



SERMON REFLECTION GUIDE

Luke, Part 46: Forcing Our Way into the Kingdom of God - Luke 16:1-18 - October 5, 2025

SERMON OUTLINE

Intro - 125 years in the Light family, the advancement of wealth, and the coinciding attitudes of entitlement & taking things for granted.

This section of Luke is one of the most difficult to interpret and communicate.

"This is notoriously one of the most difficult parables to interpret." - Leon Morris, NT scholar

A. The Parable of the Dishonest Manger (v. 1-8)

Interpreting the Parable, simply: A businessman is firing his accountant for skimming off the top, and the accountant schemes with some of his boss's debtors to secure future friends.

Interpreting the Parable, in depth:

- The charging of interest from one Jew to another was illegal (see: **Lev. 25:36**)
- Interest was often charged in commodities like **wheat** and **oil** to obscure the fact they were breaking the law.
- When the accountant cancels the interest they owe, they appreciate him, and his owner cannot press charges without indicting himself.

Important Note: Jesus doesn't call the man righteous or moral, simply shrewd.

He is applauding the **dishonest** man's **shrewdness**, **not** the **shrewd** man's **dishonesty**.

B. Three Financial Lessons (v. 8-13)

1. Make Eternal Friends (v. 8-9)

- "Unrighteous wealth" is simply "common money", not money earned immorally.
- Jesus simply means that Christians should use their worldly money for godly purposes.
- In so doing, a Christian spends in ways that benefits the kingdom of God, and hopefully causes people to be born again and to be thankful in heaven.

2. Little Before Much (v. 10-12)

- The lesson of the dishonest honest manager is not to be dishonest like him, but to be shrewd like him. Astute like him.
- Take maximum advantage of what you have for God's Kingdom.

3. Cannot Serve Two Masters (v. 13)

- Should US currency read "*In God We Trust*" or "*This is the God We Trust*"?
- **God is the Master** - **We are the Manager** - **We steward wealth that belongs to him.**

C. Jesus Raises the Stakes (v. 14-18)

- The Pharisees dislike Jesus' teaching on money because they loved using their religious standing to accumulate wealth.
- "*God knows your hearts*" (**v. 15**), and says that our love of money is an "abomination"
- This is thought-provoking because we reserve "abomination" for that which we consider extremely vile or wicked.
 - **MARRIAGE** as a supplementary example (**v. 18**) - Jesus says that we must use our marriage just like we use our money.
 - It is a gift from God, to be used for God.
 - When we treat our money OR our marriage as if it belongs to us to do whatever we please, then we reveal that our view of God is sub-Christian.
- "*Forcing our way into the kingdom*" (**v. 16**) - those who hear the message of the kingdom, and like the manager, will do whatever it takes to take hold of what God is doing. This verse leaves little room for those who just assume the kingdom of God will come to them.
- We must not assume that God's requirements on money/marriage/etc do not apply to us!



SERMON REFLECTION QUESTIONS

1. How does a life of leisure (compared to pioneer days!) influence our approach to money & wealth?
2. What exactly is Jesus commending the life of the “dishonest manager”? How we are supposed to interpret this without thinking that Jesus was condoning dishonesty?
3. How can we “make eternal friends” with our money? Is this something you desire to do?
4. How does Jesus argue with the principle: “I will give financially when I have more money”?
5. Why is the verse about marriage placed here in the gospel of Luke?
6. Re-read v. 16 - what does Jesus mean by “forcing our way into the kingdom of God”?