

The Blessed Life Session VI

“Putting your Life Plan First”

I. The Need for a life plan

A. A man who experienced Life change and therefore of a life plan. Saul of Tarsus Ac 9:1-6 Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. 3 As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. 4 Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" 5 And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting.* It is hard for you to kick against the goads." 6 So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord said to him, "Arise and go into the city, and you will be told what you must do."

B. Other terms for life plan-

1. Life-mapping
2. Life-management
3. Strategizing
4. Getting centered
5. Getting focused
6. Getting it together
7. Getting my head together
8. goals and values clarification

c. Christ's call for a life map Lk 14:25-33 Now great multitudes went with Him. And He turned and said to them, 26 "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. 27 And whoever does not bear his cross and come after Me cannot be My disciple.

28 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it — 29 lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, 30 saying, 'This man began to build and was not able to finish.' 31 Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. 33 So likewise, whoever of you does not forsake all that he has cannot be My disciple.

II. What Luke 14 shows about a life plan

- A. It starts with a spiritual commitment v. 26 come to me v.27 come after me.
- B. It involves change of relationships. Jesus over all others and myself included. Vs.26
- C. It involves bearing the cross (his will and not my own) while coming after Him. Vs 27
- D. It involves matching the cost with the project. (Budget) vs 28
- E. It requires analysis of the process- will I start this with the resources and willingness to go all the way with it vs29-30
- F. What is worth dying for and risking others for? Vs 31-32
- G. It involves forsaking all

III. Questions for life mapping

- A. Who is my God? Do I serve Him casually or full out discipleship?
- B. What kind of relationships do I have? Do they glorify God or do they need to be altered or even ended?
- C. What natural and spiritual gifts has God given me?
- D. What am I to do with them? Can I receive income for the use of these skills?
- E. Do I need further training (apprenticeship, college, internship) to deepen my skills and the viability of income from them?

F. Am I willing to surrender my life to the Lordship of Christ in the operation and management of my life and its relationships?

G. Does my life plan intersect with eternity? God's purpose?

IV. What we are delivered from.

- A. Aimless conduct 1Pe 1:18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,
- B. Uncertainty and beating the air 1Co 9:24-27 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. 25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

V. Goal is focused living

Php 3:12-14 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. 13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus.

- D. Pr 27:23-27 Be diligent to know the state of your flocks, And attend to your herds; 24 For riches are not forever, Nor does a crown endure to all generations. 25 When the hay is removed, and the tender grass shows itself, And the herbs of the mountains are gathered in, 26 The lambs will provide your clothing, And the goats the price of a field; 27 You shall have enough goats' milk for your food, For the food of your household, And the nourishment of your maidservants.

STEWARDSHIP Nelsons Bible Dictionary

The management of another person's property, finances, or household affairs. As far as Christians are concerned, stewardship involves the responsibility of managing God's work through the church. God has appointed all Christians to be His stewards on earth. Stewardship is not an option, as Paul points out about his own call. Being a steward is a necessary part of believing the gospel, even if it involves sacrificing personal rewards (1Co 9:17).

As the parable of the talents (Mt 25:14-30) shows, Christians will be held accountable for the way in which they manage God's affairs as stewards. These matters include extending the church's ministry through the preaching of the gospel (Col 1:24-28), supporting the church financially (Ac 4:32-37), and ministering to the sick and needy (Mt 25:31-46).

STEWARD ISBE

(stu'-erd) (°ish °al bayith (Ge 43:16,19; 44:1; 1Ki 16:9], ha-meltsar (Da 1:11), ha-cokhen (Isa 22:15)):

1. Old Testament Usage: In the King James Version the word "steward" is found in Ge 15:2; 1Ch 28:1, in addition to the above. the American Standard Revised Version renders Ge 15:2 as "possessor," and 1Ch 28:1 "rulers."

The phrase ben-mesheq in Ge 15:2 is best rendered "son of acquisition," hence, "heir." But this is disputed. Skinner in the International Critical Commentary on Genesis regards the text as hopelessly corrupt, and offers no solution of the difficulty. In the other passages, the phrase ^oish ^oal bayith is conveniently translated "steward," though literally it is "man over the house." The word ha-meltsar in Da 1:11 is translated in the King James Version as a proper noun. This is certainly a mistake. The margin gives "the steward," and this is followed in the Revised Version (British and American). A better rendering perhaps would be "overseer," as this man seemed to have the superintendence of the training and feeding of the young men until they were fitted to enter the king's service. He was thus rather a steward of persons than of property (see MELZAR). In Isa 22:15 Shebna is described in the text as "treasurer," but in the margin as "steward," and seems to combine the ideas in both the words "treasurer" and "steward." Shebna was thus one of the highest officials, having charge of the city's funds, and of administering them for the city's benefit.

