

Lk 19:13 "Occupy till I come"

SUBJECT: Job's
Steward

(GF)

Every talent, every energy, every piece, every part, all of it is the gift of God. ^{and holy} There is a purpose in the gift, the OIKONOMIA,

the stewardship that God has committed to me, ^{For our living, the commitment is made to us for our every development.} has committed to us, and I name several of them. The first one is this - God hath done it. ^{Not that He needs us.} Not that He needs me. He could do well without

me. "If I were hungry," He said, "I would not tell thee. The

world is mine; the silver and the gold and the cattle on a thousand hills." Not that God needs us; not that He ^{would fail} could do

without us. ^{It is stewardship to} But God commits it unto us for our discipline, and for

our growth ⁱⁿ and our development. God is not honored by pigmies ^{of small} and small effectives, but God is honored ⁱⁿ when the ^{giant} great heart and

in the ^{great} great soul and in the growth of His children. Not infantile, ^{selfish} not babes, ^{in the higher of our God,} but strong men and women, grown up unto God. And

The stewardship, the OIKONOMIA, He has placed in our hands ^{is for that purpose:} is for our development and our growth, that we might be strong ^{before the Lord.} unto God.

At the 8:15 A.M. service I have been preaching now in the book of Joshua. ^{the story begins with this words of promise eyes that are with the Lord} "And God said to Joshau, "Every place where-soever thy foot shall rest, I have given it unto thee for a possession. ^{of the Lord} God said, "I have given it unto thee." But every inch of the ground was contested and Joshua had to take it by force and by conquest. But God said, "I have given it unto thee."

In the passage of scripture that you read this morning, in the Sermon on the Mount,--"Behold," said Jesus, "the fowls of the air. They sow not, neither do they reap, nor do they gather into barns. Yet your heavenly father feedeth them." Just how does the heavenly father feed the birds?" He feeds them when they get up at 4:30 o'clock every morning and stay with it all day long.

PP
individual nature
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of the Lord

God could have given the land of promise to Joshau with a sweep of His hand. He could have brushed the enemies aside; but, for the ^{discipline} mobility and the development of His people, He had them to take it, to win it, to fight for it, to seize it, to possess it. ~~The same thing is true about~~

^{stare to death if they did not} the birds, ^{mind much} God feeds them and God takes care of them; yet, ^{they would} they get up before sunrise and stay with it until sunset. ^{seek diligently for food}

I ^{once} heard of a ^{brood} hunch of trifling, no-account, good-for-nothing seal gulls that ^{congregate shrimp} lived at a ~~swift dock~~ and the fishermen threw to the sea gulls the shrimp that had gone bad or wasn't commercial, and the sea gulls lived off of the offerings of the shrimp from the fishermen. The day came when the shrimp ~~boat~~ ^{boat} moved to another part of the ~~sea~~ ^{gulf and} and the shrimp ~~boat~~ ^{port} didn't come into that ~~gulf~~ any longer. The trifling, sorry, no-account, good-for-nothing sea gulls sat on their ~~posts~~ ^{posts} and sat on their ~~sea-guards~~ ^{docks} until they starved to death! They had ^{become} gotten so accustomed to being fed by the fishermen that they had lost the energy and the will to go out and forage for themselves. That is the way with people. If God does for us and does for us and does for us and does for us, and we do not do for ourselves, we become like those ^{lazy} trifling, no-account, good-for nothing sea gulls. ^{On the other hand, not} We are strengthened, we are developed, by the OKONOMIA, ^{the tool} the assignment God has placed in our hands. We are to take it and work with it and ^{develop} do with it, pleasing unto God.

OIKONOMIA, ~~the management of the household~~ ^{the} ~~dispensation of his grace,~~ ^{of his mercies with an creation, in being as is ultimate almighty}
 and into our case is that we might learn that all things are
 in the hands of the Father and Creator and Sustainer of our
 world. ~~That~~ ^{The} ~~obviates this false distinction between secular and~~ ^{to be used for}

~~the~~ spiritual, ~~for the great fundamental doctrine of the Word of God~~
 is this - that all things are of God and unto God and by God.

