

Study of Luke 16
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Luke 16:1-31

In *Luke 15*, we are told that Messiah drew unto Himself all the publicans and sinners to hear what He had to say, and the Pharisees and Scribes who were watching murmured saying, this man, meaning Messiah, receives sinners and eats with them.

Now as we continue on in *Luke 16* Messiah is still surrounded by sinners and publicans and the Pharisees and Scribes are still there watching His every move. So Messiah says to His disciples!

1 And He said also unto His disciples, There was a certain rich man, which had a steward; and the steward was accused unto the rich man that he had wasted the rich man's goods. 2 And he called him, and said unto him, How is it that I hear this of you?

Now give me an account of your stewardship; for you may no longer be my steward.

Here we have to ask ourselves what spiritual message Is messiah giving us in this Parable, so the questions that have to be answered are:

Who does the rich man represent in this parable?

Who does the steward represent?

Who are the people that accused the steward of wasting the rich man's goods?

What does his stewardship represent?

What are the goods of the master, that the Steward wasted?

What does the time that the steward has to give account of his stewardship represent?

What does the master mean when he says you can no longer be my steward?

The rich man, represents Elohim.

The steward represents the priests, pastors and or shepherd that YHVH has put in charge of watching over His flock.

The stewardship represents the authority that YHVH has given His shepherds, to watch over and protect His flock.

The Rich man's goods, represents the flock that YHVH has put these shepherds, priest and pastors in charge of, to protect them and teach them the Ways and the Words of YHVH's Torah of Life.

The time that the steward has to give account of his stewardship **IS** judgment day.

3 Then the steward said within himself, What shall I do? For my master takes away from me the stewardship:

(YHVH takes away the Shepherds authority that He had given him over the sheep, which

is where the shepherd gets his sustenance from, through the tithes).

I cannot dig;

(I don't know how to do anything else, for fleecing these sheep is all that I have ever done and I do not know how to do anything else)

To beg I am ashamed

(the steward is so proud and embarrassed to do the lowly jobs that he will now have to do to sustain his own life).

Then the steward decides what he will do, he says to himself in *verse 4*

I am resolved what to do, that, when I am put out of the stewardship, THEY may receive me into their houses.

The word **they** represent the people that have dealings with his master, the rich man. So the steward resolves to cheat the master that he is serving in the hope that the people that are saving money through his deceitful ways will be thankful enough to give a good job later, when he has been let go from his current position.

5 So he called every one of his master's debtors unto him, and said unto the first, How much do you owe my master? 6 And he said, A hundred measures of oil.

(שמן, Shemen, means, to be or become fat, he oiled, greased, lubricated, he made fat, fattened, it also means to assess, appraise, evaluate, estimate, as an adjective it means fat, robust, stout, thick, it means, oil, olive oil, fat substance, oil vendor)

And the steward said unto him, Take your bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much do you owe? And he said, A hundred measures of wheat.

(חטה, Chatah, means wheat)

And he said unto him, Take your bill, and write fourscore.

In Scripture, oil is often a metaphor for the Holy Spirit, and wheat is often a metaphor for those that obey the Words of the Torah of our heavenly Father, as opposed to being a Tare, which is a metaphor for a person that does not keep the Words of the Torah of YHVH. Furthermore the Wheat is what Bread is made of, and Messiah the Living Torah made flesh, is called the Bread of Life.

Therefore in a spiritual sense, I believe that this is telling us that this steward is going against the wishes of the Holy Spirit and Messiah the Bread of Life, and that he is not nor can he be part of the Wheat, for he is one of the Tares, a person that only thinks of himself.

Next we are told that the master found out what the steward was doing and what he said in *verse 8*

*And the rich man commended the **unjust steward**, because he had done wisely: For the children of this world are in their generation wiser than the children of light.*

Here, in this parable the rich man commended the unjust steward because he cheated, and then the rich man said, the children of this world are **wiser** than the children of Light. The reason that I say that it is the rich man that is saying this, is because it does not seem like it is something that Messiah would say, since **wisdom** is defined in Scripture as obedience to the Words of YHVH's Torah of Life, and the children of Light, **ARE** those that have chosen to do exactly that, to believe, follow and obey the wisdom that is contained in the Words of our heavenly Father's Torah of Life. Therefore the **wisdom** that the rich man is talking about in this verse, **IS** the **wisdom** of the world, and the wisdom of the world, **IS**, do whatever it takes to protect and prosper yourself, regardless of the cost, including losing your own soul.

