Jd 19:13 "Occupy till I come"

SUBJECT: John Stewart
In the 19th chapter of the book of Luke, in the 12th and following verses, Jesus said, "A certain nobleman went into a far country to receive for himself a kingdom and to return." He was that nobleman who had gone away to heaven, waiting until His enemies he made His footstool. He is coming back again. "And he called his ten servants and delivered them ten pounds and said unto them, 'Occupy till I come.'... And it came to pass that when he returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained." And he called them, one at a time, and they delivered an account of their stewardship to their returning Lord.

I could not think of a text more fraught or pregnant with meaning than my text of this morning - "And Jesus said, 'Occupy till I come.'"

The doctrine of the stewardship of the servants of God is woven into the very fabric of the Christian faith. If I had time this morning, I would speak of the use of that finest stewardship in the Holy Scriptures. I do not have opportunity, for it would take a long time within itself. It is far more interwoven in the fabric of the Christian faith than we realize. The Greek word "οἰκονομία" is translated by many different words in the New Testament. It is a very difficult word to put into the English language, but the best separate translation is stewardship.

"οἰκονομία" is built out of two words. The Greek word for house is "οίκος". The Greek word for house is "οίκος". The two together, "οἰκονομία" literally means...
Every talent, every energy, every piece, every part, all of it
is the gift of God. There is a purpose in the
stewardship that God has committed to us, and I name several of them. The first one is this—God
hath done it. 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 do
without us, but God commits it unto us for our discipline, and
our growth, and our development. God is not honored by pignies
and small affections, but God is honored when the great heart and
soul and the growth of His children. Not infantile, selfish,
not babes, but strong men and women, grown up unto God. And
The stewardship, He has placed in our hands, is for our
development and our growth, that we might be strong
unto God. At the 8:15 A.M. service I have been preaching now in
the book of Joshua. "And God said to Joshua, "Every place where
soever thy foot shall rest, I have given it unto thee for a
possession. 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 fouls 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 stays with it all day long.
God could have given the land of promise to Joshua with a sweep of His hand. He could have brushed the enemies aside; but, for the meekness and 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 the birds. God feeds them and God takes care of them; yet, they need not get up before sunrise and stay with it until sunset.

I heard of a bunch of trifling, no-account, good-for-nothing sea gulls that 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 moved to another part of the bay, and the shrimp boat didn't come into that gulf any longer. The trifling, sorry, no-account, good-for-nothing sea gulls sat on the posts and sat on their sea-guards until they starved to death! They had 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 trifling, no-account, good-for-nothing sea gulls. We are strengthened, we are developed, by the assignment God has placed in our hands. We are to take it and work with it and do with it, pleasing unto God.
A second reason why God has committed to our hands and into our care is that we might learn that all things are in the hands of the Father and Creator and Sustainer of our world. This obviates that false distinction between secular and 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 religion of history. For example, Plutinus, 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 he tried to forget his birthday. In the Middle Ages the so-called church gave itself to a vast distinction between secularism and spirituality. And a man who was spiritual had to go off somewhere behind a high wall or in a desert and there live a hermit, 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 immaterialities 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 refused to separate redemption from creation, but he said that all creation shall be delivered into the conformity 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
God. He says these bodies of ours are bought with a price.
They are the temples of the Holy Spirit. And these things that
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, "Holiness unto the Lord."

The ____________, as well as the sacred miser and
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?"

It comes from the Greek word KURIAKOS, meaning "belonging to the Lord." It is the KURIAKOS Greek church, 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
the church - and all things pertaining to our lives 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 hoard God's estate." All of it belongs
to Him. All or none. And it is to be used and dedicated to
Him. 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 stewardship.

Now, may I say a third thing why God has committed it into
our care - "Occupy till I come." God has done that lest we fall
into sordid avarice and covetousness. It is easy to do that.

If you know that it is the materialities of life that very often
lead men into ruin, so often - "The love of money, the love of
materialities, the love of 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, God says, "Foolish man, today you die." He was rich toward himself, but he wasn't rich toward God. And it ruined his soul. Dives, that rich gourmet, that glutton, who feasted sumptuously every day, and finally came to the place where he begged for a drop of cool water.

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 those five virgins who let the oil in their lamps dry and the light go out. You remember those three. In all three 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. 

First: Lk 16:1-15. The Pharisees sought to trap Jesus by asking him, "Is it lawful to pay taxes to Caesar or not?" 

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, 

New: 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
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 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 this no-account, lying rascal. The Lord commended him, law have mercy, Lord! What's the matter. And the Lord commended the unrighteous, dishonest, unjust steward. The Lord commended him because he had done wisely. Isn't that a funny thing? God has no premium upon stupidity and ignorance and dudness. 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.' No servant can serve two masters, because you can't serve God and mammon. What does Jesus mean in all
That? Simply this. That rascal, that dishonest steward had sense enough to take the materialities of life and, in a scheme, use them for his own future. God says, "Isn't it strange that my children don't have that much sense—to take the materialities of life and to use them for their future?" For God said that you can take the materialities of this life and use them for God. Isn't that an amazing thing? God says that 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 a funny thing—that a man can take filthy lucre, and that a man can take 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 watches us to see what we do with them. And when we allow them to bring us ruin, God says we are stupid, dull, and dumb. But when we take the materialities, the possessions, the stewardship of this life and use them for God, use it wisely, God says, "You are smart. You are laying up treasures in heaven." You are being rich toward God. Do you see this fellow here? What he had was a stewardship. That's what you have. You're not going to keep it. You use it just for awhile but it is God's. He had a stewardship. There was a day of reckoning. There was for him; there 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 down here in this earth.
but you're going to leave every time of it here in this world.
There is a day of reckoning. 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 of your
life and use it to 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'm through. Have to quit.

