

- A. What is the place of money in the life of a Christian? How are we to use it? How important should it be?
- B. Earlier in **Lu 12**, Jesus gave a parable about a rich man with a very productive land. He taught to **“be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.”**

God calls you to be a faithful steward with all He has given to you.	I. LEARN FROM THE SHREWD MANAGER II. USE YOUR MONEY FAITHFULLY
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**I. LEARN FROM THE SHREWD MANAGER** → **vv1-3**

- A. This was not an honest man because he was rightly accused of “squandering” his master’s possessions.
1. The Greek for this word could be translated as “scattering, wasting, or squandering.”
    - a. We don’t know if this was from outright dishonesty such as theft.
    - b. He could have been very lazy with his process of managing his master’s finances. He may have allowed his master’s wealth to be spent in a wasteful fashion.
    - c. The following verses tell us that he was not doing well at managing his master’s debtors.
  2. The dishonest manager did not argue with his master’s calling him to give an account of his management.
  3. He knew that plans were needed to keep him from begging for money or resorting to manual labor which he was too lazy to do.
- B. Notice his crafty plan. → **vv4-7**
1. Some scholars describe these debtors as tenants.
    - a. A common arrangement was that tenant farmers rented land with the promise that they would give back a certain percentage of produce as payment for the rent.
    - b. It is likely that such debts accumulated in large part because of the manager’s poor stewardship.
  2. From the hurried fashion in which he carried out this business, he did not have his master’s permission to reduce the debts of these tenant farmers.
    - a. What each debtor wrote on their bill was a promissory note— like a modern-day check—that they were going to pay this amount back to the land owner right away.
    - b. The debtors did not realize that the manager was being dishonest. Dr. William Hendrickson wrote, “They probably thought that the manager had talked the owner into reducing the amounts. Reducing such account figures— sometimes because of unfavorable weather conditions affecting the crops— was not at all unusual. . . . He [the landlord] realizes, of course, that the renters, and the people of the village in general, are already celebrating, *praising both the manager and the owner.*”<sup>1</sup>
- C. Notice the master’s praise. → **v8**
1. Because **v8** calls this man an “**unrighteous manager**,” the word “**shrewd**” is used because of context.
  2. The Greek here could also be translated as “sensible, wise, or prudent.”
    - a. Rather than his dishonesty, this is what the master praised this man for.
    - b. Jesus did not give us this parable so that we might find some way to do something wise yet devious for the sake of the kingdom.
- D. It is helpful to read **v4** and then **v9** to get a key life application from this parable. → **v4** and then **v9**
1. When you die you cannot take wealth with you.
  2. The use of your money to make friends for the sake of the kingdom has eternal benefits.

<sup>1</sup> Hendrickson, William. New Testament Commentary: Luke, p. 769.

## II. USE YOUR MONEY FAITHFULLY → **v10**

A. The primary focus in this text is money; however, **v10** gives some room for a wider interpretation.

1. Jesus mentioned that Christians are called to be **“faithful in a very little thing”** to be **“faithful also in much.”**
2. A key word in this text is **“entrust”** in **v11**. What has God entrusted you with in this life?
  - a. This should make us also consider our other resources such as our time.
  - b. Our various gifts such as our intelligence, physical abilities, our skills, and our education are all gifts from God’s hand.

B. In **v11-12**, we are called to be good managers of money in particular. → **vv11-12**

1. Whatever wealth you have, God has entrusted that to you. You shouldn’t waste it nor hoard it.
2. In **1 Cor 4:7**, Paul gave us the cure to keep us from becoming arrogant when comparing ourselves to others. He wrote, **“For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?”**
3. In **1 Chron 29**, shortly before he died, David offered a beautiful prayer to God as he and his subjects were giving of their wealth to the Lord in preparation for his son Solomon to build the temple. He prayed, **“For all things come from You, and from Your hand we have given You. For we are sojourners before You, and tenants, as all our fathers were” (vv14-15).**
  - a. David was a king with great wealth, yet he still considered himself a sojourner (roaming traveler).
  - b. He knew all he was given was entrusted to him. That is why he called himself a **“tenant”**— a temporary resident rather than a permanent one.

C. God wants you to have a right understanding of the place and role of money in your life. You are to be wise and careful in your use of it as instrument to be used for the sake of the kingdom. It is not to be an idol. Jesus warned about that. → **v13**

1. Most of you are familiar with the KJV translation which says, **“You cannot serve God and mammon.”**
  - a. That is a transliteration of how the word is pronounced in Greek.
  - b. It can mean more than just paper money or precious metals such as gold and silver. One source says that mammon can be **“possession, wealth, [and/or] property”<sup>2</sup>**
2. A master is one who rules over or has dominion over you.
  - a. God alone is to be the Master— the one who rules over your life.
  - b. If money is all you think about rather than pleasing the Lord, then money is master over you.
3. Paul taught Timothy saying, **“The love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs” (1 Tim 6:10).**

D. The right use of money for the sake of the kingdom is a key way to avoid letting money become your master or your greatest love.

1. Consider again **v9**. Try to find ways to **“make friends for yourselves by means of the wealth of unrighteousness.”**
2. We should not automatically write off people who seek this church’s help to pay bills.
3. Some of you may be able to employ a person to do work at your home or business to get necessary work done, yet also use that as an opportunity to speak to them about the gospel.

Review, further application, and conclusion:

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<sup>2</sup> Balz, H. R., & Schneider, G. (1990–). In *Exegetical dictionary of the New Testament* (Vol. 2, p. 382). Eerdmans.