

DEEPER TEACHINGS  
(MEAT OF THE WORD)  
#30B

MOSES IS DEAD!

By Sam Fife



According to the grace of God which is  
Given unto me, as a wise masterbuilder,  
I have laid the foundation, and another  
buildeth thereon. But let every man take  
heed how he buildeth thereupon.

1Co 3:10

## MOSES IS DEAD!

### STEWARDSHIP IS SONSHIP      Page 10

Jos 1:1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spoke unto Joshua the son of Nun, Moses' minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. 4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest. 10 Then Joshua commanded the officers of the people, saying, 11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

As we have pointed out in previous articles, there are many types of Christ in the Old Testament. And as we have also pointed out in previous articles, each one of them is a type, not of Jesus only in his earthly ministry and his work on the cross, but of Christ in his body as he leads his body on a certain stage of their journey from Egypt to Jerusalem. Moses was a type of Christ, the Spirit, as he calls his body one by one out of Egypt and leads them through their wilderness wanderings, that each might be given their opportunity to grow through testing till they come to the borders of the promised land, and are given the big test, to see if they will trust the Lord and go on in and possess the land, or like all other generations, be turned to wander in the wilderness till they die.

Joshua is a type of Christ in that Joshua ministry that God is raising up today to take the children of New Testament spiritual Israel over Jordan to begin to possess their land. David is a type of Christ in his body as he begins to drive the enemy out of Jerusalem and carries the ark of the covenant into Jerusalem; that is, to take us on to perfection so that the nature of Christ which is in us, the ark of the New Testament covenant, may be brought to its highest perfection, and we have truly become the New Jerusalem, the city of God, the dwelling place of God through the Spirit.

Solomon was a type of Christ in the Solomonic ministry that shall come forth in the future out of the Davidic ministry, that shall neither desire riches nor power, but like Solomon, shall desire only wisdom to fulfill God's plan for his people. This ministry shall build the true temple of the Lord. For truly building the Temple of the Lord is not having great financial blessing in our ministry nor having great power over our enemies, but building the nature of Christ which is the nature of God into each individual member of the body of Christ until all of us collectively are so indwelt by the nature of God, that we have truly become the Temple, the dwelling place of God through the Spirit.

In this scripture, we are dealing with the transition from Moses to Joshua, for this is the place that many of God's children have come to in their journey.

Too many of God's children today are not aware that Moses is dead, neither are they willing to let him die. Moses was of the Law. He had revelation only of Law. The law came through Moses but Grace and Truth came through Jesus Christ. Truth did not come through Moses, only laws. He had no understanding of God's eternal plan; he had only laws, which could never take God's people to perfection, but could bring them to a point where they could receive the revelation of Christ in you, the hope of glory, and turn from being driven by laws, and let the indwelling Spirit of Christ lead them on to perfection, that they may possess their land. Notice, God said, "Moses my servant is dead." Moses was a servant and he could never be anything else but a servant. He could never have become a son of God for he did not have Sonship revelation. He could be faithful in all his house as a servant. As a servant he could have great experiences with God and be mightily used of God, but he could never know the blessings of Sonship, because it was not until two thousand years later that Sonship revelation was given through Jesus.

It is true that up to a certain point in our Christian growth Christ deals with us through law and through a Moses ministry. Through the law we are called out of the Egypt, as we hear a Moses ministry preach the law of God, and we see our sinful condition and the need of a Saviour. As we receive the Baptism of the Spirit and are led by the Lord on a wilderness journey of testing where we begin to eat supernatural manna and have supernatural experiences, gifts of the Spirit, see miracles and healings, the law as preached through a Moses ministry watches over us with the rod of a schoolmaster. It builds a fence around us and keeps us from being led away by false spirits, into pastures where we will eat poison manna.

But the purpose of God for the children of Israel was not that they should forever have laws watching over them with the rod of a schoolmaster to keep them from straying away from him, but was that someday they should grow up to the point where they were ready to receive a higher revelation of Sonship, and grow up into Christ until they came to his full stature and no longer needed laws to watch over them.

