

## (24) Parables of Unjust Steward, Rich Man & Lazarus (Lk. 16:1-31)

1. The parable from chapter fifteen gives way to additional parables (Lk. 16:1-18) and a true illustration (Lk. 16:19-31).
  - a. “Squandering” gives us our text link between the chapters (Lk. 15:13 cf. 16:1).
  - b. Heavenly rejoicing parallels (Lk. 15) heavenly reward (Lk. 16).
2. The unrighteous steward teaches a spiritual truth (Lk. 16:1-9).
  - a. The steward manages another’s household. οἰκονόμος οικονόμος <sup>#3623</sup><sub>10x</sub>.
    - 1) See Joseph.Antiq. 12.196ff. or Joseph in Potiphar’s house (Gen. 39).
    - 2) Stewardship demands faithfulness (1<sup>st</sup> Cor. 4:2).
  - b. The rich lord gives the steward a deadline for dismissal and accountability (Lk. 16:2), which caused the steward to consider his post-stewardship circumstances (Lk. 16:3-4).
  - c. The steward negotiated shrewd business deals ahead of his accountability deadline (Lk. 16:5-7).
    - 1) The lord praised the steward for his shrewdness (Lk. 16:8a). φρόνιμος phronimos <sup>#5429</sup><sub>14x</sub> & φρονίμως phronimōs <sup>#5430</sup><sub>1x</sub>.
    - 2) Jesus explained that the unrighteous (unbelievers) are more suited to the unrighteous business dealings of this unrighteous world than believers (Lk. 16:8b). Our use of this world is limited (1<sup>st</sup> Cor. 7:31).
    - 3) The Lord used the unrighteous steward’s example for our righteous application (Lk. 16:9).
      - a) The unrighteous steward financially benefitted those with whom he intended to enjoy post-stewardship hospitality and fellowship.
      - b) Our temporal friendship spending should likewise benefit those with whom we will enjoy post-stewardship eternal hospitality and fellowship.
3. Fundamental principles of stewardship are then detailed (Lk. 16:10-13).
  - a. Stewardship is a contrast between faithfulness and unrighteousness in proportionate terms (Lk. 16:10).
  - b. Stewardship is a contrast in temporal/eternal terms (Lk. 16:11).
  - c. Stewardship is a contrast between that which others own and that which we own (Lk. 16:12).
  - d. God and Mammon are mutually exclusive objects of (Lk. 16:13).
4. The Pharisees scoffed at His teaching, but Jesus dismissed them with four short points (Lk. 16:14-18).
  - a. Self-justification is the evil substitution of human viewpoint for divine viewpoint (Lk. 16:15).
  - b. The Gospel of the Kingdom of God is a matter for grace invitation, not forceful entry (Lk. 16:16).
  - c. The Gospel of the Kingdom of God does not nullify the Law (Lk. 16:17).
  - d. Kingdom Law is even more impossible than Mosaic Law (Lk. 16:18).
5. The rich man and Lazarus illustrate the realities of life and death (Lk. 16:19-31).
  - a. Paradise (Abraham’s Bosom) & Torments were two compartments within Sheol/Hades. A great chasm was fixed between them and no crossing was possible. ἄβυσσος sh’owl <sup>#7585</sup><sub>31x</sub>, ἄδης ha,dēs <sup>#86</sup><sub>11x</sub>.
  - b. Both compartments feature conscious awareness of post-mortem conditions. Both compartments feature capacity for observations and communication.
  - c. In Hades, the rich man was in torment (βάσανος basanos <sup>#931</sup><sub>3x</sub>) & agony (ὀδυνάω odunao <sup>#3600</sup><sub>4x</sub> Lk. 2:48; 16:24,25; Acts 20:38). The agony is caused by flames (φλόξ phlox <sup>#5395</sup><sub>7x</sub>).
  - d. Personal soul-recognition and life stories were immediately known between Abraham & the rich man.
  - e. Lazarus had no desire to speak even one word to the rich man, but Abraham indicated there were others on the paradise side with a sacrificial love and desire to minister to those on the torment side of Sheol/Hades.
  - f. Though not yet in resurrection bodies, Abraham had a bosom, Lazarus had a finger and the rich man had eyes and a tongue. The soul either takes a shape for itself or an “interim body” is crafted by God.
  - g. The Word of God is sufficient message for eternal life (Lk. 16:29), and people negative to Truth will not be persuaded by miracles (Lk. 16:31).