No thing is beyond the pale of the interest of God, and all things
 are in His hands. They belong to Him. ~~That~~ ^{is} so opposite to
 so much of the philosophy of history and of the ^{history} ~~religion~~ ^{philosophy,} of history.

For example; PLOTINUS, the great NEOPLATONIST

following the spirit of Plato, but in a new way, so made a difference
 between things spiritual and things earthly that he blushed because
 he had a body, and ^{so} ~~he~~ ^{tried} to forget his birthday. ^{again} In the Middle
 Ages the so-called church gave itself to a vast distinction between
 secularism and spirituality. And ^a ~~a~~ man who was spiritual had to go
 off somewhere behind a high wall or in a desert and there live a
 hermit, ⁱ ~~monastic~~ life. All of ~~that~~ ^{is} contrary to the great revelation
 of the truth of God in the Holy Scriptures. The Scriptures say -
 "The earth is the Lord's and the fullness thereof, the world and they
 that dwell therein." All of it is God's - the materialities as well
 as ~~the intangibles and~~ the spiritualities. All of it is under God.

One of the great doctrines of the Apostle Paul, revealed in the
 eighth chapter of the Book of Romans, is this: Paul ^{refusing} ~~refused~~ to
 separate redemption from creation, ~~but~~ ^{he} said that all creation shall
 be delivered ^{from} ~~into~~ the bondage & corruption ^{into the glorious liberty}, the ~~adoption~~ ^{adoption} of the children
 of God. All creation shall be delivered from its death and from its

corruption - all of it. There is to be a new heaven; there is

to be a new earth; there is to be a new life; there is to be a whole, new outlook on all of it. Redeemed - all of it is of

creation: God concerns Himself with, mundane materialities.
They belong to Him and He purposed to redeem them all.
God. He says "These bodies of ours are bought with a price."

They are the temples of the Holy Spirit. And these things that

Everything not possessed belongs to God.

God gives us - all of them are His - everyone of them. Would you have a little piece of ground? That's God's. Would you have a little home somewhere? That's God's. Would you have a little bank account? That's God's. Everything is holy and sacred unto God. Even on the pots and the pans of the New Jerusalem they have written on them, "Holiness Unto the Lord." The kitchen, the living room, the dress, the hip, the hand, the down, all belong to the Lord.

breastplate of the High Priest - all of it is alike, - would have on it written "Holiness unto the Lord." Did you know that is where you get your name, "church"?

in Greek. When you get that word _____ out of

It comes from the Greek word, KURIAKOS meaning, 'belonging to the Lord'. It is the 'KURIAKOS' signified in I Cor. 11:20; Rev. 1:10; 'the day belongs to the Lord'. It is the 'KURIAKOS' day in Rev. 1:10; i.e., 'the day belongs to the Lord'. In Anglo-Saxon the word came out 'kirk' and in the language, Scotland, 'kirk'.

Greek and in common language down through the generations, it comes out "kirk." _____, "kirk." _____, it would be in Anglo Saxon and finally in our modern language, it comes out "church." What does _____ mean?

