

UNDERSTANDING SOWING AND REAPING In the Light of GRACE

Bertie Brits

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Today's Greeting and Communion is served by Dawn M. Warner, an awesome Web pastor at Dynamic Love Ministry.

Welcome! We are so excited to share with you the Good News of Jesus Christ and serve you with God's love and grace. If you are led, share this message with others to encourage them with the Good News of what Jesus has already done for them. I'm really excited about today's message! Bertie is going to be speaking on sowing and reaping and I know that this wonderful truth it is really going to bless you!

COMMUNION As always we are going to start with Communion. If you don't have any Communion elements, don't worry about it. The bread and wine are just symbolic. Have something physical but what it really is taking and believing in our hearts, having Jesus convince us of what He has done for us. It is a wonderful, intimate way just having our Father persuade you of this beautiful truth. It's not about the bread... it's not the "magic" of this bread! It's about the truth of what Jesus has done for us and His convincing because the kingdom of God is within. It's always about our believing. God wants to bring you the truth about what He believes and what He has done for you. So, that's the beautiful symbolism of the bread and the wine.

What I feel that Jesus brought to my heart today was just so simple. It was just a quick little word about, "Take My body." He said in John 6: "Take My body. Eat My flesh. Drink My blood." What he means by that is, "Believe on what I have done for you." What He was saying there to the Jewish people was highly offensive because they were taking it according to their carnal minds. They couldn't reason what Jesus was trying to say to them. He was saying, "Believe unto Me. I am the Way. I am the Truth. I am the Life." He was saying, "Just believe on what I have done for you." It's not the law that is going to produce God's life. It's not anything that you can do to have the very eternal, the very Zoe life of God. It's what Jesus has already done for you. That is what He is saying today. We can have our lives born from the truth of what God has done for us.

I gave a quick testimony today in the Durbanville Church because yesterday was twenty three years when I was in a very bad car accident when I lost my leg. That traumatic incident, what happened to me in that amputation and what happened to me in that incident was that I took so many lies into my heart and my whole life was born from a car accident and from having an amputation and all the lies that it said to my heart. That event shaped my life. I believed I was subhuman. I believed I was a freak. I believed that no one would ever love me. Because I didn't have a relationship with God at the time, I believed that God couldn't really care about me if this happened. So, it's not what happened to us. It's always about what we believe when it happened. That is why it is so crucial to always hear the truth about God and what He believes about you and what He has done for Jesus! So that quick little testimony was for years my life was born from lies that I was worthless, that I was no good and God would never love me and that I had to live up to a certain standard to maybe get Him to accept me. All of that shaped my life and I literally just walked in depression and anxiety and fear and torment.

So this is what Jesus is now saying. He can just come into your darkness. He can come into the darkest place and carry you out into the light! That is what Jesus did for me! That's what He is always trying to say to us.

As we take the bread, He is saying to you, "Eat My flesh. Believe this truth about Me. Believe that I will persuade you of this truth. I will work in your heart!" That's what grace is. It is the divine influence upon our heart to persuade us of what He has done. As we take this today, we can just see that this is the only truth about us. That beautiful human in immortal flesh in the Godhead, is the only truth about you and me and all of mankind today!

He declares your innocence, your righteousness, your beauty, your value. You are our Father's every dream come true! That is the beautiful truth of the Gospel that will set you free and heal you in ways and places!

As you take the Communion, as you drink the wine, it is His blood. The life is in the blood. He died away every wrong thing that you will ever think about yourself. He died away every lie you'll ever think about yourself! When He did that, He did that as us and for us and there's a new man that is the truth that speaks the living word to every one of our hearts today! That's what we bring to remembrance as we take the Communion.

If you feel led to share a word with someone, that is God working in you. Just follow those wants and wills that our Father gives to you as we take Communion. And as we take this Communion, we are going to hear a wonderful message.

I just thank You, Father, for the life that You designed for us to live. I thank You that You came to always, always, wanting us to have Your quality of life! That was Your plan from the beginning. I thank You, Father, for the bread and the wine and that You are working in hearts right now to bring about Your life and salvation. Thank You and thank you all as you take Communion.

UNDERSTAND SOWING AND REAPING

In the Light of Grace

Bertie Brits

October 22, 2017

Greetings in the wonderful name of Jesus! I trust that you will be deeply blessed by the message that I have on my heart for you today. I want to talk about sowing and reaping. I have a book called, *Jesus is the Tithes*. I have a chapter that explains all of this in depth. Talking about sowing and reaping is important for me because when we look at Paul and his writings, we find that Paul had a passion in his heart for people to stay in the message of grace. I do believe that a lot of people and I think most people in our Web Church do not follow the principle of sowing and reaping in the sense of giving money in order to work a spiritual principle to have more money. Yet, I think that there are many of your friends and people that you know that you can share this link with and that it can really benefit them. As I teach on this I know it will encourage your heart and just strengthen what you believe in your heart and then you will also start to understand what Paul was trying to say.