Then the rich man says something else that I just cannot attribute to Messiah, because it is advice to the unjust, and **NOT** to the children of Light. The rich man says in *verse 9*

*And I say unto you, Make to yourselves friends of the **mammon of unrighteousness**;*
(Mammonas, Strong's number G3126, μαμμωνᾶς, mammōnās, it is of Chaldee origin, and it means, what is trusted in, confidence, wealth, what is opposed to Elohim, avarice, deified as a man made imaginary god of money or wealth)

In Scripture, in *Deuteronomy 6:25* it says: ***And it shall be our RIGHTEOUSNESS, IF WE OBSERVE TO DO ALL these Commandments before YHVH our Elohim, as He has Commanded us.***

Therefore that means the Rich man is saying to the people that do **NOT** want to obey the Words of the Torah of YHVH, that they had better learn make friends with the people that are friends of the **mammon of unrighteousness** so that they can get their provisions and blessings from them, for they most certainly, will **NOT** be getting it from YHVH, **BECAUSE** they are friends of **Unrighteousness**. So to be clear, the advice that the rich man is giving here, is **NOT** for the Children of Light, those that have chosen to believe follow and obey the Words of YHVH's Torah of Life, **IT IS** advice for the children that make friends with those that have chosen to be **friends of the mammon of unrighteousness**, which means that his advice to them, is to put their **TRUST** in those that have money, wealth, and riches, and or put their trust in their own money, if they have any, and Scripture tells us, in *1 Timothy 6:10*, that the love of money **IS** the root of all evil.

So that, when you fail (please notice that Messiah does **NOT** say **IF** you fail, **BUT WHEN** you **FAIL**), ***they, the friends of the Mammon of Unrighteousness may receive you into everlasting habitations.***

Please note that, Scripture tells us that the *everlasting habitation* of those that are friends with the Mammon of *unrighteousness, IS HELL.*

Next Messiah tells these people how they will be judged not only by YHVH but also by much of mankind, He says in *verse 10*

He that is faithful in that which is least, IS faithful also in much:

He that is unjust in the least is unjust also in much.

The Steward that this parable is talking about, was unjust in everything that he did for his master, and that is why he was let go, therefore when he fraudulently reduced the price of what people owed his master, he was telling the whole world that he is dishonest, and anybody that hires him in the future, can expect that he will be fraudulent with whatever goods or possessions that they put him in charge of.

Verse 11 If therefore you have NOT been faithful in the unrighteous mammon, who will commit to trust you with the true riches?

The True riches that Messiah is talking about, *IS* the Words of our heavenly Father's Torah of Life, which, when they are obeyed from a contrite, loving surrendered heart, bring on all of YHVH' countless blessings. Messiah is saying that this kind of steward, shepherd, priest or pastor, cannot be trusted with the True Word of YHVH, the Words of His Torah of Life, because he will always *twist* and or *distort* it to serve his own purposes, therefore his eyes will always remain blind to the Truth that is hidden within the Words of our heavenly Father's Torah of Life.

Verse 12 And if you have NOT been faithful in that which belongs to another man, THEN, WHO shall give you that which is your own?

The only way that untrustworthy people can acquire any wealth of their own, is by cheating, lying, and or deceiving people, or out and out stealing it. For Scripture makes it very clear in *Deuteronomy 8:18* that it *IS* YHVH that gives us power to get *WEALTH*, which means that *IF* YHVH did not *GIVE* that person the power or the ability to accumulate the wealth that they have, then *IT IS Ill gotten wealth*, even though YHVH might have allowed it to happen to serve His own purposes.

Now we come to the crux of the matter that YHVH wants us to learn and understand, He says in *verse 13*

No servant 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 Elohim and mammon (money, wealth).

Here Messiah makes it very clear, that what was said in *Joshua 24:15* is still applicable today. *And if it seems evil unto you to serve YHVH, choose you this day whom you will serve; whether the gods of others which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land you dwell: BUT as for me and my house, we WILL serve YHVH.*

Verse 14 And the Pharisees also, who were covetous, heard all these things: and they derided Him.

Why did they deride, mock and ridicule Messiah for saying these things? It is because they **KNEW** in their hearts that it was true, and that their wealth was ill gotten, by fleecing the sheep.

*Verse 15 And He said unto them (the Pharisees),
You are they who justify yourselves before men;
BUT Elohim KNOWS your hearts:
For that which is highly esteemed among men IS an abomination in the sight of Elohim.*

This is telling us that all the advice that the Rich man gave to the people that do **NOT** keep the Words of our heavenly Father's Torah of Life, which includes the Pharisees, was based on the lesson found in this *verse*; and that is, that everything that is highly esteemed among men, which is, money, wealth, power, carnal pleasures, **ARE** abominations to our heavenly Father and to our Messiah, the Living Torah made flesh.

