

DEEPER TEACHINGS
(MEAT OF THE WORD)

#33

FROM SERVANTSHIP TO SONSHIP

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

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COLOSSIANS 2:6:

As ye have therefore received Christ Jesus the Lord, so walk ye in Him. None can understand this statement except those who are ready to enter into Sonship. For those who are at a lesser level in their Christian growth, the phrase "So walk ye in Him," will be too much for their understanding. For the Books of Ephesians and Colossians are God's Sonship books in the New Testament and hard to be understood by spiritual teenagers.

A close study of the Word of God reveals that there is food there for babes in Christ, food for children of the teen-age stage and then food for Sons, or those who are ready to enter into Sonship. The Gospels and the book of Acts are the books the Spirit usually leads us to when we are babes. There we find such simple statements as, John 3:16 and Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved, which are easy to be understood. Then for the children who are growing up into the teen-age stage, we have First Corinthians, with its glorious experiences of the gifts of the Spirit. It is a tragic fact that the Church of today imagines that the experience of the Baptism of the Spirit and the gifts of the Spirit are the ultimate in Christian revelation and experience. The truth is the Apostle Paul made it very clear in his epistle to the Corinthians that the experience of these things was yet but a childish stage in our Christian growth. For in the first chapter of his epistle he said to the Corinthians, "I thank God that you come behind in no gift, in all utterance, and in all power." Yet in the third chapter he said, "But I cannot speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ."

Think of it, here were Christians who came behind in no gifts of the Spirit. In all utterance and all power. They had tongues, prophecy, gifts of healing and miracles operating in their midst and yet Paul through the Spirit said they were yet but carnal babes whom he could not teach the deeper truths

of the Spirit. He said, he spoke wisdom among those who were mature, but he could not speak wisdom to the Corinthians for they were yet carnal and walked as men. Then in First Corinthians 3:3 he revealed that they were yet carnal, because there was yet strife and division among them. Anyone who can see with the discerning eye of the Spirit the total Church picture today, can surely see that this is about the point the Church has been brought to in their growth and understanding in Christ. For sixty years the Spirit has been poured out across the earth in the great Pentecostal revival. Now in the last ten years it has reached into every old-line denomination and their ministers have received the Baptism of the Spirit, and they also are speaking in tongues, prophesying, operating in gifts of healing, miracles, word of knowledge and wisdom. Truly it must be said of them also that they come behind in no gift, in all utterance and all power.

But it must also be said of them, all Pentecostals and denominationalists alike, that God cannot speak to them as unto Spiritual but as unto carnal, even as unto babes, for they are yet carnal and walk as men.

And the great mark of their carnality and childishness is the same today as it was in the Corinthian Church. It is the fact that they are still divided. There is yet strife and division among them. Whereas before, you heard of Baptists and Methodists, Episcopalians and Pentecostals, the only change is that now you hear of Spirit-filled Baptists, and Spirit-filled Methodists, Spirit-filled Episcopalians and Spirit-filled Pentecostals. They are still divided into the same old camps and even the Pentecostals are divided into their sectarian camps, and one saith, "I'm Assembly of God," and another saith, "I'm Church of God," and another, "I'm Pentecostal Church of God," and another, "I'm Jesus Name Church of God." The Independents across the earth in their tents and crusades use their truth and their gifts to try to separate the people of God from the bondages they are in and separate them unto themselves and their ministries and kingdoms.

And all are yet branded by the Word of God as being yet carnal, for where there is yet strife and division among them they are yet carnal and walk as men in the flesh. As long as there is yet one ounce of denominational, sectarian divisionism in them, they are yet but carnal babes using the precious Word of God and gifts of God to divide the sheep of God unto themselves. And the independents who have broken from the organizations who seek to divide men unto their independent ministries are yet but walking in division also.

Until we are spending ourselves to fulfill the prayer of Jesus, when He prayed: "Father, I pray that they all may be one as you and I are one," we are yet carnal. We have not discerned the Lord's body. They have no revelation that we are the body of Christ and members one of another and though we be Jew or Greek, bond or free, Baptist or Pentecostal, white or black, red or yellow, and though we be at different levels of growth and understanding we are yet all baptized by one Spirit into one body and we cannot live the life of God separated and divided from one another. We must become one so that the body can be fitly compacted by that which every joint supplies as says Ephesians 4:16.

