

The background image shows a brown leather money bag with a drawstring top, lying on its side. It is spilling a large number of silver coins, which appear to be Israeli Lira coins, onto a surface. The surface is covered with a scroll of parchment or paper featuring handwritten text in Hebrew. The lighting is dramatic, with strong shadows and highlights, emphasizing the textures of the leather, the metallic sheen of the coins, and the aged appearance of the scroll.

The Gospel of Luke

Riches Wealth Money

Conflict with the Pharisees

Luke 16 – Jesus addresses the Disciples

The Parable of the Unrighteous Steward ***

- *PARABLE* = παρα + βολή
 - *Para* = *alongside of (parallel)*
 - *Bola'* = *to throw (ball)*
 - *Parable* = “*to cast alongside of...*” → *to compare*

Luke often uses parables of contrast.

- *It's a help with the difficulty in this parable.*
- *The major person in the parable is a CROOK!*

The Words Themselves are Important

Unrighteous:

The Words Themselves are Important

Unrighteous: ἀδικία (adikia). injustice.

Deserving condemnation in court. “Illegal”

Lawless:

The Words Themselves are Important

Unrighteous: ἀδικία (adikia). *injustice.*

Deserving condemnation in court. “Illegal”

Lawless: ἀνομία (anomia) *lawlessness.*

that which opposes custom or law. “Wrong”

Faithful:

The Words Themselves are Important

Unrighteous: ἀδικία (adikia). injustice.

Deserving condemnation in court. “Illegal”

Lawless: ἀνομία (anomia) lawlessness.

that which opposes custom or law. “Wrong”

Faithful: πιστός (pistos). trustworthy.

the quality that elicits belief or trust.

Steward: οἰκονόμος (oikonomos). manager.

Someone in charge another's possessions.

The Steward owns nothing of his own.

“Steward” plus “Faithful”

1 Corinthians 4:7 – “it is required of stewards that one be found trustworthy. (faithful)

Titus 1:7-8 – “the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled.

*** This man was BOTH Unrighteous or Lawless*

Principle First, then Application

Note: Jesus calls him “Unrighteous” (v. 8)

Principle First, then Application

Note: Jesus calls him “Unrighteous” (v. 8)
“He acted wisely.” Who says?

Principle First, then Application

Note: *Jesus calls him “Unrighteous” (v. 8)*

“He acted wisely.” Who says? -- His Master

- Perhaps the Master was also a crook?

Principle First, then Application

Note: Jesus calls him “Unrighteous” (v. 8)

“He acted wisely.” Who says? -- His Master

- Perhaps the Master was also a crook?
- “*the sons of this age are more shrewd in relation to their own kind than the sons of light.*”

An issue of values, motives or purpose.

- *The sons of this age?*

Principle First, then Application

Note: Jesus calls him “Unrighteous” (v. 8)

“He acted wisely.” Who says? -- His Master

- Perhaps the Master was also a crook?
- “*the sons of this age are more shrewd in relation to their own kind than the sons of light.*”

An issue of values, motives or purpose.

- *The sons of this age? Winning – I’m #1!!!*
- *The sons of light?*

Principle First, then Application

Note: Jesus calls him “Unrighteous” (v. 8)

“He acted wisely.” Who says? -- His Master

- Perhaps the Master was also a crook?
- “*the sons of this age are more shrewd in relation to their own kind than the sons of light.*”

An issue of values, motives or purpose.

- *The sons of this age?* *Winning – I’m #1!!!*
- *The sons of light?* *“Seek ye first...”*

Principle First, then Application

Note: Jesus calls him “Unrighteous” (v. 8)

Then, what is the “Big Idea” of this section?

We are stewards of material wealth...

We own nothing! “faithful steward”???

*** Get a right perspective on money. ***

Be wise and strategic with our wealth; manage what God gives you for what is right!

Faithful: Both how much we give and where.

Application – vs. 9-13

“...make friends for yourselves by means of the wealth of unrighteousness,”

What is “the wealth of unrighteousness”?
= Wealth – Riches – Money

Application – vs. 9-13

“...make friends for yourselves by means of the wealth of unrighteousness,”

What is “the wealth of unrighteousness”?
= Wealth – Riches – Money It’s Amoral!
...use it to make friends?

Application – vs. 9-13

“...make friends for yourselves by means of the wealth of unrighteousness,”

What is “the wealth of unrighteousness”?
= Wealth – Riches – Money It’s Amoral!

...use it to make friends? WHY?

“...so that when it fails, they will receive you into the eternal dwellings.”

How to use the wealth of unrighteousness?

Application – vs. 10-13

“He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.”

“Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?”

Application – vs. 10-13

“He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.”

“Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?” = a Test!

Application – vs. 10-13

“And if you have not been faithful in the use of that which is another’s, who will give you that which is your own?”

“No servant (steward”) can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other.”

“You cannot serve God and wealth.”

The Pharisees' Life and Character?

The point of vs. 1-13 is underscored in v. 14!

“...the Pharisees, who were lovers of money,
were listening to all these things
and were scoffing at Him.” **

*“...lovers of self, lovers of money, boastful,
...ungrateful, unloving, ...without self-control,
...lovers of pleasure rather than lovers of God,
holding to a form of godliness, although they have
denied its power...” (2 Tim. 3:2-5)*

The Pharisees' Life and Character?

*“They sought to justify themselves
in the sight of men.” (v. 15) ****

(Luke 18:9)“...trusted in themselves
that they were righteous and viewed
others with contempt...”

*They saw themselves as the standard of
righteousness and then compared
themselves with others.*

The Pharisees' Life and Character?

“...that which is highly esteemed among men is detestable in the sight of God. (v. 15)

Money, recognition, admiration, position, fame, popularity, power, influence, affluence, possessions; success; bigger/better/more, etc.

Detestable: βδέλυγμα (bdelygma). abomination, The opposite of an acceptable offering.

The Pharisees were separated from God and opposed to Him, defiling all things Holy.

Before and after John the Baptizer **

Some scholars remove vs. 16-18 to some other place in the gospel accounts because they think it makes the reading flow more smoothly between v. 15 and v. 19 with greater continuity.

How would you oppose this view?

- *Luke wrote “in consecutive order.”*
- *Jesus continues to correct the Pharisees and to be rejected by them.*

Before and after John the Baptizer

After John, the Kingdom of God was offered by the King himself. It was expected by O.T. prophets but realized in Messiah, Jesus.

There are two basic eras as far as Luke is concerned. ...the era of promise and the era of preaching of the good news of fulfillment.

The dividing line is John.

It is Kingdom preaching that transforms people, not the legalism of the Pharisees.

“Everyone is forcing his way into it.”

In what way is everyone forcing his way in?

Rather: “All are urged insistently to enter in.”

- *Verb = Middle voice?*

- *The force is applied BY everyone.*

- *Verb = Passive voice?*

- *The force is applied TO everyone.*

Thus, Jesus is speaking of the persuasion applied to everyone through preaching.

How can the Law Fail?

“But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.” (v. 17)

WHY does Jesus bring up the Law?

The Kingdom plan demonstrates or fulfills the intent of the Law.

The goal of the Law is Jesus. Through Him its promise is realized.

The Gospel of Luke

A photograph of a brown leather pouch lying on a scroll of parchment with Hebrew text. The pouch is open, and a pile of silver coins, likely shekels, is spilling out onto the scroll. The scene is set against a dark red background.

Conflict with the Pharisees

