

# ***Basic Discipleship***

## ***A Course On New Testament Discipleship***

### ***Topic #8***

66. Both the man who confronted Jesus for counsel—and the **rich** farmer in the parable that He shares, valued their possessions in order to build a kingdom here on earth.
67. By contrast, those of us who are “**children of God**” (John 1:12) —should not be worried about the bare minimums needed to survive like “**food and clothing**” because God knows what we need and He can provide for all our needs.
68. Earthly kingdoms are transient—with no eternal value—a truth that did not seem to cross the mind of the covetous “**brother**” or of the “**rich**” farmer.
69. To quote Matthew 6:33, if we “**seek first His kingdom and His righteousness**” then God promises that “**all these things will be added to you**”—implying we would still own goods necessary to survive & to provide—but those goods would not own us.
70. If we **seek first His kingdom**, then we will receive a far greater treasure in eternity, that can never be stolen by theft or destroyed by decay—or even taken at death.
71. In Luke 12:33, Jesus likens this to making — “**money belts which do not wear out**” in contrast to the “**money belts**” of that day that held temporal material wealth.
72. Christ wants our priorities to be in the right place, such that we do not hold on too tight to this world’s goods—again letting the Bible interpret itself—it is not wrong to own things (Ex 20:15; Prov 6:6-8)—just so long as those things do not own us.
73. Jesus Christ wants us to value the things that He values that will outlive us and will continue on long after the entire planet has been burned with fire (2 Peter 3:10-13).
74. And so, we are not surprised—that sixteen of the thirty-eight parables that Christ gave were concerned with how to handle the money & possessions entrusted to us, for He said, “for where your treasure is, there your heart will be also” (Mt. 6:21).
75. Throughout the “Sermon on the Mount” — Jesus repeatedly discusses the “**heart**” when He refers to the pure in “**heart**” (Matt. 5:8)—or when He teaches about lust in the “**heart**” (5:28) & here when He cautions about the direction of the “**heart**.”
76. Now while we do not see it in our English Bibles — in the original that the Spirit inspired — the word “**treasure**” actually appears twice when the Lord gives the command “**not**” to “**store up for yourselves treasures on earth**” (Matt. 6:17).
77. It literally reads, “**Do not treasure up for yourselves treasures on the earth**” — that is to say — “**stop treasuring treasure**” — again is not a prohibition against being provident but against being covetous (Proverbs 6:6-8; 1 Timothy 5:8).
78. For Jesus to speak so much on the subject of material possessions, we will do well to pay attention because His deep desire is for His people not to be distracted by things but rather to value the souls of men over those possessions that we own (Mk. 8:36).

79. I suppose that — one of the most detailed parables that Jesus gives — for us to be prepared for when we meet Him at **‘the judgment of the just’** is found in Luke \_\_\_.
80. Jesus reminds us in Matthew 6:21 that our **‘heart’** will always follow our **‘treasure’** be it — down to earth or \_\_\_ to heaven — as Christ illustrates — in this parable.
81. This parable is often titled by various publishers as **“The Unrighteous Steward”** or as **“The Shrewd Manager”** or by others as **“The Unjust Steward”** because this \_\_\_ was a **‘manager’** of someone else’s goods & he was very **‘shrewd.’**
82. In fact — whenever you see the word **‘manager’** or **‘steward’** in the New Testament, our minds should immediately think **‘accountability’** for the \_\_\_ of service we have given because at **“the judgment seat of Christ”** the Lord Jesus will evaluate us.
83. For most Christians, the concept of **“stewardship”** is \_\_\_ misunderstood because their tendency when they hear this word is simply to think that **“the church wants more of my money”** or **“it is time to fill out my annual pledge card for giving.”**
84. In actuality, the word **steward** is used in \_\_\_ principal ways in the New Testament.
85. When the Apostle Paul thinks of **“the gospel”** that we all have been entrusted with, he describes his responsibility in \_\_\_ of **“stewardship”** to the Corinthians.