Therefore, no matter how big one's organization is, or how many gifts one has, or how big their tent is, or how many miracles they have seen in their ministries, until they have been delivered of their divisionism and discerned the Lord's body and are seeking to fulfill the prayer of Jesus that we be one, they are yet but carnal babes in the Kingdom of God. God will never be able to speak the great Sonship wisdom that is in the Sonship books of Colossians and Ephesians to them.

It is an interesting fact that Ephesians and Colossians were the two of Paul's epistles that were not written to deal with problems in the Church, but only to unveil the deeper mysteries of Christ. The Galatian children had the problem of the Judaizers and were going back into the legalism of Moses' law. The Corinthians had all kinds of problems:

problems about following preachers, problems about marriage, about fornication, about misuse of spiritual gifts. Paul had to use up his whole epistles ministering to their problems, and he could not go on to speak deeper wisdom to them until he got the children's problems straightened out. But when he wrote to the Colossians and Ephesians he did not have to take time to deal with their problems, he could spend his whole epistle speaking the deeper wisdom of God.

Thus it is in the Church today. The teenagers always have problems. They are always fussing about which is the true church or the proper method of Baptism, or over their doctrine. And as long as there is yet strife and division among them, God will never be able to speak to them as unto mature, the wonderful Sonship wisdom found in Ephesians and Colossians and particularly in this glorious statement, in our scripture text for this message, "As you have received Jesus Christ the Lord so walk ye IN Him."

If those who read this Word have hearts that are turned toward Sonship, then look at the first part of this glorious Word with me and let God speak its glory to you.

AS YOU HAVE RECEIVED CHRIST JESUS THE LORD

Open your heart and receive understanding, dear Son of God. You have received into you Christ Jesus the Lord. You have not received your old, natural self, you have received Christ Jesus the Lord. If your name is John, you have not received John, he is dead. You have received Christ Jesus the Lord. Even as Paul said, "I (the old Paul) am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." Paul said the old Paul was dead, nevertheless he lived, but the one that now lived was not Paul, but Christ living in him. Paul was dead. Even so it is with you, John is dead, nevertheless you live, but the One now living is not you, but Christ living in you, for you have not received John with all his old, weak, fleshy limitations, but you have received Christ Jesus the Lord. I have not received Sam, with all his old weaknesses

and fleshiness, I have received into me and you have received into you, Christ Jesus the Lord. Not just Christ Jesus, but Christ Jesus the Lord. Who is Lord over all. Lord over sin, Lord over sickness, Lord over sorrow. This is who we have received in us and our old man is dead, therefore we ought to cease walking in our old man with all his weaknesses and as we have received Christ Jesus the Lord, we ought to walk in Him. - In His Truth, in His Love, in His Power. So often we hear Christians say, "After all, I'm still human, you know." This is a lie from the pit. We who have been born again of the Spirit of God are not human, we are superhuman. We are not the natural man, we are the supernatural man. We are not the old Adam, we are the new Adam. We are not the old creation man, we are the new creation man. We have had a supernatural birthing from above and we are a new creature. If any man be in Christ, he is a new creature, old things have passed away, all things have become new, saith the Scripture. Pentecostal ministers used to take the Scripture and apply it to outward changes. They said it means the ladies stop cutting their hair and wearing make up and start to wear long sleeve dresses. It has nothing to do with that fleshy foolishness, it means if any man be in Christ he is a new creation, a new creation man, birthed supernaturally from above. And all his old, weak human limitations have passed away and all things have become new, because he has now received Christ Jesus the Lord. Therefore we are to cease walking in the old man that we were with all his weak human limitations and walk in Him whom we have received, who has no limitations.

