



## Luke 16

**Luke 16**  
**Tape #8060**  
**By Chuck Smith**

Shall we turn now to Luke's gospel chapter sixteen as we continue our journey through the Bible.

These few chapters could be entitled, I suppose, "A Sabbath Day in the Life of Jesus." The sabbath began in the fourteenth chapter with His invitation by a Pharisee to come to lunch at his house and then it continues on. He is addressing at some times the Pharisees, at other times He turns and addresses His disciples. This part is addressed to His disciples.

He's walking along, there are crowds of people following Him: His disciples, the common people and then Pharisees.

*And he said also unto his disciples (16:1),*

And thus this is teaching for those who have already committed their lives to following Him. Teaching them what their proper attitude should be towards the material riches of this world. He said,

*There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods (16:1).*

As we observe the story, the steward is a real rascal and the accusation is that of embezzlement.

*And so he called him, and he said unto him, How is it that I hear these things about you? give an account of your stewardship; because you're no longer going to be the steward (16:2).*

Basically, you're fired. So give an accounting.

*Then the steward said within himself, What shall I do? for my lord has taken away from me my job: I cannot dig; and I'm ashamed to beg (16:3).*

Found himself in a dilemma. Fired from his job because of dishonesty. Didn't know what to do. But he struck upon an idea. I'll be even more dishonest.

*I know what I'll do, so that, when I am put out of my stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much do you owe my lord? And he said, A hundred measures of oil. And he said, Here quickly, Take your bill, and write fifty (16:6). Then he said to another, how much do you owe? And he said, A hundred measures of wheat. And he said unto him, Take your bill, and write eighty (16:4-7).*

So he called in all of the debtors and he cut their bills. Twenty percent to fifty percent. The idea being that when he was out of a job next week, he could go to them and they would owe him a favor. If he asks them for some help, they would be obligated to give it because after all, he had just helped them tremendously cutting their bills in half. Extremely wicked. Terrible thing to do. Dishonest to the core.

*But his master commended him, because of his shrewdness (16:8):*

The master must have been sort of a rascal himself and he saw in this, this guy is shrewd. I can't believe how shrewd he is. He has done wisely. He hasn't done honestly. But he's taken his present position and used it to set him up for the future. Now that is wise. To take advantage of your present situation to set yourself up for the future. Not by dishonesty but the concept of using the present position, the present advantage to seek to advantage yourself in the future is wise.

*So he had done wisely: for the children of this world are in their generation wiser than the children of light (16:8).*

The people of this world know. They're shrewd. They know how to take advantage of situations to set themselves up. So Jesus then said to His disciples,

*I say unto you, Make to yourselves friends by reason or by the use of the mammon of unrighteousness; that, when you shall fail, they will receive you into everlasting habitations (16:9).*

We all know that we're going to die. We all know that our time on this earth is limited. That one of these

days we're going to leave this earth. We know that eternity is waiting. And that when we leave this earth, we're going to enter into the eternal realm, the spiritual realm. What are you doing to prepare for the future? Are you taking advantage of the opportunities that you have now to set yourself up for eternity? That's basically what Jesus is saying to His disciples. Make use of this unrighteousness of mammon that you have. That when you fail, when you die, you will be received into the everlasting habitations.

Money is probably the closest thing to omnipotence what we possess. Money is power. In fact, we say that mammon is the god of money. But in reality, he was the god of power but because money represents power, there is sort of that identifying of mammon with money. But he was the god of power, worshipped by the people as the god of power.

Money is the closest thing to power that we possess. It's the power to possess things. It is the power to control things. And so often a person who is driven to gain more money is driven by the lust for power. He wants to control others. He wants others to have to bow and scrape to him. And thus, he's driven by this desire for power to get more money.

It is one of the closest things we have to omnipotence but it is also one of the closest things that we have to impotence because money can make you a slave. It can get to the place where you can't spend it. You try to hold on to everything and you no longer enjoy it. It's just gaining more is the obsession of your life.

Years ago here in the church, when we were looking to buy some property, a very wealthy man loaned us the money that we needed interest free. He loaned it to us for two years interest free. This man kept a hundred million dollars in liquid assets in case a good buy should come along. Just how much he was worth, I don't know. But he owned many, many different shopping centers, apartment complexes. I don't know if he knew how much he was worth. But he worked fourteen hours a day, seven days a week trying to get more money. He had more than he could possibly ever spend. He finally died of a heart attack. Overworked. He spent half of his time in courts, being sued or suing because whenever a person has that much money, everybody is looking for a free ride so they want to sue them for anything they can. And of course, a person that is out for money looks to where he can sue people.