There is a place where people that get out of grace are actually in rebellion against another system, where we would simply be against sowing and reaping but not understand what Paul was actually communicating in 2 Corinthians.

So we are going to look at sowing and reaping from 2 Corinthians 9 where the scripture clearly says that if you sow sparingly you will reap sparingly. Many people have questions about that. Then, also in Galatians where it talks about, "If you sow to the flesh you will reap corruption and God is not mocked. Whatsoever a man sows, that he will reap."

We want to understand this in the true context because what Paul was saying in all of his writings was that the moment you get legalistic, the moment you get under the law, then you will start to experience what is called the fading glory. You will find testimony upon testimony of people who say that they started to sow and it worked. But, if you ask them how it works for them in the long run, you will find that in the beginning when they did it, they found some miracles take place but then toward the end it is like, "Well, I've sown now and it doesn't work anymore. What's wrong now?" Now you need to name the seed, you need to water the seed. I mean there are so many things you need to do in order to get the thing to work! That is just all signs of the "fading glory".

That is what the Bible talks about in **2 Corinthians 3** where Paul wrote to the people and said that the glory, the glory that was on the face of Moses was of such a sort that he had to have a veil over his face because people were afraid of it. Imagine you speak to somebody whose face shines like one of these studio lights. That's crazy! You can use him as a video broadcast! So, imagine somebody's face shines like that it would be difficult to just have a normal conversation with the guy or to have a cup of coffee or tea and fellowship with him. He would have to cover his face and then speak. That was also a type and shadow of what was happening in the law system. It was a fading glory. It was not a glory that would be forever. It was to be done away with and then a greater, an exceeding glory, would come.

The problem with the fading glory is that you get involved in it and it works for awhile and then it fades and you experience death and you experience fading away, you experience corruption. You experience the death that goes with it.

I don't believe in sowing and reaping as a system where we put seed in the ground and then wait for God to prosper us. Then because we have done a good work, we can now expect a harvest from that. And because I have given to God I have actually lent money to God and now He somehow in His kingdom, multiplying it and getting more money back. I then follow that principle and in that principle I have a surety of my future that I will definitely have.

Let us just go and look at the passage because you might say, "But, Bertie, it is written there that every man should give according to what is in his heart and that he should know that whatsoever. I mean it is written out right there! It is written that whatsoever a man sows, that he will reap and he who gives sparingly shall reap sparingly. That is written like that right there in the context of money. So, what does that mean? "

We need to know that if we get into legalism and law in any area of our life, it will produce death in us. That is what it will produce. It will produce hurt. It will produce pain. It will produce forms of destruction and all those kind of things because by the law no flesh shall be justified. That is what it says. That which is just and right towards humanity can never and will never manifest in man by the law. So we cannot follow a law principle when it comes to finances. We cannot follow a law principle when it comes to sowing and reaping.

We also want to be free from the law and we want to be free from the old way where we are not trying to rebel against the old system. Where we are not so against the old that we, all the time, have the abuse in our heart of what has happened in the past and then from there we want to construct our lives. That will also destroy your life. That will also not be good. That is also not God's way of doing.

With that in mind, we are going to look at **2 Corinthians 8**:

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
3 For to their power, I bear record, yes, and beyond their power they were willing of themselves;
4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

He is talking about a grace here. He is talking about a divine influence upon the heart and the setting of this whole thing in 2 Corinthians is actually the poor churches in Macedonia and a promise made by the churches in Corinth. It is important for us to understand the context. Many times people say, "We don't worry about theology. We don't worry about context. We just take it as it is written." What about the scripture that says that Judas went and hanged himself. Does that mean that you must now go and hang yourself? It doesn't mean that! If you are about to do something that is detrimental to you and you are busy standing with a knife in your hand and you want to kill someone and you think of a scripture that says, "Whatever your hand finds to do, do it." Does that now mean that you must now go and kill someone? No!

We need to look at scripture in its context, in its setting. We need to get right into the heart of Paul and understand what he was thinking, what the problem was that he was addressing and all those kind of things to actually see what that passage says. Now to some folk it might feel that the moment we want to bring the whole setting thing in and we want to bring the history in, that we are trying to deceive or we are trying to take away from the power of what is written there. That is not what we want to do. I want to explain to you what Paul actually simply just tried to say. When we see truth and when we see it in its true context, it is beautiful and powerful and it is life changing! That is what it is all about.