_____ is a simple Greek word meaning "belonging to the Lord." You have it in the 11th chapter of I Corinthians, -

_____ . You have it in the first chapter of Revelations _____, the Lord's Day.

_____, the very name - This is God. This is

AP *all* *belonging to the Lord, so ought*
 the church - and all things pertaining to our lives *to be* are
 no less equally dedicated and consecrated unto Him. *They*
 belongs to God. "Occupy till I come." God's Word says
 to a dictator: "You have no right to usurp God's heritage."
 God's Word would say to a boss: "You have no right to lord it
 over God's inheritance!" God's Word would say to a miser:
 "You have no right to horde God's estate." All *things* of it belongs
 to Him. All of it. *chosen, pray to* And it is to be used and dedicated to *for*
 Him. We are chosen, privileged; we are stewards. We are not
 stewards in the sense that He is the Master and we are slaves.
 We are stewards in the sense that we are partners in our own
 Father's house. Great is our inheritance. And God does not
 treat us as slaves. God treats us as sons and when I deal
 with what is God's, I deal with what is my very own - for God
 has dealt with us as partners - Father and Son and Company.
 It's a grand thing - what the Scriptures reveal to us between
 heaven and earth and between God and His children - a trusteeship,
 a responsibility and a con "OIKONOMIA", a stewardship.

Now, may I say a third thing why God has committed ~~it~~ *this stewardship* into
 our care - "Occupy till I come." *God would in this way that we have*
use the substance, this would for our profit and His glory.
 God has done that lest we fall
 into sordid avarice and covetousness. It is easy to do that. *for a man to*
fall into sordid avarice and avariciousness.
 If you know that ~~it~~ *is* the materialities of life that very often
 lead men into ruin, *so often* *is* the love of money, the love of
 materialities, the ~~love of~~ *is* the root of all kinds of evil." The
 rich, young ruler had the world in his heart and much of it in

his hands. He went away sorrowful, but ~~it~~ was too much to give up for God. That man who was invited to the banquet of the Lord did not accept God's invitation because Jesus said that he thought

more of his field and more of his oxen than he did God. And that farmer with his bursting barns who thought to lay up for himself, ~~did~~ a God says, "Foolish man, today you die." He was rich toward himself,

from Christ
he went away
his possessions were too
foolish
treasure
greedy - richer, spiritual bankrupt.

but he wasn't rich toward God. ~~And~~ it ruined his soul. Dives, that rich gourmet, that glutton, who feasted sumptuously every day, and

his possessions
David

finally came to the place where he begged for a drop of cool water.

Truly, what new possess is a ~~revelation~~ ~~of~~ ~~the~~ ~~depth~~ ~~of~~ ~~the~~ ~~meaning~~ ~~of~~ ~~our~~ ~~lives.~~

I want to show you something in the Scriptures that I had

never seen before until I prepared this message. Do you remember the story of the foolish man who built his house on the sand? Do you remember that? It closes the Sermon on the Mount - The foolish

man who built his house on the sand, or ~~that~~ rich farmer with his

bursting barns, ~~or~~ ~~these~~ five virgins who let the oil in their lamps dry and the light go out. You remember those three. In all three

comparison! instances, Jesus does not condemn them for their wickedness, but he

condemns them for their stupidity and their foolishness. Isn't that

an amazing thing? Now, let us read it to you. It is a parable Jesus

It is an astonishing parable recorded in
Luke 16: 1-13 the Fox Jesus sought to impress upon His hearers
the wisdom of using the material things of this life to insure our
future life.

told and this looks like the most impossible story Jesus could ever tell, but it has that same thing in it. Not wickedness, but stupidity, foolishness!

When a man takes the things of this life and, instead of using it for God, he uses it for the destruction of his own soul,

that man is clearly stupid.
in this parable even God

Now, Jesus is going to commend a rascal (here and he is a rascal). But

he did a smart thing, which Jesus said the children of light haven't got

sense enough to do. Now, I read you what Jesus said: "Jesus said unto

you to tell story as Jesus told it;

Tagge Luke 16: 1-8 in 16: 2 give an account of thy ^{OKONOMIA (stewardship)} ^{if you were} ^{except it is no longer}

his disciples, 'Now there was a certain rich man who had a steward and the same was accused unto him that he wasted his master's goods and he called in that steward, that no-account rascal and said unto him: 'How is it that I hear this of thee? Give an account of thy _____, thy stewardship, that thou mayst be no longer _____, my steward.' Then the steward said, 'What shall I do, for my lord has taken away from me the stewardship? I cannot beg the bread. I am ashamed. I am resolved what to do when I am put out of this lord's _____, that they may receive me into the houses.' So he called everyone of his lord's debtors unto him and said unto them, 'How much do you owe the lord?' And he said, 'A hundred measures of oil.' And he said, 'Take the bill; sit down quickly and write fifty and we will count it paid.' Then he said to another, 'How much do you owe my lord?' And he said, 'A hundred measures of wheat.' And he said, 'Take the bill and mark fifty and that's paid.' And the Lord commended the unjust steward