Though the word for "steward" occurs but once in that sense, the idea is one familiar to the Old Testament. Eliezer of Damascus was Abraham's slave and trusted steward. He seems to have had the oversight of all his affairs and was intrusted with the important duty of getting a wife for Isaac. He apparently had charge over the family of his master as well as his property. Whether Isaac had such a steward or not is nowhere stated, but it is practically certain that he had. Jacob seems to have been Laban's steward for a time, as he apparently had full charge of the flocks and herds of his master. Joseph was practically Potiphar's steward, and when he became Pharaoh's chief minister, he himself had a steward over his own house (Ge 39:4-5; 44:1,4). The king Elah in his brief reign of two years had a steward in charge of his household (1Ki 16:9). The same was doubtless true of all the kings, and it may be safely inferred that every household of distinction or of sufficient wealth had a steward in charge. The functions of this officer seem at times to have included the care of the children or minors, as well as of the property. Sometimes he was a slave, sometimes a freedman.

2. In the New Testament: epitropos, oikonomos. These two terms denote similar positions. The exact difference cannot be clearly defined, as they are sometimes almost synonymous. The two are found together in Gal 4:2. Some scholars say they are used synonymously, others that the first word is a more general term including the latter. Lightfoot and Ellicott think that the former refers rather to the guardianship of persons, the child's legal representative, while the latter word refers to the head servant appointed to manage the household or property (compare 2 Mac 11:1; 13:2). There would, however, not be any such hard-and-fast line between their respective duties; these might vary with every master, or might be combined in one individual.

(1) In the Gospels. - The idea seems to have been perfectly familiar to the people in Christ's day. Every household of distinction seems to have had a steward in charge, Herod's steward was named Chuzas, and his wife, Joanna, followed and ministered to Jesus (Lk 8:3). The word epitropos used here is held by some scholars to imply that he had charge of the education of Herod's children. This is very probable but not certain. In the parable of the Laborers in the Vineyard, it is the steward who pays the laborers at the close of the day (Mt 20:8). The parable of the Unjust Steward best illustrates the practice. This steward was a freeman, had full charge of his master's affairs and could use them to his own advantage if he chose, was fully accountable to his master and had to render an account when called upon. If unfaithful he was usually discharged at once (Lk 16:1-13). The parables of the Minae or Pounds (Lk 19:12-27), the Talents (Mt 25:14-30), and the Wicked Husbandmen (Mt 21:33-46) teach similar truths. In His warning to His disciples Jesus seems to imply that they were to act as stewards in His absence (Lk 12:42). According to this passage a steward's task was to manage all the affairs of his master, attend to receipts and expenditures, and portion out to each one of the household what should come to him. The disciples were left thus in charge of His gospel and were to use this gift to the best advantage in behalf of others until His return. In Jn 2:8 the term "ruler" is given in the margin as "steward." The one referred to here was really director of the feast rather than steward, though in a sense charged with the responsibility of conducting it. Many stewards were no doubt

slaves, as is implied in Mt 24:45, while others were freedmen (Lk 16:1-21).

(2) In the Epistles. - The application of this term is largely confined to the ministry of the gospel. Paul and his fellow-laborers regarded themselves as stewards of the mysteries of God (1Co 4:1-2). The idea is that he take scrupulous care of that which was intrusted to him, and give it out to others faithfully and as directed by his master Jesus Christ. A bishop or overseer is to be as God's steward (Tit 1:7). Peter considered himself and all other Christians as "stewards of the manifold grace of God" (1Pe 4:10). The prevalence of the custom of having guardians and stewards over children in their minority is shown in Gal 4:2. The difference in meaning of the two words used here is stated above. In Ro 16:23 Erastus is called the oikonomos of the city. This is best translated "treasurer." Erastus was thus an influential member of the community of Corinth and evidently a faithful Christian.

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— 1Pe 4:10 10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

NKJV

1Co 4:1-2 Let a man so consider us, as servants of Christ and stewards of the mysteries of God. 2 Moreover it is required in stewards that one be found faithful.

NKJVNT:2012 e)pi/tropo\$ epitropos (ep-it'-rop-os); from NT:1909 and NT:5158 (in the sense of NT:2011); a commissioner, i.e. domestic manager, guardian:

KJV - steward, tutor.