So, here we comes and we see the first part, or the first foundation, or building block of what Paul means by sowing and reaping, is the poor churches in Macedonia. He went and visited Macedonia and he actually testified about a promise that the church in Corinth made. The church in Corinth was so touched by the goodness of God and they loved the saints which were, in this case, were talking about the Jewish church, the people who were in Jerusalem. They loved them so much and they were so grateful for the gospel that came from there to them, that they felt that when there was a famine and poverty in that area they felt, "Let us give to the poor church, to the poor churches in Jerusalem, the people who were going through a very difficult time." When they said this, Paul, in his excitement went and people went and they spoke to the churches in Macedonia which were very poor. The said, "Do you know what? We want to testify of what God has actually done in the church in Corinth and they have promised that they are going to give towards Jerusalem." When the poor church in Macedonia heard this then they said, "We are also in on this giving. We also want to give!"

Paul, actually, didn't want the poor church in Macedonia to give. It was like, "Listen guys, you are too poor! You can't give." This is the setting of 2 Corinthians 8:1.

With that in mind, I'm going to read this to you again and see if you can hear what the scripture says and where it is written here:

2 Corinthians 8:

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
2 How that in a great trial of affliction (Because they were also afflicted. These churches in Macedonia were poor.) **the abundance of their joy and their deep poverty abounded unto the riches of their liberality.** What it actually says here is that these people were so poor yet the riches of and the greatness of their freedom, the greatness of their joy, actually abounded and came into manifestation on how free they really are in the midst of their difficult time because in the midst of a difficult time, these people, according to verses 3 and 4:
3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;
4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

So what this says, and if I must be honest, it is written in a very difficult way. That is why we sometimes need to study things and go into the history and look at things. What he was actually saying here was, very simply, this: These guys were so poor and in the midst of their poverty, their liberality of how they were set free from the power of worldly things, how they have been set free from the world's way of thinking, how they have been set free of selfishness and how they started to love all the people. You must remember that this is a great thing for the Apostle Paul because here are Gentile people loving on Jews! That to him was a very big thing! It's like, "My goodness, look at the greatness of the grace of God!"

Remember, Paul, when he thinks of grace, he thinks of the influence of God on humanity where Christ ended separation between the devastating, 'unglorious' life we were living and the glorious life that God has. He ended separation between that as well as separation between Jew and Gentile and brought unity. When this message is preached and people really believe the truth about it, the first sign that there was of them believing the truth was that these people across the separation line, which was Jew and Gentile, started to love on one another! Here this grace of God and the influence of God was so great on the churches in Macedonia that they felt that they want to give to other poor people and they did this begging the apostles to take what they wanted to give. They begged them, "Please, can we give!" Then the apostles didn't want that. They weren't there for that purpose. They didn't try to get an offering from the people.

These days we got this thing that you listen to a message, or you buy it, there's money involved. Imagine the Apostle Paul saying to people, "I've written the letter to the Corinthians and now I go to the Corinthian Church and whosoever gives a denari then you can read the letter to him! And if he then gives money to my ministry then he is going to have a double portion and a blessing!" It was never like that! That was not in the heart of Paul when he was writing and setting this whole thing about sowing sparingly and reaping sparingly. The context was something completely different!

So here was poor people really excited to give towards the poor churches in Jerusalem and their giving was sparked by the rich church in Corinth because Corinth made a promise to give. They said, "Paul, you guys come again later. We are just going to get everything together and we are going to give greatly! We are going to bless these people!" Then Paul came and testified about the rich church and what they are going to do, not hinting! Paul was not exercising the gift of hints! All that Paul was doing is he was simply testifying! Amen. That was all he was doing and as he was testifying then these people felt the Spirit of God. They felt their liberation from finding their identity in their stuff and finding their identity in how much they have for the future and all those kind of things. They felt the love of God where they can say, "We can even become poorer so that others can be blessed! We don't care!" That's what they felt and that was called, by Paul, the grace of God!

The problem is that Paul was now sending Titus with these gifts from the poor churches in Macedonia, to Jerusalem and some of these Macedonians ... I think Paul was thinking to himself, "My goodness! Why are these Macedonians like that because these Macedonians don't just want to give some stuff. They want to come along. They want to go, by Corinth, pick up the stuff that the Corinthians now gave and then they were going to go with these ox wagons, or whatever it would be, and they were now going to the mother church and bless these people!" That's what it was all about. Now Paul was sitting with a mathematical calculation. He was thinking of relationships. He was thinking, "Oh, my goodness, this church in Corinth has promised a year ago and then we have never heard of them again." I've seen that in ministry many times. Many preachers will be able to testify of that. People can make a promise and that might be the end of the friendship because they made a promise. He never said they had to give anything. They make a promise and then were, in the spirit of the moment, they were happy and they wanted to do it and they felt the unction of the Holy Spirit. Then afterwards they went and started to calculate and think and get into the normal things of the world and then they don't want to give anymore. Guilt grabs their heart and now they don't want to give. Now Paul sits in this situation where he has to quickly send a letter ahead of time to the church in Corinth to tell them, "Listen, get the stuff you promised ready but please get it ready according to the freedom that is in your heart and not out of compulsion. Go back and look back at the freedom that was in your heart and then from there, you give."

