

The Parables of Christ no. 33

Stewardship

Sunday, April 25, 2004

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Prayer...

LUKE 16:1 ¶ *And, (Now, this rich man that Jesus is speaking of is His Father, God. He owns the cattle on a thousand hills as you know. And this story is about a certain steward that worked for this Rich man, who is God, our Father.) and so **he said also unto his disciples; ...***

Now we are told in scriptures that the ministry are supposed to be Good stewards of God's Word. Therefore we are dealing with the end time ministry of the Word of God. **Paul taught us that the ministry are the stewards of the mysteries of God. I CORINTHIANS 4:1 ¶** *Let a man so **account** of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful.*

And so we see the main attribute of the minister or steward is that of being faithful. That is the most important thing. It is not how good he can preach. It is not how good an administrator he can be. But He must be faithful. That is the key...and so we see this parable deals with a steward or minister that was not faithful...concerning the things that belonged to the rich Man which was God. And remember, the minister is a steward of the mysteries of God. Therefore we are not dealing with the denominational minister here. He is not a steward of the mysteries, because he doesn't care two bits about the mysteries of God. He is only concerned with his job, and keeping the people content so he will have a salary. So this parable deals with the end time ministers or stewards of the mysteries, and we know that pertains to this message where all the mysteries have been revealed.

Now, this parable is somewhat reminiscent to that parable we studied from **LUKE 12:40** *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, **Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for [him], and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.***

Now, in tying together these two parables, we see that they both speak of the end time. Brother Branham said, **"All the New Testament speaks of this hour"**. Therefore, we can see that the faithful steward will minister the Word in due season, or the season that it is due. That means he will bring forth the Word for the hour. And Seeing that Paul told us the Good Steward is a faithful stewardship concerning the mysteries of God, Then this parable in Luke chapter 16 speaks of those who are not Faithful to the mysteries of God.

*There was a certain **rich man**, which had a **steward** and the same was **accused** unto him that he had **wasted his goods**.*

Now, there are several things I want to look at in this verse.

1. We have already seen that **God is the Rich Man**.
2. And we have seen that the **Steward is the** ministers of the mysteries of God.
3. but notice that this minister is being **accused** of something. And
4. He is accused that **he has wasted something**.
5. And that something is the Rich man's Goods.

Now, we must ask ourselves the question, Who reported back to the Father what this man was doing? Because whoever it was that reported to the Father, was getting some action

from that report. God was responding to the report He had about this steward. And that portion of God's Spirit that is within you has a direct link to the Father, and gives him the report. That's what brother Branham said.

AT THY WORD LORD 51-0928 E-4 *it is the Holy Spirit, that takes word to the Father and gives a report of what we do,*

JAMES 5:16 *Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. 19 Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*

Now, whoever this person was that made contact with the Father, you know one thing for sure, they got results. And we just read that the effectual fervent prayer of a righteous man availeth much. He did not say, those who pray, but those who pray fervently. And yet sometimes your answer is not what you want to hear, for Jesus Himself, God's Uniquely born Son, prayed so fervently that he sweated great drops of blood. Now, that is fervent prayer. But here we see that the effectual fervent prayer of a righteous man availeth much. That means it produces strength. And Jesus need that strength to go through what he had to suffer. No mere man could have received the suffering that He suffered, and the only way He could do it is because He desired not His own will but He said, "My meat is to do my Father's will." So His fervent prayer produced the inner strength and determination that they could not keep Him from going to that Cross. No matter how many beatings He would take, no matter how many whippings and how much blood He would loose, and how much pain He would suffer, no one was going to keep Him from accomplishing the Will of the Father. That's a man of God. That's a man after God's own heart. And no one has done that or ever will do that and that is why He was given a name above every other name, that at that name all knees shall bow. Hallelujah!

So, whoever sent forth this prayer or report to the Father it worked, because in the next verse we hear that the Rich man, (God) got a hold of this man (the steward) and called him to give an account for his conduct. Now, you may say, how does this apply to this hour? And the answer is in Matthew 16.

MATTHEW 16:26 *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father* (and that word glory is the Greek word doxa which means opinion, assessment or judgment in other words the Shout, which is the Message) *with his angels;* (that's the angels that made up his white wig we see in this picture here.