OKONOMIAS (steward) vs 16: 4 ^{what} ^{am put out of the} OKONOMIA (stewardship)

this no-account, lying rascal. The Lord commended him! Law have mercy, Lord! ^{How could he?} What's the matter. And ^{why?} The Lord commended the unrighteous, dishonest, unjust steward. The Lord commended him because he had done wisely. Isn't that a ^{strange} ^{the plain truth is this!} funny thing? God has no premium upon stupidity and ignorance and dumbness. We sometimes think people are good ^{because} they are stupid ^{and} dumb ^{and} good-for-nothing. The Lord commended the unjust steward because he had been smart. "For the children of this world," He said, "are in their generation wiser than the children of light." "I say unto you, "Make friends to yourselves of the mammon of unrighteousness that it may in a time of failure receive you into everlasting habitation."^{JP} No servant can serve two masters, because you can't serve God and mammon. ^{JP} What does Jesus mean in all

part of the ^{quite}

copy Luke 16: 36-9 ^{with a} ^{the word} ^{or an} ^{copy} ^{2d 16: 13}

~~that?~~ ^{Can God is surely pointing out an obvious truth?} ~~Simply this.~~ That rascal, that dishonest steward, had sense enough to take the materialities of life and, ^{according to his own low standards,} in a scheme use them for his own future. God says, "Isn't it strange that my children ~~do not~~ ^{do not} have that much sense? - to take the materialities of life and to use them for their future?" For ~~God said~~ ^{the Almighty does say} that you can take the ^{possessions} materialities of this ^{would} life and use them for God. Isn't that ^a wonderful ^{amazing} thing? God says that ^{we} you can take the materialities of life and secure an inheritance in Glory. God says that you can take the materialities of life and use them in a way to be rich toward God. Isn't that ^{man's own} a funny thing - that a man can take filthy lucre, ^{and} that a man can take ^{the} dirt of the soil on his farm, ^{and} a man can take all the materialities of this life and make them to glorify God. Isn't that an amazing thing? But that is the way God has arranged it. He has placed these things in our hands, and ~~He~~ ^{He} watches us to see what we do with them. And ^{when} when we allow them to bring to us ruin, God says we are stupid, ^{and foolish} dull and dumb. But when we take ^{our possessions} the materialities, the οΙΚΟΝΟΜΙΑ, ~~the possessions of~~ ^{the} stewardship of this life and use ^{it} them for God, use it wisely, God says, "You are smart; you are laying up treasures in heaven." You are being rich toward God. ^{PP} ^{The steward in the parable had an} ~~Do you see this fellow here? What he~~ οΙΚΟΝΟΜΙΑ, ^{a management placed in his hands,} ~~had was a stewardship.~~ That's what you have. You're not going to keep it. ^{power will be able to} You use it just for awhile, but ^{it} it is God's. He had a ~~stewardship.~~ ^{ultimately} There was a day of reckoning. ^{a day of reckoning} There ~~was~~ ^{will be} for you. Some people say they are going to take it with them. You're not going to take anything with you. You're going to leave it ~~right~~ ^{right} down here in this earth. You may be rich as Croesus,

but you're going to leave every ^{partially} dime of it here in this world. There is a day of reckoning. ^{The steward of the possible} He had a day of reckoning. And Jesus commended him because in the day of reckoning he used what he had to secure himself for the future. God said he was smart. God ~~says~~ you are smart when you take the OIKONOMIA ^{placed in your hands} of your life and use it ^{for} the glory of God. You are just being wise.