Now, the problem Paul had in this whole thing was what if these poor churches that are excited about God, excited about the Gospel, get to the rich church in Corinth and now these people even give less than the poor. It would be a problem. It would be, "You promised. Our giving was actually sparked out of your promise and now you have nothing." So Paul was sitting with a dilemma. He didn't want division in the church. He didn't want gossip in the church. He didn't want stories. He wanted the church in Corinth, which was in high esteem in the eyes of the poor churches in Macedonia, to keep that esteem.

And then, obviously, this promise came to the people in Jerusalem and these people were expecting things and now nothing is happening. So now a very bad message, a bad word, can be going out about the church in Corinth. If you go and study out the writings of Paul, it was very important to Paul what he said about the Church. He wanted the message about the church to be a message of the glory of God and the power of God and the good fruit that God brings forth. That's what He said. That's why he said that some of these bad things should not even be named among you. He wanted a good report of the Church. He is writing in that light.

Let's read on a little bit more about this grace because he said that this grace of being generous was on the poor churches of Macedonia and now he writes from verse 4: **Praying us...** This is the poor church in Macedonia where grace came over them. When grace came over them, they were generous. They were enabled by the Holy Spirit. They were enabled by God. They didn't sow to get money. They weren't thinking, "Oh, my goodness, we are now so poor and Jerusalem is the mother church and that is good ground so let us sow into good ground and then we are going to have a hundredfold harvest!" No! They were just thinking, "Even if we become poorer it's okay. We just want to help people." Isn't that much more beautiful! Amen, because there is no selfishness in it. It is exactly like Jesus was!

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. (This is the poor churches, praying us, begging us with much entreaty. They were really going at it begging Paul, with all power, to take what they wanted to give and Paul said, "No, I can't take this from you. You guys are too poor!" They said, "We want to give!")

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints...

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. He says, "They gave and we weren't going there hoping that they would give." He said, "They did this not as we hoped." In other words, they didn't give this money and we didn't go there hoping they would give something to the poor." For some preachers watching, don't go and preach at a church hoping for money. It is not the way it is supposed to be. If you want to hope for something, have a confident expectation that the Gospel will be preached. That you will communicate the Gospel accurately by the power of God and by the goodness of God and that you can see the life of God coming to people. Then the only thing we can know is that we will live off the Gospel. This truth we preach and the God who raised Jesus from the dead, He is our provider... and that is all! Amen!

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

In other words, this Grace that got the poor churches in Macedonia, to actually give was already upon the churches in Corinth but it was not finished. In other words, it was already a desire in the heart but it didn't come into manifestation and now he said that he was sending Titus to them to finish this grace. In other words, "The grace that was started in you, we are now coming to collect the stuff." That is what he is saying. He said, "You promised it!" Amen!

7 Therefore, as you abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that you abound in this grace also. So what is this grace called? It is giving! Paul never went to the church in Corinth and told them that they must give to the poor church in Jerusalem. He never hoped for them to give. He never hoped for the poor church in Macedonia to give. It was something that God started in their heart and when God started in their heart Paul was happy. He testified to the poor churches in Macedonia when he visited them. That same grace sparked into the poor churches in Macedonia's heart. Their grace was completed. They gave and now they wanted to go with Titus and they wanted to give this stuff. They are going to go to Jerusalem but Jerusalem's grace was not completed yet because they had not yet given the stuff and it was a year.

Now listen to what he says:

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. He is saying, "Listen, this is not a commandment that you must give to those poor churches. It is not a commandment but I cannot but speak to you because this forwardness of the poor churches in Macedonia forces me to address this." That is what he is saying.

9 For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have.

12 For if there be first a willing mind, it is accepted according to that a man has, and not according to that which he does not have.

