

## **THE UNJUST STEWARD.**

LUKE 16:1-13. – NOV. 4.

"Ye cannot serve God and Mammon."

WHILE THE previous parables of this dinner-table talk were addressed specially to the Pharisees, this parable, and the one following it, concerning a rich man and a poor man (Dives and Lazarus), were addressed not so exclusively to the Pharisees, but, as the first verse of our lesson declares, to the disciples also, as well as to the Pharisees at the same table. The reason why the first three parables were addressed to the Pharisees only, and not to the disciples, is evident – the disciples needed no such instruction, having no prejudice against the poorer classes, recognizing themselves as amongst the "lost" who were glad to be found by the Good Shepherd.

The steward of this parable corresponds to the elder son of the preceding parable, and to the rich man of the succeeding parable; it applies specially to the scribes and Pharisees, who, as our Lord declared, on another occasion, "sat in Moses' seat" – represented Moses, and the Law Covenant of which Moses was the Mediator, and the blessing obtained through that covenant, of which Moses was the original steward, and they now the steward, as his representatives. In what did this stewardship consist? The Apostle Paul asks this question, and answers it, saying, "What advantage then hath a Jew? Much every way; chiefly because to them were committed the oracles of God," the knowledge of God, with typical justification and at-onement with him, and an interest in the promises made to the fathers.

The Jews, as represented in Moses and his successors, failed of their stewardship – failed to use in a manner satisfactory to God the favors committed to their care. Nor, indeed, were they wholly to blame for this, as the Apostle Paul points out; they were weak through the fall, incompetent to be administrators of so great a trust; and God

knew this when he gave them the stewardship – he knew that they would fail to keep the Law perfectly. He had fully intended that in due time he would depose them from the stewardship and give it to the one whom he had foreknown – to Messiah.

Now the time had come when this change of administration was about to be effected, and God was calling upon the representatives of Israel to give an account of their stewardship, and informing them that a new dispensation was about to be ushered in. Our Lord Jesus in this parable wished to point out to them what would be the wisest course for them to pursue under the circumstances. He shows them what an earthly steward would do under such circumstances, and tells them there is wisdom in such a course, saying, "The children of this world are wiser in their generation than the children of light:" you, as God's people, more favored than any others with light on the divine character and plan, are not acting as wisely as you would do if you were earthly stewards.

Here we are met with the difficulty that the majority of people do not clearly comprehend – the scope of a steward's privileges in olden times. We have no such office to-day amongst civilized people. A steward's office was a confidential one; he had the liberty and full authority to do anything and everything that the owner himself could do with his goods. He could make presents or cancel debts, or use in any manner he chose the goods under his care, and could not be held responsible as a culprit before the Law, because the nature of his office as a steward was such that he fully represented and acted for his employer. The latter could discharge him from the stewardship as a penalty for unfaithfulness, but this would be his only punishment, because in making him steward he fully authorized him to use his judgment.

In the parable the unjust steward – unjust in his previous use of his master's affairs, that is, unrighteous, unsatisfactory, imperfect – as soon as he realized the situation, made no attempt to defend himself,

nor to claim that he had done perfectly; but before rendering up his accounts he dealt leniently with some of his lord's creditors, remitting parts of their indebtedness. (This may have been a wise course, as, for instance, to-day bankruptcy laws similarly release debtors from [R2716 : page 316] obligations which they could not pay; and similarly creditors frequently, in their own interest, agree to accept sixty per cent., fifty per cent., forty per cent., or some other proportion of the original sum as for the whole of a debt, seeing that the debtor is unable to pay the account in full, and with a view to his encouragement to do the best he can. The Jewish Jubilee year of full release from all debts was along the same line of leniency and wise business policy represented in the "Bankruptcy Law" of today.) It is not because of this last conduct of the steward that he is called unjust (unrighteous) in the parable, but because of his previous stewardship, not having come up to the full, perfect demands of his master.

