

# ***Basic Discipleship***

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

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

127. This “**unrighteous steward**” was renegotiating the agreement—for a significantly lower 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 as “**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 not interpreted but simply transliterated.
130. This simply means that the Bible translators did 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 word.
132. The Greek word “**koros**” is from a Hebrew word — representing the largest Hebrew “**dry measure**” — of about ten 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 ten 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 two 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 new 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 help.
137. He used his authority to deliberately rob his “**master**” so that he might gain the favor of the “**debtors**” whose amount of debt 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 job.
139. So having completed His parable—the Lord Jesus will apply this to His disciples & to us with His application unfolding in verses 8-9.

140. Notice carefully, what happens in verse eight when his master finds out what he has been doing—sadly verse eight has certainly been misunderstood and it has caused a lot of consternation & confusion to many & has been a source of \_\_\_\_\_ by liberals.

**8 And his master praised 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.**

141. Please understand, that “**his master**” is not praising or complementing him for his dishonesty but “**because he had acted shrewdly**” — in that the old contracts were made \_\_\_\_\_ and void such that his “**master**” did not even have any legal recourse.
142. In this parable, Jesus is not complementing the “**steward**” for unethical behavior, because He does not \_\_\_\_\_ him — **righteous**” — but an “**unrighteous steward.**”
143. The ‘**master**’ did not **benefit** by the decisions that were made but only this ‘**shrewd**’ and crafty “**unrighteous steward**” in that he made “**friends**” with “**each one of his master’s debtors**” — by settling their accounts for \_\_\_\_\_ than they actually owed.
144. He was “**shrewd**” in that he used his present position to prepare himself for the next stage of his life—knowing that he would soon be disgraced & out of a paying \_\_\_\_\_.
145. Jesus never approves of “**unethical behavior**” — any more than when He refers to Himself as a “**thief**” in comparing His return to “**a thief in the night**” — as the Apostles Peter & Paul do the \_\_\_\_\_ (Matt. 24:43; 1 Thess. 5:2; 2 Peter 3:10).
146. To those critics of the Bible—or to those Christians who are confused—it is very clear from the context that Jesus does not commend him because he had done wrongly towards his “**master**” but because—he had \_\_\_\_\_ wisely for himself.
147. Then Jesus compares this man’s \_\_\_\_\_ with His us when He states, “**for the sons of this age are more shrewd in relation to their own kind than the sons of light.**”
148. So, on the one hand, this man is an “**unrighteous steward**” for “**squandering**” the “**master**” of the estate’s wealth—but on the other hand he is “**shrewd**” in his ability to make new “**friends**” by the “**unethical acts**” of generosity that he showed \_\_\_\_\_.
149. “**The sons of this age**” of whom this “**unrighteous steward**” was one—are those \_\_\_\_\_ people of this world—who live by “**unprincipled decisions**” that govern them in this life while “**the sons of light**” or believers should be living in the light of God’s truth.
150. As in the **Sermon on the Mount** when Jesus says that we “**are the light of the world**” (Matthew 5:14), Luke has already used the \_\_\_\_\_ terminology (11:33-36) because it is “**light**” that should characterize believers as “**children of light**” (Ephesians 5:8).



151. Jesus' point is that “**shrewd**” dealings—often done with evil intent are what depict unbelievers when believers should be depicted by “**shrewd**” dealings in the \_\_\_\_.
152. There is a lesson Jesus wants us to learn from the shrewdness \_\_\_\_ people exhibit.
153. God's people as “**the sons of light**” — are to be as “**shrewd**” in their investments for the future as “**the sons of this age**” are in their business investments for the \_\_\_\_.
154. With that said Jesus is going to go on to teach us—that their “**worldly wisdom**” is not very wise — because their “**shrewd**” behavior — does not last very long, because it is in fact deeply \_\_\_\_\_ by ignoring eternity future (1 Cor. 3:19).
155. Beginning in verse nine — the Lord Jesus makes a three-fold application to His parable — with His 1st application concerning — matters of \_\_\_\_\_.

**9 And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.**

156. In speaking of ‘**the wealth of unrighteousness**’ or ‘**the mammon of unrighteousness**’ the word for “**wealth**” transliterates an Aramaic word “**mamona**” that is used not used simply for money, but for any \_\_\_\_ of wealth or property that one possesses.
157. Jesus calls to what we own as ‘**the wealth of unrighteousness**’ or as ‘**worldly wealth**’ (**NET/CJB**) or as “**unrighteousness wealth**” (**LEB/ESV**) not because it was acquired by dishonest means—but because in one sense all “**wealth**” is in some way \_\_\_\_.
158. The same wealth — that passes through your hands for good — may pass through another's for evil, and the same bank that you place your funds in for safe keeping may \_\_\_\_ your money — to build a hospital — or to build an abortion clinic.
159. What is interesting is that Jesus speaks here of a time “**when it fails**” meaning when your money and possessions or “**the mammon of unrighteousness**” (**NAS77**) will fail which is another way of referring to your \_\_\_\_ when it no longer can support you.
160. The **King James** trying to capture the aspect of death translates this “**when he fails**” though literally the Greek reads “**when it fails**” for your money is \_\_\_\_\_ at death.
161. Jesus wants His disciples listening and all reading His instruction to “**make friends**” down here using “**worldly resources**” (**NLT**) —in the same way the “**steward**” \_\_\_\_ his in order to guarantee a welcoming reception into the homes of those he helped.
162. “**Make friends**” down here using “**the wealth of unrighteousness**” so that when you \_\_\_\_ & enter up there into “**the eternal dwellings**” — there will be many to “**receive**” or “**welcome you**” (**CSB**)—Jesus wants you to have ‘**welcoming committee**’ above.