RISING OF THE SUN 65-0418M 3-2 *Well, if you'll turn the picture like this and look (and you can probably see it from the audience), it's Christ. See His eyes looking here just as perfect as it could be, wearing the white wig of supreme Deity and Judge of all heavens and earth? Can you see His eyes, nose, His mouth? Just turn the picture from this (the way they had it), this a-way, the way it's supposed to be. And you... Can you see it? He is supreme Judge; there's none other but Him. And that is a perfect identification again, a vindication that this Message is the truth. It is true.*

And notice that when he comes as Judge at this time, the Supreme Judge, Matthew tells us at that time, *and then he shall reward every man according to his works.* And so we see in this parable that God calls forth this steward to give an account of his stewardship.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Now, these are the same words used by the Apostle Peter, so let's see what he was speaking about to get a better understanding of what Jesus was driving at in this parable. Because we must never forget that He spoke in parables so that those that had ears to hear would know and understand and perceive but to those who were not ordained to Life could not understand or perceive what he was driving at. Therefore, in reading from 1 Peter

chapter 4 we will find a clue to our answer to this parable.

I PETER 4:5 *Who shall give account to him that is ready to judge the quick and the dead.* So we see the same wording used here as we find in Jesus' parable. Notice what Peter tells us in verse one and two tied together... *Who shall give account to him that is ready to judge the quick and the dead* **6 For for this cause** (what cause? Stewardship. The giving an account for) *For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.* (In verse one he tells us of ones that shall give account to the Judge, and then in verse two he speaks of preaching and the reason, and then in a few more verses he tells us that the gift God gives us to minister we are to be good stewards of that Gift)

10 As every man hath received the gift, What gift? EPHESIANS 4:11 And He (God) gave some, to be apostles; and some, to be prophets; and some, to be evangelists; and some, to be pastors and some to be teachers; (Why?) 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 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: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Therefore in getting back to what Peter was saying in verse *10, As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

So we see that this steward was a man who was given a stewardship over God's Word to minister that Word. But in this parable we hear that this man, minister, was not a very good steward of the things he was empowered to do.

Now the word that is used here asking him to give an account of his stewardship, the word that was translated as **account** is the Greek word Logos. Now, most of the time we use this word Logos in reference to the invisible thought becoming manifested through speech or utterance. **A word, uttered by a living voice, embodies a conception or idea.**

So we could read this as saying, **Give therefore an utterance of thy stewardship.** The word logos also means **anything reported in speech;** so we could render this verse as saying, therefore give a report of thy stewardship, and that sounds pretty good as well. But a third meaning of the word logos which is most often overlooked is **the sayings of God - decree, mandate or order, doctrine or teaching.** And this then would be render as saying, what doctrine of stewardship is this that you are teaching through the manifestation of your actions.

In other words, the actions of this man were declaring what his doctrine or teaching really was. Brother Branham often said *Do you know, I'd rather you'd live me a sermon than preach me one?*

In fact from the sermon, **WORKS THAT I DO BEAR WITNESS OF ME 51-0413 E-16** *Do you know, I'd rather you'd live me a sermon than preach me one? It'll be a better evidence that you're a Christian. Isn't that right? A live a sermon. And what we are is what we live, what we do. Our actions shows what we are.*

There was a certain rich man, which had a steward and the same was accused unto him that he had wasted his goods. So we see that he was accused of something. He was accused that he had wasted the rich man's goods.

Now, the word wasted was translated as such from the Greek word **diaskorpizo** which is pronounced as : **dee-as-kor-pid'-zo.** The word means *to scatter abroad, disperse. to throw the grain a considerable distance, or up into the air,* that it may be separated from the chaff; to gather the wheat, freed from the chaff into the granary.

Now, before I comment on this, I want you to see how this parable also ties with the Parable of the ten talents that we found in Matthew Chapter 25.

MATTHEW 25:22 *He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he*

*which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where **thou hast not strawed**: 25 And I was afraid, and went and hid thy talent in the earth: lo, [there] thou hast [that is] thine. 26 His lord answered and said unto him, [Thou] wicked and slothful servant, thou knewest that I reap where I sowed not, and **gather where I have not strawed**: 27 Thou oughtest therefore to have put my money to the exchangers, and [then] at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give [it] unto him which hath ten talents.*

Now, notice the Lord said, thou wicked and slothful servant, thou knew that I gather where I have not strawed and that word strawed is this same word **diaskorpizo**, which means to **throw into the air to separate the chaff from the grain**.

So we see that the parable concerns those who were supposed to be Good stewards of the mysteries, which is this Message, the Shout of the King in the camp. And yet Jesus tells us they were doing something wrong concerning what they were supposed to be doing. Notice they were winnowing, or tossing the Seed into the air. And so they were scattering the Seed to the four winds but there was something wrong in they way they were doing it. what they were doing was wrong, and not right and so they were called to give an account. Now, if they had been doing what is right then they would be righteous, but they were not righteous, but unrighteous in what they were doing. **1 John 3:7***He that doeth righteousness is righteous.*

Because when they were called into question concerning their stewardship of the mysteries, they were told that they wasted or scattered the Rich mans goods. Now, the fact is that the goods are the Good News. The Message, the mysteries. That is what they were to be the Stewards over. But what happened here that this steward was called into question for scattering the message.