Now, applying the parable to all of the Jewish nation, especially to those who sat in Moses' seat and had the control of matters, and who decided what was and what was not the proper interpretation of the Law, our Lord intimated that if they were as wise as earthly stewards they would make use of their opportunities in a somewhat similar manner. Now how could they have done this – supposing that they recognized the fact that they had not fulfilled the requirements of God under the Law, and supposing also that they realized that the time had come for a change of dispensation, and that God was demanding an account of them and informing them that a new steward would take possession of matters – under such circumstances how should these in Moses' seat have acted? We answer, that in harmony with the lesson of the parable, they should have said to themselves: We realize that we ourselves have not kept the Law of God perfectly; indeed, that it is not within our power to do so. We realize that a change of dispensation is impending, and that we are called upon to make an accounting, and that we can only admit before God that we have made a failure as respects the carrying out of the demands of his Law and the gaining of eternal life under it, – and as respects the use

of the many advantages every way which God has given us. We have used our advantages in some respects well, but we failed on the whole to accomplish anything in the world, or to gain eternal life, either for ourselves or for any, – and we cannot dispute, therefore, that "By the deeds of the Law no flesh should be justified in God's sight."

Since, therefore, it must soon be evidenced to all that our stewardship has resulted in failure and that we are dispossessed, the wise thing for us to do is to turn about at once, and deal kindly and generously with these sinners (the prodigal son class) and, instead of denouncing them as sinners more than ourselves, we should say to them frankly, We cannot keep this perfect Law of God, and we know also that you cannot do so; but now, instead of being hopelessly discouraged and cast down, do the best you can; we will remit part of the exaction of the Law, admitting that you are unable to keep it perfectly, and will merely require of you that you keep it to the best of your ability – fifty per cent., or eighty per cent., according to your circumstances and conditions – according as you are *able*, keep the Law.

Had the scribes and Pharisees taken this position they would have healed the breach as between themselves and the people, and their honesty in admitting that they themselves could not keep the Law would have been a distinct advantage to them, subsequently, in connection with the new dispensation. And this very conduct of candid admission and of sympathy for others, and assistance in lifting their burdens would have brought them into such a condition of heart that they would have been ready for the *Gospel*; and the lower classes, from which they had hitherto held aloof as sinners, would have had a kindly feeling toward them, and as a result they would have retained a measure of their sympathy, at least, in the time of trouble which came upon them when their polity was overthrown.

But did the scribes and Pharisees follow any such course? By no means. On the other hand they put on a brassy front, made broad their

phylacteries, made still louder claims respecting their own perfection of heart and life, deceiving their own selves probably as much as or more than they deceived others. They boasted that they should ever continue to be stewards of the manifold grace of God; and, as our Lord declares, so far from lifting the burdens and condemnations of the Law from the shoulders of the people, who were honest enough to confess inability to keep the perfect law, these scribes and Pharisees, on the contrary, bound upon the people heavy burdens which they would not assist to lift with their little finger. – Matt. 23:1-4.

Thus doing they became more and more hypocritical and case-hardened, until, in his later descriptions of them, our Lord declared them to be whited sepulchres, outwardly fair and beautiful, inwardly full of corruption, dishonesty, hypocrisy; knowing themselves to be infractors of the Law they were outwardly claiming and boasting perfection. This not being said to the Pharisees alone, but to the disciples "also," implies that they were to notice how the parable fitted and how unwisely this steward class was acting. Even at the table the Pharisees, perceiving to some extent at least the trend of the parable, "derided" – being covetous. But our Lord pressed the lesson home to them saying, "Ye are they which justify yourselves before men; but God knoweth your hearts." You are the unjust steward and soon all will witness your rejection. "The Law and the prophets [of which you are the representatives] was [recognized of God] until John [the **R2716 : page 317** Baptist]; since that time the Kingdom of God is preached [the new, the Gospel dispensation], and every one [should] press toward it." (Verses 14-16.) You, leaders of the people, however, not only will not enter yourselves, but those desiring to enter you hinder. (Matt. 23:13.) You should see that your institution is bound to Moses and the Law as a wife to her husband – so long as it liveth. It is needful, therefore, that the Law which you represent should die, that Israel may be liberated and thus be prepared to be united (married) to Messiah by a new covenant. – Verses 17,18; Rom. 7:1-4.

