

# **The UNJUST Steward in the light of GRACE and not giving**

**Bertie Brits  
February 8, 2015**

## **Beginning of the Web Church Service:**

What a blessing to come to you today in this live web broadcast where I am going to speak about the unjust steward and just explain to you the beauty inside that passage. What a blessing to have all of you here. It's an honor for me to bring the Gospel of Grace to you. It's an honor for me to know that we are gathering as a Web family all over the earth and that people are slotting into this and that they will just enjoy this message because it will bring so much life!

The Gospel is about Jesus and what He has done for you and it includes you. It includes what God has done for you. It includes you in the Godhead, in the Trinity. You are not excluded. You are included in what He has done for you. And the vision that we have here at Dynamic Love Web Fellowship, my vision and the vision of all the web leaders here and so many members, is just to see that we hear this message and stay in this message for it is the only life there is for us!

## **Let's pray together:**

Father, thank You so much that we can be together today as a Web family gathering from all over the world. Thank You, Father, that people's lives will be richly impacted by the message today. Holy Spirit, thank You for just speaking to people today. Use me. Use my heart, my mind, my mouth and as You anoint what I say, my mouth, you will also anoint every person's ears so they can hear the message of what You have done for them: that they can have a heart born from what You have done for them. Thank You for Your love, God! Thank You for Your mercy. Thank You for Your grace. This service is just dedicated to what You have done for us. Thank You, Lord! Amen and amen!

## **Communion**

We are going to have Communion together and what I am going to just share with you concerning the Communion might be something that you've heard before or maybe you've never heard this especially if you are here for the first time. What I believe is I believe that when Jesus Christ broke the bread and when He took the cup and when He said, "Eat, this is My body", He was also referring to John 6 where He said, **"Unless you eat My flesh and drink My blood you have no part in Me."** Then they were very upset because He said that.

I want to just explain that a little bit. When He said, "Eat My flesh and drink My blood", I believe what He was talking about was the fulfillment of Malachi 3 wherein it talks about the tithe which is the meat that had to come to the

storehouse. So when Jesus said, "Eat My flesh, drink My blood, do it in remembrance of Me", He is referring to Him fulfilling Malachi 3 wherein the prophetic word said, "Should there be meat in the house of God that the people can eat", then, when we eat that, we will find the curse is broken over our backs and we will find that a blessing is poured out **that there will not be room enough, or enough people that can actually use all of what God has done for us in Christ.**

So when we celebrate... I can just see people here hearing this for the first time, say, "Who is this crazy guy? You must be out of Africa!" Well, that's what Scripture teaches and we have taken that passage and **we've actually robbed God from the manna He wanted to make available for us from the meat He brought to His house.**

We've said that the tithe is the money for the pastor. Now, I am the pastor of Web Fellowship and I am the pastor of a local church. I am not against giving! I encourage people to follow the **generosity** in their heart. I would say to every one of you who are listening today pertaining to finances: if you have money, if you have a house, a car, whatever, you can live and you are not poor, ENJOY YOUR MONEY! Like the Apostle Paul said, "Be abundant in good works." He was talking about giving. So, let us give. Let us take what the Lord has given to us financially and let us bless. But let us not use that concept and pollute what **Malachi 3 says because Malachi 3 is not talking about money for the pastor. It's talking about Jesus' flesh that came to the storehouse!**

So, today, when we take the Communion and we say, "His body was broken for us", what we are saying is that there came meat to the house of God. Who is the house of God? **We are the house of God!** What is the meat that came to the house of God? It is the manna, the bread from heaven that fell from heaven and as we break this and we eat this together, we do this in remembrance of Jesus! And in doing that we are fearing God. Fearing there means to have reverent awe for God. Glory to God!