Even so, it is not the will of God that we should forever remain little children watched over by laws and rules of a Moses ministry, but that we grow to the point where we are ready to receive a higher revelation of Sonship, and speaking the truth in love, begin to grow up into him in all things, and come to the fulness of his stature, so that we can dwell in our land with no danger of going astray.

Therefore, to the new generation of the children of Israel that God is calling out of every denomination and Baptizing them in the Spirit, the word of the Lord is "Moses my servant is dead." It is time for Joshua to take over.

The Moses ministry is dead. One cannot but thank God for Moses and his ministry. When we think of the way he bore the burden of the children of Israel, how often he stood before God in intercession for them, fasting twice without food or water for forty days, on his face before them many times pleading with them to trust the Lord in times of testing, we thank God for every step that he took them toward the promised land. But when he was dead he was dead, and he could not take the children of Israel one step further toward their promised land. The Spirit that had been upon him now rested upon Joshua, and from there on only he could take God's people into the land. In our generation we thank God for the Moses ministry of the past, for the earnest servants of God that wept, prayed, and fasted to take God's Israel into the message of the Baptism of the Holy Spirit and Divine Healing and Gifts of the Spirit. They too went up high in the mountains with God and viewed the land from afar off. They saw a land where we could have victory over sin, sickness, demons and the world. But they did not take God's

people in to possess that land. They got a few miracles and a few healings. But today we see most of those who preached that we could have victory over sin and sickness, wearing their glasses, and fighting their heart attacks, so bound by the things of this world that if you suggested they might have to give up their televisions and new cars to fulfill the will of God for their lives they would be quite sure you were a false prophet hearing from the Devil. Many were faithful in all their house as servants, and had great experiences with God, and like Moses were mightily used of God . But if they heard you preaching, "Let us go on to perfection, to the measure of Christ's stature," they will quickly turn away, for it is too much for them. When Christianity gets beyond rules and doctrines and laws of Holiness, by which the church operates, it is beyond these servants of God. They can never in this world be anything but servants and can never know the blessings of Sonship, neither can they take God's people in to possess this land, for they have only servanthip revelation.

As far as God's purpose for the body of Christ for this hour they are a dead ministry, and it is time for Joshua to take over. The new generation that God is calling out will never follow such a ministry. They will not listen to the same old preaching of laws and rules. When they were babes in Christ and needed a fence around them, it was a blessing to them. But they have long since grown out of that stage. They have gotten the revelation that Christ in them is the hope of their glory, and they refuse to be any longer babies watched over by the rod of the schoolmaster wielded by a Moses ministry, but they long for that indwelling Christ that is in them to come forth in full maturity, that they may be freeborn full-grown Sons of God forever free from the bonds of the law.

Miracles, healings, and gifts of the Spirit thrilled and fed their souls for a while, but they have seen that these are wilderness experiences that can be had by servants with only law and servanthip revelation, for Moses and the children of Israel experienced all these things in the wilderness. Nay.

Nothing will satisfy the heart's cry of their soul but to follow Jesus, the true Joshua of which the first was but a type, in the ministry that he is raising up for this hour, to preach the message of sonship, on over Jordan to possess their land and go on to the measure of the stature of the fulness of Christ.

Moses is dead, and across the land God is raising up a Joshua ministry to replace him. This ministry will not come out of what has been called the Pentecostal organizations, for they came to the borders of the land and refused to go in. They reached the point in their revelation where they saw that there was more in the word of God than divine healing and gifts of the Spirit. God set ministries before them that showed them Ephesians four, "And he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers for the perfecting of the saints, for the work of the ministry, for the building of the body of Christ, til we all come to the unity of the faith and the knowledge of the son of God, unto a perfect man unto the measure of the stature of the fulness of Christ." But they refused to go over Jordan and possess the land. They turned away repeating the cursed doctrine that has kept the church bound and fettered for ages, saying, "Nobody can be perfect." And they too died with Moses in the tops of the mountains; without taking God's people in.