Many have went forth and scattered to the four winds false doctrines. False Seeds, Seeds that were not the mysteries of God, but their own made up mysteries. Seeds that made men receive a wrong focus, looking at them who were sowing rather than the rich man whose good news it was. And so they sowed seeds that glorified the bride and not the God of the Bride. Seeds have been scattered every where that have glorified the Messenger more than the message.

So we find God asking this man, what is it that you are teaching the people by your actions? What are you declaring to these people? What sort of doctrine is this? And then we find the steward's response...

3 *Then the steward said **within himself, What shall I do?*** (Now, I want you to notice that this thing he asked himself is something he asked within himself. In other words his little mind begin to whirl and try to come up with a plan to make everything work out for his own good. The word do was translated from a Greek word poieo pronounced poy eho, and it means **to make a thing out of something**. So instead of God working all things to the good of those that love him, this man began to plan how he himself could make it all to work out for his own good., and then we find him thinking, ...) ***What shall I do? for my lord taketh away from me the stewardship: I cannot dig;***(no, to work with my hands is not an option...) ***to beg I am ashamed.***(no, I know better than to beg, I would be ashamed to do that... and then he got his brilliant idea, and he thought...)

4 *I am resolved what to do, that, when I am put out of the stewardship, **they may receive me into their houses.*** (notice this evil plan had nothing to do with the rich man. On the contrary wise, his plan was focused on them, not Him God. But them, the people. Notice in his mind he has no thoughts toward God, only toward self. Not Thy will be done, but my will be done. And I want you to notice how this unfaithful steward in his mind began to move toward organization.)

5 *So he called every one of his Lord's debtors unto him,* (notice here that he did not have any of his own converts. These were those who were indebted to the Lord.) *and said unto the first, **How much owest thou unto my Lord?*** **6** *And he said, **An hundred measures of oil.*** (Now, we know oil represents the Holy Spirit, and 100 is 10 x 10 and we know that ten represents the end of a cycle. Thus this is the end of the cycle of oil or spirit 10 fold. In fact

we find in scripture the number 100 seems to represent the maximum of anything. So we see this debt had to do with the maximum amount of the Spirit, or the fullness of the Spirit. We see in other Scripture that 100 represents the maximum, or fullness of the flock of God. There were 100 sheep and The Good shepherd went left the 99 to find the one that went astray. And In the book of Ezra the king gave a command that all give tribute to Ezra of 100. This 100 represented the maximum tribute to be paid.

EZRA 7:21 And I, [even] I Artaxerxes the king, do make a decree to all the treasurers which [are] beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, 22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing [how much]. 23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

And remember there was another parable that spoke of a steward that went to the man that owed 100 pence and we read in **MATTHEW 18:28** *But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took [him] by the throat, saying, Pay me that thou owest. 29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt.)*

But this steward took another tact. Instead of throwing him in prison, he cut his debt to 50 which gave him deliverance. For 50 is the number of Jubilee which is the setting free. *And he said unto him, Take thy bill, and sit down quickly, and write fifty.* Now, the oil did not belong to Him. It belonged to the Lord. And he said, we do not need to apply the token, just talking about it is all you need to do. Just believe it and that is all there is to it. Just say you believe the Message and you are in, and you are set free.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. (Now, remember here that wheat represents the bread of Life which is Christ, the Word. And 100 means that it is the once for all or the totality or the End-Time Word that must to be given back to God as a wave sheaf offering. But notice what this steward did. God required 100 which was the all of it, but this steward said 80 will do...He cut short the Word for his own motives. Because 10 signifies the end of a cycle and 8 signifies a new beginning, and this is exactly what the steward had in mind. His stewardship was ending, that's the 10, and now he had to come up with a new beginning and that is the 8. So his plan was to mix a new beginning with the end of his stewardship, thus 8x10 becomes 80. One that would look out for his own interest, and not that of the rich man which is God.) *And he said unto him, Take thy bill, and write fourscore.*

Now, we have seen what this unfaithful minister has done with the Mysteries of God, but what does God say about what they have done?

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.

Now, at first it sounds like the Lord is commending and praising this steward. But I want you to notice that Jesus calls this man an **unjust** steward, and the word unjust means unrighteous. That means this man is not rightly wise in his wisdom. It may have seemed wise to this unjust steward, but what he did was very wrong and unrighteous in God's eyes.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, This word fail is used of the light of the sun and moon going into full eclipse. In other words he is saying, when you fail, or when what light you might have goes into darkness *they may receive you into everlasting habitations.*

What we see here is that Jesus is saying, when the light begins to grow dim to your spiritual eyes, then all you will have left is organization, so organize while you can still see any light for once your light is gone all you will have left is your organization.

