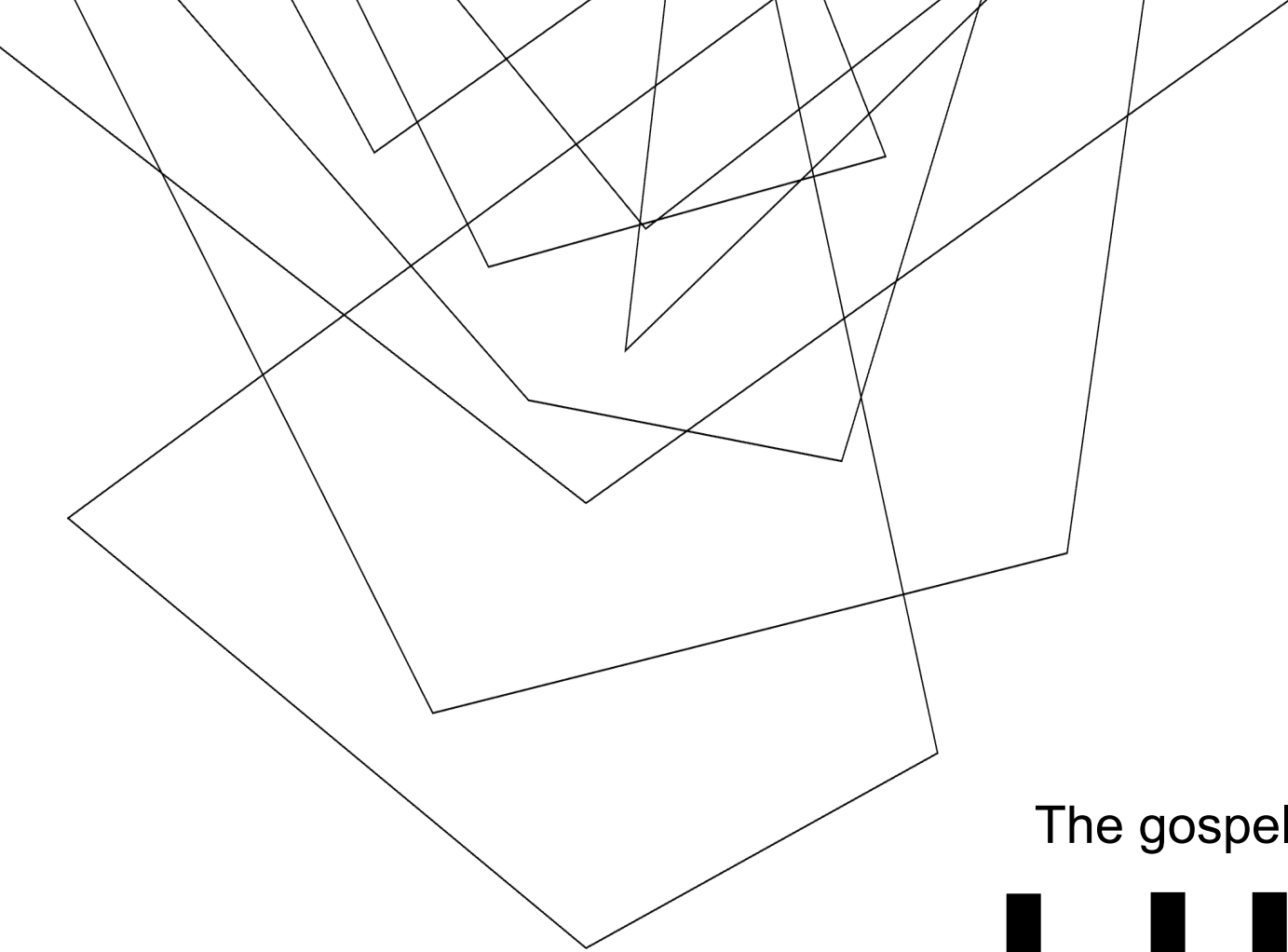


# MAJOR THEMES IN LUKE'S GOSPEL:

1. **Role reversals:** 1:52-53; 6:20-26; 13:30; 14:11; 18:14
  - Outcasts are loved by God: the poor, tax collectors, sinners, women, Samaritans, & even the Gentiles are exalted above the rich, proud, & powerful.
2. **The dangers of wealth:** 8:14; 12:13-34; 16:10-13, 19-31; 18:18-30; ***it can choke out your faith***
  - Jesus is constantly warning about power & wealth & commanding the rich to give what they have to the poor.
3. **Prayer:** 3:21; 5:16; 6:12, 28; 9:18, 28-29; 10:1-2; 11:1-4; 18:1-8; 22:32, 39-46; 23:34, 46
  - Jesus prays at every major point of His ministry!
4. **The Holy Spirit:** 1:15-17, 35, 67; 2:25-27; 3:16, 22; 4:1, 14, 18; 5:17; 11:13; 12:10-12; 24:49;
  - Luke begins & ends with the power of the Holy Spirit & worship at the temple. He is central to Jesus' ministry & promises
5. **Salvation:** 1:5-25, 26-2:38; 4:18-21; 5:30-32; 10:16-20; 19:10; 22:41-42; 24:44-47 (**comes w/repentance**)
  - Jesus being the Savior is emphasized heavily, it's His