His wife is listed as one of the five wealthiest women in the world. This man, as I said, loaned the church some money when we were in a place where we needed to borrow it. He could have easily, easily, without even knowing that it was gone, given the money. But no, he loaned it, which we appreciate. I don't fault him for that. It was good that he helped us out and God used him to help us out. But his life is a good example of a person who has become a slave to his money. And money can make you impotent. It can sap you. It can make you a slave, as I said, to where you can't spend it, you can't enjoy it.

Jesus is telling us to use our money for things that will last for eternity. You can use your money to buy things that will wear out. Lose their luster. Become old and rusty and decayed. Or you can use your money to gain eternal benefits. Jesus said, "Don't lay up for yourselves treasures on earth, where moth and rust corrupt and decay, where thieves can break through and steal: But lay up for yourselves treasures in heaven" (Matthew 6:19,20).

How do we lay up for ourselves treasures in heaven? By the investing in things that are eternal. Paul the apostle wrote to the church at Philippi who had sent Paul an offering. And Paul thanks them for the offering that they had sent to him. And he said, "Not because I needed it," I was glad to receive the offering, not because I needed it, "but I desire that fruit might abound to your account" (Philippians 4:17). So Paul was declaring to them that the fruit of his ministry was abounding to their account because of their support of his ministry. That is why so often when I see a young man that really has potential, doing a work for God, I like to support them. Selfishly I want fruit to abound in my account. And it's been a blessing to be able to give many times to those that God is really using. Ministries that are really being used of God.

So Jesus is basically saying, you have the opportunity now to invest in things that are eternal. That opportunity is not always going to be here. The moment you die, you will lose total control over your riches. The moment you die, your riches will be controlled by others. This is the thing that bugged Solomon. He became the richest man in the world but then he started worrying. He thought, When I die, all of these riches. This foolish son of mine, he doesn't know how to handle money. He'll go through it. Why did I save? Why did I sacrifice? Why did I have to get all this money just to give it to that dumb kid? It really bugged him. It really troubled him that he's going to lose control. But it happens. You can't avoid it.

But Jesus is saying, Take advantage. Now the people of the world know enough. They have enough wisdom to take advantage of the present position that they have to set themselves up for the future. Therefore, you ought also to take advantage of the present opportunity to invest in things that are eternal.

*He that is faithful in that which is least (16:10)*

And again, as I said this morning, it isn't the amount of money. But money is the least of things. The real riches are spiritual riches. The real riches are in heaven. They are eternal. Investing in things that are eternal is not dumb, it's wise. Because you're going to spend most of your time in eternity. The time you spend here on earth is just a drop, not even a drop, in a bucket. Not even a drop in an ocean. And yet there are people who are taking no thought of eternity, have laid up nothing for eternity. Squandered everything on themselves.

So Jesus is encouraging His disciples to invest in those things that are eternal. When the, we'll get two weeks in the eighteenth chapter. When the rich young ruler came to Jesus and asked Him what he had to do to gain this eternal life, Jesus said, You know the commandments and he keep them. And he said, Which ones? And Jesus quoted the commandments that related to his relationship with his brothers. He said, I've done all of these from the time I was a child. But what do I lack yet? And Jesus said, If you be perfect, go out and sell everything you have, distribute it to the poor: and then come and follow Me, and you'll have great treasure in heaven. And he went away sad because he was very rich. And Jesus turned to His disciples and said, How hard it is for a rich man to enter the kingdom of heaven! Easier really for a camel to go through an eye of a needle, than a rich man to enter the kingdom of heaven. Peter said, Lord, who then is going to be saved? And Jesus said, With men it's impossible, but with God all things are possible. And Peter said, Lord, we have left all, to follow You. And Jesus said, No man has left houses or homes, families, brothers, sisters, for my sake and the kingdom, but in this world will receive again a hundredfold, and in the world to come life everlasting (Luke 18:18-30). God will not be your debtor. You cannot outgive God.