So few of us have a full understanding of that Word, walk ye in Him. It means live in Him. In order that our readers might fully understand it we need to share with you the four stages of our Christian growth. They are:

1. Servantship
2. Discipleship
3. Friendship
4. Sonship

We can certainly find all four of these things revealed to us in the Scripture. The first is Servantship, the baby stage, where, when we are first born again we see ourselves as servants of God and we call ourselves servants of God. This is because we only have servantship revelation, the revelation of law. This is also what I call the Baptist stage because our dear Baptist brethren only minister in the area of soul winning or birthing babies, which is wonderful, but they never go on into the Baptism of the Spirit, gifts of the Spirit and Sonship, therefore they never get beyond servantship revelation.

When we are born again as babes in Christ, we enter into the servantship stage and at this stage all we ever hear is work for God, work for God, work for God. When I was a young Baptist preacher in Seminary that is all I ever heard, work for God, and I soon found myself running so that I worked up my stomach ulcers and wore myself out physically. I was going to Seminary eight hours a day, visiting on the Church field every night, then studying until 1 and 2 o'clock a.m. I became so very weary that one day I was driving down the road in my car and fell asleep at the wheel, ran through a stop sign and hit another car, and almost got killed.

Those who move on this level of servantship revelation have a saying that sounds very good to the babe in Christ. It is, "You are saved to serve" This sounds very good to the babe in Christ who does not know any better, but in fact it is far from the truth. It is gross error. We are not saved to serve. Our Father did not call us out of the world and save us to be His servants throughout Eternity. He created us and called us and saved us to be Sons with whom He might have fellowship throughout Eternity.

SERVANTSHIP FAITHFULNESS VERSUS SONSHIP FAITHFULNESS

When we are babes and we have only servanthship revelation, we manifest only servanthship faithfulness. But there is a great difference between faithfulness as a servant and faithfulness as a Son, Moses demonstrated servanthship faithfulness but Jesus demonstrated Sonship faithfulness.

Moses was faithful in all his house as a servant, but Christ was faithful as a Son over His own house (Hebrews 3:5-6). There is a vast difference in faithfulness as a servant in the house and faithfulness as a Son over the house. Moses only demonstrated servanthship faithfulness, for he was not perfectly faithful. He fell short of perfect obedience when God told him to speak to the rock and he smote it instead. But Christ was faithful as a Son over the house and He demonstrated perfect obedience even unto the death of the cross.

You and I dear reader, do not live in Moses' day, the day of servanthship revelation. We live in Christ's day, the day of Sonship revelation. Therefore, we are responsible, not for servanthship faithfulness but for Sonship faithfulness. Moses could never be anything but a servant, for he only had servanthship revelation. The revelation of law, Sonship revelation did not come until Jesus came, nineteen hundred years ago.

Even so, those who never go beyond the letter of the law revelation today can never be anything but servants and manifest only servanthship faithfulness, for they have only servanthship revelation. Let us illustrate the difference between servanthship faithfulness and Sonship faithfulness.

Here is a man who has a great business, and he has a servant working for him in that business. That servant is only working for a reward. He cares not for the business. He is only working for his wages that he is going to receive on Saturday night. And he is only going to do just enough work to get those wages and not one whit more. Not only that, the Lord of the business must hire a foreman or superintendent to watch over him to be sure he does that much, for he is but a servant working for his reward and he

is only going to demonstrate servanthship faithfulness. But when you have a son over the house, he knows he is the heir to the business, he works shoulder to shoulder with his father, not just for rewards but because he is a son and he shares his father's concern for the business. You will find him working late into the night, long after the regular working hours, and early in the morning before the regular working hours, his faithfulness will be far greater than that of a servant because he is a son over the house.

This is why you only see servanthship faithfulness in the Churches of the land today. Because the preachers have only preached servanthship revelation, there has been no Sonship revelation. Therefore the people see themselves as servants and they are only working for their rewards they are going to receive in Heaven someday and they are only going to do enough to get those rewards. Therefore God has to have a pastor (superintendent) watching over them and begging them and carrying on visitation programs to drag them to Church, and sticking an offering plate under their nose to get them to give to God; all because they are never going to manifest anything but servanthship faithfulness until someone leads them into Sonship revelation.