This thing of Christian giving. This thing of the use of
our oikonomia, our stewardship, what God hath given
us – the body – whatever of the materialities of life. There are
a lot of reasons why people respond to a worthy use of what they
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 grudgingly. We'd like to do something else,
but we've got to go there. Sometimes they do it altruistically.

"We're contributing to a good cause, so here it is, preacher." Some-
time we do it for enlightened self-interest. Or better, I should say
maybe your own – or – "I'm going to give this seed corn to my neighbor
over there because the pollen from this sorry corn corrupts my own
fine corn." So he gives him seed corn – enlightened self-interest.

Sometimes we give for 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
of short-coming and guilt and we haven't done good in our lives, so we give to wind-sail it out. Everyone of these irrelevant, absolutely irrelevant, beside the point, in Christian giving.

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

"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 once, and a prisoner. Oh wretched man that I was! Who shall deliver me from the body of this death? I was a captive and a slave.

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. God hath given me the rich treasures of Glory, princely riches, and made me a king unto God. And the Lord hath made us priests - priests! I once thought that the

around my ________ was the scope of the devils 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, no longer built around myself, but in the ministry and the service of the Lord. And He's not talking about the preacher. There wasn't any clergy as such in the Bible.
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 debts. A talent — God hath given you a talent — 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 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 yet an opportunity to be still and lead out in the manner that God would have us to live.
We have an assignment from God.

The lamp is not put
outside "πίνακας, board, νόμος, law."
The lamp is put
inside "νομοκοσμός - Order, manage, steward.
Rom 13:14, 16, 17, 18

And I (Col 4:7, 8) 
I (1 Cor 9:16) 
Gal 1:10; 3:3

The person? Had in the trust, committed to us.

1. Own personal development

Not a clean meaning, personal words, dedicating to

1. Not only one's name, but also what you do your best

2. Christ's interests, not your own.

3. The church is a group, not a "flock". The church is not a "flock"

And God spoke with words came into his

And committed to spend on his progress any accomplish

And continue to spend on his progress any accomplish

And continue to spend on his progress any accomplish

And continue to spend on his progress any accomplish

And continue to spend on his progress any accomplish

And continue to spend on his progress any accomplish

And continue to spend on his progress any accomplish

And continue to spend on his progress any accomplish
2. God's sovereign omniscient

The foundation stone of true religion: the sovereign, infinite, omniscient
God is not just. A pure, holy, infinite, perfect, and true.

Israel's spiritualized, justified in many, not just in name.

Platonism: Neoplatonist philosophy, continuous with claim
that things be a body, need to be kept in truth.

Because he had a body, need to keep all truth.

If the world truly, whole and perfect, heaven, mountain, and -
the world age, whole and perfect, heaven, mountain, and -

But now the perfect, spiritual, 1 Cor. 15:50:10

As Col. 1:16:1 Cor. 15:20 creation.

Stumbling to the effect of YV in reality in life, deal the
meaning in Church, men, and all the

thoroughly, utterly, come from Gentile: only in


dominating, thoroughly. 14:11:10:35; 1 Kgs. 21:1

1 Cor. 11:23; 12:27:21

11:20: 1 Cor. 11:10: 1 Cor. 10:31

We are fully trusting, not matter is whole or -

entirely 2 Cor. 9:14: meaning was first estate.

Stumbling to the legal character, become a loyal, wise

to whole people.

To a nation no right to wrong, fully ministering

to a house - no 

address: 1 Cor. 10:31
2. God's sovereignty over all.

The foundation stone of our religion. To recognize creation, government and authority of God in all things. To avoid false distinctions between God and man, fact and fiction.

1. Plato's, Neoplatonist philosophy. Socrates with claims.

2. Aristotle and his body of thought.


4. The whole age, earth and world, mountains, rivers, winds.

But now, Gentiles, righteousness, Paul 3:9-11; Jn 1:17-18; Rom 11:35; 8:31; 1 Cor 16:20; Rom 16:26.

5. Paul 1 Cor 15:10, Rom 12:16.

6. St. Thomas: 'the vow of the Redeemer is God's

7. We are truly created, not made in man's image.


10. A new thought, a new frame of mind.

11. A new faith, a new understanding.


Self to get bread people. It be time to strengthen
morning prayer.

1. Come in, friends
a. grammar 1 st gospel to play people-
3. All men - each man in your
2. Read with your own, then by you
3. Read your to myself, public reading
4. Social responsibility
in consideration to gifts to others
5. Mychiston - come up our guest, what
all counsel to 12 guest.
Our guest, read our nature & our relation to life,
All pride I, a distinct rule in the 29:14
All way to life. Rev. 1:5, 6
The 12 way and life. Rev. 1:5, 6
6. Draw a chart, prisoner. Rev. 7:24, men/mr
7. One a prayer, extract. more a day, separate
8. One life resolved by others. more a point.
9. One person, concentrate each.

with 25.37.38.40, day by day in will again 1 time
me place. Prayer, it's yours.