The very same way with the Blood, this is the Blood of the New Covenant. We are not under the Old Covenant anymore, Church! We are under a New Covenant. I've said this in our fellowship this morning and I'm going to say it many times today in the Service: I have found that the more I hear this message, the more my heart believes it. And the more my heart believes it, the more I feel what it feels like to co-live with God! Glory to God, for He lives in us in that way! So, this is the Blood of the New Covenant. This is the manna, the food that there is in the storehouse of God which we call the tithe in the Old Testament. We just take the cup that the manna was kept in, in the ark of the covenant, that cup was a tithe of an ephah. So the manna was kept inside the tithe bucket if you want to call it like that, and that has nothing to do with money. **The tithe talks about the body or the manna that will come to the house of God that we can eat in remembrance of God. So let's eat together, celebrating the finished work**

**of Jesus and then His life is in us on account of what He has done.** Glory to God!

Let's just come away with Him and rest in the love that He has for us! In today's message we are going to do exactly the same as pertaining to Luke chapter 16.

I'm busy writing a book on finances and for a long time I have been thinking about the unjust steward. There were certain things that I believed about the unjust steward while I was still in legalism and law which was very grace orientated. But I never had the full picture of the unjust steward and what was going on there and what it means if you are not faithful in money who will entrust you with true riches and all those kind of things. So today I am going to share that with you and it will line up very well as a foundation and just to show you that **everything in the Gospel, everything in the Bible, has just one thing in common and that is Jesus and what He has done for us, the love that He has shown us in Christ, the resurrection power that will manifest on account of Him and how He will bring forth His fruit in you. We need to understand that the Lord made salvation His responsibility --- not ours.**

I don't say that we don't have to believe in order to be saved but what I'm saying is whatever was needed to bring salvation forth in you, whatever is needed to bring forth fruit in you, God made it **His** responsibility. That is the truth. He made it His responsibility and **we see how He takes up His responsibility by bringing forth His fruit in us.**

If I teach or someone else teaches something wrong about a verse like, for instance, in Luke 16 where it talks about the unjust steward. If it's taught as you should be faithful in your giving towards the church and those kind of things, if we teach it that way then even if what is taught is a Biblical truth but a wrong verse is used to preach that truth, we are still losing the truth that is in the verse that we are abusing. So when we look at Luke 16, we can say, "Well, I've always known that I don't have to give since I'm in the message of grace. I've known that I don't have to sow to reap or any of those kind of things. But what I do know is this: that Christ gives it to me freely but still what does Luke 16 say? What is it actually communicating? What is it showing us?"

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Glory to God, we are going to get into **Luke 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.** (This is **very** important to understand this!)

**:2 And He called him, and said to him, How is it that I hear this of you? Give an account of your stewardship; for you may be no longer steward.** (So he is removing the stewardship from him.)

**:3 Then the steward said within himself, What shall I do? For my lord takes 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 ...** (And we know the whole system where he writes off their debts and he says to write down less. What he was actually doing is removing their debts, he is taking away their guilt, what they owed the master. And then it goes on in verse 8: something happened that we can not understand in the Christian circles.)

**: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:** (This is very important: the mammon of unrighteousness) **that, when you fail, they may receive you into everlasting habitations.** (There's a lot of truth in this as well. When they would fail it almost means die but it also means when the stewardship is taken away from you that you will be received into a habitation that can never be taken away from you but will be everlasting.) **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 you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?**

**:12 And if you have not been faithful in that which is another man's, who shall give you that which is your own?** (Now that is absolutely amazing!)

Let me just paint the picture of what I had been taught traditionally concerning that verse. What I have been taught traditionally was that we need to bring our tithes to the storehouse. We need to give faithfully to the church and if we faithfully give to the church then the Lord will entrust to us a greater anointing or take us to the next level and bless us with something more or greater. That is what I thought that verse basically said. There were always things that bothered me because it says there that the stewardship was taken away from him. So now

we need to be faithful with our money and when we give our money to the poor (and that's also one of the things I thought), and when the poor goes to heaven, they will greet us and be happy and thankful. "Thank you, Bertie, for giving to me!" and they will receive us into eternal habitation wherein we are now (I don't know what we thought when we preached this! I preached this!) It's like, "Okay, it's like now the Lord is going to kick you out. There's no place for you because you haven't been faithful but be good to somebody who is going to heaven and then at least if the Lord doesn't want you in heaven, you can shack up with him! You can live there with him kind of like in secret. I can have a place in heaven because I have been good to the guy who can actually go to heaven." Now, that is not what that verse says!

