



Luke 16- “Faithfulness and Stewardship”

OBSERVE & REFLECT

(This section is designed to encourage us to reflect on and observe the scripture and weekend sermon.)

READ Luke 16

- ☀ Read the text at least twice. Try reading the text from two different translations.
- ☀ What do you observe in the text? What jumps out at you and grabs your attention? What questions do you have from the text? Pay attention to any action words or phrases and observe what the implications are.

INVESTIGATE & APPLY

(This section focuses on what the scripture has to say as we dig deeper into the Word. It is oriented to create discussion on the Scripture.)

Open: When you think of money, what comes to mind? What is your greatest struggle in regard to money?

“This passage contains some of Jesus’ strongest and most explicit warnings about the dangers of wealth, and experience suggests that neither the church nor the world has taken these warnings sufficiently to heart.”
-NT Wright

1. Read Luke 16:1-9. We have a parable, not primarily a straightforward moral teaching on money. In first-century Judaism, a story about a master and a steward would have been quickly recognized as a story about God and Israel. With this in mind, what situation is Jesus indicating that Israel is in, and what is he implying they should do?
2. In verses 10-18, Luke moves from a parable about money to an actual teaching about money. Here Jesus speaks of it as a trust. What difference does it make to view money as a trust rather than a possession?
3. In the last part of the chapter, verses 19-31, we have a parable- and so again we know that it is not primarily a moral tale about riches and poverty. Neither should we press the details of the story too far to unearth information about life after death. Rather, since it is a parable, we should take it as a picture-language about something that was going on in Jesus’ own work. How does the story of the rich man and Lazarus function in this way?
4. What parallels and contrasts do you see between this story of Lazarus and the rich man, on the one hand, and the story of the prodigal son, on the other?
5. In what ways does the very last sentence of the story, verse 31, speak to us?

NEXT STEPS

- ☀ What specific idea or verse from chapter 16 stands out most for you and why?
- ☀ How would it look practically in your life if you treated your material goods and money as a trust?
- ☀ The parable in verses 1-9 challenges our view of “capital”. Capital refers to the assets and resources that God entrusts to us. There are 5 types of capital: financial capital, relational capital, spiritual capital, intellectual capital, and physical capital. How do those things rank from 1-5 in the world’s view of life? How do those 5 rank according to God? How do you operate?
- ☀ We will all live investing the lower capitals to gain the higher capitals. Take some time to think through which forms of capital you value the most and least, and to re-order and re-evaluate them as the Lord guides you of their true value.

Luke 16

[1] He also said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. [2] And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.’ [3] And the manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. [4] I have decided what to do, so that when I am removed from management, people may receive me into their houses.’ [5] So, summoning his master’s debtors one by one, he said to the first, ‘How much do you owe my master?’ [6] He said, ‘A hundred measures of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ [7] Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’ [8] The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light. [9] And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.

[10] “One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. [11] If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? [12] And if you have not been faithful in that which is another’s, who will give you that which is your own? [13] No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

[14] The Pharisees, who were lovers of money, heard all these things, and they ridiculed him. [15] And he said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.

[16] “The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it. [17] But it is easier for heaven and earth to pass away than for one dot of the Law to become void.

[18] “Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.

[19] “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. [20] And at his gate was laid a poor man named Lazarus, covered with sores, [21] who desired to be fed with what fell from the rich man’s table. Moreover, even the dogs came and licked his sores. [22] The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried, [23] and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. [24] And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ [25] But Abraham said, ‘Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. [26] And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ [27] And he said, ‘Then I beg you, father, to send him to my father’s house—[28] for I have five brothers—so that he may warn them, lest they also come into this place of torment.’ [29] But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ [30] And he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’ [31] He said to him, ‘If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.’”