Next Messiah teaches us about when the Torah began and how long it will last and be in full effect. He says in *verse 16*

The Torah and the prophets until John: since that time

The proper way to interpret this *verse* is *Since the time that the Torah was given to Adam in the Garden, through to the time of the prophets and all the way to John, who immersed Me:*

The kingdom of Elohim is constantly preached, and every man presses into it.

Who does Messiah mean when he says that every **MAN** presses into it? This is speaking of all the **MEN**, His sheep, who have chosen to willingly surrender their hearts to our heavenly Father in total loving surrendered obedience to the Words of His Torah of Life, **THEY** are the Men, the Sheep, that are pressing into the Words of the Torah, so that they can understand and obey them more and more, for they now **KNOW**, that the Words of the Torah of YHVH **IS** Life to them, it is what sets them free from bondage to Sin, and they know that obedience to the Words of YHVH Torah of Life, **IS** what pleases our heavenly Father.

Micah 2:12-13 I will surely assemble, O Jacob, all of you; I will surely gather the remnant of Israel; I will put them together as the SHEEP of Bozrah, as the FLOCK in the midst of their fold: they SHALL make great noise by reason of the multitude of men. The breaker (Messiah,

is who breaks the bonds of slavery) *is come up before them: they have broken up, and have passed through the gate, (Messiah, the Words of the Living Torah is the Doorway, the Gate, the **TRUTH**, through which all must go, **IF** they want experience true freedom) and are gone out by **IT**: (This is telling us that it is Messiah, the Words of the Living Torah that has set them free, from their enclosure where they were trapped) and their king (Messiah) shall pass before them, and YHVH on the head of them.*

Next Messiah speaks of the everlasting attributes of the Words of the Torah of our heavenly Father, he says in *verse 17*

*And it is easier for heaven and earth to pass, than one tittle of the Torah to **FAIL**.*

If what Messiah says here is **TRUE**, and of course **IT IS**, since Messiah **IS** the Words of the Living Torah, our heavenly Father's Words of **Truth** in the flesh, then what does this do to the teaching of the man made religions of those that profess to believe, follow and obey the Elohim of Abraham, Isaac and Jacob, who say otherwise.

Well if you have chosen to believe Messiah, then that kind of throws out and annuls **ALL** of these false doctrines of these man made religions, who profess to believe, follow and obey the Elohim of Abraham, Isaac and Jacob, **FOR**, Judaism teaches, that many, if not most of the Words of the Torah have changed and been superseded by the teaching of the Rabbis, and both the Christian and Catholic Doctrines, state that the Words of the Torah of YHVH have somehow been changed and or abolished in whole or in part.

Now let me ask you a question, **IF** heaven and earth are still here, and as I am writing this, I looked out of the window in my office, and I can attest to the fact that heaven and earth are still here, therefore, that means that according to Messiah, the Words of the Living Torah made flesh, who does **NOT LIE**, **NOT** even one **TITTLE** has passed from the Torah, which consequently means, that **SINCE** the teaching of the doctrines of these man made religions instruct people that not only has one jot or tittle of the Torah changed, but that major parts of the Words of the Torah of Moses, have been changed and or done away with and replaced with their man made doctrines, **IS nothing BUT a BIG FAT LIE**.

Next we have one verse that deals with divorce and it is a lengthy subject to discuss, so I kept it to a minimum, **BUT** if anyone wants a much more in depth study of this subject, then just email me, and I will send it to you because I covered this subject in *Matthew 19*.

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

It is important to note in the Peshitta, which is an ancient Aramaic text of the Gospels, which predates the earliest Greek manuscripts, it uses the word *shebikta*, when it is speaking of divorce and this word means **not yet properly divorced**. That changes the meaning of this

passage a great deal. Remember that the venerable King James version was translated from Greek manuscripts—the Peshitta was not yet accessible, for those who did the translation were western scholars, unfamiliar with Aramaic—and under the direction of King James, who had been baptised a Roman Catholic by his mother, Mary Queen of Scots; and they literally feared for their lives **IF** their translation offended Vatican doctrine.

Most scholars now agree that the New Testament was originally written in either Hebrew or Aramaic. It is not logical that the Hebrew Messiah, speaking to a Hebrew audience, spoke to them in Greek! Indeed, some of the early church fathers have written explicitly that Matthew wrote his Gospel in the Hebrew dialect, and translated it into Greek as best he could. Flavius Josephus, the first-century Jew who became a Roman historian, relates that he had great difficulty writing in Greek, because he had been raised in the Hebrew tongue, and the Jews in Judea *despised* the Greek language and culture.