**16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me”** (1 Corinthians 9:16-17).

86. When we meet Christ in heaven every true believer will give an account as to how they used their gifts & abilities & their sphere of influence to share the good \_\_\_.
86. We have already examined in this section the truth that when \_\_\_ adopted you into His family—He graced you with a spiritual **“gift”** (1 Corinthians 12:11-13).
88. The moment you were born-again, on the day God saved you, that is on your **“spiritual birthday”** you received **“a birthday present”** that He expects you to find — and to use — in the local church — that you are to be a \_\_\_ of.
89. In 1 Peter 4 — there is an assumption by the Apostle Peter — that our \_\_\_ are discoverable—such that we can **employ** them in serving God’s people:

**10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. 11 Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.**



90. As we have seen, when he mentions “**a special gift**” he is not referring to your ability to sing in the choir, or to play the piano, or some athletic talent, or an artistic bent, or a mechanical skill — or the intellectual acumen — that you may \_\_\_\_\_.
91. While it is taught in Scripture that someday we will all have to give an account for all that God has entrusted us with—including natural talents and acquired skills, in the context of 1 Peter 4—he is referring to the spiritual “**gift**” God gave \_\_\_\_.
92. Unfortunately—the average Christian today—suffers from the \_\_\_\_\_ malady that the Corinthians suffered from when Paul wrote, “**Now concerning spiritual gifts, brethren, I do not want you to be unaware**” or “**ignorant**” (KJV) (1 Cor. 12:1).
93. And if that is your state, then you might want to go to [searchthescriptures.org](http://searchthescriptures.org) and take — the spiritual gifts inventory — that may help you to discover your “**gift**” because “**as good stewards**” the Lord will evaluate how you used \_\_\_\_\_.
94. The word “**steward**” is also used in Titus 1:7 — for the pastors of the local church, who are also referred to as “**elders**” & “**overseers**” as to how they \_\_\_\_ God’s people.

**7 For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain (Titus 1:7).**

95. Likewise, the Apostle Peter speaks of the accountability of elders \_\_\_\_\_ he writes:

**1 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. 4 And when the Chief Shepherd appears, you will receive the unfading crown of glory (1 Peter 5:1–4).**

96. To speak of “**Christ**” as “**the Chief Shepherd**” is to remind “**the elders**” that they are only **under-shepherds** & since “**the Chief Shepherd**” is going to return for us, “**the elders**” — are going to have to \_\_\_\_\_ an account — for their leadership.
97. Anyone clamoring to be a pastor of God’s people—must take the Bible seriously because “**elders**” \_\_\_\_\_ “**a stricter judgment**” as underscored in these passages:

**1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment (James 3:1).**

**17 Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account(Hebrews 13:17).**



98. We just need to understand that the word “**steward**” is a broad term encompassing the stewardship of the gospel, of our gifts, of elders & here in Luke 16 of our \_\_\_\_\_:

**1 Now He was also saying to the disciples, “There was a rich man who had a manager, and this manager was reported to him as squandering his possessions. 2 And he summoned him and said to him, ‘What is this I hear about you? Give an accounting of your management, for you can no longer be manager.’ 3 And the manager said to himself, ‘What am I to do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg. 4 I know what I will do, so that when I am removed from the management people will welcome me into their homes.’ 5 And he summoned each one of his master’s debtors, and he began saying to the first, ‘How much do you owe my master?’ 6 And he said, ‘A hundred jugs of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’ 7 Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred kors of wheat.’ He said to him, ‘Take your bill, and write eighty.’ 8 And his master complimented the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.**