I want you to understand some things I am going to share with you today. I foresee some people writing me some nasty letters and people thinking that I am anti-Semitic, that I am against the Jews. Let me just say this straight out: I love the Jewish people. I thank God for the Jewish people. I thank God that the oracles of God were committed to them. When our Lord, Jesus, came to the earth, He came in Jewish flesh. That is what the Scripture says and I thank God. Mary was a Jew. The whole Abrahamic covenant... the whole descendants of Abraham... all those kind of things... I thank God for the Jews. And even today we find the Jews all over the world are highly prosperous and blessed. They have very good ideas on how to advance things and all those kind of things. A lot of the greatest inventions come through Jewish people. So, I thank God for Jewish people.

But what I'm about to say might sound as if I am against the Jews but I'm not against the Jews. You may even say, "Bertie, we are talking about the unrighteous mammon here. We are talking about being faithful with your money. How do you get to the Jewish thing? How do you get there? **This whole passage is actually all about how Jesus was telling the Jews that they lost their stewardship.** They are not going to be stewards anymore of the oracles of God but that the King has now come, the kingdom of God is now there. He even gives them advice in His love for the Jews, telling them how a remnant will be saved. And then He goes on and He even explains to them, explicitly, how their system can never save them. He brings in the gospel of faith and even uses this whole concept of money explaining to them how they need a Savior and how the old system has passed away. This is what this verse is all about.

Luke 16 is not about giving money to the local church. Again, I want to say this and I want you to know this: The last thing that I would want in my heart is if anything I preach sparks rebellion in you, sparks something in you where you are actually robbed from living a generous life and all those kind of things. We are pro- generosity. We are pro-giving. So please don't hear that I am saying that you should not give. That's not what I'm saying. This verse doesn't speak about giving money to anybody. It doesn't speak about giving money. It is impossible to connect this verse with money and the local church. There is just no connection

whatsoever! There is no connection! But we've made it to mean that if we are not faithful with what is another man's. What is another man's? The tithe belongs to the Lord. The tithe is the Lord's and we need to be faithful in what is another man's. And if we are not faithful in our giving, then, oh, my goodness, God will not entrust to us the true riches and who knows what the true riches is! It might even be salvation, you know!

It's like the one guy was asked, "Do you think you can be lost, you could go to hell, if you don't tithe?" He said, "I don't know but I'm not going to take the chance!" Oh, my goodness! That is how far death can take you --- to a place where your giving money to a local church can determine or make you unsure about your salvation. My goodness! So we have to fix this up in the sense of preaching Luke 16 for what it truly says --- showing what it truly says.

Luke 16 talks about the ending of the Law System wherein the stewardship is taken away from the Jews, wherein we are saved by faith, wherein the Jews should take away the whole financial system whereby they thought they were righteous and wherein the blessings of God were declared to them according to Deuteronomy 28. They need to see people as equal because of what Jesus Christ has done and so they will also be saved.

When we look at Lazarus and the rich man we will see that it explicitly says that the Jewish System cannot save you but that faith can save you in the presence of the place where the Law calls you cursed. That's what this is all about.

You are going to hear the Good News message concerning what Christ has done. When we start with verse one, this is what it says: ***There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.*** Whose goods were wasted, the steward's goods or the master's goods? The answer is obvious: the master's goods. So there was a master who was very rich and he had a steward and then whatever the steward handled did not belong to the steward. It was not the possession of the steward. It was not theirs, it was that of the master.