This ministry will not come from among those who have been in the ministry for years and pastored many churches under the old order, for they are quite sure that their many years of experience qualify them above all others to know what God will do and not do. And depending on their years of experience instead of the Holy Spirit, they have no revelation of what God is doing in this hour.

This ministry will come out of the new generation of little Davids that God is calling from among the Baptist, Methodist, Episcopaleans, Lutherans, Alliance and many others, and anointing them with the Holy Oil of anointing as he baptizes them in the Spirit. They are young and fair and ruddy of countenance, as was David. They have not years of

experience in the ministry, and it is for this very reason that God has chosen them, for they have a heart that is teachable, so that God can make of them what he wants, for man looketh upon the outward appearance and experience, but God looketh upon the heart.

This ministry will not preach laws and rules, but they will preach that Christ in you is the hope of your glory. They will not preach doctrine, but they will preach growing up into him, which is the fulfillment of all doctrine. They will not preach their doubts, but they will preach their faith. They will not preach nobody can be perfect, but they will preach, "Let us go on to perfection." They will not build another denomination, nor organization, for they know there are enough sects and schism dividing the Body of Christ now, but they will get the revelation of God's order and set the Body of Christ in that order and build the true temple of the Lord. They will not take time to build any more church buildings, but they will feed God's sheep in homes, in store buildings, or on the hillside, and they will build the nature of God into each individual member of the Body of Christ, until they have built God's true building, the temple of the Lord. They will not set the ministry above the laity, but they will make ministers out of the laity, for they will not make a distinction between the ministry and the laity, but they will teach that all are the Body of Christ, and everyone a member thereof. And in this last hour everyone must find his ministry in the body until the whole body is one, and every member functioning in God's perfect order. Thus the body of Christ will be perfected.

They will not preach laws and rules, but union with the Spirit of Christ within them. They will not make rules for God's people to follow, but will insist that they be led by the Spirit of God in them. Not one will speak of My Ministry, for they know the Joshua Ministry is the ministry of Christ through his body, and they are but members through which he ministers.



They will not preach of going to heaven, but of going on to the measure of the stature of the fulness of Christ and crossing over Jordan, conquering the flesh, the world, and the devils, and possessing their promised land right here.

God's word to them is in Joshua one, verse three, "Every place that the sole of thy foot shall tread upon I have given unto you." Notice God said, "I have given it unto you," but their possessing it depended upon the sole of their foot treading upon it.

So it is with us. In Christ God has given us all things. In I Cor. 3:21, 22 the Word says all things are ours; "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come," or perfection, or complete victory over the world, the flesh, and the devils, or the Kingdom of God on earth, all are ours and we are Christ's and Christ is God's.

There are no limitations as to what God has given us in Christ. The only thing there is so much of our land that is given unto us that we have not yet tread upon with the soles of our foot, because a Moses servanthip ministry has kept us bound to laws and rules. But now in this hour Moses is dead, and the word of the Lord to Joshua is, "Arise, go over this Jordan. Every place that the sole of your foot shall tread upon that have I given unto you."

As I write this article I am sitting in the jungle city of Iquitos, Peru. Iquitos is a city surrounded by four hundred miles of jungle. The population is about 100,000. There is no road that goes in or out. The only way one can get in is to fly in or come down the Amazon River by boat. With me is Brother Jack Enlow and Rev. Arturo Gonzales from Clovis, New Mexico. God has sent us here to take this city for the end-time move of God, to call out his elect who are here and let them know that Moses is dead and it is time to rise up and follow Joshua over Jordan. At present we are just in the process of finding a place to begin our meetings. We can feel the powers of darkness very strong against us. On the way down here flying our own plane, the Lord showed me in

a vision the dark clouds of Satan trying to envelope our plane to kill us. In another vision, I saw the demons of Hell gathered around the council table making plans to try and stop us. But our soul is filled with the realization that the Lord has given us this land. It only needs that we tread upon it with the soles of our feet to possess it.