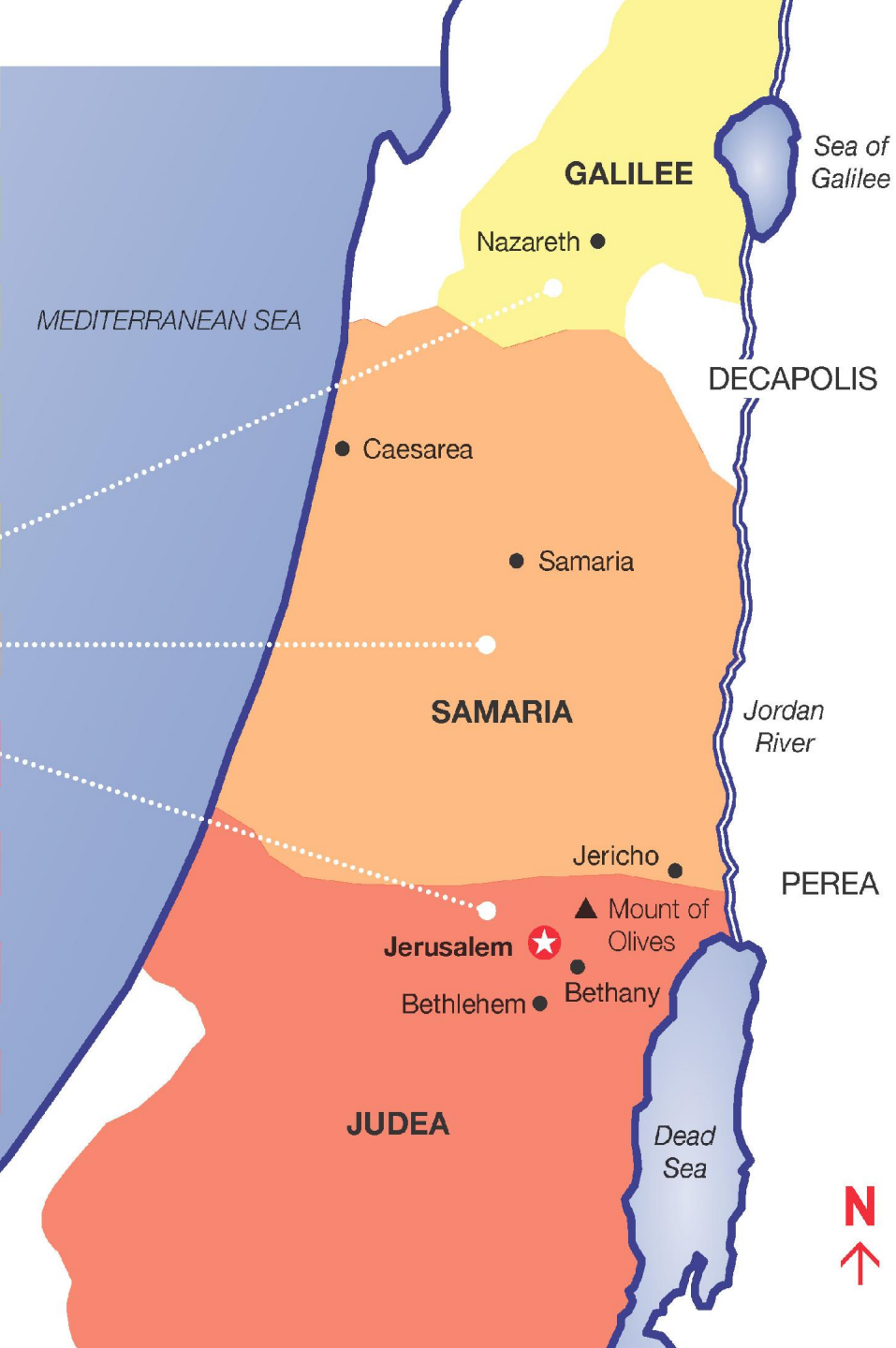
The gospel according to

# LUKE

*A message of mercy to the  
marginalized*

# LUKE'S GOSPEL OVERVIEW

1-3	THE LORD'S ARRIVAL	
	1-2	THE LORD'S BIRTH
	3	THE LORD'S PREPARATION
4-9	THE LORD'S MISSION IN GALILEE	
10-19	THE LORD'S MISSION TOWARDS JERUSALEM	
19-24	THE LORD'S MISSION IN JERUSALEM	
	19	THE LORD'S ENTRY
	22-23	THE LORD'S SUFFERING
	24	THE LORD'S RISING



# Luke 16 layout

- The main point: warnings about wealth

vv1-9 – The Parable of the Shrewd Manager

vv10-13 – Faithful Management

vv14-15 – Rebuke of the Pharisees

vv16-17 – The Law and the Kingdom

v18 – The Law on Divorce

vv19-31 – The Rich Man and Lazarus

## Luke 16:1-9 – Parable of the Shrewd Manager

V1 Jesus addresses His disciples (in earshot of pharisees v14)  
- master's manager was "squandering" his \$ (15:13)

V2 the manager is fired & told to make a financial statement  
vv3-4 faced w/joblessness in hopes of lodging...

vv5-7 what does he do w/the debtors? A) foregoes his own commission? B) removes interest? C) undercuts master?

<sup>8</sup> "The master praised the unrighteous manager because he had acted shrewdly. **For the children of this age are more shrewd than the children of light in dealing with their own people.** <sup>9</sup> And I tell you, make friends for yourselves by means of worldly wealth so that when it fails, they may welcome you into eternal dwellings.

<sup>10</sup> Whoever is faithful in very little is also faithful in much, and whoever is unrighteous in very little is also unrighteous in much. <sup>11</sup> So if you have not been faithful with worldly wealth, who will trust you with what is genuine? <sup>12</sup> And if you have not been faithful with what belongs to someone else, who will give you what is your own? <sup>13</sup> No servant can serve two masters, since either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money.”

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## Luke 16:1-9 (10-13) – Interpretive questions & issues

Why is the manager commended (v 8–9) if he is acting immorally? Is he immoral? And is Jesus commending the shrewdness but not the dishonesty?

What exactly are the “friends” (v9) who will welcome you into eternal dwellings? The poor to whom you gave? The wealthy you befriend for ministry? The church in general?

What is the “eternal dwellings” language? Is this strictly about heaven or the church (the age to come) or both?

Is the parable primarily about wealth or about faithfulness in general? Some interpretations foreground the stewardship of resources while others emphasize the question of whom you serve (v13).

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(4:43) It is necessary for me to proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose.”

Luke 16:16-17

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Luke 16:18 cf. Matt. 19:1-12; Deut. 24:1-4 (Lk. 16:17)

