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## Luke 16 commentary catholic

Gospel: Luke 16:1-13 What would you do if you won the lottery? How will you change your lifestyle? How would you spend your money? Everyone, even secretly, has pondered sudden wealth. What would we do the money? Pay bills? Leave the job? Buy new homes? Go on a longer vacation? What would we do? Of course, the opposite is true. We all fear losing the little money we have. What would happen if we lost our jobs? Our banks defaulted? Our retirement suddenly went up in smoke? What would we do? Money has become a driving force in middle-class America. We dream about it. We fear living without it. Accumulated wealth has become a measure of self-esteem in modern culture. How we spend money can determine our future. Jesus made the same observation. But with a different and unexpected result. Popular Translation 1 Jesus told his followers, Once upon a time a rich man had a money manager. But the rich man accused the manager of wasting his money. 2 So the rich man called the leader aside. What am I hearing about you? said the rich man. Put your account reports together for me. You're fired! 3 What should I do now, I've lost my job? the manager worried. I'm not strong enough to dig ditches. And I'm too proud to beg in the street. 4 I know what to do! I will make sure those who borrowed money from the rich man will welcome me into their homes! 5 The manager called the borrowers in, one by one. How much do you owe the rich man? the manager asked the first man. Fast! Sit down and write 50 barrels on your bill, the manager said. 7 How much do you owe? the manager asked another person. One hundred bushels of wheat, that man said. Sit down and write eighty on your bill, the manager said. 8 I admire the dishonest leader for acting wisely. The people who love money are much smarter dealing with other money lovers than those who care more about God. 9 So let me give you some advice. Use money to make friends among the poor and needy. When the money's gone, you'll still have a home in heaven. 10 The person who can trust small things will be entrusted with great things. 11 But the person who cheats with small things will cheat with big things. 12 If you can't trust anything that belongs to others, who will give something to call your own? 13 A person cannot do two things first in his life. Either the person will love one thing and hate the other. Or he'll cling to one thing and loathe the other. You cannot have both God and money as the most important thing in your life. Jesus divided his followers into two camps: haves and have-nots. The haves were not entrusted in Jesus' time, for the rapid accumulation of wealth smacked by dishonesty. More importantly, Jesus' contemporaries as haves as those obsessed with The have-nots may have had something to support them, but they had God. Literal translation 1 he also said to his disciples, There was a rich man who had a (money) manager. This (rich man) accused him of wasting his belongings. 2 After summoning him (the rich man) said to (the leader), What is it I hear about you? Give an account of your management, because you are not able to control. 3 The manager said to himself: What will I do when my master took (the job of) management away from me? I'm not strong (enough) to dig. I'm too proud to beg. 4 I know what I want then, so when I am laid off from management, (the rich man's clients) will welcome me into their houses. 5 After calling each of his master's debtors (individually), he said to the first, How much do you owe my master? 6 He said One hundred bats oil He said unthr thinking to him, Take your bills, and after sitting, quickly write fifty. 7 Then he said to another: How much do you owe? He said, one hundred crosses of wheat. He said to him, take your bills and write eighty. 8 The Lord praised the dishonest leader for acting wisely. For the sons of this age, shrewder is among (those of) their generation than sons of light. 9 I say untrorable to you: Make yourselves friends with money (made) immoral, so that when it gives out, (your new friends) will welcome you into eternal tents. 10 The (person who) is trustworthy in the smallest (issues) is credible in the biggest (issues). The (person who) is evil at least (affairs) is wicked in the biggest (matters). 11 If you are then not trustworthy with money (made) immoral, who will trust you with true (riches)? 12 And if you are not trustworthy with (these possessions) belonging to others, who will give you your own? 13 No domestic servant can be a slave to two masters. For either he will hate one and love the other, or he will cling to one and treat the other (with contempt). You are not able to be a slave to God and money. 16:1 He also said to his disciples Jesus spoke to the Pharisees in Luke 15. In these passages, he turns to speak to his supporters. 16:4 (the rich man's customers) will welcome me in their houses Houses could refer to customers' families or their homes. In both cases, the manager will be treated as family. 16:5 After calling each of the debtors of his lord . . . - The debtor could either be the tenant who rented the land from the rich man, or farmers who borrowed money from man. The text does not specify the exact relationship between debtors and the rich man. One hundred bats oil About 800 liters of oil, a large amount. 