We are not informed that this parable had special application in the end of this Gospel age, but since we know from other Scriptures that natural Israel and its harvest time were a pattern or illustration of spiritual Israel and this age and the present harvest time, therefore we are justified in looking for some parallel as between the condition of the unjust steward in our Lord's day and a similar class in this present time. And looking about us to-day for a class corresponding to those who sat in Moses' seat, we find a class to-day sitting in Christ's seat, as respects the Gospel Church. This class is composed of elders, Sunday School teachers and superintendents, ministers, bishops, archbishops, etc. These as a whole are representing a great stewardship of divine favor as respects the Lord's people today. They perceive that a change of dispensation is upon us, that their creeds and traditions from the past are being called in question, and that they are being required to render up an account. They perceive that the account will not be a very flattering one, and that if the whole truth were known to the people as it is known to God, they would be found derelict, unfaithful to their stewardship in many respects. They fear the crisis; they put off the day of reckoning as far as possible; they hush the murmurs of the people and the questions respecting creeds, and as the Lord said of the steward of his day, so it will be true of these: "That which is highly esteemed amongst men is an abomination in the sight of God." – Verse 15.

These representatives of the nominal church, who hold a position of stewardship as respects the masses of the Lord's people, are disposed, as were the Pharisees, their prototypes, to put a bold face upon matters, to brave it out rather than to confess the truth. As for instance, in the matter of creeds that are being called in question: Many, even of those who were at first disposed to demand the revision of the Westminster Confession of Faith, have concluded that this would be showing the white feather, and admitting that they had been in error in the past, and imperfect in their interpretation of the divine Word, and hence calculated to discredit them with the people; and now the tide is rapidly turning and the same ones who were

demanding a revision are now voting to the contrary, that the creed is good, thoroughly satisfactory to them, that they would not change it for anything. They are so anxious to be highly esteemed of men that they seem to forget altogether the one from whom they received their stewardship, and who is about to take it from them.

What would be the proper course for this steward class of the Gospel age? We answer, that the proper course would be to do what our Lord recommended to the Jewish stewards; *viz.*, they should candidly confess to the people the errors of the creeds and their own imperfection in attempted exposition of the divine Word, and their own failures in the past in respect to a proper use of the oracles of God and a proper application of **[R2717 : page 317]** the exceeding great and precious promises. And while acknowledging their own errors and shortcomings, they should modify the demands made of the people and bring them into conformity with their ability. For instance, they should say to the people, How much did we say that you owed to God, and what penalty did we say would be imposed upon you? If we said you were to receive a penalty of eternal torment, count that now as being an error, and write down instead, "A just recompense of reward." If we taught you that your obligations to God are according to the Jewish law, and as represented in the Ten Commandments, and that unless these were kept *perfectly* in letter and in spirit you would have no hope of eternal life, alter and amend that feature of your faith, and write instead that, under the New Covenant, God will accept the most imperfect works of those who have consecrated themselves to him, providing those imperfect works are the best that they are able to offer; and providing they are offered in the name and merit of him who loved us and who bought us with his own precious blood.

If the present stewards would follow such a course they would undoubtedly be respected through the future, but following their present course, the time is surely coming when they will be despised

as hypocrites and blind guides, who mislead their confiding flocks into the ditch of skepticism and the great time of trouble.

This parable may be considered as ending with the eighth verse, the instructions which follow being separate and distinct, and along a somewhat different line, and addressed specially to those who accepted the Lord's teaching, his disciples.