We have scores of applications coming to us of people who are in need of funds. And the church does have a benevolent fund by which we seek to help people who are in dire emergencies. Of course, the funds are limited and thus, we have to be careful how we expend them. And we do seek to help those that are in the family, those that are in the church. We're not Orange County Welfare, the county's bankrupt and if welfare program bankrupted the county, who are we to send. But we do want to take care of the church and those within the church. Those that are active here.

One of the questions that are on the form that the people fill out besides listing their need is, Do you tithe? Will we find a record of your tithing? And you know what is always there? I always give just cash. It is extremely rare, extremely rare, maybe only one in a hundred who have come for help have a tithing record. I think that says something.

In Malachi it says, "Will a man rob God?" You say, Wherein have we robbed God? God said, In your tithes and in your offerings. Prove me now herewith, saith the Lord, and see if I will not pour out unto you a blessing, that you cannot contain" (Malachi 3:8,10). There's only one place where God said to prove Him and that's in giving.

Haggai spoke about the people. He said, You have holes in your pockets. Can't keep your money. And he said, Why? Because you've let the house of God go desolate while you fixed up and remodeled your own homes and so forth (Haggai 1:6,9). In other words, they were putting their investments in the things that were going to perish, rather the things that were eternal. And thus, many of them found themselves destitute.

God will not be a debtor to you. If you give to God, as Jesus said, No man. Lord, we've left all to follow You. Jesus said, No, no. I'm not in debt to you. No man has left houses and homes but what he won't receive in this life a hundredfold and in the world to come, life eternal. So the whole idea is using the advantage of what we have now to lay up for ourselves eternal treasure. "For he that is faithful in that which is least," these things that we deal with of the material world,

*is faithful also in much: and he that is unjust in the least will also be unjust in much. If therefore you have not been faithful in the unrighteousness of mammon [the money that God has entrusted to you], who is going to entrust to you the true riches (16:10,11)?*

It is interesting that in the parable of the Lord who gave to his one servant five talents, to another four, and another one, how the one that was given five came back and said, Lord, I used your five and I've gained

another five. Here is ten. And the Lord said, Well done, good and faithful servant. Because you have been faithful in the little things, I'll now make you ruler over big things. Enter into the joy of the Lord.

But the one who received the one talent said, Lord, I know that you're really shrewd, tough, austere, you want your money's worth and therefore, I hid your money in a napkin, buried it, and now I dug it up and here it is. Your talent is intact. And Jesus said, You've judged yourself. You know that I want dividends for my investment. You should have at least put it in the bank where I could have had interest when I came. And He said, Take away the talent that he has, give it to him that has the ten. For those who are faithful will be given more.

Jesus is saying pretty much the same thing here. If He can't trust you with the little things, how can He ever trust you with the eternal things? If you're not faithful in the use of your money now, then how is He or why should He invest in you the true riches?

*If you have not been faithful in that which is another man's (16:12),*

What you have has been entrusted to you by God. What do you have but what you have received?

*Then who would give to you that which is your own (16:12)?*

And then He said,

*No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon (16:13).*

The god mammon, you can't serve them both. You can't, you're going to hate the one and love the other. You're going to be drawn to the one and turn away from the other or vice versa. "You cannot serve God and mammon." So serious.

*Now the Pharisees also, covetous (16:14),*

In the Greek, who loved money,

*heard all these things: and they derided him (16:14).*

Literally in the Greek they turned up their noses. They didn't like what He was saying. They derided Him because they loved money. So Jesus turned to them,

*And he said unto them, You are they which justify yourselves before men; but God knows your hearts (16:15):*

They were the ones who were outwardly religious. They had the outward garments of religion. Outwardly, they looked very pious. Very sanctimonious. But Jesus said, "God knows your heart." In another place, Jesus called them whitewashed sepulchers. You look all white and gleaning on the outside but inside, He said, you're stinking with dead men's bones. You are the ones that make the outside of the platter clean or the cup clean but inside, there's all kinds of filth. And Jesus is saying God knows what's going on in your heart. You justify yourselves before men, you want to look good before men. But God knows what's going on in your heart.