The Lord tops off this glorious word to Joshua with the promise, "There shall not a man be able to stand before thee all the days of thy life. As I was with Moses so I will be with thee. I will not fail thee nor forsake thee." For what more could we ask? To all those across the land who have felt and will feel the call of God to be a part of this Joshua ministry we say, "Rise up, oh Joshua, God has called us to divide unto his people for an inheritance the land which he has given unto them. Let us pass over this Jordan to possess it. Apollos, Cephas, Paul, things present, things to come, the world, the flesh, the devils, Iquitos, Peru, your particular area of battles, and ministry, all are ours, and we are Christ's, and Christ is God's. Every Place That the Sole Of Our Foot Shall Tread Upon He Has Given Unto Us. Amen.

## **STEWARDSHIP IS SONSHIP**

Luk 16:1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors *unto him*, and said unto the first, how much owest thou unto my lord? 6 And he said, A hundred measures of oil. And he said unto him, Take thy

bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

In this hour when God is moving those of his children who have grown in the Spirit, to the point where they are ready to go unto full maturity or Sonship, there are many across the land rejoicing over what is called the Sonship message. However with many who speak of, "Growing up into him who is the head in all things," their vision seems to be limited to a concept of God giving to them instead of them giving to God. Some preach and shout about the power that God is going to give them, and the riches that God is going to give them. Their vision seems to be entirely a concept of getting from God instead of giving to him.

This concept has become so pronounced in the minds of many that if one begins to minister on giving many would be prone to say, "He is not preaching Sonship." However for those who have a clear vision of the Sonship message, their concept is entirely opposite to this. To them the Sonship message in its entirety can be summed up in the one word, "Give."

They are aware that growing up "Into" him who is the head means, a step by step surrendering or giving over to him, any and every right to an individual self life, until they have become but members of his body through which he might

express his life. They know that only as they step by step give away these self rights, and become but his body, will there then be the power of God flowing through them to conquer the ruling force of this world. That the kingdoms of this world shall become the kingdoms of our God and his Christ.

Jesus is our pattern Son and his life, from beginning to end, was a pattern of giving away the self right to the life of this world. Giving of himself more and more to the Father that he might be only a body through which the life of the Father might flow into the world.

As a child of 12 years after visiting the Temple, we read in Luke that he went back to Nazareth and grew in wisdom, and stature, and in favor with God and man. That is, he gave away the self right to play games and have fun as other children of this world do, and gave himself to the Spirit of his Father, to be taught the wisdom of another life and world to prepare him for his manifested son ministry. At the age of 30 he gave up his carpenter's profession and the right to earn money by which he might have purchased a nice home and the comforts of this life, that are so important to us. He gave himself to the Spirit of his Father, a body through which the Father's truth and power might flow into the earth. When the multitudes, who followed him for loaves and fishes and miracles wanted to take him by force and make him their king, he gave away an earthly throne to be only a body through which his Father's life might flow into the earth that we all might become kings. He gave and gave, until finally the Father called him to give the last vestige of the life he had here, in the death of the cross. And in doing so he took on the new name or nature that he speaks of in Revelation, saying, "To him that overcometh I will write upon him my new name." The new life that he has now with the Father.

And so we see that our road to Sonship is summed up in the word give. First giving away our rights to play games and have fun, and giving ourselves to the Lord that we might grow in wisdom and stature in him, to be prepared to go

forth in manifested Sonship. Then giving away our professions and our rights to make money, and purchase the comforts and pleasures of today. In order that we might give ourselves to him as his body going forth that his truth and his power might flow into the earth through us. Giving away our opportunities for earthy kingdoms and rulerships. Giving, giving, giving until finally one day our Father calls us to give the last vestige of the self life in the death of the cross, that we might take on his life in fulness. Even as he said, "To him that overcometh I will write upon him my new name."