"YE CANNOT SERVE GOD AND MAMMON."

This after-lesson is on the subject of the impossibility of having two masters, God and Mammon. Mammon represents earthly riches, not only financial wealth, but honor amongst men, etc. – the thing which was particularly hindering the Pharisees from taking the proper course and acknowledging their error and seeking for and obtaining mercy. Mammon still is a great hindrance to all who desire to be the Lord's disciples. Whoever worships Mammon – and it may be self or wealth or fame or position and honor amongst men, one or all of these – whoever worships Mammon cannot at the same time be a true worshiper of God, a true follower of Christ; because God and Mammon **[R2717 : page 318]** are rivals before our hearts. If we attempt to divide our love and attention, and to give part of it to God and to his service, and part of it to Mammon, the results will be unsatisfactory to God, unsatisfactory to Mammon and unsatisfactory to ourselves.

We must, therefore, decide either to live for self and earthly things or to renounce and sacrifice these in the interest of God and of heavenly things. The worshipers of Mammon may have certain advantages as respects the present life, in the way of earthly prosperity, but Mammon cannot give eternal life. It is the gift of God, and those who would have God's gift must be God's friends, God's children; and he demands of such that they shall manifest their love and devotion to him by renouncing Mammon, by joyfully sacrificing earthly name and fame and favor and interest, thus showing their higher appreciation of his love and favor, the riches of his grace, and



the exceeding great and precious things which he has promised to give them in the life to come.

These are to "make to themselves friends;" in other words, to lay up treasures in heaven, by the sacrifice of the Mammon of unrighteousness; – that is to say, the sacrifice of the various interests of this present time of unrighteousness, "this present evil world."

Some may have very little of Mammon at their disposal to sacrifice; but the Lord encourages us all by saying that he that is faithful in that which is *least*, thereby gives evidence of how faithful he would be if he had *much*; and the Lord accepts the little sacrifices which we are able to make as tho they were greater ones. "She hath done what she could" is the best of testimony as respects the use of present opportunities in the Lord's service, whether it refer to a mite or a million, a little influence or a great one. It is not the *amount* that God is seeking, but the character, the disposition of heart; and whoever has the right disposition of heart and is careful in the small affairs of life, to serve the Lord with all that he possesses and to the extent of his ability, such an one will have committed to him the true riches – the heavenly riches. Not merely may he expect to enter into the glories of the heavenly Kingdom, but even in the present life he will begin to get a first-fruits of those riches in his own heart, in his own experiences; for it is unquestionably a fact that the heirs of glory, those who are in the right relationship with God and running faithfully in the race, not only will get the prize at the end of the race, but already get blessing which the world can neither give nor take away; – the joys of the Lord, the peace of God which passeth all understanding ruling in their hearts; so that they can sing for joy, even in the house of their pilgrimage – even in the present unsatisfactory tabernacle condition, in which we groan also, being burdened with its weaknesses.

But if we are not faithful in the little things which confessedly are not our own, and merely given to us as a stewardship – the things,

the opportunities, the talents, which are merely put within our grasp as stewards of the Lord, – if we are not faithful in using these with an eye single to the Lord's glory, how can we expect that he will ever give us true riches of grace, to be our own forever, either in the future or in the present life.

The sum of this lesson to the disciples, then, is that as no man is able to serve two masters and satisfy both, and do justice to both, their interests conflicting, no more can we serve God and righteousness, and at the same time be pleasing and acceptable to the Adversary and those who are in harmony with him who now rules in this present dispensation, the "prince of this world." All of the Lord's consecrated people, those who would lay up treasures in heaven and be rich toward God, must be willing to become of no reputation amongst those who are not consecrated, and who, whatever their professions, are really serving Mammon, selfishness, the present life, and not sacrificing these interests to the attainment of the heavenly Kingdom.

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