13 For I mean not that other men be eased, and you burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

What he is saying is, "The poor churches in Macedonia do not have a lot of money but they gave. Let what they have done encourage you who have a lot of money who are poor in giving. I am not commanding you to do this. This is something that you decided by the power of the Holy Spirit that sparked something in you to do it and that I want you to be completed. So now, you have a lot of stuff but you are very poor in the giving. In other words, the people who are poor in the stuff but rich in the giving, I want equality to be there so look at what they have done. Look at the good and also look at Jesus where this grace that was grabbing a hold of you was also on Him when He was willing to become poor so that others may become rich. It's a Godly thing. It's something that is from God." You can see Paul here wants to encourage the church in Corinth and he wants to save them from a bad report. He wants that there would be a good word about them.

They, the church in Corinth, had no fruit as pertaining to giving. Again, Paul wasn't going around to churches hoping for them to give. What gives Paul the boldness is the fact that he didn't hint on anything but that it was a willingness in their own heart and it was sparked in them by God who brought it forth in their heart and now fear grabbed a hold of their heart and now he is encouraging them and saying to them, "Listen, you wanted to give back then. Maybe you felt you wanted to give a house or three houses, or whatever you want to give. Let me just help you because something is keeping you away from this giving and I want you to know that this giving is not out of what a person doesn't have. It is out of what you do have. So you felt to give and now you don't know how much you need to give, you don't know how this giving is to take place. All you do is you go and you look at what God has given you and out of what you do have. The idea is not to be burdened! Although the poor churches are burdened by this giving but we have actually told them not to do it that way but they are so on fire that we cannot but help it and they begged us! We can only testify of the power of this grace and that grace is on you but let's know that it isn't according to what you do not have but according to what you do have."

2 Corinthians 9:

1 For as touching the ministering to the saints, it is superfluous (great) for me to write to you:

2 For I know the forwardness of your mind (In other words, you wanted to do this.), for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

He is saying, "It is right for me to write to you about this giving because your zeal to give to the poor churches has gotten Achaia already to have their gift ready a year ago. You promised and another church's stuff is waiting there in a room somewhere for a year. It's already rotting. Their giving was started by you." So he said, "It is only right for me to write to you." Can you see how Paul is not into sowing and reaping trying to get them to prosper, trying to get them to have a lot of money, be the head and not the tail, drive a Bentley and fly a jet! You can see that Paul is not into that. He is into helping people. You can see the "father heart" of Paul, the care with which he addresses this so the people would not be offended because of money and they won't think that he is in the thing for money for he is not. He is just helping them and like a good father helping and guiding them in their giving so that it can be something that continues out of something that God has birthed and not fear and anxiety and hurt.

People can be so quickly hurt when it comes to money. It's like if someone borrows one hundred dollars from you and he can't give it back. What do you think that guilt in his heart is going to cause? It's going to cause division. My uncle says, and I think he uses this as an escape, but he says this that he doesn't lend money to people. He'd rather have them be his enemy because he doesn't lend them the money. Lending them the money and then they not giving it back, then they are enemies. So, he'd rather have the hundred dollars and the enemy than not have the hundred dollars and an enemy.

If you go and study my course, Walk through Ephesians, on my website, you will see how important it was for Paul to talk about unity... oneness in the body and not division. That is the heart that Paul comes with. He doesn't want the church in Corinth to be hurt about money. He doesn't want them to live in guilt because they promised and now they haven't performed and now gossip starts in the church and he doesn't want any of that. That is the purity that he comes with where he addresses this.

3 Yet have I sent the brethren, lest our boasting (He said, "Now we sent brethren to you beforehand with this letter, *that we are now reading), give it to the rich church in Corinth.) **of you should be in vain in this behalf; that, as I said, you may be ready:**

4 Lest haply if they of Macedonia come with me, and find you unprepared, we that we say not, ye should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof you had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully.

7 Every man according as he purposed in his heart, so let him give; not grudgingly, or of necessity: for God loves a cheerful giver.

8 And God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he has given to the poor: his righteousness remains for ever.

10 Now he that ministers seed to the sower both ministers bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

This is very important to understand! The whole passage up to verse 10, the last part of verse 10, finds its context and its punch in the end of verse 10 where it says, "**and increase the fruits of your righteousness;**"

This is what he is saying: “We are sending people beforehand. The churches in Macedonia are going to come with me and then we will get the stuff but we don't want to come there, standing 'red- faced' staring at one another! We don't want to come there being ashamed on your behalf for you actually not having anything and all of this was sparked out of your promise and now you have nothing.” You thought I made it up! Here it is written. Now he says, “Should you let this be not a matter of covetousness, in other words, “How can I get more? How can I keep more?” But a matter of generosity as God has put it in your heart from the beginning not doing more than what you felt in the beginning. Just do that and don't, under pressure or anything like that and just do it.