Certainly Jesus was teaching this when he said, "He that will save his life shall lose it, but he that will lose his life shall find it." It is this great truth of what constitutes true Sonship, that Jesus was trying to get over to us in the parable of the steward in our scripture text for this message. You will notice the first verse of the parable begins with, "And he said unto his disciples." This reveals to us that the truth he taught here was only for those who were disciples. He did not teach this truth to the masses for the masses were not ready for it. For the truth Jesus taught here concerning stewardship, or giving, is not for the masses of baby Christians who still argue about tithing and must have offering plates stuck under their noses and exhorted to give a little to God. But this truth can only be born by disciples who are ready to enter into Sonship and give their all to God.

For you see there is a great difference between a disciple and a Christian or believer. Most Christians do not know this, but not all Christians are disciples. The word which is translated disciple in the King James translation of the Scripture is but the translation of original Greek wording which means, student or learner, or one who is seeking to learn the mind of his master.

Certainly it should be evident to any honest observer that not all Christians are students or learners of Jesus. Most do not care whether they ever learn the mind of Christ or not. If they did, there would be no need for visitation programs to

drag them to Sunday School where they can be taught. Most Christians are satisfied to take Christ as a fire insurance policy to escape hell and they care not whether they know his mind or not.

Still the word disciple in Jesus' day carried a greater meaning even than that. In Israel in Jesus' day there were a number of great religious teachers who were called masters. A great teacher named Hillel was one of the masters, also Gamaliel, the great master at whose feet the apostle Paul sat, for Paul was one of his disciples. Because the Jews did not accept Jesus as the Saviour as we do, he was considered to be just another great teacher or one of the masters. When one became a disciple of one of these great masters he had to take all that he had, and lay it at the master's feet and move in the house with the master 24 hours a day. And wherever the master went, all the disciples followed in his footsteps, and he was continually teaching them. If the master went down to the marketplace to get the daily produce, the disciples followed and he was continually teaching, a truth here and a truth there.

If this is not what Jesus taught his disciples must be, then I do not know what the New Testament means when he said, "Whosoever forsaketh not all that he has and taketh up his cross to follow me, he cannot be my disciple," and "Except ye hate your father, and mother, and wife, and children, and brethren, and sisters, yea, and your own life also, you cannot be my disciple."

Of course, he did not mean we should hate our relatives in the anger sense of the word used today, but he was saying except we put him first above loved ones, home, wife, children, yea and our own life, we cannot be his disciples. Now with that as a measuring stick how many Christians do you know who are a disciple of Jesus.

But Jesus had a little flock of disciples who desired to follow him all the way, and to them he could teach the great truth of what true stewardship is. God's ultimate purpose for us is not that we give him ten percent, but 100 percent. All

that we are and all that we have toward bringing in his kingdom and those disciples that Jesus spoke to could understand and bear it. Even so today, in every city in the land, Jesus has a little flock of disciples who long to know his mind and to enter into Sonship. It is to them that this message is written.

Then Jesus gave the parable of the unjust steward. In order for you to understand the truth that is here, it is necessary first for you to know the definition of the word steward.

A steward is one who is given complete charge over another's goods, to dispense them wisely, not for his own purposes or pleasure, but to fulfill his master's purpose and pleasure.

And so Jesus told of an unjust steward who had dispensed his master's goods unwisely. He heard that he was soon going to be called to account for his stewardship, and so lose his job. And so in order that when he lost his job he might be given a job in one of their houses, he called all his master's creditors to him. To one he said, "How much owest thou my master," and he answered, "A hundred measures of oil." He said in essence, "I am going to do you a special favor and take fifty measures of oil off your bill. To another he took 20 measures of wheat off his bill. All this he did that he might gain favor with them, so that when he lost his job as steward, he might get a job in their houses.

As I studied this scripture, for years the thing that puzzled me the most was, that the Bible says the Lord Jesus commended this steward for what he did. I could not understand why the Lord commended him. It seemed he was pulling an underhanded trick to me. But then as I began to see the Spirit of the word, and not the letter, I understood. It was not the way he did it, but what he did that Jesus commended, in that he used what he had at the time to prepare for his future. He used the position and authority and all that he had at the time to insure his future. To win favor with his master's creditors that when he lost his present position he could secure a job with them in the future. In

other words, he invested what he had at the time to prepare for his future.

