

Luke 16:1-13
For the week of 3/22/26

Reflection

1. What were some of the insights for you from Sunday's sermon?

Read verse 1-2.

2. Who is Jesus directing his comments to?

3. What was the manager charged of doing to the rich man's money?
Compare this with the wayward son handled his property in 15:3. (Note: both are the same Greek word diaskorpizo.)

4. Who owns what we have? (Read Deuteronomy 10:14; 1 Chronicles 29:11; Psalm 24:1, 89:11; 1 Corinthians 10:26; James 1:17) Is this easy or difficult for you to accept and live by? Why?

5. What is Jesus describing to His disciples in verse 2?
(See Psalm 62:12; 1 Corinthians 5:10)

Read verses 3-9.

6. In verses 3-4, what is the manager's plan and why?

7. In verses 5-7, how did the manager put his plan to work and why?

8. Read this commentator's interpretation of verse 8 and express your thoughts:

This is notoriously one of the most difficult parables to interpret. The root problem is the commendation of the steward who is so plainly dishonest (8). The usual explanation is that the steward is commended, not for his dishonesty, but for taking resolute action in a crisis. The coming of Jesus forced people to decision. When even dishonest worldly people know how and when to take decisive action, much more should those who follow him. It is the astuteness of the steward which is commended, not his commercial practices. T. W. Manson reminds us that there is a world of difference between 'I applaud the dishonest steward because he acted cleverly' and 'I applaud the clever steward because he acted dishonestly'¹

He did not say that he was pleased. He simply admired the astuteness of the steward while *it had a negative* effect on himself. The worldly-minded (*sons of this world*) are wise by their own lights. Moffatt states, 'The children of this world look further ahead, in dealing with their own generation, than the children of Light.' The *sons of light* are the servants of God. Well-intentioned as they are, they often lack the wisdom to use what they have as wisely as the worldly use their possessions for their very different ends.²

9. Read this commentator's interpretation of verse 9 and express your thoughts:

¹ Leon Morris, [Luke: An Introduction and Commentary](#), vol. 3, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 262–263.

² Leon Morris, [Luke: An Introduction and Commentary](#), vol. 3, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 266.

Jesus' use of the term may imply that there is commonly some element of unrighteousness in the way people acquire possessions. Jesus' followers must use their money for their spiritual purposes just as wisely as the children of this world do for their material aims. As our goal is 'treasure in heaven', we should use money for purposes such as almsgiving. This will gain us friends and it will stand us in good stead when money *fails*, i.e. when we die and money is of no more use. The meaning of *they may receive you into the eternal habitations* (cf. John 14:2) may be that the friends thus made will welcome us in heaven. More probably we have a common Jewish use of the plural to mean 'God' in accordance with a tendency to avoid use of the divine name (SB). It is God who receives people into heaven.³

Read verses 10-12.

10. What is Jesus teaching His disciples about their attitude toward money and devotion to Him?

Read verse 13.

11. What is Jesus' warning in this verse and why?

³ Leon Morris, [*Luke: An Introduction and Commentary*](#), vol. 3, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 266.