Now, when we look at Romans, when we look at Jesus speaking to the Pharisees, what He is saying to the Jews many times, especially in Malachi 3, is, "I am removing you as My priests. I am removing you because you are messing up the priesthood and I am going to send the priest who is of a higher order, which is the order of Melchizedek and when that new order comes, the Levitical priesthood will fall away so there will not be a Levitical priesthood anymore because there is now a priesthood of a higher order who even has the power to change the Law."

So, here he comes and he is actually saying to the Jews, "You weren't faithful in what I gave you to do." Now, the Law was given to Moses and the whole Levitical System was passed down to the Jews and they were basically supposed to be the light in the darkness wherein two things would be revealed through the Law:

1. The Law, applied to man, will reveal to man how sinful he is and that he needs a Savior. It will show him his inability to have life outside of being united with God in the Trinity in Jesus. It will show his inability to have God's quality of life by his own works. I don't have time to go in depth into that. I have a series called, *Fulfillment of the Law, A Deeper Understanding of the Law*. You can go and check that out.
2. The Law, written in all its types and shadows, was a letter written to Jesus!

So, that's why we find a master who had a steward and this steward had to manage his goods. The goods never belonged to the steward. What that means is the Law never belonged to any man as a way onto salvation --- not to the Jew and not to the Gentile!

Now, if I am a steward of that system, what am I supposed to do with that system? I'm supposed to show what that system shows. That system will show that you are a sinner, that you need somebody to give his life as a sacrifice, that you can never make it continually year after year, there has to be a sacrifice because you cannot do it by your own power --- that's what the Law had to show. That's what you had to bring forth by the Law and then we also see in **Psalm 40** that when Jesus read the Law, He said, "***In the Book it is written of Me. In the scroll it is written of Me.***" **If you study that out, it says, in the heading, in the topic, in the address, it's addressed to Jesus.**

So if I am a true steward of someone's property for instance, say he gives me his house and says, "Listen, look after this house, what you need to come and do, or look after the office block." So what must I do? I must see that the people pay their rent. I must see all those kind of things. I must do it. But if I go and move in there and I take it as if it is mine and I say, "This is my office block. I'm a good steward of it and I use it as if it is mine," that would be wrong. You can never use it as if it was yours. You must always use it as if it is the master's. In the very same thing with the Law. When we are a steward of the goods of the Master, as Jews, let's say talking about Jewish people, I'm sure if I go into my history I will find a Jew somewhere in my blood lines, so I can also say that I am a Jew... So if I want to say that I am a steward of the Law, but the Law was written to Jesus, then I should not try and say that I am the Savior, I am the one that must obey the Law in order to have life from the Law. No, I must say, "I am doing this Law and out of this Law I can only conclude like the Apostle Paul said, "I'm just a sinner." But, someone has to come of whom this Law speaks because when Paul read the Law he was a faithful steward of the Law in this sense that he would say, "**This verse about Melchizedek talks about Jesus,**" and it would take so many types and shadows where it talks about Jesus and it talks about the Gospel of Grace.

When we look at the Lamb of God, let us be a good steward of that and not take what doesn't belong to us for ourselves saying, "Well, we must sacrifice." No, it

talks about God's sacrifice wherein He gave His life so that we can have His life as a free gift. **That is the sacrifice!**

So, let us be a true steward and give to God what is God's. Let us not take what belongs to God and give it to ourselves. Let us not say, for instance, "Money or tithing, the tithe belongs to the local church... or to a man." No, the tithe is meat that came to the storehouse that belongs to God and when we say, "It belongs to God," we say, "The tithe talks about Jesus!" It is something when Jesus read Malachi 3, it was written in the scroll of Him. So, Jesus read and said, "You have opened My eyes. You have opened My ears. I understand! It's not about these sacrifices! You don't want any sacrifices! Oh My goodness! I understand! You prepared a body for Me. All these sacrifices, all these laws talk about the body that was prepared for Me!" You know that which would be given, the meat to the storehouse, which would be the first fruit offering, which would be the scapegoat, which would be the lamb slain, which would be the goat that was slaughtered, which will be so many types and shadows, which would be the blood that was put on the door posts --- it would be all those kind of things. Let's give to God what is God's.