Some time ago, while ministering with us in an all-day meeting, a brother beautifully illustrated the difference between servanthship and Sonship faithfulness. He first reminded us that the Scriptures say an heir as long as he is a child differeth nothing from a servant though he be Lord of all. Then he said, "When I was a little boy on my father's farm, though I was the heir I was no different from a servant, concerning faithfulness. For when I saw the fence broken down in the south pasture and all the cattle getting out, I would not tell my father the fence was broken. Because I knew he would make me go fix it, and I did not want to have to fix it. But he said, as the years rolled by, I began to be almost 21 years old, and heir to that farm. That it was not just my father's farm, it was my farm also, and what kind of farm I inherited depended on what kind of care I took of it.

Then when I found the fences broken in the south pasture, I did not have to be told to fix it, I would just go fix it because at last I had become a son over the house and was walking in Sonship faithfulness.

There are many heirs to the Kingdom in the Church today who are still children, who differ nothing from servants in faithfulness. When they see the fences broken down and God's sheep going astray they look the other way because they are afraid the Spirit of their Father might call them to mend the fences. But thank God there are some heirs today who are growing into Sonship. Suddenly it has dawned on us that we are the heirs to the Kingdom of God, It is not just our Father's business but our business also, and the kind of Kingdom we inherit depends on how good a care we take of it. Thus when we see the fences broken and God's sheep going astray we do not have to have our Father preach or beg us to mend them. We just plant our feet in the gap and start mending fences. We do not have to have anybody beg us to pray, to preach, to give to the Kingdom of God. We see ourselves Sons of God and we are going to be faithful, not as servants in the house but as Sons over the house. We need no offering plates stuck in front of us to make us give to God. No visitation programs to get us to assemble ourselves together. Our motivation for service is our inheritance in front of us, not the law behind us,

DISCIPLESHIP

For many years as a young Baptist minister I knew only servanthip revelation and servanthip faithfulness. Then I saw discipleship in the Scripture. I had assumed that since I was a Christian I was already a disciple. But the Spirit showed me from the Scripture that there is a distinct difference between a disciple and a Christian, and not all Christians were disciples.

The word which is translated disciple in the King James Version is but the translation of a Greek word which means

"student" or "learner." Certainly all can see that not all Christians are students of Jesus Christ. Many who attend Sunday school and Church only intermittently, do not care whether they ever learn the mind of Christ or not. And many who attend regularly have no concern for learning the mind of Christ.

In Jesus' day the term disciple carried a far greater connotation than most Christians realize. In that day there were many great religious teachers in Israel called Masters. One of the greatest masters was named Hillel, another was Gamaliel, at whose feet Paul sat as his disciple. Because Jesus was not accepted by the Jews as Christ He was considered only another one of the masters.

When one became a disciple of one of these masters, he had to take all that he had and come and lay it at the feet of the master, and move in the house of the master and wherever the master went, if only to the market-place, all the disciples followed behind and the master was continually teaching, a truth here and a truth there.

If Jesus did not say this is what we are called to, we who would be His disciples, then the Bible is wrong. For He said, "Whosoever forsaketh not all that he has and taketh up his cross and followeth Me cannot be my disciple." He said, "Except ye hate your father and your mother and your sister and your brother, yea, and your own life also, you cannot be my disciple." With this as a standard of measurement, how many Christians do you know who are disciples of Jesus?

For some years I walked only in servanthship, with only servanthship revelation and servanthship faithfulness, But then I saw true discipleship in the Scripture. When I did, I left the Seminary and its carnal systems behind, threw away all my books, took all I was and all I had and laid it at the Master's feet, received the Baptism of the Spirit and moved in with the great Teacher, of whom Jesus said, when He comes He will teach you all things and lead you into all truth, even the Holy Spirit. Then He began to teach me twenty-four hours a day. He taught me about divine healing, He taught me about

the gifts of the Spirit, casting out devils and He began to teach me about God's Eternal plan for the perfecting of the Saints. Ephesians 4: 11, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: For the perfecting of the Saints, for the work of the ministry, for the edifying the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

