it as a great evangelism series because money makes up such a core of our being. When we hear God's love in that area, then people accept Jesus. The number one testimony I have received, by the internet and by thousands of people who read these messages, there, is of people being set free of legalism. People say, "Bertie, I listened to different messages, but I didn't understand. When I heard your teaching on Jesus is the Tithe; when I heard your teaching about sowing and reaping, I, for the first time, realized what grace is and I could accept the gospel of grace.)