When you go to the Jordan River and the water dams up to Adam, give it to God. Say, "This talks about Jesus. Wherein sin was damned up to Adam and Jesus was baptized into that sin becoming the High Priest of man, going into the desert being led of the Spirit to be tempted of the Devil fulfilling Leviticus 16, wherein we are good stewards. But what these Jews did was they weren't good stewards. They were benefiting themselves out of the Law. They didn't come to the conclusion that they are just sinners in need of a Savior. They came to the conclusion, because God was good to them and gave them money and they were prosperous, they looked down on the poor and they made use of this thing called, "The unrighteousness of mammon".

Now, why would we call mammon unrighteous or why so we talk about the unrighteousness of mammon? It's very simple. Jesus explained the unrighteousness of mammon very clearly in this. This is the unrighteousness of mammon: Why would we talk about the unrighteousness --- not that mammon is unrighteous but the unrighteousness of mammon. If you want to say that mammon is unrighteous I can understand why you would also want to say that and it can also be partially true. Money has a voice and according to the Jews, they believe, according to Deuteronomy 28, that if you obeyed the Law, then you will be rich in your house, in your basket, your children will be blessed. Everything will be blessed and it all ended with money, the voice money has over your life.

But what God comes and declares in Jesus in Luke 16 is that the voice money has is always unrighteous which means this: If someone is poor we would say he is cursed of God. He is poor like the beggar who was at the door of the rich man's gates. He died and the angels carried him to the bosom of Abraham. He went to



the bosom of Abraham! Let's say that he went to "heaven". He went to heaven, the bosom of Abraham, the heart of Abraham. He went to that which God promised Abraham which would be life and blessedness. That's where he went but the rich guy didn't go there. Now, to the Jew that would be impossible to understand! They even said to Jesus, "**Jesus, if a rich man cannot be saved, who then can be saved!**", **because they measured their salvation by the money they had.** Like we as Christians today say, "We have the Holy Spirit and the Spirit of God that we have inside us is the seal of our salvation", money and prosperity was the seal of their salvation. "We are prosperous so the rich can definitely be saved but if the rich cannot be saved, who then can be saved when Jesus said, "**It is very difficult for a rich man to enter the kingdom of God!**" What He is saying here is, "**Money's voice over the poor or over the rich is always unrighteous.**" It's unrighteous!

So, when Jesus says to the Jews, "I am taking away your stewardship because you were saying, because I have prospered you, because I have blessed you financially, called yourself the blessed people of God, you call yourself the righteousness of God, because of these things. And then when you look at the poor you say, "Cursed! A dog is licking his wounds." You aren't even allowed to touch a dog and here a dog comes and licks your wounds. It's a sign of God's rejection. So your poverty is a sign of God's rejection. What is that? It is the judgment is unrighteous for a righteous judgment would say, "All are sinners. All fall short of the glory of God. Jesus came and Jesus became sin for all, took away the sin of all, and gave righteousness as a free gift to all! That is the righteous judgment wherein Jesus is made our righteousness.

So, now He says to these Pharisees and to these Jews, "Listen, your stewardship is taken away from you. The only way you can now enter into a place where there is blessedness is if you can make friends of unrighteous mammon." How is that? Write off the debt you think the others have. You feel that the poor are indebted to God. You feel he owes God obedience. You feel he owes God all these things. Write all of that off! He's not actually even talking about money at all! He's talking about a belief. He's talking about what you believe about the poor and what you believe about yourself as pertaining to the "blessing" or the voice of money. So tell the poor, "You don't have debt any more!" Let the poor say, "I am the blessed of God!" Let the Gospel be preached to the poor. What is the Gospel? It is the GOOD news that says, "Your Lord reigns and you can now call upon that name wherein you say, 'I'm willing to be surnamed with the name of God for there is enough proof that I belong to God even in the midst of my poverty, for money can never be the voice anymore and neither anything in Deuteronomy 28! Now I find Jesus as the only truth about my life!" Glory to God!