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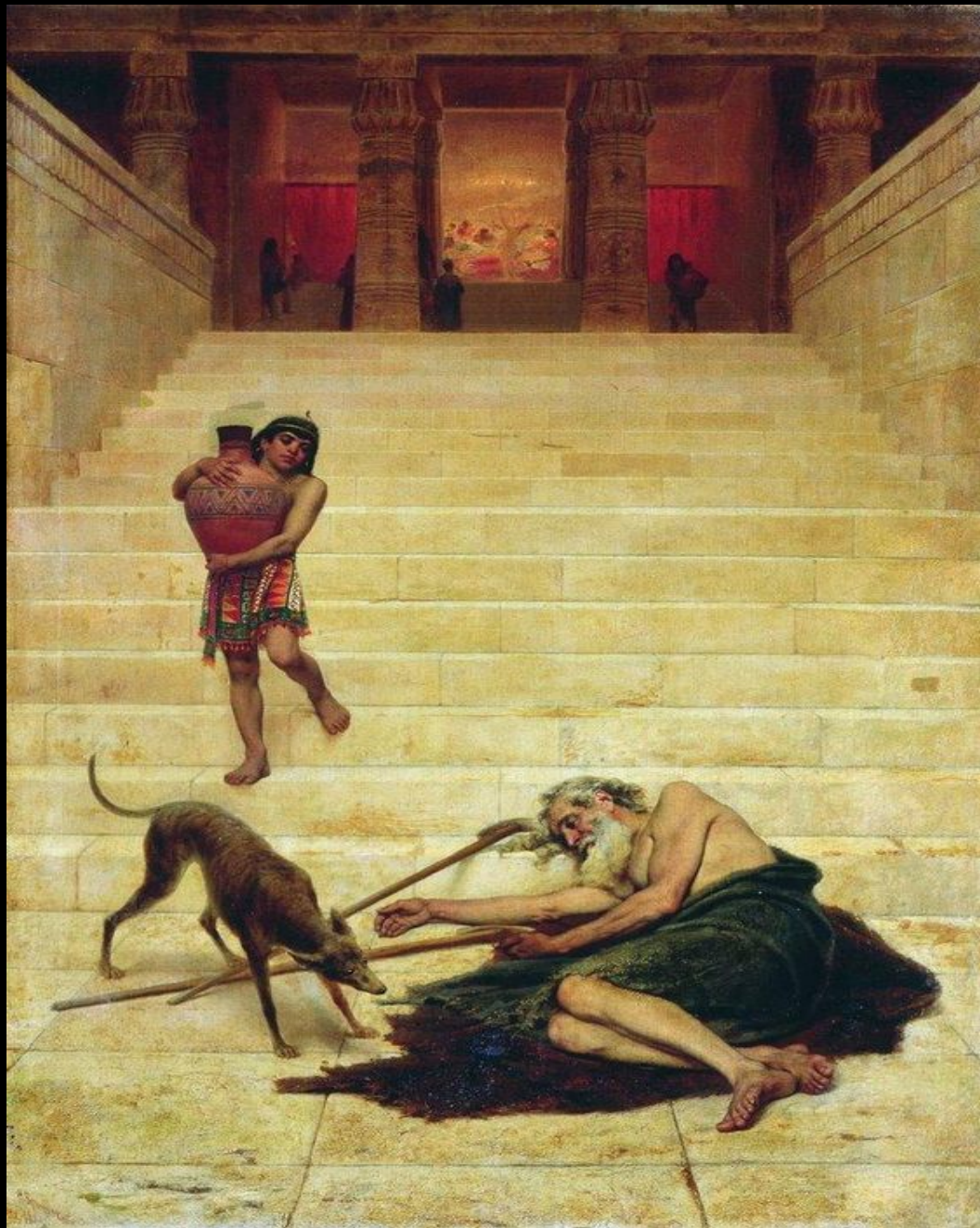
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Lazarus

(Gen. 15:2 “Eliezer”)

longed to be filled (15:16) with what  
fell from the rich man’s table

Luke 16:20-21

carried away by  
the angels

Luke 16:21

Abraham's side (cf

# Abraham's Bosom

if we die,  
Abraham and Isaac  
and Jacob will  
welcome us  
fathers

“As for you, you  
shall go to your  
fathers in peace;  
you shall be  
buried in a good  
old age.”

(Gen. 15:15)

# in the Bible:

- often means “the realm of the dead” since “Sheol” is translated to “Hades” in the LXX.
- place (Matt. 11:23; 16:18; Lk. 10:15; 16:23; Acts 2:27, 31; Rev. 1:18)
- sometimes opposed to heaven (Matt. 11:23; Lk. 10:15) or Abraham’s bosom (Lk. 16:23).
- personified (Rev. 6:8; 20:13-14)

<sup>23</sup> And being in torment in Hades, he looked up and saw Abraham a long way off, with Lazarus at his side. <sup>24</sup> ‘Father Abraham!’ he called out, ‘Have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this flame!’

<sup>25</sup> “ ‘Son,’ Abraham said, ‘remember that during your life you received your good things, just as Lazarus received bad things, but now he is comforted here, while you are in agony. <sup>26</sup> Besides all this, a great chasm has been fixed between us and you, so that those who want to pass over from here to you cannot; neither can those from there cross over to us.’

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**“Bear fruits in keeping with repentance. And do not begin to say to yourselves ‘we have Abraha as our father.’ (3:8)**

Luke 16:23-26

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Luke 16:23-26

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Cf. Jhn. 11 (Lazarus resurrection!); Lk. 24 Jesus’ resurrection!

Luke 16:27-31

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