What is the context? The context is what these people will think of the church in Corinth and what will go out about them? What is the message about the rich church? That is the context and the blessing that the poor churches in Jerusalem will receive. That is the context... how much gratitude there will be in the heart of Paul and the heart of the people who receive this gift. That is the context.

Then he says, ***He which sows sparingly shall reap also sparingly;*** What is the context of the reaping? Reaping is the increase. When you sow something then that thing increases. What is the increase that they will have? The increase is already written. It doesn't say that they are going to receive more money. It says that God, by His grace, is able. Let us read the next verse:

10 Now he that ministers seed to the sower both ministers bread for your food, and multiply (increase) your seed sown, and increase the fruits of your righteousness;

The fruit of their righteousness is the effect that their righteous deed will have on those to whom they will give and those who were sparked to give by hearing about their generosity. So what he says is, “If we come and you give sparingly... in other words you made a promise and the promise you made was of such a sort that it sparked giving in these others and now we come to you and you give a little bit. Do you know what? These people are going to say, “Is this what they gave! We poor people gave more! But if they give just out of the abundance and not of necessity, not out of covetousness coveting things, but simply as God puts in their heart and as grace enables them, this is what he says: “God's grace will make it possible for you to give and to bring things your way and to provide for you so that you will be able to do this.

Let me give you an example. I wanted to have a TV station where I could preach the Gospel and provide air time for people to preach on this station without paying. Every station I preach on cost me money. The cheapest one is eight hundred dollars for four sessions. I mean some of the stations are very expensive. I don't want to mention the prices but they are very expensive to preach there. But I had a desire in my heart and I felt that if I had a station, the broadcasters who would broadcast there would broadcast for free. That's what I wanted. I didn't have the ability but I had that. Imagine I told that to people. Now I have a station and what will I have to do? That's it! Let me stick to what God started in my heart and that's what I wanted to do. But guess what! I just made it to pay air time for stations. What about having my own station and now giving air time for free? Air time in South Africa for just a local station, just covering just South Africa is about thirty to thirty-five thousand dollars a month! Where are you going to get the thirty-five thousand dollars from? The broadcasters will normally give out the money but, in my case, it worked out by the grace of God, God made it possible that the desire that was graced in me to do it that it was made possible. A TV company came and said that they want the Gospel channel. It worked out that a friend of mine and myself are now the managers of this station. We are managing this for a television station, for a satellite company, and we decide everything about it. And guess what! They gave us all the air time for free and now we can give that air time for free! Isn't that awesome!

God's grace enabled me and this is what this passage means: ***2 Corinthians 9: 8 And God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work:***

He says, "Listen, if you have a willing heart and you just say, "I want to follow what was started in my heart," then you will find the grace of God enabling you to do that. Then where you are now poor in good works but rich in money, because the church in Corinth was rich, you will now be rich in good works also. This giving, in other words, the fact that this righteousness that started in you and that it now flows out now that it may abound, this fruit of your righteousness may abound now, to your account. In other words, behind the word about the church in Corinth will then be said that they look at the generosity and what God has brought for them. That is all that Paul is addressing here.

Now, the context of sowing bountifully and the reaping bountifully and sowing sparingly and reaping sparingly is the fruit of your righteousness. In other words, the effect of your good work. He is saying that if you give bountifully, the effect of this good work will be great on people who have different churches that started this thing because you promised it. And that is it.

Now, he goes on and explains that:

10 Now he that ministers seed to the sower both ministers bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;

He says, "He that ministers seed to the sower both ministers bread for your food." In other words, he that gives seed to the sower, that seed to the sower becomes bread on your table. In other words he is using that to say that God is giving you this desire to give plus (He was talking to people who had a lot.) He has given you the stuff and this stuff that you have plus the grace of God that started the giving was not by Paul begging it or trying to get the church in Corinth richer by giving more money. He said, "This thing, as you give this, as what seed becomes food, this giving will become fruit of righteousness behind your name." That is all it is. **It is not fruit of righteousness behind your name in the eyes of God but in the eyes of the people.** That is all that he was addressing. If you want to read this in depth, I have a much more in depth study in my book entitled, *Jesus is the Tithe*. Get that. It is for free. Go to Dyanmicministries.com and go to Support and under Support you will find Buy books and you will be able to download in eBook for free and you can read more on that.

In conclusion, what Paul was simply saying is, "You promised something and people reacted to that promise. They started to give. They are physically poor but they are rich in generosity and in good fruit and you, in Corinth, you are rich and you got started in your heart the very same thing that is in the poor churches but you are still poor in the area of fruit. So as you follow this grace in your heart and you understand the situation and you simply go to God, not according to what you do not have but according to what you have, you will find that this grace will bring forth to you what you should give or what you want to give.