16:7 A hundred crosses of wheat. About ten bushels, a large amount in Jesus' time. 16:8 The Lord praised the dishonest manager The Word Lord (Kyrios in Greek) can refer to the master of money manager or of the disciples (the disciples Jesus himself). The children's translation will use it later. Jesus seemed to admire the cunning ability of them as the leader to survive among his own. the sons of this age are shrewder among (those of) their generation than sons of light. The term sons is generic; it can also be translated as, children. Luke opposes two types of sons, sons of this age and sons of light. This age referred to the present generation, which many of Jesus' contemporaries saw as the last generation before the coming of the kingdom. Like the pre-flood generation, sons of this age would also be condemned. The sons of light referred to the saved, the citizens of the kingdom. Unlike sons of this age who lived in moral darkness, the sons of light lived morally upright life. 16:9 with money (made) immoral Jesus did not ask his followers to make money legally. He was referring to money donated to missionaries from tax collectors and other outcasts. The use of dirty money has always been problematic for the Church. Jesus did not define money that was dirty from the source. He instructed his followers to use money received for the benefit of others. Money is literally mammon, which can refer to money or possessions, anything that can buy or exchange for goods. (your new friends) will welcome you in eternal tents. Tents recalled Exodus when God directed his people. Therefore, they were a symbol of the kingdom. Jesus seemed to say that these new friends would precede the person into the kingdom and would welcome the person into their eternal tents (which were gifts from God). 16:10 The comparison between the credible and the wicked parallels comparisons of sons in 16:8. Even though the manager was smart, he was untrustworthy. So too were sons of this age. In the gospel, Jesus told an unusual parable about money, its use, and its meaning in life. In the parable, a steward is fired by a rich man for incompetence. The manager was actually a dealer between the rich man and his clients. For the right to represent the rich man, the steward customer charged a fee as high as 100% of the bill! To engage with the rich man's customers, steward reduced what these customers owe by 40 to 50%. Did the steward give up his fee, or did he steal from the rich man? We don't know. But in the end, the rich man (or Jesus) praised the steward for acting wisely. [16:1-8] The trustee strengthened the relationship between the rich and his clients, while strengthening his position with the rich man. After all, who else wanted the clients to represent the rich man but the steward? Jesus made a comment about business relations and the use of money. Businesspeople are knowledgeable; religious people tend to be naive because they stay away from sinners. [16:8] But when we learned a weeks ago, Jesus was called to the dishonest sins. He had no qualms about eating with them. Neither should the Christian. Therefore, the Christian should use money, whatever the source, to invite the sinner to repentance and, then, build the kingdom. [16:9] Like the savvy steward in the parable, this is the wise way to spend money. The use of dirty money, however, should not give the Christian license to spend recklessly. The Christian should always act to promote faith; it means to be completely credible. The source of the money may be questionable, but the use of the money must be honourable. [16:10-12] Ultimately, the use of money, especially other people's money, must be made for the good others. If the money is used for the self, how can it benefit others? You cannot use money to glorify God and glorify himself at the same time. Such hypocrisy is obvious. [16:13] Catechism Theme: The social consequences of the Seventh Commandment (CCC 2451-2462) Do not steal. In the gospel of Luke, Jesus spoke of some practical aspects of the Seventh Commandment, for it involves the use of wealth. This commandment teaches us to treat the property and abilities of others with respect, as a person's goods and talents are intended for the benefit of all. The Seventh Commandment not only tells us not to take the property of others or enslave them, it teaches us that when we deny our own property and talents for the good of others, we sin. (2451, 2452) The seventh commandment implies economic justice. Economic justice is the view that everyone should share in the goods of the earth in a just and loving way. Economic justice also requires everyone to work together on these goods according to their abilities. Work is the primary value of economic justice because the human being who works has the greatest value. (2459, 2460) How can we honor the Seventh Commandment? We can honor the Seventh Commandment by sharing our time, our talents, and our goods with others, especially the poor. Sharing with the poor shows love for the neighbor and is an act of justice. (2462) What have you done to keep the Seventh Commandment? How have you placed God over money in your life? How do we use our wealth? What we do with our money and possessions shows the world our priorities. Are we self-absorbed? Or do we focus on others? While these two issues can form a continuum between selfishness and altruism, our place on this line can be clearly seen. Others will see if we glorify God or glorify the self. Reflect on your use of money and belongings this week. Decide to spend a small portion on others this week. Week.

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