FRIENDSHIP

After the great teacher had taught me my heavenly Father's Eternal plan for His Kingdom, then He showed me friendship in the Scriptures. In John 15:15, after Jesus disciples had been with Him and had been taught by Him for three years, He said to them, "Henceforth I call ye no longer servants but friends, for the servant knoweth not what his Lord doeth but all things I have heard of my Father I have shown unto you," When I saw this I saw that a servant in a business never knows his Lord's plans and purposes for the business. But when Jesus for three years had taught his disciples all the things His Father had shown Him about His purpose for His Kingdom, it was time for them to cease to be servants and disciples and enter into Friendship. Even so when the great Teacher, the Holy Spirit, had taught me my Father's Eternal plan for His Kingdom, it was time for me to enter into Sonship. Let us illustrate this for you. Here is a Lord who had a great business, and he has a servant working for him at his machine; that servant does not know all about his Lord's business. He only knows about his one machine. But he is faithful as a servant. He works hard, he is always on time, he gives the Lord of the business a full day's work, The Lord of the business sees his faithfulness as a servant, and one day lays his hand on his shoulder and says, "Come up higher," He takes him up into a room where there is a great teacher who is commissioned by the Lord of the

business to teach him all about the business and he becomes a disciple. Now he is faithful as a disciple. He never missed school, he is always on time, he studies hard, and he learns all about all his Lord's plans for every department of the business. Then one day the Lord of the business says from henceforth I call you no longer servant, but friend, for the servant knoweth not what his Lord doeth, but I have shown you all things about my business. So he takes him up in the front office and makes him a partner in the business.

Even so, for some years I labored as a servant in my Father's business only knowing one kind of work, soul-winning. I was faithful as a servant to the best of my ability. Then one day the Lord of the business said come up higher, and I received the Baptism of the Spirit and He moved me into a special room where the great teacher, the Holy Spirit, began to teach me all about my Lord's business. Even as Jesus said, "He shall take of mine and show it onto you. (John 16:14)

I was faithful as a disciple and when the great teacher, the Holy Spirit, had shown me my Father's plans for His Kingdom, I heard His voice saying come up higher, and I entered into Friendship. There He showed me the glorious Scripture in First Corinthians which says we are laborers together with God. This was a different kind of walk. When we are disciples we walk behind him being taught, but when we enter into Friendship, we walk with God for we are laborers together with God. (I Cor. 3:9)

When I entered into Friendship I thought that was wonderful ... the ultimate. He gave me an airplane to fly many thousands of miles across the world and a ministry of feeding and watching over many of His sheep. I was very happy as I thought this was as high as one could go in God. Friend of God laboring together with God. Walking with God. But then I saw it was to the Corinthian Church that Paul said, "We are laborers together with God," and also to the Corinthian Church that he said, "I speak wisdom to those who are mature," that he could not speak to the Corinthians.

Then the Lord took me over into Colossians, the Sonship book, and showed me a higher walk than servanthship, discipleship or friendship, in the glorious Word, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Here is the walk of Sonship the Lord desires that each of us come to . . . when we are servants we work for God, when we are disciples we walk behind Him being taught, when we are friends we walk with Him, but when we become Sons we walk in Him.

When we are servants working for Jesus we are always beneath Him. When we are disciples we walk behind Him. When we are friends we walk beside Him, but when you are walking beside someone it is still possible to get one step ahead or one step behind and that is where most of us stay. But when we are walking in Him, it is impossible to get one step ahead or one step behind, for we do not move until we are moved by Him.

This is the fullness of the meaning of the Word, "As ye have received Christ Jesus the Lord so walk ye in Him." And this is the walk God is seeking to bring each one of us to, . . . a walk in Him where we do not move until we are moved by Him. Then we will minister life to one another instead of death.

