

“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. 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. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. (The word indicates a prodigious debt, a really huge sum.) And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. (Also a massively heavy debt.) And he said unto him, Take thy bill, and write fourscore. 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. And I say unto you, Make to yourselves friends – (note the powerful and instructive implications, that we of Westboro Baptist Church are ordered to make to ourselves friends with angels and men in heaven) – of the mammon of unrighteousness; that, when ye fail – (note, “when” not “if,” all body systems fail, leading to certain death; ‘fail’ as in business failure, “bankruptcy;” the nearness of it, the devastating nature of it, the finality of it, complete and total breakdown of this mortal-body, a ‘failure’ indeed) – I say, when YE ‘FAIL,’ THEY MAY RECEIVE YOU INTO EVERLASTING HABITATIONS.”
Luke 16:1-9.

These everlasting habitations are what the Savior called “*my Father’s house,*” “*many mansions;*” to wit: “*Let not your heart be troubled; ye believe in God, believe also in me. In MY FATHER’S HOUSE are MANY MANSIONS; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*” Jn. 14:1-3. Beloved, this is a most remarkable parable, and, indeed, some say it is not a parable at all, but is an incident known abroad generally, regarding a “*certain rich man,*” well known throughout those parts, in those days, whose chief steward or managing fiduciary of all his goods and all his affairs, embezzled a huge fortune from his employer to cover his many other crimes against the same employer – and got away with it (!) The Savior called him “*a certain rich man,*” (Lk. 16:1), just as He did in the same chapter of Luke refer to another rich man, also anonymously, and in the exact same language; to wit:

“And there was ‘a certain rich man,’ which was clothed in purple and fine linen, and fared sumptuously every day.” (Lk. 16:19)

It is usually called, “The Parable of the Unjust Steward,” just as that other incident is called, “The Parable of the Rich Man and Lazarus.” Both of these parables – and it may be that both were based upon actual events and people – I say, both of these parables are remarkable in the extreme, and are fraught with lessons vital for us to learn as “*the children of light* (Greek, tou photos, the light).” Lk. 16:8. Dr. David Brown, of Jamieson, Fausset & Brown, of Aberdeen, calls this “*a most weighty saying;*” to wit: “*Let us examine this most weighty saying. It divides all men, according to the all-pervading doctrine of Scripture, into two great classes. The one is called, ‘THE CHILDREN OF THIS WORLD,’* (see on Eph. 2:2, ‘*the spirit that now worketh in THE CHILDREN OF DISOBEDIENCE*’), meaning what we call worldings. The Psalmist, after calling this class ‘*men of this world,*’ gives the following striking definition of what he means – ‘*who have their portion in this life*’ (Psa. 17:14); and of the same class the apostle says, they ‘*mind*’ or ‘*are taken up with,*’ “*earthly things*” (Phil. 3:19 - ‘*whose end is destruction, whose God is their belly, whose glory is in their shame, and who mind earthly things.*’). Their whole ambition, whether their inclinations be grovelling or refined, is bounded by the present sphere,

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and they have no taste for anything beyond it; to wit: 'Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword (margin, by thy sword). From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure; they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.' Psa. 17:13-15. The other class are beautifully called, 'THE CHILDREN OF LIGHT,' as being the offspring of supernatural heavenly teaching, for 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' (2 Cor. 4:6)."

"While ye have the Light, believe in the light, that ye may be THE CHILDREN OF THE LIGHT." (Jn. 12:36)

"Ye are all the children of the light, and of the day. We are not of the night, nor of darkness." (1 Thes. 5:5)

See, also, Eph. 5:8; to wit: "For ye were sometimes darkness, but now are ye light in the Lord; walk as CHILDREN OF LIGHT; (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the LIGHT; for whatsoever doth make manifest IS LIGHT." Eph. 5:8-13. Nowhere is a sharper distinction drawn between the two all-pervading classes of mankind (i.e., "the Children of Light" and "the Children of Darkness") than by the Lord Jesus Christ Himself in the third chapter of John, where it is declared to be the identifying marks between the saved and the damned; to wit:

"And this is the condemnation (i.e., the damnation), that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd (margin, discovered). But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (Jn. 3:19-21)

We have touched the mainspring of all the lesser springs and coils that originate the movement of all things. Listen, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness." (the motto of the Middle-Ages Baptists, known in those days as the Waldenses; the insignia was a lone candle burning in darkness, encircled with the words in Latin to read "Lux Lucet In Tenebris," which is to say, "The Light Shineth in Darkness.") "And the darkness comprehended it not" – (i.e., the children of darkness, led on by Satan the prince of darkness, can never smother or overwhelm or finally overcome the light; that no amount of darkness can put out the tiniest flicker of light; that no matter the size of the army of the "Children of Darkness," they can never overcome a single member of the "Children of Light;" to wit: "The Lord is my Light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." Psa. 27:1-3.) John 1:1-5. Furthermore, who can ever forget the mighty exploits of young Jonathan, another of the "Children of Light," who alone with his armor bearer attacked and defeated a whole Phillistine army; to wit:

“And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few.”
(1 Sam. 14:6)

