

A Dishonest ManagerLuke

Luke 16:10 He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. 3

If we are **faithful** in our stewardship of **what is least** (money), then we will be **faithful** in handling **what is much** (spiritual treasures). 13

On the other hand, a man who is unrighteous in using the money which God has entrusted to him is unrighteous when bigger considerations are at stake. 23

The relative unimportance of money is emphasized by the expression **what is least**.33

Luke 16:11 Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 3

Anyone who is **not** honest in using **unrighteous mammon** for the Lord can scarcely expect Him to entrust **true riches** to him.13

Money is called **unrighteous mammon**. It is not basically evil in itself. But there probably wouldn't be any need for money if sin had not come into the world. 23

And money is **unrighteous** because it is characteristically used for purposes other than the glory of God. It is contrasted here with **true riches**. The value of money is uncertain and temporary; the value of spiritual realities is fixed and eternal.33

Luke 16:12 And if you have not been faithful in what is another man's, who will give you what is your own? 3

Verse 12 distinguishes between **what is** another's and **what is your own**. All that we have, our money, our time, our talents—belong to the Lord, and we are to use them for Him. 13

That which is **our own** refers to rewards which we reap in this life and in the life to come as a result of our faithful service for Christ. 23

If we have not been faithful in what is His, how can He give us **what is** our **own**?33

Luke 16:13 "No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon." 4

It is utterly impossible to live for things and for **God** at the same time. 14

If we are mastered by money, we cannot really be serving the Lord. 24

In order to accumulate wealth, we must devote our finest efforts to the task. In the very act of doing this we rob God of what is rightfully His. It is a matter of divided loyalty. Motives are mixed. Decisions are not impartial. Where our treasure is, there our heart is also. 34

In the effort to gain wealth, we are serving **mammon**. It is quite impossible to **serve God** at the same time. Mammon cries out for all that we have and are—our evenings, our weekends, the time we should be giving to the Lord.44

Jesus Teaches

Luke 16:14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. 4

The Pharisees were not only proud and hypocritical; they were greedy as well.14

They thought that godliness was a way of gain. 24

They chose religion as one would choose a lucrative profession. Their service was not geared to glorify God and help their neighbors, but rather to enrich themselves. 34

As they **heard** the Lord Jesus teach that they should forego wealth in this world and lay up their treasures in heaven, **they derided Him**. To them, money was more real than the promises of God. Nothing would hinder them from hoarding wealth.⁴⁴

Luke 16:15 And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. 4

Outwardly the Pharisees appeared to be pious and spiritual. They reckoned themselves to be righteous in the sight of **men**.¹⁴

But beneath this deceptive exterior, **God** saw the greed of their **hearts**. He was not deceived by their pretension. ²⁴

The type of life which they displayed, and which others approved (Psalm 49:18), was **an abomination in the sight of God**. They esteemed themselves successful because they combined a religious profession with financial affluence. ³⁴

But as far as God was concerned, they were spiritual adulterers. They professed love for Jehovah, but actually mammon was their god.⁴⁴

Luke 16:16 “The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. 3

Remember the subject of chapter 16 is the covetousness and unfaithfulness of the Pharisees. The very ones who prided themselves on the careful observance of the law are exposed as hypocrites.¹³

The law and the prophets were until John. With these words, the Lord described the legal dispensation which began with Moses and ended with **John** the Baptist. But now a new dispensation was being inaugurated. From the time of John, the gospel of **the kingdom of God** was being **preached**. The Baptist went forth announcing the arrival of Israel’s rightful King. He told the people that if they would repent, the Lord Jesus would reign over them. As a result of his preaching and the later preaching of the Lord Himself and of the disciples, there was an eager response on the part of many.²³

“Everyone is pressing into it” means that those who did respond to the message literally stormed into the kingdom. The tax collectors and sinners, for instance, had to jump over the roadblocks set up by the Pharisees. Others had to deal violently with the love of money in their own hearts. Prejudice had to be overcome.³³

Luke 16:17 And it is easier for heaven and earth to pass away than for one tittle of the law to fail. :18 “Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery. 3

But the new dispensation did not mean that basic moral truths were being discarded. It would be **easier for heaven and earth to pass away than for one tittle of the law to fail**. A **tittle of the law** could be compared to the crossing of a “t” or the dotting of an “i”.¹³

The Pharisees thought they were in the kingdom of God, but the Lord was saying in effect, “You cannot disregard the great moral laws of God and still claim a place in the kingdom.” ²³

Perhaps they would ask, “What great moral precept are we disregarding?” The Lord then pointed them to the law of marriage as a law that would never pass away. Any man who **divorces his wife and marries another commits adultery, and whoever marries a divorced woman commits adultery** also. This is exactly what the Pharisees were doing spiritually. The Jewish people had been brought into a covenant position with God. But these Pharisees were now turning their backs on God in a mad quest for material wealth. And perhaps the verse suggests that they were guilty of literal adultery as well as spiritual.³³

Lazarus and the Rich Man

Luke 16:19 “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. (sometimes called Dives (Latin for rich))