It was this that Jesus commended and it was this truth Jesus was teaching. And it was in this that Jesus said that the children of this world are in their generation wiser than the children of light.

And certainly we see that in the matter of investing what they have to prepare for their future, the children of the world are wiser than the children of light. Any old unborn again businessman knows that if he does not step out on faith and invest the capital that he has in his business, that business is not going to bring him much of a future. If when his profits begin coming in, he puts them in a savings account and does not invest them right back into the business, there is going to be no expansion of that business. And he must do it by faith, for as he invests what he has, he has no guarantee but his faith that it will bring its returns. And the businessmen of this world, whatever they believe in, will invest all that they have in it. They will mortgage their home and their car and everything they have in faith, that their doing so will insure their future.

All we have to do is look around us in the Church to see that Jesus spoke truth when he said, in this, the children of this world are wiser than the children of light. For how is it with the children of the Church. Are they investing all that they have to prepare for their eternal future? Our heavenly Father has invited us to invest in the biggest business proposition the world will ever know, the Kingdom of God. God spoke through the prophet Daniel and said, this Kingdom is going to become a great mountain and fill the whole earth. It has the wisest most powerful leader of any business that ever was, Almighty God. But how many of the children of light have enough faith in this business to invest their all and stake their whole future on it.

It is as if a father came to his son and said, "Son, I have great plans for my business. I plan to expand it until it fills the whole earth. And I want to give you opportunity to get



in on the ground floor and invest in it. And according to how much you invest you will receive equal return on your investment. Then the son answers, "Well dad, I will tell you, I have about enough faith in you and your business to invest about a tithes worth, about 10 percent in your business. But I better save out about 90 percent, for there is another fellow over here who has a business called the world. His business is a lot bigger and more powerful than yours right now. I know you have some great plans for your business, but your competitor Lucifer has a going thing now. I guess I better invest about 90 percent with him. But I will take a 10 percent gamble with you." Is not this what the children of light are saying to the Father today?

Let us go on record right now and say that we do not believe in tithing today. Tithing was given by God as a law 4000 years ago to a people of God who were so low on the spiritual ladder, and so spiritually depraved that God had to give them a law commanding them to give 10 percent of themselves to Him to get them started down the road of giving. But Jesus came 1900 years ago, and though he commended tithing of mint, anise, and cummin as a start toward God's ultimate purpose, at the same time he gave a fuller revelation of God's will. Of giving of ourselves to him when he said the revelation for the New Testament age is, "Give and it shall be given unto you. Good measure pressed down and running over." With this New Testament age revelation Jesus took the specific limitation of amount away forever. God had only used it as a law to bring us to the point where he could reveal his great life principle, that as we are continually giving away to others we bring a limitless flow of provision from God into our own lives. Also that we might give away more to others. and thus become a channel or body through which the provision and blessing of God can flow into the world.

The revelation of God in this New Testament Sonship age is not 10 percent, but 100 percent. All that you are, and all that you have flowing out to others to bring in the Kingdom

of God, and as you do a limitless supply of the provision of God and the life of God will be opened unto you.

The preachers who are still preaching tithing today are just 2000 years behind God in their revelation of his purpose. They are still preaching 10 percent Christianity and then they wonder why they only get 10 percent Christians. They are always puzzled because their people do not give as they should, or pray as they should, or attend church as they should. The answer is very simple. They preach only 10 percent Christianity so they get only 10 percent Christians. If you preach 10 percent Christianity, you are going to get only 10 percent Christians, if you preach 100 percent Christianity, you are going to get 100 percent Christians. In our assembly in Miami, we have never passed an offering plate in four years. We have only placed a little miniature church back by the door and the people give as the Spirit of the Lord speaks to them. Until recently, there have not been more than 100 in attendance at our services including children, yet God has shown us miracles financially. He has given us three planes to fly ministries over the world with the Word of God, a \$2200 tape reproducer goes continually making tapes to fill orders we receive from over the earth for God's end-time truths. Our publication goes to many places in the earth each month with the Word of God. We are often asked, how do you do so much financially with so few people? The answer is, we preach Sonship, not Servantship, Sonship giving, not lawgiving, 100 percent Christianity, not 10 percent Christianity, Stewardship, not tithing.