In closing, let us go back to our illustration where the Lord of the great business kept promoting his servant. The truth is, that servant was his own son, heir to the business and Lord of all, but because he was a child he differed nothing from a servant, as the Scripture says, and his Father could not give him his inheritance and put him over the business until he had taught him all about the business and brought him into Sonship. So he started him off on one machine as a servant. When he was faithful as a servant, the Father moved him up into the Discipleship room to learn all about the business. When he was faithful as a disciple and learned all about the business, his Father put him in the front office as friend and partner. When he was faithful in Friendship and partnership, then one day the Father said, "Son, I want to

retire completely from the business and rest and turn it all over to you, that I might run it all through you. Receive Thou Thine Inheritance." Even so, we are heirs to all that our Heavenly Father has, but Galatians 4:1 and 2 says as long as we are children we differ nothing from a servant, though we be Lord of all. Our Father cannot turn our inheritance over to us until He has taught us all about His Kingdom. Therefore He must start us off as servants, then disciples, then friends, then Sons. And one day our Heavenly Father will turn over to us all His Kingdom and rule, not over us, or with us, but through us as Sons of God, saying, "RECEIVE THOU THINE INHERITANCE."

STEWARDSHIP IS SONSHIP

Our text for this message is taken from the 16th chapter of Luke, verses 1 and 2.

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 of Sonship, there are many across the land rejoicing over what is called the "Sonship Message." However, with some who speak of "growing up into Him who is the Head," their vision seems to be somewhat limited. They preach and shout about the power that God is going to give them and riches that God is going to give them. But their entire vision seems to be a concept of getting from God, instead of giving to Him.

This concept has become so pronounced in the minds of many that as 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 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 give away their self-rights step by step, and become but His body, will there be the power of God flowing through them to conquer the ruling force of this world, so that the kingdoms of this world can become the Kingdoms of our God and His Christ.

Jesus is our pattern Son. His life, from beginning to end, was a pattern of giving away the self-rights to a life in this world to a giving of Himself more and more to the Father, that He might be but 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 Jesus went back to Nazareth and grew in wisdom and stature, and in favor with God and man. That is, He gave away His 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 which prepared 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, which seems so important to us. He gave Himself to the Spirit of His Father, to be 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 up an earthly throne to be only a Body through which His Father's Life might flow into the earth, that we might all become Kings. He gave and gave, until finally the Father called Him to give the last vestige of the life He had here, which was the death of the cross. And in doing so He took on the new Name or Nature that He speaks of the 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, so 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 earthly kingdoms and rulership, Giving, giving, giving. Until finally, one day, our Father calls us to give the last vestige of the self-life through the death of the cross, that we might take on His Life in fullness. 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, which 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 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. The Truth Jesus taught here concerning stewardship, or giving, is not of 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. This Truth can only be borne by disciples who are ready to enter into Sonship and give their all to God.

You see, there is a great difference between a disciple and a Christian, or believer. Most Christians do not know that not all Christians are disciples. The word which is translated disciple in the King James translation of the Scripture is but the translation of the original Greek word 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 nothing about knowing the mind of Christ.

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 these great masters, whose disciple must take all that he had and lay it at the master's feet and move into 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 market-place 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, "Whoever forsaketh not all that he has and taketh up his cross to follow me, he cannot be my disciple "

Of course He did not mean we should hate our relations in the anger sense of the word used today, but He was saying, except we put Him first above our loved ones, home, wife, children, yea, and even our own life, we cannot be His disciples. Now with that as a means of measuring, how many Christians do you know who are disciples 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 per cent, but 100 per cent. God wants all that we are and all that we have to give toward bringing in His Kingdom. Those disciples that Jesus spoke to could understand and bear that. 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 pleasure and purpose. And so Jesus told of an unjust steward who had dispensed his master's goods wisely. He heard that he was soon going to be called to account for his stewardship and so lose his job. 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." 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 house.