It will also enable you, like I testified with the TV station, to actually do what you felt in the beginning. Then, as you do that, you will be rich in good works. So what they will reap is the reward of actually walking in the love of God, walking in the generosity of God and have the good fruit of generosity manifest in their lives. That is what they reap. What they will be reaping is praise in the hearts of people.

Let me just read a few more verses:

11 Being enriched in every thing to all bountifulness, which causes through us thanksgiving to God.

In other words as they give it will cause, it will reap, thanksgiving in the heart of Paul to God. When they give that money what they will reap and what they will see is the joy and gratitude in the heart of Paul and in the heart of the church in Jerusalem and happiness in the heart of the poor churches in Macedonia as they do this thing together. That is the context there.

12 For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings unto God; He is saying here that the abundance, or the multiplication or the reaping is that they will see how the needs of the saints are met and what they will reap is to see praise, in the hearts of those who receive the gift, towards God, thanking God.

Now I want to tell you that in my life, all the giving that I have done, there were times that I was giving from sowing and reaping principle. Man, I need a couch. I need a TV. I need a car. Then I would sow and I would name this seed and then I would whatever and then I would take this scripture and say, "Oh, God, I don't want to just give sparingly because I'm already poor enough. I don't want this giving to make me poorer so I am going to give bountifully." Then I would give out of stress because in my heart I have to actually confess positive and try to keep my mind together by quoting scriptures to not live in fear to give. I gave that way! Do you know what? That is not God's way of giving! That is not what God has in mind for us. That is not what He dreamt.

But as the grace of God has worked in me and I have felt a love for people and I would maybe give a car to someone and I see that gratitude on that person's heart, tears running down his face and putting his hands up in the air, a person who doesn't do that, and put his hands in the air thanking God. He saying, "Do you know what? Never in my life has somebody ever give me something like this. All my life I have always worked for everything! I just feel the love of God and I am grateful to God!" When I see that, I know that I have reaped. I have sown. What have I sown? My sowing was the grace of God work in me, the nature of God work in me. I felt the love and compassion of God and I did give and I saw this man who didn't have a car now has his own car. He is free from manipulation from people who would manipulate him concerning vehicles and those kind of things. He can live his own life now. He can be a free person and I see the gratitude that is in his heart and I have now experienced what it is to have the grace of Jesus in my life which is although He was rich He became poor so that those who are poor can become rich. I find that and I find how I am enriched with good works in my life and what a glorious life!

When it comes to provision and the future, I mean, it was not even in the equation! If you want to ask me, "Bertie, what about tomorrow and the week after?" I say, "I have an Abba! I have a Father that provides for me!" Amen!

The context of Galatians is Gentile people that are now influenced by the Jews to become circumcised. I mean, Paul was so frustrated that when he addressed this he said, what I think is the most sarcastic thing written in the New Testament. He was so frustrated that he actually said, "I hope these Jews who want to circumcise go all the way and cut everything off." That is exactly what Paul said and you can be upset with that and then the Bible offends you. Then Paul has offended you in his writing inspired by the Holy Spirit. That was how far Paul went. That is the frustration where with he wrote.

Galatians 3

1 O foolish Galatians, who has bewitched you (They were falling back into the law.), **that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you?**

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

He is saying that the Spirit that brings life to you, did you receive it by the works of the law or the hearing of faith? So there are two things: the law and faith. Listen to verse 3 which now explains verse 2 and it defines what the law is.

3 Are you so foolish? having begun in the Spirit (which is faith), **are you now made perfect by the flesh** (the law)?

So, how do you give towards your flesh? Flesh would be, the context here is circumcision in the flesh and to give yourselves to the teachers of the flesh who were these Judaizers. And now with that in mind we go to **Galatians 5:**

16 This I say then, Walk in the Spirit, and you shall not fulfil the lust of the flesh (the lust of walking in the law.)

17 For the flesh lust against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would. That should be read in context with Roman 7 where Paul says, "When I am under the law the good that I want to do I cannot do it and the bad that I don't want to do, I do but Christ can redeem me from this."

18 But if you be led of the Spirit, you are not under the law.(or in the flesh)

19 Now the works of the flesh are manifest When are you in the flesh? He says, "Remember you started your Christian walk in the Spirit. Do you now want to be made perfect by the flesh or the Judaizers taking you back to the law system? He says the works of going back under the law system is the manifestation of the fruit of the flesh. In other words, giving yourself to the law system is actually giving yourself to the flesh where the flesh must now complete what was started by grace. That is what he is saying. Now with that in mind we go to **Galatians 6:**

6 Let him that is taught in the word communicate unto him that teaches in all good things.

There was a time in church time there where they are saying that if somebody ministers to you, preaches to you, become a partner with him. That partner doesn't talk about partnership like we heard it all the time. That partnership simply talks about be a partaker of what they teach. In other words, if I come and I preach grace to you, be a partaker of that, become a partner in that truth. Now that partnership in the Greek word here communicates that it also can also imply financial giving as well. So, in other words, what he was saying was if someone comes and teaches you, receive him as a teacher and if you feel in your heart to communicate to him in all good things give... even support the guy. That is what he says.

