

Luke 16:1-18 God and Money, the Law and Marriage

Can a follower of the Messiah love God and love money? How can the people of the world be wiser than the Children of Light? What does the Messiah actually teach about the Law and marriage to New Testament Believers who follow Him?

In this portion of Luke's Gospel, Yeshua tackles these questions, and more, as He teaches His Disciples in the company of the Pharisees, Scribes, and the multitude of people surrounding Him.

The content of Chapter 16 is a continuation of Yeshua's teachings beginning in the latter part of Chapter 14, with the Disciples picking up their own cross, and continued into Chapter 15. The audience consisted of His Disciples, the tax collectors and "sinners", Pharisees, and the teachers of the Law.

Yeshua began to teach in parables with the lost sheep, the lost coin, and the lost son.

This parable is being spoken to Yeshua's Disciples but directed at the corrupt Pharisees who were covetous and depended on their own righteousness and primarily served their own interests.

Lk 16:1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

Steward – **3623 οἰκονόμος** oikonomos {oy-kon-om'-os} **Meaning:** 1) the manager of household or of household affairs 1a) esp. a steward, manager, superintendent (whether free-born or as was usually the case, a freed-man or a slave) to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age 1b) the manager of a farm or landed estate, an overseer 1c) the superintendent of the city's finances, the treasurer of a city (or of treasurers or quaestors of kings) 2) metaph. the apostles and other Christian teachers and bishops and overseers

Usage: AV - steward 8, chamberlain 1, governor 1; 10

The rich man was informed that his steward had wasted his goods. He had squandered his master's possessions, just as the son who demanded his inheritance in the previous Chapter.

Lk 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

The steward had to gather the records to give an account of his stewardship.

Lk 16:3 Then the steward said within himself, What shall I do? for my **lord** taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

Lord – **2962 κύριος** kurios {koo'-ree-os}

Meaning: 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord 1a) the possessor and disposer of a thing 1a1) the owner; one who has control of the person, the master 1a2) in the state: the sovereign, prince, chief, the Roman emperor 1b) is a title of honour expressive of respect and reverence, with which servants salute their master 1c) this title is given to: God, the Messiah

Usage: AV - Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

Lk 16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

- The steward devised a plan for his future after he is relieved from his stewardship.
- He treated his master's goods as if they were his own and further used them to benefit himself.
- The steward goes and make deals with his master's debtors doing them a favor for which they would owe him.

Lk 16:5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

Lk 16:6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Lk 16:7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

Lk 16:8 And the lord commended the unjust steward, because he had done wisely:

The master of the unjust steward commended him for he had done wisely.

Yeshua further makes a comparison to the children of the world and the Children of Light.

“for the **children of this world** are in their generation **wiser** than the **children of light**.”

The children of the world are those who are rebellious to YeHoVaH's Law.

The Children of Light are those who have put their faith in YeHoVaH.

That phrase is used three places in the New Testament.

By Yeshua:

Jn 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

By Paul:

Eph 5:8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

1Th 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Lk 16:9 And I say unto you, Make to yourselves friends of the mammon of **unrighteousness**; that, when ye fail, they may receive you into everlasting habitations.

Mammon – **3126 μα(μ)μωνᾶς** mammonas {mam-mo-nas'}

Meaning: 1) mammon 2) treasure 3) riches (where it is personified and opposed to God)

Origin: of Aramaic origin (confidence, i.e. wealth, personified); TDNT - 4:388,552; n m

Usage: AV - mammon 4; 4

Lk 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

- Faithfulness is not determined by the amount entrusted, but by the character of the person who uses it.

- Those who are faithful in the least will be faithful in the much.
- Those who are unjust in the least will be unjust in much.
- Those who will waste their own resources will waste yours.
- Those who will not take good care of their own possessions will not take care of yours.
- You can see how people will take care of your things by how they take care of their own.

Lk 16:11 If therefore ye have not been faithful in the **unrighteous mammon**, who will commit to your trust the true *riches*?

Unrighteous – **94 ἄδικος** adikos {ad'-ee-kos}

Meaning: 1) descriptive of one who violates or has violated justice 1a) unjust 1b) unrighteous, sinful 1c) of one who deals fraudulently with others, deceitful

Usage: AV - **unjust** 8, **unrighteous** 4; 12

Unrighteous is the same as unjust in Verses 8 and 10.

Lk 16:12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

Yeshua does not condone the unjust steward. He does however point out that if you are going to be worldly, it is your responsibility to look out for yourself at all cost and at every turn knowing that which has been entrusted to you will eventually be taken away from you.

Remember the parable of the talents.

Furthermore, He teaches His Disciples that they are to be faithful with that which belongs to someone else and in doing so they will be trusted with more and even given that which is their own.

Lk 16:13 No servant can serve **two masters**: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Masters, in this verse, is the same word for lord in Verses 3, 5 and 8.

Master – **2962 κύριος** kurios {koo'-ree-os}

Meaning: 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord 1a) the possessor and disposer of a thing 1a1) the owner; one who has control of the person, the master 1a2) in the state: the sovereign, prince, chief, the Roman emperor 1b) is a title of honour expressive of respect and reverence, with which servants salute their master 1c) this title is given to: God, the Messiah

Usage: AV - **Lord** 667, **lord** 54, master 11, sir 6, Sir 6, misc 4; 748

Yeshua is saying no one can serve two lords:

Money or YeHoVaH,
or money and self.

Pursue YeHoVaH and all your needs will be met.

Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Mammon, in and of itself, is simply wealth. How it is used determines whether it is used for Kingdom purposes or for selfish purposes.

Lk 16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

Covetous – **5366 φιλάργυρος** philarguros {fil-ar'-goo-ros}

Meaning: 1) loving money, avarice

Origin: from 5384 and 696;; adj

Usage: AV - covetous 2; 2

Paul, a former Pharisee, wrote:

1Ti 6:7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

1Ti 6:8 And having food and raiment let us be therewith content.

1Ti 6:9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

1Ti 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1Ti 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Derided – **1592 ἐκμυκτηρίζω** ekmukterizo {ek-mook-ter-id'-zo}

Meaning: 1) to deride by turning up the nose, to sneer at, to scoff at

Usage: AV - deride 2; 2

Lk 16:15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

To justify self is to be self-righteous or to render oneself righteous.

Justify - **1344 δικαιώω** dikaiōo {dik-ah-yo'-o}

Meaning: 1) to render righteous or such he ought to be 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered 3) to declare, pronounce, one to be just, righteous, or such as he ought to be

Usage: AV - justify 37, be freed 1, be righteous 1, justifier 1; 40

Lk 16:16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

Despite the threats of the religious leaders, there were those who received the Kingdom Gospel and pressed beyond the religious leaders, family, and friends into the Kingdom.

Lk 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

A repeat of Matthew 5:18

Mt 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Yeshua touches on a sensitive topic knowing the position of the Pharisees. He clearly teaches that Marriage is for life.

Lk 16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

In Mark, Yeshua indicates that both the man and the woman can initiate a divorce.

Mk 10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Mk 10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.