Now, of course, that is just an angle. That is just a facet. He is just emphasizing an aspect of a great truth. I want to emphasize the other aspect, ~~the other side and then I am through. Have to quit.~~

^{In conclusion, let me speak of our} This thing of Christian giving, ~~This thing of~~ the use of our OIKONOMIA, our stewardship, ^{for the support of God's} ~~what God hath given~~ ^{which is the earth.} ~~us - the body - whatever of the materialities of life. There are many~~ a lot of reasons why people respond to a worthy use of what they ~~possess.~~ ^{possess.} ~~have.~~ Sometimes they do it under coercion. "I've got to; I just don't have any choice. Necessity is thrust upon me. I've got to do it." So ~~we do it~~ ^{they give} grudgingly. ~~We'd like to do something else,~~ ^{they would} ~~but we've got to go there.~~ ^{but they} Sometimes they do it altruistically. ~~We're~~ ^{it is a} contributing to a good cause, so here ~~it is,~~ ^{is my part} preacher." Some-time ~~we do it~~ ^{they give} for enlightened self-interest. ~~Or better, I should say - maybe your own - or -~~ ^{the sake of} "I'm going to give this seed corn to my neighbor over there because the pollen from ^{will} this sorry corn corrupts my own fine corn." So he gives him seed corn - enlightened self-interest. Sometimes we give for ^{the sake of} respectability. Every once in awhile you see a pledge card from a church that reads, "in the consideration of the gifts of others; I'll do so and so." To be respectable, you know. The psychiatrist sometimes says that we give because we have a feeling

frequency
The Christian

of short-coming and guilt and we haven't done good in our lives,
so we give to kind ^{equates the good one to, but in our lives.} equal it out. Everyone of ^{their reasons} us is irrelevant,
absolutely irrelevant, beside the point, in Christian giving.

Here is the Christian way of life and the Christian response:

a new song, saying, they are worthy, for those
await above and [copy Rev. 5:9, 10, 13 b.]
"And they sang unto the Lamb, 'Unto Him that loved us and loosed
us from our sins in His own blood and hath made us kings and

priests unto God and His father - to Him be glory and dominion

forever. Amen.'" This is the Christian way, unto Him that loved

us and loosed us from our sins in His own blood. " I was a captive ^{one,}

and a prisoner. Oh wretched man that I ^{was} am - Who shall deliver

me from the body of this death? I was a captive and a slave.

They Christ

He has freed me. I am now a free man. " He has loosed us from our

sins in His own blood. He hath made us kings unto God. I once

was a pauper and a beggar. ^{The Lord} God hath given me the rich treasures

of Glory, princely riches, and made me a king unto God. ^{Special all this, the Lord} And the

He *shall come get another marvelous thing.*
Lord hath made us priests - priests! I once thought that the

around my _____ was the acme of the demons and the destiny

of all smart-minded men, but now God has made me a priest before

heaven. That is, my life now is one of consecrated and dedicated

service, mediating the truth of God to men who know Him not and

representing in loving intercession men unto the Lord. " A priest

unto God - a consecrated servant, ^{only life} no longer built around myself, but ^{consecrated}

^{to be} in the ministry and the service of the Lord. And He's not talking

about the preacher. ^{the Lord is} There wasn't any clergy as such in the Bible.

^{all all?}
 But He is talking about ^{us} God's born-again children. We
 are priests unto the Lord and all that we have - ~~all~~ - is to
 be used in consecration unto Him. ^{Oh}, bless His name as we
 devote to Him our highest ^{best our} debts. A talent ^{great or small} God hath given ^{them} ~~us~~ ^{to us}.
~~you a talent - then,~~ ^{then} "Occupy till He comes. Use it for God.
 God hath given you a field; He hath given you a possession.
 Use it for God. Occupy till He comes. God hath given you
 a life and a destiny. Use it for Him. "Occupy till I come."
 And, being wise in the love of God, take the OPPORTUNITY
 and use it to be rich toward heaven, to lay up treasures in glory.
~~Oh, that God would speed us in the way and see us through.~~

Every day is play day in God's Kingdom of glory
 and peace, both here and in the world that
 yet to come.