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 -- so 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. 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 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. 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, they will invest all that they have in it, they will mortgage their home, their car and everything they have in faith that their doing so will insure them 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 the world have more wisdom than the children of light. 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 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 per cent in your business. But I had better save out about 90 per cent, 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'd better invest about 10 per cent 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 four thousand 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 per cent of themselves to Him to get them started down the road of giving. But Jesus came nineteen hundred year 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: the giving of ourselves to God, for Jesus 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 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 per cent but, 100 per cent. 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 2,000 years behind God in their revelation of His purpose. They are still preaching 10 per cent Christianity and then they wonder why they only get 10 per cent 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 per cent Christianity so they get 10 per cent Christians. If you preach 10 per cent Christianity you are only going to get 10 per cent Christians, if you preach 100 per cent Christianity, you are going to get 100 per cent Christians. In our assembly in Miami we have never passed an offering plate in eight 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 has not been more than one hundred in attendance at our services, including children, yet God has shown us miracles financially. He has given us four planes to fly ministries over the world with the Word of God, a twenty-two hundred dollar tape reproducer goes continually, making tapes to fill orders that we receive from all 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 servanthship. Sonship giving, not lawgiving. One hundred per cent Christianity, not 10 per cent 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 and the air that we breath. Everything belongs to Him. "The earth is the Lord's and the fullness thereof," saith the Psalmist. That word "fullness" means everything. He has only put us here as stewards over His possessions. He lets all things pass through our hands to test us and to see if we will show ourselves good stewards by using them only to fulfill His purpose and for His glory. Thus, either proving ourselves worthy to inherit the true riches of heaven; or seeing if we will use them for our own selfish purposes,

satisfying our lust for prestige, pleasures, and the comforts of this world.

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. 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 I Corinthians 12, and all the other virtues and powers of Jesus, even unto the measure of the stature of the fullness of Christ.

Wake up, Christian, recognize that your sojourn in this earth is just a testing ground. A place where God puts 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 to see if you will use them selfishly for your own purposes and glory and thus prove yourselves unworthy to inherit the true riches.

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

Jesus said in our Scripture passages, "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 that God lets pass through our hands, is least on the scale of God's heavenly treasures that He has for those who prove to be 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 that 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 into 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 to stop tithing, unless they are going to stop 10 per cent only that they might go on to 100 per cent. The Christians who have never been full of faith or faithful enough to trust God even in 10 per cent worth by 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 promise such as "these signs shall follow them that believe, they shall cast out devils, heal the sick," etc. These same Christians have never been full-of-faith or faithful enough to even start tithing and stepping out in God's 10 per cent worth. Certainly they need never hope for Jesus to make them ruler over the big promises. 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 treasures in heaven," that He was talking about some carnal, physical treasures being piled up in some heavenly city somewhere, and because of their good works down here that their physical treasure would be given to them when they get up there. This is far, 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 Jesus did, and even greater works. Those who do not prove themselves faithful on the lowest level of stepping out in faith in God, by the 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? Most Christians are always talking about the day when they are going to receive their eternal inheritance from their heavenly Father. However, if they do not let God do a work in them to prove them faithful in the testing period they are going through now, they will not receive an eternal inheritance. During our present pilgrimage through this age, God is placing His goods in our hands to test us as His stewards, to see if we will be faithful stewards and use His goods to fulfill His purpose and to bring in His Kingdom, or if we will use them for our own purposes and our own story. 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 and the eternal inheritance. 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 per cent of his time and money into his father's competitor's business and only 10 per cent 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. It was He that said through Jesus, "if you have been unfaithful in that which is another man's, who shall give thou that which is your own."

Those who are giving a tithe, or 10 per cent of their time, money, talent, etc. into the Kingdom of God, and 90 per cent acquiring the comforts and pleasures 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 per cent 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 whoremongering. 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 and faithful by investing all that He has made them stewards over are going to be worthy to inherit the true riches.

To this agrees the parable of the talents. In the parable, 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 five talents had invested all five and the master said, "Thou good and wise servant." But the servant who put his talent in a savings account said, "Lord, I have saved your talent," and heard, "Thou wicked and unfaithful servant, thou knowest 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 appearance is at hand. They're 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 rather on the basis of whether each invested all that he had. The five talent servant could not invest ten talents. He had only five. But his reward was just as great as he who invested 10 talents because he invested all that he had. Jesus did not teach 10 per cent, or tithe investment in the Kingdom. He taught 100 per cent. 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. He

will take out of it only enough to live sacrificially, 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, even their eternal inheritance.

AMEN