Well, I don't know if you enjoyed this message but, my goodness, I'm enjoying this! This is the GOOD news of God! Glory to God!

So, he says to the Jews, "You know, guys, you've always been the people who

handled the oracles of God but now that is taken out of the way. You're not going to do that anymore. The true One to whom these oracles was written is coming to fulfill it. He's taken it onto Him. He's fulfilling this and your stewardship is taken away from you. You used this Law to benefit yourself looking down on others, you know, looking down on the poor, you didn't have mercy. You should have done the Law plus you should have committed the more weighty matters of the Law as well. You didn't have love. You didn't have mercy. You didn't have kindness. You didn't have any of those things. You were just using this Law to benefit yourself, calling yourself the "blessed" because of the Law.

So, now there is a way out for you. Since the stewardship is taken away you can still be in a place where I can praise you. This is what you can do: Go and preach the GOOD news to the Gentiles. Go and preach the GOOD news to the poor. Tell **all** people their sins have been taken away, their guilt has been taken away." What will happen then? Jesus will be put in a good light because if you come and tell somebody, "Your Master has written off your debt!", how will they feel about the Master? They will feel, "Oh, my goodness, the Master is good!" So go and let the people see that the Master is good. Let them hear that their debt is written off. See the man that you've always seen as the poor and the cursed, see him as one you can live with, that you can co-dwell with. The only place that you could ever see that is in the Finished work of Jesus Christ, my friend.

And this is what He is saying. And Jesus goes further and He pays a vivid picture explaining to them and He says, "There was a rich man who had five brothers (which talks about a certain Jewish tribe which was the beloved tribe) and he says that this rich man had a beggar, a poor man, at his gates. His wounds were licked by the dogs. Then the poor guy died and the angels (the angels talks about the messengers or the message) carried him to the bosom of Abraham, the heart of Abraham. Why the heart of Abraham? For he belonged to Abraham. Why? Because he believed. He was a believer. That's what it talks about. And here was a man that was from the perfect tribe which was rich and blessed according to the Law but the fact that he was of the perfect tribe couldn't take him to the bosom of Abraham for **the bosom of Abraham is not contained in ethnicity but is contained in belief** and I believe that God said He will bless me, then He will! This is what the Bible says that we need to believe that God justifies the ungodly that He can bless the ungodly with immortality and life. When you believe that, your faith is accounted to you for righteousness and you're carried into the bosom of Abraham. Glory to God!

But where was the rich man carried to? He was carried to hell into torment and into torture! I do believe that there is heaven and there is hell. But let's talk about that in today's sense. When we live in the Law, when we live in, "I am by how rich I am. I am by how I obey this voice of mammon and I take the dictation that mammon has over me, where will I end? I will end in torture and then in that torture you would say, "Can I not find any relief inside this torture?" No! You cannot send somebody from the faith side over to your side and bring relief inside

your side. There's no way. There's no release in the Law. I believe that even when we pass away, there is no way out of that death!