We know what Jesus meant when he said in Luke 16:12, if therefore ye have been unfaithful in the unrighteous mammon who will commit to your trust the true riches. We have the revelation that nothing belongs to us. We are only stewards of our Father's possessions. For all things that were ever created belong to him, including our own bodies, the air that we breathe, everything. The earth is the Lord's and the fulness thereof saith the Psalmist. That word fulness means everything, and he has only put us here as stewards over his

possessions. He lets all things pass through our hands to test us and see if we will prove ourselves good stewards and use them only to fulfill his purpose, and for his glory and thus prove ourselves worthy to inherit the true riches of heaven. or to see if we will use them for our own selfish purposes and to satisfy our lust for prestige, pleasures, and comforts of this world. Thus proving ourselves unworthy to inherit the true riches, the heavenly treasures.

Jesus said, if therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches. The unrighteous mammon he speaks of here includes all things material in this earth, as contrasted to the heavenly spiritual things. This unrighteous mammon includes all monies, all material goods even our own fleshy bodies. And if we prove ourselves unfaithful stewards of God in our dispensation of these things, certainly he is not going to commit to us the true riches, the heavenly spiritual treasures, which include all the supernatural gifts of the Spirit in first Corinthians twelve. Also all the other virtues and powers of Jesus, unto the measure of the stature of the fulness of Christ.

Wake up Christian, recognize that your sojourn in this earth is just a testing ground, where God places you as steward over his goods and lets them pass through your hands to test you. To see if you will dispense them all to fulfill his purpose and bring in his Kingdom or if you will use them selfishly for your own purposes and glory and thus prove yourselves unworthy to inherit the true riches.

It is this revelation in Miami that we live, and exist and breathe each day, to prove ourselves worthy stewards to inherit the true riches. Using all our Father puts in our hands to fulfill his purpose and bring in his Kingdom. This enables us to do much financially without passing offering plates.

Jesus said in our scripture passage, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." That word faithful means full of faith. The unrighteous mammon of this earth God lets pass through our hands, is least on the scale of

God's heavenly treasures he has for those who prove full of faith in his Kingdom. The Spirit said through Paul, eye hath not seen nor ear heard, neither hath entered into the heart of man the riches of the glory God hath prepared for them that love him. If we prove ourselves un-full of faith in the unrighteous mammon, God would not be foolish enough to commit to our hands his eternal treasures, for he knows we would be unfaithful in that also.

I hope as we teach this, no one will take it as an excuse for stopping tithing, unless they are going to stop 10 percent only that they might go on to 100 percent. For many Christians who have never been full of faith, or faithful, enough to trust God 10 percent worth and begin tithing need never hope to inherit the true riches. Jesus said he that is faithful in a few things I will make him ruler over many things.

I have known many so-called Full Gospel Christians who are always shouting about the big faith promises such as, these signs shall follow them that believe, they shall cast out devils, heal the sick, etc., and these same Christians have never been full of faith, or faithful enough to even start tithing and stepping out in God 10 percent worth. Certainly they need never hope for Jesus to make them ruler over the big promises, for only as we prove ourselves faithful on these lower levels does he give us the revelation, the anointing and power of his Spirit, to rule over the big promises.

Many Christians are yet so carnal and physical in their understanding of the Word of God that they think when Jesus said, lay not up treasures on earth but lay up treasure in heaven, he was talking about some carnal physical treasures being piled up out in a heavenly city because of their good works down here, that would be given to them when they get up there. This is far from the truth. The heavenly treasures or the true riches Jesus spoke of are the supernatural gifts of the Spirit, the revelation of the Spirit, the anointing of the Spirit and all those spiritual treasures which enable us to do

the works that Jesus did and even greater works. And those who do not prove themselves faithful on the lowest level of stepping out in faith in God, which is giving of money, the unrighteous mammon, need never hope to have the real anointing of God and power of God in their lives.