Therefore we should give careful attention to the Peshitta, which has been in continuous use in the Middle Eastern churches for longer than the Greek NT has existed.

The Peshitta, in *Matthew 5:32* says, Whosoever shall marry her that is *shebikta* (separated but not yet properly divorced) commits adultery. (George Lamsa's translation from Aramaic)

*Matthew 19:3-9 The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to **PUT AWAY** his wife for every cause? And He answered and said unto them, Have you not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. **What therefore Elohim has joined together, let not man put asunder.** They say unto him, Why did Moses then command to give a writing of **divorcement**, and to put her away? Messiah said unto them, Moses because of the hardness of your hearts suffered you, permitted you to **PUT AWAY, divorce** your wives: **BUT FROM THE BEGINNING IT WAS NOT SO.** And I say unto you, Whosoever shall **PUT AWAY** his wife, except it be for fornication, and shall marry another, commits adultery: and whoso marries her which is put away doth commit adultery. (KJV)*

Again, the Peshitta uses the word *shebikta*: separated **BUT NOT YET PROPERLY DIVORCED**. That makes much more sense, since Messiah has said that Moses, the messenger of Elohim **DID** indeed **ALLOW** the Israelites to divorce each other.

Both these passages in Matthew speak of Elohim's original plan **IN THE BEGINNING**: which means that when Elohim chooses your mate, you are married for life. But through Adam and Eve, we broke Elohim's Commandments, right there in the Garden of Eden, where Adam and Eve were created. Having broken the Commandment and the perfect order of our Heavenly Father, we are in a fallen state. Because of His love for us and His foreknowledge of the hardheartedness of His created beings in a state of rebellion, YHVH permits divorce.

As I said above, for a much more comprehensive teaching on divorce please refer to my teaching on *Matthew 19*, which is available upon request.

Next Messiah gives us yet another parable, he says in *verse 19*

*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. 24 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. 25 But Abraham said, Son, remember that **YOU** in **YOUR** lifetime received **YOUR** good things, but Lazarus received evil things: **BUT** now he is comforted, and **YOU** are tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they who want to pass from here to you cannot do so; neither can they from where you are, pass to us, even though they want to do so. 27 Then he said, I pray you therefore, father, that you would send him to my father's house: 28 For I have **five** brothers; that he may testify unto them, lest they also come into this place of torment. 29 Abraham said unto him, They have Moses (the Words of the Torah of YHVH) and the prophets; let them hear them, let them Shema the Torah and the prophets (the word Shema, means hear, listen, pay very close attention to, understand, believe, follow and obey what you have told YHVH said to Moses). 30 And he said, Nay, father Abraham: **BUT IF** one went unto them **from the dead, they WILL repent.** 31 And Abraham said unto him, **IF** they do **NOT** hear Moses, **IF** they do **NOT** shema the Words of Moses, **IF** they do **NOT** hear, listen, pay very close attention to, understand, believe, follow and obey what YHVH has said to Moses) and the prophets, neither will they be persuaded, even though one rose from the dead.*

Please notice that the rich man's name is **NOT** mentioned but Lazarus' name is mentioned. This reminds me of a commercial from a roofing company that I once saw on TV along time ago, that warned people about putting proper gutters on their houses, and their slogan was you can pay me a small amount **NOW** to protect your roof, or you can pay me a large amount of money later, when your roof needs replacing because of faulty gutters. The rich man chose the cheap and easy way, of getting through life, and therefore he is now paying a great price, **BUT** if he had followed Messiah advice in *Matthew 11:29-30* he would not be in this predicament: *Come unto Me, **ALL** you that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls. For My yoke (the Words of the Torah of YHVH) is easy, and my burden (obedience) **IS LIGHT.***

We are told that the rich man had **five** brothers and he wanted Abraham to send Lazarus to warn them of what lies ahead for them **IF** they follow in the footsteps of their brother. The fact that there are **five** brothers, indicates to me that they are walking by their own man made torah, and

NOT the Words of the Torah of YHVH, and therefore this tells us that they will all find themselves keeping company with their brother who according to this parable is in hell. Amein

The moral of the story is that we are our brother's keeper, and that we ought to do as many acts of kindness as we can, we ought to extend mercy and grace to as many people as we can, because one day, we will need some kindness, some grace and or mercy, and YHVH will check our kindness, mercy and grace accounts and **IF** He does **NOT** find any kindness, grace or mercy in our savings account, then He will **NOT** extend any **kindness, grace nor mercy** to us, just like He did not extend any **kindness, grace nor mercy** to this rich man, who was bankrupt of kindness, mercy and grace, and found himself in Hell because of it. Amein

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*