Surely, the Bible is filled with such heroes of the faith who have joined the ranks of the *“Children of Light,”* and *“went in jeopardy of their lives,”* (2 Sam. 23:17) for the cause of God and truth in the earth. And, it appears that once in a while, the history of mankind yields up examples of whole tribes and nations of people who likewise serve the Great King, walking in the Light as He is in the Light; to wit: *“Zebulun and Naphtali were A PEOPLE THAT JEOPARDED their lives unto the death in the high places of the field.”* Judges 5:18. Not only did the Great Baptist crying aloud in the wilderness to make straight the highway of the Lord his God, laying the Gospel ax to the root of the corrupt tree of mankind’s total depravity, thereby receiving the unqualified approbation of his Savior while he lived in his short life; but also after his notorious death by decapitation the Lord Jesus paid him the greatest of compliments, placing him at the head of the glorious throng known triumphantly as the *“Children of Light;”* to wit:

“Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. HE WAS A BURNING AND A SHINING LIGHT; AND YE WERE WILLING FOR A SEASON TO REJOICE IN HIS LIGHT.” (Jn. 5:33-35)

To recapitulate: *“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.”* Jn. 1:6-9. Benjamin Keach (1640-1704), in his famous 900-page classic, *“Exposition of the Parables,”* says that a great number of people have severely criticized this *“Parable of the Unjust Steward;”* to wit: *“Many ungodly and atheistical persons have vilified our Savior, and condemned the holy Gospel, from what is said by our Lord, in commending the unjust steward, through their ignorance, not considering for what he commended him. Our annotators say that Hierom thought this a very obscure parable, and that Julieu, the apostate, and some of the Heathen philosophers, from hence cast reproach upon our blessed Lord and his holy doctrine, as if he commends an unjust action of a wicked man. ‘Parables, my brethren, (I have often told you) have their disparities;’ our Lord doth not commend the unjust steward for his injustice (whom he brands with the odious character of an unjust steward, in which no doubt he refers to his last acts of injustice, as well as to any of his former acts), but for his care, or great wisdom in providing for himself for the future time, when put out of his stewardship.”*

Some of the expositors (e.g., Gill) say with feeling that the *“lord”* that commended the unjust steward is only the human *“lord”* whose goods he pilfered, pointing to **verses 3 and 5**, where *“lord”* is obviously the steward’s human *“lord;”* whereas, other expositors (e.g., Benjamin Keach) are just as positive that the *“Lord”* who commended the unjust steward is our Lord Jesus Christ Himself. In either case, it is the Lord Jesus Christ who is recounting the Parable of the Unjust Steward, wherein this remarkable, really amazing, story is told. And it is the Lord Jesus Christ who makes the wonderful application of the parable at **verse 9**; to wit: ***“And I say unto you, Make to yourselves friends of (or, by means of) the mammon (i.e., riches, money, material resources of exchange in the world’s marketplace) of unrighteousness; that, when ye fail (or, when it, the mammon, fails; that is, will no longer buy anything, as at death) THEY may receive you into everlasting habitations.”*** Lk. 16:9. Much has been written and spoken about this **verse #9** of the **16th chapter of Luke**.

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On its face, it seems plain and simple enough. Our Lord Jesus is speaking to His disciples (verse #1). He has just recited an amazing story of a great crime committed by a crooked fiduciary against his employer. Now He applies Heaven's lesson taken from the story of the Unjust Steward. It is simply this: We are to use all our money and other material assets in this life, in such a way as to please and thereby befriend Heaven's inhabitants (Father, Son, Holy Ghost, an innumerable company of angels, and the spirits of just men made perfect), all of whom will meet and greet us gloriously and lovingly when we die and go to Heaven; they having become very familiar with us, by face, since they were the great cloud of witnesses that compassed us about as cheering spectators all the while we were running with patience the race that was set before us on earth, looking unto Jesus the Author and Finisher of our faith. **Heb. 12:1,2.**

And now, Beloved, let us render thanks unto our dear Lord Jesus, the Captain of our Salvation, for the mighty victories He has given us lately; to wit: ***“And as he entered into a certain village, there met him ten men that were lepers, which stood afar off; And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, THEY WERE CLEANSED. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him THANKS; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? WHERE ARE THE NINE? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole.”*** Lk. 17:12-19.

Headline: “Phelps Prevail on Appeal. We are constrained to agree that these signs...are entitled to First Amendment Protection: America Is Doomed, God Hates The U.S.A., Thank God For 9/11, Pope In Hell, Fag Troops, Semper Fi Fags, Thank God For Dead Soldiers, Don't Pray For The U.S.A., Thank God For IEDS, Priests Rape Boys, and God Hates Fags.”

“Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come.” (Psa. 102:13)

Headlines all over the world, Thur., Sept. 24, 2009: Appeals court calls protest signs protected speech, Court nixes \$5M verdict against funeral protestors, Court Says Funeral Protests Are Protected.

“They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever... For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.” (Psa. 125:1,3)

Headlines: The church believes God is punishing tolerance for homosexuality in the United States by allowing American soldiers to die in the Middle East. Snyder was the first to sue it for picketing a funeral.

“O sing unto the Lord a new song; for he hath done marvelous things; his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation... all the ends of the earth have seen the salvation of our God.”
(Psa. 98:1-3)

Headline: We're extremely thankful that Albert Snyder filed that law suit and that the judge and the jury violated their oaths in rendering that verdict two years ago, because that's what really exploded this message around the world.

“When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.” (Psa. 126:1-3)

Beloved. Let us gather this evening to thank and praise the Lord for our great victory over the Beast. I love you. Amen.