NT:3622 oi)konomi/a oikonomia (oy-kon-om-ee'-ah); from NT:3623; administration (of a household or estate); specifically, a

(religious) "economy":

KJV - dispensation, stewardship.

NT:3623 oi)kono/mo\$ oikonomos (oy-kon-om'-os); from NT:3624 and the base of NT:3551; a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel):

KJV - chamberlain, governor, steward.

NT:3624 oi@ko\$ oikos (oy'-kos); of uncertain affinity; a dwelling (more or less extensive, literal or figurative); by implication a family (more or less related, literal or figuratively):

KJV - home, house (-hold), temple. Strongs

aNT:3622* oikonomia, oikonomias, hee Thayers

the management of a household or of household affairs; specifically, the management, oversight, administration, of others' property; the office of a manager or overseer, stewardship: Lk 16:2-4

NT:3623* oikonomos, oikonomou, ho Thayers

the manager of a household or of household affairs; especially a steward, manager, superintendent Lk 12:42

3609-3626 18 words relating to house or household

NT:3609* oikeios, oikeia, oikeion

belonging to a house or family, domestic, intimate:

1Ti 5:8

NT:3609a* oiketeia

household i.e. body of servants Mt 24:45

NT:3610* oiketees, oiketou, ho

a servant, domestic; Lk 16:13

NT:3611* oikeoo, oikoo;

to dwell in: 1Ti 6:16;

NT:3612* oikeema, oikeematos, to,

a dwelling-place, habitation Ac 12:7

NT:3613* oikeeteerion, oikeeteerion, to

a dwelling-place, habitation: Jude 6

NT:3614* oikia, oikias, hee

a house

- a. properly, an inhabited edifice, a dwelling: Mt 2:11
- b. the inmates of a house, the family: Mt 12:25
- c. property, wealth, goods Mt 23:14

NT:3615* oikiakos

one belonging to the house (Latin: domesticus), one under the control of the master of a house, whether a son, or a servant: Mt 10:36

oikeiakos, oikeiakee, oikeiakon,
member of a household

NT:3616* oikodespoteoo, oikodespotoo;

to be master (or head) of a house; to rule a household, manage family affairs: 1Ti 5:14

NT:3617* oikodespotees, oikodespotou, ho

master of a house, householder: Mt 10:25

NT:3618* oikodomeoo, oikodomoo;

to build a house. erect a building

- a. properly,
 - a. to build (up from the foundation): absolutely, Lk 11:48
 - b. contextually equivalent to to restore by building, to rebuild, repair: ti, Mt 23:29
- b. metaphorically,
 - a. equivalent to to found: Mt 16:18
 - b. to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness: Ac 20:32

oikodomos, oikodomou, ho

a builder, an architect: Ac 4:11

NT:3619* oikodomee, oikodomees, hee

1. (the act of) building, building up,

2. equivalent to oikodomeema, a building (i. e., thing built, edifice): Mk 13:1f

NT:3620* oikodomia, oikodomias, hee

buliding, erection

NT:3621* oikonomeoo, oikonomoo;

to be a steward; to manage the affairs of a household: absolutely, Lk 16:2

NT:3622* oikonomia, oikonomias, hee

the management of a household or of household affairs; specifically, the management, oversight, administration, of others' property; the office of a manager or overseer, stewardship: Lk 16:2-4

NT:3623* oikonomos, oikonomou, ho

the manager of a household or of household affairs; especially a steward, manager, superintendent Lk 12:42

NT:3624* oikos, oikou, ho

1. a house
 - a. strictly, an inhabited house Ac 2:2
 - b. any building whatever: emporiou, Jn 2:16
 - c. any dwelling-place: used of the human body as the abode of demons that possess it, Mt 12:44
2. by metonymy, the inmates of a house, all the persons forming one family, a household: Lk 10:5
3. stock, race, descendants Lk 1:27,69

NT:3625* oikoumenee, oikoumenees, hee

1. the inhabited earth
 - a. the portion of the earth inhabited by the Greeks,
 - b. the Roman empire: Lk 2:1
 - c. the whole inhabited earth, the world Lk 4:5
2. the universe, the world: Heb 2:5

NT:3626* oikourgos, oikourgon

caring for the house, working at home: Tit 2:5

oikouros, oikourou, ho, hee

- a. properly, the (watch or) keeper of a house
- b. tropically, keeping at home and taking care of household affairs, domestic: Tit 2:5

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