So, here we find even the mentality of the rich man stick with him, the Law mentality stick with him. Listen to what he says. He says to Abraham, "Abraham, send Lazarus to go and tell my brothers that they will not come here." What is he actually saying? That they will not try and be stewards that take the Law to their own advantage but they can say, "By this Law I am a sinner and this Law is written for another man. It is not written for a special nation wherein we are special because we have the Law. It was not written to us!" Let me say this again. We must realize that in the Jewish system they believe that they were very special because God gave them the Law. They believed that they had the best set of rules that any nation ever had onto life. They were even evangelizing other nations to come and follow the system God gave them for that was seen as the way onto life for they believed God gave it to them that they could have life by it. So if you would come to a Jew and tell them, "You are just a steward what is another man's. This is not yours. It does not belong to you. It belongs to Jesus! Jesus has to come and fulfill that Law. And when He fulfills that Law, whoever believes on Him, like Abraham believed, will have life." They would laugh at you. They would ridicule you. But that's what Jesus said! That is what that passage says. That passage cannot be connected to giving money to the local church. If we do it that way, we are just wrong!

I need to end off this message. Let me end it off by just going a little bit more into the rich man and Lazarus and what the rich man actually said. The rich man lived inside the Law. He lived inside, "I am by what I do." He was still flooded with the wisdom of Satan even while he was in hell. This is what he said: "Send Lazarus so that he if he is raised from the dead, then my brothers will believe because he is raised from the dead." Then Abraham said to him, "Listen, they have Moses and the Law. If they cannot believe Moses and the Law how will they believe by something much weaker which is somebody raised from the dead?"

What they actually were saying is what was told to Jesus when Jesus was in the desert: "Do a miracle and if there is a miracle You can know You are the Son of God. Do a miracle and then these people by a miracle will know and believe by the miracle." But they cannot believe what Moses said. If you really believe what the Law says, you'll believe Jesus, for the Law speaks of Jesus. You will not try to do the Law to be saved. You will not try to do the Law to be righteous. You will say, "This Law declares me not the blessed. This Law declares me as a sinner. It empowers sin in my life and if I correctly apply this, it will just manifest a lot of sin in my life but I know, as well, that this was written to our Savior. It was written to a Man to do it and fulfill it, to be the tithe, to be the scapegoat, to be the lamb that was slain, to be the first fruit offering, to be the snake upon the cross, to be the blood at the posts, to be the door, to be all those things! And He shall bring me salvation! That's if you really read the Law. The people even wrote the Law. They were awaiting the Messiah, but these people came later on,

enriched themselves in the Law, made themselves special because the Law was given to them, not faithful in what is another's, enriching themselves in another's. Therefore the stewardship is taken away. Now not even a steward any more but the owner of that message comes and He fulfills it and now we have a glorious Gospel to preach to people! Amen!

Well I don't know if this touches your life but it touches mine! And I know this is radical and will stretch your brain but go and think upon this. Go and meditate upon this. This brings freedom! It will take away the whole condemnation thing! So if you are faithful, if you cannot be faithful in money, in other words, how will we be faithful in what is another man's? I just explained that. How will we be faithful in unrighteous mammon? Faithful in unrighteous mammon is when we can make friends with it... where we don't make enemies with it. What I mean by that is the rich man and Lazarus --- he saw Lazarus as his enemy, he wasn't his friend. Why? Because money declared me blessed and money declared you cursed. He lived by the Law! So we can be faithful with that money. Faithfulness in money is declared as writing the man that you think is indebted to God, debt free! That's what the Apostle Paul did! Glory to God! Then Jesus would go to him and say, "You know, you've done wisely! This is wisdom! It is wise!" Glory to God! But the children of the light, you know, we are so of the light in the sense of we are so into what is right and wrong that we cannot even think of writing off someone else's debt. But the person that can come with the message of, "Your debt has been taken away!", you are faithful in what is least. You are faithful in saying, "I'm not living by the Law anymore! This Law system is the least!" If we can be faithful in that, if we can be faithful in not following the voice of mammon then we will be entrusted with the true riches which is life and eternal life where we will not live in the torture of hell but we will live in the blessedness of entering the bosom or the faith of Abraham and receive the blessing promised Abraham which was righteousness as a free gift, which was blessedness and life and immortality. Glory to God!

That is what I wanted to share with you. If you have any questions please feel free to send them to us at [info@dynamicministries.com](mailto:info@dynamicministries.com).