Lk. 19:13 ; 16:1-13

OCCUPY TILL I COME

God's Steward

We have an assignment from God.

οικονομία - οἶκος, house, νόμος, law. ^{The law of the land}
οἰκονόμος - house manager, steward. ^{The manuscript} Mt 20:8 H17:43

Paul I Co. 4:1,2

I Co. 9:16,17

Eph. 1:10; 3:2

} word difficult to trans. but
"stewardship" best equivalent, one
who manages property of another.

The purpose God in this trust, committed to us.

1. Our own development
- The instrument of development is the land - house & given you. ^{But God to us in it is}
 of Joshua 1:2 "the land - house & given you."
 of Mt 6:26 "fowl of the air... feed themselves..." ^{But eye at 4:30; we eat it all day}

God would have given the land with the sweep of his hand.
 God would feed the birds..

(a) Sea gulls, shrimp dead; shrimp died out, sea gulls starved & died

Not a clever means of financial reward or investment to get ahead out of a trap, invest money and of church funds

of church members, but a commitment from God.
 (a) The state church is angry & suspicious. An English purpose of giving
 members on the stewardship committee. Another church: they don't do the work
 church next report is 16 Dec. and missing amount is 19\$.

God speaks and words come into being

God continues to speak and his purposes are accomplished in the world. His living word with the guidance and resources for the realization of his purposes. By what right do we ask people to invest time, energy, resources, property, my lives in our church? Because the death spoken. His will for us.

2. God's sovereign ownership

The foundation stone of true religion: The sovereign creator, sustainer of all things is God. Aside to false distinctions between secular and spiritual, finite and infinite; all unto God.

Platonism, Neoplatonist philosophy, blended with chance because he had a body; tried to forget his birth day. of the material eye, shut out world, hermits, monastics, withdrawal.

But how different the scriptures Ps 24:1; 50:10
Rom 11:33; 8:31; I Cor. 6:19, 20 Sanctify yourselves for creation.

Paul I Cor 15, I Cor 16.

Stewardship the gift of $\chi\alpha\rho\iota\varsigma$ to realize in life, deed the meaning of charity. All is God's, into God's.

the very word "church" comes from fundamental John 1 divine ownership. stewardship. ΚΥΡΙΑΚΟΝ - belongs to the Lord.

of John 1:12 I Cor 11:20 "church" itself.
of John 1:12 Rom. 1:10 "church" as

We are God's trustees; not master of slave but Father and son. In law, managing our Father's estate. Stewardship means legal charge for, become a family affair. a shared purpose.

to a dictator - no right to use God's inheritance
to a boss - land it was God's heritage
to a miserly self - avoid God's estate

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Seeks to get back people to be true to themselves
motivations for giving:

1. Compassion, ^{frustration} a persuasion of the gospel, to help people --
2. Altruism - contribute to a good cause
3. Enlightened self-interest
 - f. considerate, others, or if you have way to your own
 - f. need way to neighbor, public courtesy
4. Social respectability
in consideration, as gift of others
5. Psychological - come out of our guilt, status, etc.

All instrumental to X's gift.
Our gift, God's own nature & our relation to him.
All friends of a Christ who ruled with I Cor 29:14
The X's way and life. Rev. 1:5,6

- (1) Once a slave, prisoner - Rev. 7:24 - now free
 - (2) Once a pauper, outcast - now a king, royal citizen
 - (3) Once life revolved about ^{self} self - now a prince
a purpose / consecrated work.
- mt. 25:27-30 eye of eye is paying in debt again & time
we flow. Blessing, the young.