*And that which is highly esteemed among men (16:15)*

To them they highly esteemed the rich. They really looked up to the rich and they felt that riches were a sign of righteousness. God's grace upon their life. Look how God's grace is upon me, all of these riches. And highly esteemed. He said, "But that which is highly esteemed among men,"

*is an abomination in the sight of God (16:15).*

God sees your heart. Men may esteem you highly but you're an abomination to God. And Jesus said,

*The law and the prophets were until John (16:16):*

Until the coming of John the Baptist they were under this covenant with God to keep His law and if they would keep His law, He would be their God and they would be His people. And the law was in force up until John the Baptist.

*But since that time, the kingdom of God [or the kingship of God] is preached (16:16),*

That is, the submitting of your life to God as King.

*and every man presseth into it (16:16).*

And then He said,

*It is easier for heaven and earth to pass away, than for one little marking of the law to fail (16:17).*

The little commas, or marks that would distinguish the vowel. Easier for heaven and earth to pass away than the law to fail.

And then He took one of the laws and He showed them how that, here they were outwardly looking so righteous and holy as though we're perfect. But He began to show them how that this one particular law, how they had so misinterpreted and abused it. And it was the law concerning divorce.

Under the law in Deuteronomy, if a man married a woman and found some uncleanness in her, he should give to her a writing of divorcement that she might be freed from him. And so He said,

*Whosoever puts away his wife, and marries another, commits adultery: and whosoever marries her that is put away from her husband commits adultery (16:18).*

What they were saying is that you could put away our wife and their interpretation of uncleanness was very liberal. There were two schools of thought. Shamai, one of the Rabbis said uncleanness is adultery. Adultery is then the biblical grounds for divorce, only biblical grounds for divorce. But there was another school under a Rabbi by the name of Hallel. And Hallel says uncleanness could be many things. If she puts too much salt in your broth, that's cause for divorce. You found an uncleanness in her. She oversalts the food. One Rabbi by the name of Achabba said if you have found a prettier woman, then you're looking now with disdain at her and so, that's an uncleanness. And guess which school prevails? The school of Hallel.

And so at this time, the interpretation by Hallel was a prevailing thought of the people and thus, there was a real breakdown of the family because a woman could only divorce her husband if he became a leper or if he ravished [raped] a virgin. But the man could put away his wife for any number and find an uncleanness and by Hallel's interpretation, that could be just about anything. So Jesus is talking to them, Look, outwardly you're appearing righteous before men. You're putting on all the robes and everything else but inwardly God sees your heart and you may be esteemed by men but you're an abomination to God. And you are living, you say, by the law but here's an issue. Your interpretation of this particular law of divorce is wrong.

Now He gives a parable and it is probably addressed to everyone at this point. And again the parable, interestingly enough, is concerning a certain rich man. Now this chapter started out with a parable of a certain rich man. And now again He speaks of a certain rich man. There is a question as to whether or not this is a parable because there is an unusual aspect to this story and that is that a man is named. And in none of the parables were there ever names attached to the individuals. So the fact that one of the men is named has led to the conclusion that this is an actual story that Jesus is talking about, an actual situation, not a parable.

But if it is a parable, parables are stories to illustrate divine truths. So that if it is a parable, there is divine truth that is being taught in it. So either way, whether it be a story or a parable, makes no difference. What we need to discover is the truth that is being illustrated and taught in the story.

*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day (16:19):*

You got the picture now here of a guy just, like in the movies, these decadent Roman emperors that are just fat and lounging and gourmets and just the picture of opulence, of disgusting opulence. Contrasted with him,

*There was a certain beggar named Lazarus [and here the name given], which was laid at his gate, full of sores (16:20),*

You have to go over to the Middle East to understand this. There are people today, you go out the Damascus gate, out Saint Stephen's gate, you'll often see people sitting there seeking alms and they all have their pant legs way up and you see these open sores all over their legs and their legs swollen and open, bloody sores. They're ugly to look at.

Where you have on the one side a picture of this elegance and opulence and decadence, on the other side, you have this poor beggar covered with sores.

*And desiring to be fed with the crumbs which fell from the rich man's table (16:21):*

The wealthy people, all of the people when they ate, they did not have silverware. They ate with their hands and the wealthy people when they were through with the meal would take bread and wipe the grease and all off of their hands with the bread and then they would toss the bread to the poor people around. And so he was just waiting there to catch a piece of bread from the rich man's table. And to make it just a little bit more,

*the dogs came and licked his sores (16:21).*

The dogs were more kindly disposed to this man than the rich man. He probably wasn't even aware of him.