163. When Jesus says that “**they will receive you into the eternal dwellings**”—the “**they**” in this verse are those in heaven who have gone on before us or we will meet \_\_\_\_\_ the Rapture—which indirectly tells us our friends & loved ones will recognize us.
164. Use ‘**wealth**’ in the same way or with the \_\_\_\_\_ *shrewdness* this ‘**steward**’ used it for someday it will betray you—and so riches are said to be unrighteous—but they will not betray you if used wisely by investing in people who receive Jesus & are saved.
165. Even though money will fail us when we die—those whom we have led to salvation will not die — and someday “**they**” will welcome us — “**into the eternal dwellings**” in contrast to this “**shrewd manager**” who only had friends in \_\_\_\_\_ places.
166. Jesus contrasted *the temporary nature of riches* with the eternal value of saved lives, and so, we learn from Him that a foolish person lives only for the present and uses personal wealth—only for the present—but a \_\_\_\_\_ person invests in the future.
167. As followers of Jesus we should not hoard what we have to find security, though we have needs to be met (Matthew 6:25-30)—or simply pass it all on to our heirs as an “**inheritance**” though some passed on is good (Proverbs 13:22)—or consume it \_\_\_\_\_ on ourselves — though God has given us — “**all things to enjoy**” (1 Tim. 6:17).
168. By contrast, when we make ‘**friends**’ down here by investing in people for up there, by using our resources—so people can be won to Jesus—then there will be many people in our “**welcoming committee**” on the other side in heaven to greet \_\_\_\_\_.
169. In Revelation 14:13, the Apostle John reminded the tribulation “**saints**” how our “**works follow**” us—and that is especially true—when invest in our local church, and ministries that \_\_\_\_\_ to “**win the lost**” — and to — “**strengthen the saved.**”
170. For this reason the Apostle Paul could tell the \_\_\_\_\_ meeting in Philippi:

**15 You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; 16 for even in Thessalonica you sent a gift more than once for my needs. 17 Not that I seek the gift itself, but I seek for the profit which increases to your account (Philippians 4:15–17).**

171. In verse fifteen—the Apostle Paul commends them for lifting a burden—because from the very \_\_\_\_\_ of his ministry to them, they **shared** with him “**in the matter of giving**” so that his ministry could be sustained & he could plant a new church.
172. We learn from Acts when “**Lydia**” came to faith in Jesus as the Messiah—that she immediately insisted that Paul & his friends accept her hospitality (16:15) and not forget the **jailor** being newly saved—who cared for Paul & Silas with \_\_\_\_\_ (16:34).



173. However, the example the Apostle Paul chose to highlight with the Philippians \_\_\_\_ their sharing with him in his missionary endeavors because after he left them while **“in Thessalonica you sent a gift more than once for my needs”** (Philippians 4:16).
174. It was one thing to meet his **“needs”** while he was \_\_\_\_ them, but it is quite another thing for them to send him money **“more than once”** over a sustained period of time after he had left them to preach the gospel while **“in Thessalonica”** (Acts 17:1-9).
175. What a great church they proved themselves to be—an exceptionally generous people considering they were not a **rich & wealthy** church like the Laodiceans (Revelation 3:17) because we learn that they were \_\_\_\_ (2 Corinthians 8:1-5):

**1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, 2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. 3 For I testify that according to their ability, and beyond their ability, they gave of their own accord, 4 begging us with much urging for the favor of participation in the support of the saints, 5 and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God (2 Corinthians 8:1-5).**

176. Paul rejoiced to the Corinthians over **“the churches of Macedonia”** which would include believers from—Thessalonica, Berea and Philippi—as these saints \_\_\_\_ joyfully out of **“their deep poverty”** (8:2) so that Paul could preach in Corinth.
177. These believers were \_\_\_\_ poor and persecuted (cf. 1 Thess. 1:6; 2:14; Acts 16:20; 17:5), yet they showed joy & generosity in giving to others (Rom. 12:8; Phil. 4:15).
178. When the Apostle Paul arrived in Corinth—he did \_\_\_\_ want his motives for serving to be misunderstood as people were saved—and so he tells us in 2 Corinthians 11:8, **“I robbed other churches by taking wages from them to serve you.”**
179. His ministry was financed from poor believers in Macedonia like the Philippians, which he saw as a **“kind of robbery”** because they were so poor — and yet they wanted to give — and God \_\_\_\_\_ them for it — and so he quickly adds:

**17 Not that I seek the gift itself, but I seek for the profit which increases to your account.**

180. In this day of a fledging economy—broken investments—and massive debts, the \_\_\_\_ financial investment a believer can make is in the kingdom of God.
181. The \_\_\_\_ important thing to Paul was not **“the gift itself”** but it was the spiritual reward they would receive because of their financial investments in his ministry.
182. It is when we get to heaven— that we will then \_\_\_\_ understand the Lord’s instruction to His people to lay up **“treasures in heaven”** and not on earth.