99. In verse one — the word translated “**manager**” (**NASB2020/ESV/CSB/NET**) is also translated as “**general manager**” (**CJB**) or as “**steward**” (**NASB77/KJV/NKJV**) and it was used of someone—entrusted to the management of the proprietor’s \_\_\_\_\_.
100. A “**steward**” or a “**manager**” was an important position — and in this parable Jesus will teach us \_\_\_\_\_ we should use—the material possessions—that God has entrusted to each of us for eternal investments & rewards given “**the judgment seat**” of Jesus.
101. And it important we understand the context leading up to this parable—because in chapter 15 he tells the parable of the lost sheep, the lost coin & the lost son, making a linguistic connection that ties this parable the \_\_\_\_\_ story concerning the two sons.
102. The verb — “**squander**” in Luke 15:13 (“**diaskorpizo**”)—is the \_\_\_\_\_ to the thematic connection, namely the prudent use of money because this ‘**steward**’ was “**reported to him as squandering**” (“**diaskorpizo**”) his masters “**possessions**” (Luke 16:1).
103. Unlike the younger son in the previous parable who did not manage his inheritance well because of his love for sin—a man whom his father forgave & received—what follows is a lesson on wise management—for those who have a love for \_\_\_\_\_.
104. Verse one indicates that Jesus is speaking directly “**to the disciples**” — all the while verse 14 indicates — that a group of “**Pharisees**” were also listening to Jesus \_\_\_\_\_.

**2 And he summoned him and said to him, ‘What is this I hear about you? Give an accounting of your management, for you can no longer be steward.’**

105. Someone had reported to his boss—that this man was “**squandering**” his master’s \_\_\_\_\_ just like the prodigal who “**squandered his estate with loose living**” (15:13).
106. Just as today there are people who manage people’s assets & investments, it would be unusual in the ancient world for “**a rich man**” \_\_\_\_\_ to have a “**steward**” (16:1).
107. It is clear that this steward’s boss does not believe that his “**accounting**” is going to exonerate him—but only confirm what he believes to be true—which is why before the “**accounting**” — he is \_\_\_\_\_ to say — “**you can no longer be steward**” (16:2).
108. He simply says, “**Gather together all of the records right now, because you’re fired**” and this “**steward**” does not even reply with some kind of defense because he knows he is guilty and he knows—that after his “**accounting**” he will be out on the \_\_\_\_\_.
109. We have been studying in this section of this discipleship course—that one of these days, we are going to stand—before Christ our Master—and He is going to ask us to do the \_\_\_\_\_ same thing—to “**give an accounting**” of our “**management**” (16:2).
110. Understanding this, is very motivating—because it is a reminder to us that all that what we do in this life each and every day—has meaning as we invest our lives for God’s glory & for the furtherance of His kingdom—our lives \_\_\_\_\_ significance.
111. While Jesus is speaking to “**the disciples**” He is also addressing the lost “**Pharisees**” who are listening—reminding us that these words are for \_\_\_\_\_ groups of people.
112. While He is primarily addressing His true followers—so that at His “**judgment seat**” (2 Cor. 10:5) we will “**receive a full reward**” (2 John 8)—He still cares for the lost as their stewardship will show they lived only for self and not for \_\_\_\_\_ (Rev. 20:12-13).
113. There is no indication — whether this “**manager**” failed his “**master**” innocently or deliberately because all we \_\_\_\_\_ is that he is in trouble for he unwisely managing his master’s resources & so is acting like the younger son in the previous parable.
114. With that said, as he gathers all the books to give a full “**accounting**” for his “**stewardship**” he seeks to devise a plan so that his \_\_\_\_\_ are taken care of.
- 3 And the steward said to himself, ‘What am I to do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.**
115. He devises what Jesus will call a ‘**shrewd**’ plan (16:8)—as he uses his head so that he has a place to go to buy some time—and maybe even to get—another job reasoning that he did not like manual labor & he was too proud to “**beg**” to earn his \_\_\_\_\_.



116. Since he had been disgraced, it appears that another job as a “**steward**” was \_\_\_ even an option, and yet while he is opposed to manual labor, and while he is too proud to **beg** he is not too proud to steal—but immediate action was imperative.

**4 I know what I will do, so that when I am removed from the management people will welcome me into their homes.’ 5 And he summoned each one of his master’s debtors, and he began saying to the first, ‘How much do you owe my master?’**

117. This “**steward**” is systematically going through the inventory of the bills in that he “**summoned each one of his master’s debtors**” where each one’s debt is declared and then this “**steward**” comes up with a “**reduction plan**” for his \_\_\_ benefit.

118. Since he had a written record of their specific debt, the question that he asks each is unnecessary—except for the emotional and manipulative purposes—it \_\_\_\_.