*And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom (16:22):*

Notice there is no mention of his being buried. When the poor people died, they would quite often just take them down to the valley of Hinnom and throw them in the fires that were constantly burning down there. Cremate them. And so no mention of his burial. He was probably just picked up by the street sweepers and carried on down to the valley of Hinnom and thrown in the fires. But "the angels carried him to"; you see, death wasn't the end. And that's we had in the last story, too. Death wasn't the end.

*the rich man also died, and was buried (16:22);*

One wonders how much his funeral cost.

*And in hell he lifted up his eyes, being in torments, and he saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame (16:23,24).*

The Old Testament word for hell is Sheol, the new testament word is Hades. There is another Greek word, also translated hell which is Gehenna. And then there is another word, abusso. Abusso means pit, and it is called in interpretation the bottomless pit.

Prior to the resurrection of Jesus Christ, all of those who died according to the scripture went to Sheol or to Hades. But from this story that Jesus is giving to them, we discover that Hades is divided into two compartments prior to the resurrection of Jesus Christ. In the one compartment of Hades, there is torment. In the other compartment of Hades, there is comfort in Abraham's bosom. When Jesus died, His soul went into Hades.

In Acts the second chapter as Peter was preaching to those who had gathered on the day of Pentecost to observe the phenomena, as he was preaching to them of the death of Jesus and of His resurrection, as he brought up the resurrection of Jesus, he said it was impossible that he could be held by death because God have promised that He "would not leave His soul in hell; neither would He allow the Holy One to see corruption" (Psalm 16:10). And so he bore witness to them that God did not leave the soul of Jesus in hell. But this same Jesus hath He raised from the dead.

Paul the apostle in Ephesians 4 said, "He who has ascended [Jesus] first of all is the One who descended or first of all descended into the lower parts of the earth. But when He ascended, He led the captives from their captivity" (Ephesians 4:8,9). Peter tells us in his epistle that he went and he preached to the souls in prison (1 Peter 3:19).

In the prophecy concerning Jesus in Isaiah 61, He was to lose the prison doors to those that were bound and set the captives free. Abraham was the father of those who believed. He believed in Jesus. It said, "These all died in faith. [Abraham and the other patriarchs. They didn't receive the promise] but they sought afar off, and they just claimed that they were strangers and pilgrims here" (Hebrews 11:13). And they were searching for a city, the eternal city of God which has foundation whose maker and builder is God. Now, He said, these all died in faith, not having received the promise. God reserving some better thing for us that they apart from us couldn't come into the perfected state.

It would appear that Abraham, the father of those who believed, in one portion of Hades was encouraging and comforting those who entered into the grave, into Hades and no doubt saying, God is faithful. I waited a long time for Isaac but God kept His word. God's faithful, He's going to get us out of here. Comforting those. The other side was a place of torment.

And so "the rich man was buried. And in hell he lifted up his eyes, being in torments, and seeing Abraham afar off, and Lazarus in his bosom. He cried and said, Father Abraham, have mercy on me, and send Lazarus [he evidently recognized him, knew who he was] that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Place of torment.

*But Abraham said, Son, remember (16:25)*

He did remember, he could remember his life on earth. The Bible teaches that the real you is not the body. The real you is spirit. The body is an instrument through which your spirit expresses itself. You sort of live in your body. The Bible calls this body a tent, it's a place where you live. The Bible tells us that one day we'll move out of our tents and hopefully, if you're a child of God, you will move into "a building of God,

that's not made with hands, eternal in the heavens" (2 Corinthians 5:1). Jesus said, "In My Father's house are many mansions. I'm going to prepare one for you" (John 14:2,3). The building of God not made with hands, eternal in the heavens. A new body God has prepared for you. But the real you isn't the body. This man's body was lying in some ornate, elegant tomb. But his soul was in hell. The consciousness was still there. And he lifted up his eyes, saw Abraham, saw Lazarus there in his bosom, cried for relief in the torment, in the heat. "Son, remember,"

*that you in your lifetime received the good things, and likewise Lazarus evil things: but now he is comforted, while you're tormented. And beside this, between us and you there is a great gulf that is fixed: so that they which would pass from here to you cannot do it; and neither can they pass to us, that would come from there (16:25,26).*

In other words, hell was divided into these two compartments and there could be no crossing. There's no repentance after death. There's no change that can take place after death. "As the tree falleth, so shall it lie" (Ecclesiastes 11:3). You can't change once you've passed into the other world.

