

### I. The Parable of The Dishonest Manager- (Vs. 1-8)

- A. A Good Lesson from a Bad Example- Jesus uses this parable not to endorse the deceitful behavior of the dishonest manager, but to commend the prudent handling of his worldly interests. This parable points to the wisdom of stewarding “unrighteous wealth” (vs. 11) in such a way that benefits both our Master and fellow man, thus securing for ourselves “true riches” in the age to come.

### II. Jesus’s Explanation and Exhortation- (Vs. 8-13)

- A. The Sons of This World are More Shrewd Than The Sons of Light - Here Jesus contrasts the fallen people of this world and the people of God and how those of this age often live with more wisdom and forethought concerning their temporary, earthly interests than the saints do concerning the eternal. (1 Cor. 9:24-27) We ought to be far more interested in and strategic about investing in our quality and standard of living in the ages to come than we are for this short life.
- B. Make Friends for Yourselves by Means of Unrighteous Wealth - We are to steward money in this age for the winning and care of eternal souls. Though we may not know the full impact of our righteous stewardship in this age, we can be sure that those impacted for eternity by us will be “friends” forever who will welcome us into our eternal home. (2 Pet. 1:11)
- C. When it Fails - We can not take what money can buy in this world with us. Our possessions will be left behind, depreciate in value, and/or eventually become rusted and moth-eaten (See Lk. 12:33-34). We can however invest our money in that which will remain forever (1 Peter 1:4).

**“He is no fool who gives what he cannot keep to gain what he cannot lose.” -Jim Elliott**

- D. One Who is Faithful in Little is Faithful in Much - How we steward money in this age is a test run for eternity. If we prove our faithfulness with the *little* that God has entrusted to us now, we will be rewarded with *true riches* in the age to come.
- E. Being Faithful With That Which is Another’s - We must see God as the owner of *all* that we have. He has *entrusted* not *given* to us assets to steward on His behalf. A steward

manages assets for the owner's benefit. It is our job as manager's to find out what our Master wants done with His assets and then act accordingly to His will.

F. Serving God or Money - We will either serve God with our money or serve money as our god. When we serve God with our money, we will view it as another opportunity to express our love and worship to our Master. Or our devotion will be to money and what it can afford us in this life.

1. Jesus calls us to live with a holy, *enlightened* self-interest. There is a way to serve God with our money that is to our benefit if we have the eyes of faith to live for the day of reward (Gal. 6:9, Rom. 2:6-7, Matt. 25:21, Matt. 6:4, Lk. 6:38, Rev 22:12).

### III. The Lovers of Money Scoff and Jesus's Response

- A. The Pharisees Who were Lovers of Money - Although The Pharisees would assert that they were of the most devoted lovers of God, the Word of God tells us otherwise. They could *not* love or serve God because they *loved* money, and thus were devoted to it. "The love of money is the root of all evil" -1Tim. 6:10. ( Lk. 11:39, Matt. 23:25).
- B. They Ridiculed Him - Jesus peels back the layers and puts his finger on the pulse of their wickedness, and what started as grumbling in ch. 15:1-2 has now turned to open contempt. The greek word here means to literally "turn up their noses" at him.
- C. What is Exalted Among Men is an Abomination Before God - The Pharisees loved the glory that came from men more than the glory that comes from God (John 12:43, Matt. 23:5-6, Matt. 23:28). Their values were aligned with worldly ambitions, not the heart of God. "The wisdom of this world [ what is exalted and esteemed by this world] is folly with God" -1 Cor. 3:19.
- D. The Law and The Prophets - Jesus now tells them on the ground of what standard His judgment is pronounced, namely the mosaic law "on which they had set their hopes" -John 5:39-47.
- E. John and The Good News of The Kingdom - John was the watershed between "The Law and The Prophets" era and "The Kingdom" era (Lk. 7:28). The Law was meant to reveal our sin and point to our need for the King and His kingdom.
- F. Every Man Presses His Way In- We are to contend, endeavor with strenuous zeal, fight, and labor fervently to enter into the fullness of our Salvation. (1 Tim. 6:12)

- G. The Law is Not Void - Jesus did not come to abolish the Law, but rather to establish it in a higher sense. The Pharisees were committed to a very legalistic interpretation of the Law, while Jesus affirmed and upheld the intent, purpose, and spirit. (Ex: The Sermon on The Mount– Matt. 5:21, 27-28, 31-32, 33-35, 38-39, 43-44.)
- H. Divorce and Remarriage - Jesus gives the Pharisees an example of how they actually live in opposition to the Spirit of God's Law. Many rabbis at this time had lowered the standard of God's intent for marriage by allowing and promoting divorce based on the most trivial grounds (i.e. the wife spoiling dinner, or finding another woman more attractive).
1. I want to note that I don't believe this was meant to be a complete teaching on divorce and marriage. Here in Luke 16, it is a single sentence given as an example of the continuing importance of the Law when rightly understood.

#### IV. The Story of The Rich Man and Lazarus (Vs. 19-31)

- A. A Parable or a True Story- I hesitate to call this a parable because The Bible does not call it a parable. If it is a parable, it would be the only one Jesus ever told where He used someone's name. While this is purely conjecture and my own musing, I wonder if among the particular Pharisees present there might have been five brothers who had recently lost a brother. Perhaps they too had passed daily by poor Lazarus at the gate in their comings and goings.
- B. In steep contradiction to the belief that wealth was a sign of God's favor, Jesus tells them this story in which wealth was ultimately a hindrance rather than a "blessing" for the rich man. He lived in selfish and dramatic inequity to the poor right outside his gate and failed to love his neighbor as himself. (Ez. 16:49)
- C. If They Don't Hear Moses and The Prophets Neither Will They be Convinced Should Someone Rise From the Dead - The rich man was well acquainted with The Law and Prophets, but was not repentant or adherent at the heart level. Being a "child" of Abraham was not enough to secure eternity at Abraham's side. He was convinced that if Lazarus rose from the dead and appeared to his brothers that they would then have faith and change their self-indulgent ways. I believe John 11:45-57 gives us a pretty good idea of what hearts set on wickedness would have done had Lazarus raised from the dead and come to them. While I don't believe the Lazarus from Luke 16 is the same in John 11, I think the response would have been similar. Miracles, signs, and wonders do not have the power to turn hardened hearts set on doing evil (John 5:45-47, Rev. 13:12-15).