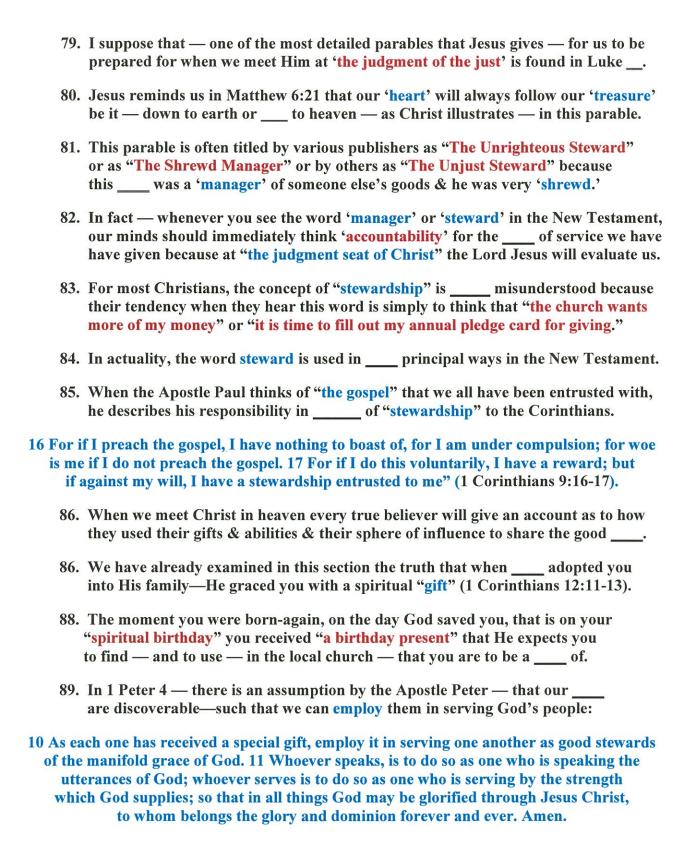
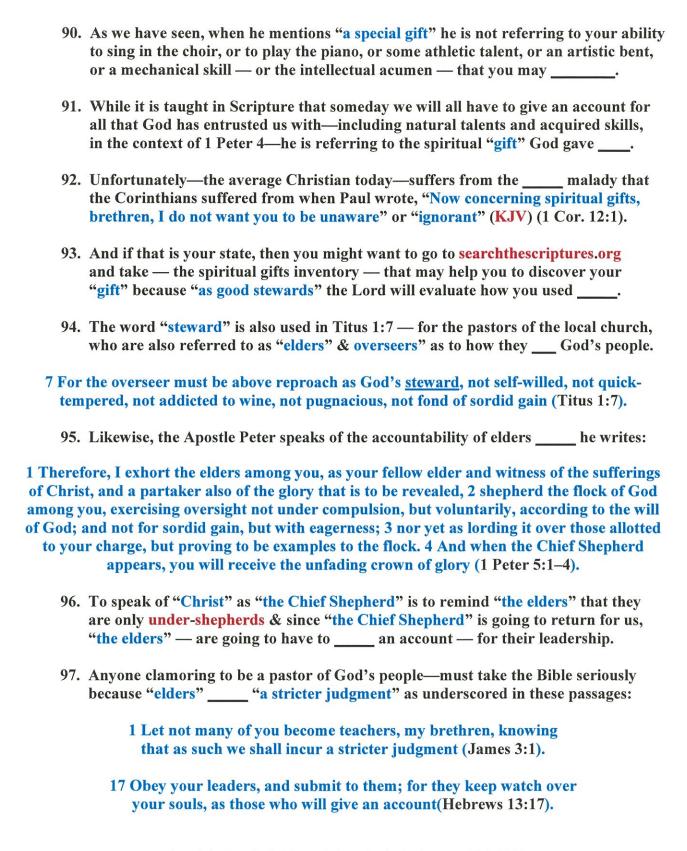
Basic Discipleship

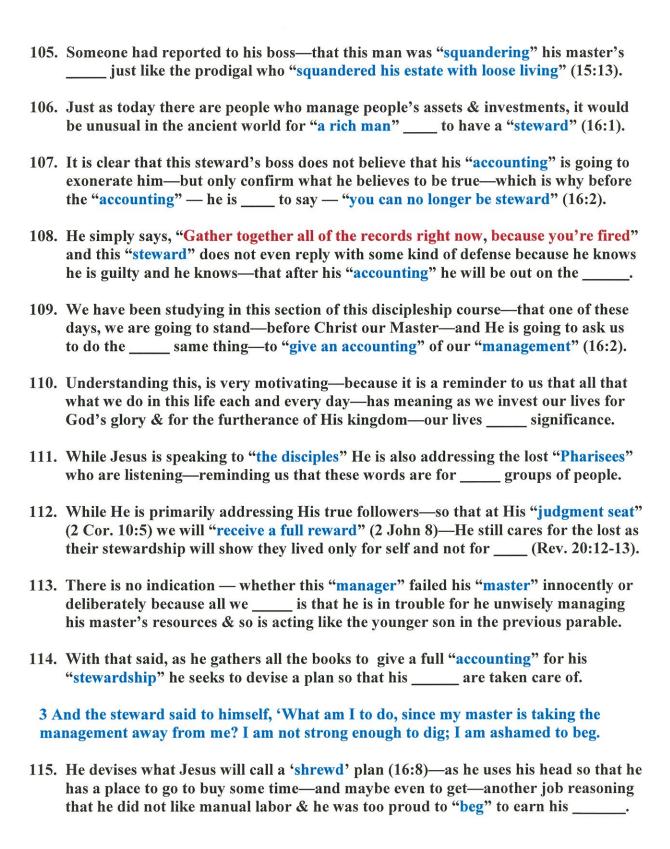
A Course On New Testament Discipleship

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 <u>all</u> 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 <u>us</u>.
- 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 <u>temporal</u> 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 <u>own</u> 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 <u>sixteen</u> 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 <u>lust</u> 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 <u>twice</u> 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 <u>covetous</u> (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 <u>souls</u> of men over those possessions that we own (Mk. 8:36).







116.	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.
	now what I will do, so that when I am removed from the management people will ome 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 <u>jugs</u> 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."
6	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.