And then Jesus tells us what this is all about. It is about being faithful, no matter what God calls you to do, be faithful in that calling.

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. In other words, it does not matter to God whether you have much or little, what matters to Him is your faithfulness to what He has called you to.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

Brother Vaile said to me years ago, **“let me see how a man handles money, and I will tell you where that man’s heart is.** For Jesus said Himself, **“Where your treasures are there will your heart be also”.**

12 And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?

156-2 SMYRNAEAN CHURCH AGE - CHURCH AGE BOOK CPT 4 *In every age we have exactly the same pattern. That is why the light comes through some God-given messenger in a certain area, and then from that messenger there spreads the light through the ministry of others who have been faithfully taught. But of course all those who go out don’t always learn how necessary it is to speak ONLY what the messenger has spoken. (Remember, Paul warned the people to say only what he said, I Corinthians 14:37, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the COMMANDMENTS OF THE LORD. What? came the Word of God out from you? or came it unto you only?") They add here, or take away there, and soon the message is no longer pure, and the revival dies down. How careful we must be to hear ONE voice, for the Spirit has but one voice which is the voice of God. Paul warned them to say what he said, even as Peter did likewise. He warned them that EVEN HE (PAUL) could not change one word of what he had given by revelation. Oh, how important it is to hear the voice of God by way of His messengers, and then say what has been given them to say to the churches*

Jesus goes on to say, **13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.**

You can’t do it. either God has called you or man has called you. You can’t serve both. Now that does not mean you can’t work a job and serve God, because Moses did it, and Paul did it, and William Branham did it, until that time that he as Moses had to be on the road so much of the time that he couldn’t hold down a job. But what he is saying here is that you can’t be true to God and line up with man. It doesn’t mix. Either you will stay true to God or you will drift towards organization.

Look, I would love to have a church full of people who want with all their hearts to serve God, but there just aren’t that many people willing to do so. Not even in this message. Just compromise here a little and there a little and then the people will begin to flood your gates. I know churches where you almost can’t be a deacon unless you are divorced. It seems that the requirements in that church are that you have to have had two or three wives to be a deacon. And yet they fill the church from wall to wall. Why? Organization, that’s why. You can’t please man and please God at the same time. You must be willing to walk alone or God won’t walk with you.

89-1 EPHESIAN CHURCH AGE - CHURCH AGE BOOK CPT 3 *That cycle of revival and death has never failed. All you have to do is recall this last move of God in the Spirit when men and women dressed like Christians, went to church, prayed all night, took to street corners and weren’t ashamed of the manifestations of the Spirit. They left their old dead churches and worshipped in homes or old store buildings. They had reality. But it wasn’t too long a time until they began to get enough money to build fine new churches. They put in a choir instead of singing unto God for themselves. They put gowns on the choir. They organized a movement and ran it by man. They soon began to read books that weren’t fit to read. They let down the bars and goats came in and took over. The cry of joy was gone.*

The freedom of the Spirit was gone. Oh, they kept on with a form; but the fire had died down and the blackness of ashes is about all that is left.

89-2 *A few moments ago I mentioned that John understood what it was to love God. That great apostle of love would certainly see it when the church began to lose that first love of God. In **I John 5:3**, he says, **"For this is the love of God, that we keep His commandments***

(His Word)." One little deviation from that Word was a step away from Christ. People say they love God, they go to church, they even shout and rejoice and sing and have a great emotional time. But when it is all over, watch and see if they are in that WORD, walking in it, living in it. If they go through all the other and then don't walk in that Word, they can say they love God but their lives tell another story. I wonder if John didn't see a lot of that before he died; people saying they loved God but not obeying His Word. Oh, Ephesian Church, something is happening to you. Someone is trying to either add to that Word or take from it. But they are doing it so subtly that you can't see it. They haven't made a move so big you can see it out there in the open. It is under cover, and they are bringing it by way of reason and human understanding and it will take over unless you refuse it. Go back to Pentecost before it is too late!

89-3 But as usual people don't heed God's warning. That revival fire built upon the sacred Word is so wonderful, and the manifestation of the Spirit so blessed, that a little fear creeps in and a whisper in the heart says, "How can we protect this truth we have? What can we do to see this revival goes on?" That is when the "antichrist spirit" comes in and whispers, "Look, you have the truth now, see that it doesn't get lost. Organize and set up your creed of what you believe. Put it all in a church manual." And they do it. They organize. They add to the Word. And they die just like Eve did for taking One wrong word. It's God's Word that brings life. And it's not what we say about the Word that counts, but it's what God said.

Now, back to our parable... **14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight (or Presence) of God.**

Don't ever forget those words church. **for that which is highly esteemed among men is abomination in the sight (or Presence) of God.**