119. However, by having “**each of his master’s debtors**” state their debt, would cause each one to appreciate all the more — “**the reduction**” they \_\_\_ going to receive.

120. The \_\_\_ here in verses 6 & 7 is — “**agricultural in nature**” — indicating that this man’s “**master**” was either—dealing with “**tenant farmers**” renting out his land in in exchange for funds or more likely with “**wealthy outsiders**” who are in business.

121. Whatever view you take—makes no difference to the point of the parable, in fact, it may be that his **master’s** clients included both \_\_\_\_ of debtors.

**6 And he said, ‘A hundred jugs of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’**

122. This word “**jugs**” (**NAS/2020**) is maybe better translated as “**measures**” (**NAS/78**) in that the Greek noun “**batos**” — which is a standard “**liquid measure**” is \_\_\_ to 8.75 gallons—and so “**100 baths**” (**YLT**) which would be about 875 gallons.

123. In our western minds a “**jug**” is not usually larger than \_\_\_ gallon, however in the ancient Middle Eastern world, they were much larger—and so some translations in not translating—but interpreting—rounds it up to “**900 gallons**” (**NIV/2011**).

124. It would take about 150 olive trees — to produce that much “**oil**” and so in many settings in the 1st century—that would be a farmer’s entire \_\_\_\_.

125. This much “**oil**” would be priced at about 1,000 denarii and based on first century standards, “**one denarius**” was the average day laborer’s pay—and so that amount of money—represented approximately—three years of \_\_\_\_.

126. One can only imagine the “**relief**” & “**appreciation**” & “**gratitude**” that this debtor felt over this renegotiated arrangement owing some \_\_\_ denarri less than before.

127. This “**unrighteous steward**” was renegotiating the agreement—for a significantly \_\_\_ amount cutting the “**olive oil debt**” from “**a hundred jugs of oil**” to “**fifty.**”

7 Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred **kors** of wheat.’ He said to him, ‘Take your bill, and write eighty.’

128. The **NAS/2020** takes the Greek noun used here for this description of the amount of “**wheat**” and renders it as “**kors**” while previous additions of the **NAS** translate it \_\_\_ “**measures**” (**NAS/98; ESV**) & still other as “**containers**” (**ISV**) or “**sacks**” (**GNB**).

129. The word “**kors**” is a “**transliterated**” or a “**Romanized**” word — of which there are many words in our English Bible that are \_\_\_ interpreted but simply transliterated.

130. This simply means that the Bible translators \_\_\_ not try to come up with an English equivalent but simply took the sounds—similar to the pronunciation of the original.

131. That they do this sometimes is not a complaint or criticism of the translators’ efforts but simply—a reality which can be very helpful in that it causes the reader to stop and pause—and ask as to the precise meaning of the \_\_\_\_.

132. The Greek word “**koros**” is from a Hebrew word — representing the largest Hebrew “**dry measure**” — of about \_\_\_ bushels — so we are talking about a “**1,000 bushels of wheat**” (**CJB**) representing the yield of about 100 acres.

133. Because a “**kor**” of “**wheat**” cost about 30 denarri—and so, the debt is about 3,000 denarri being equivalent to about \_\_\_ years of salary for the average day laborer.

134. The “**steward**” tells him to — “**Take your bill, and write eighty**” being a 20% reduction equivalent to 600 denarri—or about \_\_\_ years—of average pay.

135. Once again, a very generous discount—and these are just the 1st two on his list as “**each one**” has his old acknowledgment of debt destroyed with \_\_\_ legal written contracts placed in their own hands — with the debt load — greatly reduced.

136. The assumption here—is that this “**steward**” who could act legally on behalf of “**each one of his master’s debtors**” went through the list offering “**each debtor**” great reductions expecting—the favor to be returned—when he needed \_\_\_\_.

137. He used his authority to deliberately rob his “**master**” so that he might gain the favor of the “**debtors**” whose amount of \_\_\_ he significantly reduced.

138. This “**steward**” is using his—present position—to prepare him for the next stage — of his life — when he would — be without a \_\_\_\_.

139. So having completed His parable—the Lord Jesus will apply this to His disciples & to \_\_\_ with His application unfolding in verses 8-9.