If you have not been faithful in that which is another man's who shall give you that which is your own. Many Christians are always talking about the day when they are going to receive their eternal inheritance from their heavenly Father. But if they do not let God do a work in them and prove themselves faithful in the testing period they are going through now, they will not receive any eternal inheritance. For God only has us going through a testing time during our pilgrimage through this age where he places his goods in our hands as his stewards to test us and see if we will be faithful stewards and use them all to fulfill his purpose and bring in his Kingdom. Or if we will use some of them for our own purposes and our own glory. A steward who uses any of his master's goods for his own purposes is an unjust, unfaithful steward. Those who prove themselves good stewards will inherit the true riches, the eternal inheritance the Father has for those who prove faithful. Those who do not invest all in the Father's purpose will prove themselves unworthy to inherit the true riches. For what Father though he had a son who is legally heir to all his business and fortune, would be foolish enough to turn over that business to a son who had so little confidence in his father's business that he invested 90 percent of his time and money into his father's competitor's business, and only 10 percent in his own inheritance. No father would be so foolish as to turn his whole business over to such a son. Neither will our heavenly Father be foolish enough to turn the inheritance over to such a son, for it was He that said through Jesus, if you have been unfaithful in that which is another man's, who shall give you that which is your own. Those who are spending a tithe, or 10 percent of their time, money, talent, etc., in the Kingdom of God and 90 percent acquiring comforts and pleasure of this world are

like a foolish son in this natural world whose father is very rich and has a great business. But instead of spending all his time and energy and money proving to his father he is growing strong and wise and mature, and therefore ready to have that inheritance turned over to him, he only spends 10 percent of himself in his father's business, only what the law demands. The rest of his time and money he spends drinking, dancing, reveling and whore-mongering. Then when he gets 21 years old he expects his father to turn all his inheritance over to him anyway so he can go on consuming it on his own lust. No wise father would be foolish enough to do so. Neither shall our heavenly Father do so. Only those who prove themselves just, faithful stewards, by investing all of the father's goods he has made them stewards over, to fulfill his purpose of bringing in his Kingdom, are going to prove themselves worthy to inherit the true riches.

To this agrees the parable of the talents, where Jesus spoke of a certain Lord who went into a far country to receive for himself a Kingdom. He left talents with his servants that they might invest them and thus bring forth that Kingdom. When he returned, the servant who had ten talents had invested all ten and the master said, thou good and wise servant. The servant who had only five talents had invested all five, all that he had. He also heard, thou good and wise servant. But the servant who put his talent in a savings account and said, Lord I saved your talent, heard, thou wicked and unfaithful servant, thou knewest that I required thee to invest my talent that it might bring interest, be thou cast into outer darkness. Many Christians, today who have thousands and thousands of dollars laid up in savings accounts in banks are going to be so embarrassed, because the day of the Lord's appearing is at hand. They are going to be caught with it even as the servant who laid up his talent in a napkin. Jesus did not judge or reward the servants as to who invested the most talents but only on the basis of whether each invested all that he had. The five talent servant could not invest ten talent for he only had five, but his

reward was just as great because he invested all that he had. Jesus did not teach 10 percent or tithing investment in the Kingdom. He taught 100 percent. All that we are and all that we have toward bringing in the Kingdom. The day is going to come in God's glorious move of Sonship, when the businessman is going to operate his business not for himself, but to bring in the Kingdom and he will take out of it only enough to live sacrificially and the rest will go to bring in the Kingdom. The working man will work at his job only to bring in the Kingdom. The housewife will save on her grocery money and feed her family sacrificially and the family will want it so, to bring in the Kingdom. And those who are thus faithful and prove themselves faithful stewards in the unrighteous mammon, God will commit to them the true riches, their eternal inheritance. Amen.