183. The Apostle Paul understood about giving—in a way that many of us today \_\_\_\_\_ appreciate unless we stop & think *about the context* in which this letter was written.
184. As you read this letter you will remember that he is imprisoned, and they sent a \_\_\_\_\_ of money to help him while in prison, but *he barely mentions a word* about their gift.
185. It would be like we as a church having sacrificially given to some mission endeavor, like this poor church did, and when we finally receive word back in a lengthy letter which goes on and on—about how we as a church—might better \_\_\_\_\_ the Lord.
186. Then at the end of the letter, with a kind of ‘**by the way**’ — the gift is mentioned, and when it is mentioned — more time is spent on how little the gift was really needed than on thanksgiving itself — how would that — make you \_\_\_\_\_?
187. Well, it should not make you feel bad at all—if you are giving to the Lord—and if you understand the ultimate reward God gives back Jesus is teaching in Luke \_\_\_\_\_.
188. All your money & riches “**fails**” you the moment you die or when Jesus returns, reminding us—that the power we have as God’s “**stewards**” to use the money entrusted to us for the kingdom is now—and not when—we are \_\_\_\_\_.
189. And lest anyone misunderstand the parable—Jesus is *not saying* that spending your money for God buys you a place in heaven—for we are deemed “**sons of light**” by God’s amazing grace—but that is not a guarantee that we have invested \_\_\_\_\_.
190. If our perspective is pure — because of the grace we have been shown (Tit. 2:12), when we get to heaven — because we love souls as Christ does — we will want to hear someone say, “**Thank you for investing in people like me**”—that’s the \_\_\_\_\_.
191. Jesus’ very 1st application concerns **matters of money** — and now in verse ten—His \_\_\_\_\_ application concerns—**matters of management**.
192. The Lord, not only tells us in verse nine—that we can send our treasure on ahead, but He also teaches us in verse ten—that “**the measure**” as to how much God will entrust to us is measured by what we do with our \_\_\_\_\_.
- 10 “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.”**
193. You will notice, Jesus moves from the future to the present—helping us to \_\_\_\_\_ that there is a relationship of our management to our entrustment.
194. Please note, that contextually the “**very little thing**” is your financial matters and the “**much**” is your spiritual matters—and so Jesus is saying if God cannot trust you with financial matters—then He cannot trust you—with spiritual \_\_\_\_\_.



195. A Christian, or a “**son of light**” who is “**careless**” or “**unprincipled**” in the way he “**supports**” or “**neglects**” the Lord’s \_\_\_\_\_ with his money—will be equally careless in eternal matters — because your heart follows — your money.

11 “**Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?**”

196. “**The true riches**” that Jesus mentions are not what you have in the \_\_\_\_\_, but your “**true riches**” concerns the treasure you have laid up in heaven.

12 “**And if you have not been faithful in the use of that which is another’s, who will give you that which is your own?**”

197. I know some translations render this the use “**of another man’s**” (**KJV**) or “**someone else’s property**” (**NET**) or “**what belongs to someone else**” (**CJB**) but those words — are added to smooth out — the English \_\_\_\_\_.

198. But the **ESV** & the **NASB** render it literally — “**that which is another’s**” which I think is helpful here — because there is a — “**double entendre**” as here in the immediate context \_\_\_\_ is in view as He alone gives us “**true riches**” (1 Co. 4:7).

199. God \_\_\_\_\_ it all—and if we have not been faithful with the “**resources**” that He has entrusted to us—then “**who will give you that which is your own?**”

200. You see, when we use what is His wisely, He rewards us in Heaven above, not to mention the authority & the fruitfulness He gives as we serve Him down \_\_\_\_\_.

201. This “**unrighteous wealth**” that is in our wallets & in our bank accounts, does not belong to us — for we are simply “**stewards**” of God’s \_\_\_\_\_.

202. The monetary treasures God has given to us down here—be they small or big, are allotted to us as “**stewards**” — and to the extent that we are faithful down here is \_\_\_\_\_ to that which—we will be entrusted up there in heaven.

203. In verse 13, beyond the applications — concerning — **matters of money** and **matters of management** — Jesus now \_\_\_\_\_ about — **matters of masters**.

13 “**No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth.**”

204. It comes down to a question of — “**masters**” as with the “**unrighteous steward**” who modeled the opposite — and “**the Pharisees**” who were “**lovers of money**” (16:14), and the “**rich man**” who follows who served his riches & lost his \_\_\_\_\_ (16:19-31).

205. We are learning that God will reward \_\_\_\_ people for how we **treat people**, for how we **do our work**, for how we **use our spiritual gifts** & for how we **use our money**.