*Then he said, I pray you therefore, father, that you would send him to my father's house: For I have five brothers; let him testify to them, lest they also come into this place of torment (16:27,28).*

He could remember his family, his brothers that were still alive. Probably living their lives like he was. Let him go back and warn them so that they won't come to this place of torment.

*Abraham said, They have Moses and they have the prophets; let them hear them (16:29).*

Peter tells us that God has "given to us all that pertains to life and godliness in His word" (2 Peter 1:3). You don't need anymore than what God has already given you. Now here, this fellow's arguing, Let him go back, let him go back and warn my brothers. Abraham said, They have the law and the prophets. Let them listen to them.

*And he said, No, no, father Abraham: if one of them went from the dead, they will repent (16:30).*

It is interesting, Jesus talking to the Pharisees here that we do have a story that happened just a little after this of a man, interestingly enough, by the name of Lazarus who was dying. He was a friend of Jesus and his sisters who Jesus also loved sent a message to Jesus who was down at the Jordan river and it said, Come quickly, the one you love is dying. And for unexplained reasons, Jesus hung around the Jordan river for a couple of days before He began the two-day journey to Bethany where His friend Lazarus lived. By the time He arrived at Bethany, His friend had already died and over there, even to the present day, they bury the person the day they die. They don't embalm them and put them in the seeing room and all, they bury people the day they die. So he had been buried for four days by the time Jesus arrived.

The sisters were in the house and the friends were gathering and they were weeping and they were mourning over the loss of their brother. And these mournings often took place for thirty days. Someone said Jesus is coming up the road with His disciples. So Martha went running out, running down the road towards Jericho where she met Jesus and said, Lord, if You only had been here, my brother would not have died. Jesus said, Your brother's going to live again. Oh yes, Lord, I know in the last day the great resurrection. Jesus said, "I am the resurrection, and the life: and he that believeth in me, though he were dead, yet shall he live: If you live and believe in me, you'll never die. [Martha] Do you believe this" (John 11:25,26)?

That statement immediately divides people into two categories. Those who believe and those who don't. Martha, do you believe? She said, Yes, Lord. I believe. But the question is to you, Do you believe that? It divides people into two categories, those who believe that and those who don't. Those who have a hope of eternal life and those who have no hope of eternal life.

When Jesus came to the house, Mary said the same thing. Oh, Lord, You're too late. If You'd only been here, brother would not have died. Jesus said, Take me to where you've buried him. So they led Jesus out to the cave where he was buried and He said, Roll the stone away from the cave. And Martha said, Lord, it has been four days. He stinks pretty bad by now. And as they rolled the stone away, Jesus cried with a loud voice, "Lazarus, come forth" (John 11:43). I agree with the person that said the reason why He said, Lazarus, come forth, had He just said, Come forth, the whole graveyard would have emptied. And Lazarus came hopping out. Still in his graveclothes. And Jesus said, Loose him. Set him free.

The Pharisees that Jesus is talking to here, when they heard of Lazarus being raised from the dead, what did they say? Let's kill him. Here the argument, Lord, if someone would just come back from the dead and

testify, then they would believe. Abraham said, No,

*If they don't believe Moses and the prophets, neither will they believe, even though one should come back from the dead (16:31).*

And so it was. When Lazarus was raised from the dead, the Pharisees plotted to kill him too. It didn't make believers out of them. It made murderers out of them. Because they don't want to believe. Because it will mean a change of lifestyle which they do not want.

And so we have some real heavy teaching here in the sixteenth chapter of the gospel of Luke. Teaching that should cause each of us to look inwardly and say, What am I doing with what God has entrusted into my care? Am I using it wisely? Am I using it for the kingdom of God or for the kingdom of Chuck? The kingdom of myself?

One day, accounting will be given. You can't escape it.

Father, again as we have had the opportunity of looking into Your word, now may Your Holy Spirit plant it in our hearts. And Lord, may it be like a seed that will begin to grow and to bring forth fruit in our lives. May it fall on good, fertile soil. May the enemy not choke it out. But Lord, let it bring forth fruit. In Jesus' name we pray, Amen.