When the bible says to preach the gospel will live by the gospel. Paul goes and says it is a thing in the

New Testament that there are people who feel generous. If they want to give to a preacher, out of just their abundance or the grace of God in their heart, that it is not wrong for that preacher to receive that money given. That would not be an offense to people. That is what Paul says. So he says that if there are people who teach, communicate to them in all good things. Receive them. Become a partner of what they teach. Embrace the teachers that come your way, but now listen to the warning:

7 Be not deceived; God is not mocked (Don't mock the cross) : **for whatsoever a man sows, that shall he also reap** In other words, whatever you give to. So if you feel in your heart an unction to give towards something, whatever you give to from that you will reap. He didn't say there that give a BMW you are going to get a BMW. That's not what it says here.

Be not deceived; God is not mocked : for whatsoever a man sows, that shall he also reap. Now he explains what it is:

8 For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting. He is simply saying, "Listen, if you have a preacher that comes to you and he teaches, hear his teaching. Embrace the teaching but keep this in mind: If he teaches and you now start to give your life towards the flesh system, you start to support the flesh system be it with your finances and I think, more importantly, with your belief, if you start to believe what they teach about the flesh and now you started by the Spirit receiving it for free and now you want to end by circumcision and following of the customs of Moses and principles and all those kind of things ... if you give yourself to that now, from the flesh, from this human ability and this law system, you are going to reap corruption and you are going to be destroyed.

The corruption that you are going to reap when you start with that is mentioned in chapter 5 of **Galatians**. It is clear. It is called,

19 Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

You'll find all those things start to underline in your heart... jealousy, hatred, strife.. all those kind of things will start to build in your heart because you are now giving yourself, you are now supporting the flesh, or the law system, again. So he wasn't saying that if you give money you are going to have a big house. He was saying to support the preacher. Support what he teaches. Honor the preacher that comes to serve you but know this: If you should give to a law man and you believe his teaching, you are going to die! That's what he says! It is going to destroy your life! That's what he was saying: Whatsoever a man sows ... so if you sow flesh, if you give toward the flesh, if your life supports the flesh, from that you will be destroyed!

Joseph Prince says it and I will say it again. The same thing that he says, I am just going to apply it to me and I've said it before: Don't listen to many preachers. In my case, you can say that I am arrogant but I don't want you to see it in the wrong light. But go to Dynamic Love Ministry and listen to the Grace message. Listen to that message and don't listen to many others. I would say if you want to listen to someone else, go and listen to Greg Henry. You can go and listen to him and there are some other people there who preach the Good News. There are some people who don't want to study for themselves! When someone comes with some form of a law teaching, a breakthrough teaching, whatever, now you start to support that thing. Now from your flesh and your human ability, when you are supporting that thing now, you are reaping destruction and you cannot understand while you struggle all day. That was what Paul was saying. Amen

In conclusion, when you feel, by the grace of God, to do something, follow that in your heart. That was

the only context in which Paul was writing. He was saying that this thing started in grace. This grace enables you to do what you found you wanted to do from the beginning which is not out of obligation and God loves it when you give cheerfully and not out of obligation. In other words, something that is born from His life and His freedom. What you would reap in doing that and following that is people praising God and you will experience what it is to have good fruit in your life, sharing in the very life of God. Then don't give yourself to the law message because it will destroy your life. Amen and amen!

Sorry for preaching so long but what can I say? This was on my heart and I wanted to share this. Thank you so much for watching this and make sure you share this message with others.

Another thing I want to say is don't be afraid of some persecution! When you get into persecution, this is how it works: You look at persecution and you say, "Oh, Lord, I don't want to be persecuted. I don't want that. But when you get into it, then God strengthens you! When you get into it and people come with their, "Yes, but this! Yes, but that!" it grabs your heart and you now are going to study the Scripture for answers to those things and you are just going to get deeper into what you are in and you will find the fruit of that thing manifest in your life. Don't be afraid of persecution! You know that Facebook page you have, it's a good place to share this. And four or five friends that don't believe in this, those are the ones. While I was preaching and that name came to your mind, "I wish so and so would hear this", I believe that is the Spirit of God telling you to send the thing so they can hear it. Amen! Glory to God!