

The Gospel of Luke, Teacher's Guide

Lesson 21: Money, and the Rich Man and Lazarus

Luke 16:1–31

Teaching Aim (Teacher Orientation)

A great deal is at stake in this chapter, and it falls along two fronts that the teacher must hold together. The first is the doctrine of money and stewardship. Jesus does not treat wealth as morally neutral. He calls it a potential master, a rival to God for the throne of the heart, and He insists that faithfulness in handling possessions is a true test of whether a person can be trusted with the riches of the kingdom (vv. 10–13). The aim is to help students see money for what it is in their own lives, either a tool used faithfully under the lordship of Christ or a master they are quietly serving, and to call them to put God first without apology.

The second and heaviest front is the account of the rich man and Lazarus (vv. 19–31). Here the teacher must lead with clarity and reverence. Jesus plainly affirms conscious existence after death, the reality of comfort for the saved and torment for the lost, and a separation between them that is fixed and cannot be crossed. The aim is to teach what the text plainly says without going beyond it. Do not build speculative maps of the afterlife or detailed geography of the unseen world; stay with what Jesus affirms. Keep the scene consistent with the rest of Scripture: there is one resurrection and one final judgment (John 5:28–29; Acts 24:15), no purgatory, no second chance after death, and no premillennial timetable. The point Jesus drives home is the sufficiency of God's word, they have Moses and the Prophets, let them hear them, and the urgency of responding now.

Yet this chapter was never meant only to inform or to frighten. It is here to form hearts that treasure God above gold and that respond to His voice today. Aim at both targets every week: send students home sober about eternity and sure that this life is the time to repent and be rich toward God, and also send them home tender, with eyes newly opened to the Lazarus at their own gate. The God who pulls back the curtain on eternity does so not to torment us with fear but to call us home while there is still time.

Question 1

Student Question:

In the parable of the dishonest manager, the master “commended the dishonest manager for his shrewdness” (v. 8), and Jesus draws the lesson, “make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings” (v. 9). What is Jesus actually teaching here about the right use of worldly wealth, and what is He clearly not teaching?

Commentary and Teaching Notes

Begin by clearing away the natural confusion. Students hear that the master “commended the dishonest manager” (v. 8) and worry that Jesus is endorsing fraud. He is not. The praise is for shrewdness, not dishonesty. The manager, facing a crisis, acted decisively and used what was in his hands to secure his future. Jesus is making a pointed comparison: “the sons of this world are more shrewd in dealing with their own generation than the sons of light” (v. 8). Worldly people are often more strategic about earthly security than God’s people are about eternity.

Then explain verse 9 carefully. “Make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings” (v. 9). The phrase unrighteous wealth simply means worldly money, the currency of a fallen age, not money gained by sin. Jesus is teaching His disciples to use their material resources now, while they still have them, in ways that have eternal weight: to bless people, to advance God’s purposes, to lay up treasure where it lasts. Money is temporary; it will fail. The wise person spends it on what does not.

Be clear about what Jesus is not teaching. He is not teaching that we can buy our way into heaven, nor that the ends justify dishonest means, nor that generosity earns salvation as a transaction. The manager is an illustration of urgency and foresight, not a model of ethics. Jesus draws one limited lesson from a flawed man: use what is passing to invest in what is permanent.

Land it pastorally. Most of us are far shrewder about retirement accounts and resale value than about eternity. Ask the group to consider what it would mean to bring the same forethought we give to earthly security to the things that will outlast this world. The believer who grasps verse 9 starts asking a new question of every dollar: how can this serve what lasts forever?

Doctrinal / Christian Living Issues

- The right use of worldly wealth as a tool to serve God’s eternal purposes (Luke 16:9; 1 Timothy 6:17–19)
- Shrewdness and foresight commended, not dishonesty, in the parable
- Wealth as temporary and bound to fail, contrasted with treasure that endures
- A clear denial that generosity buys salvation or that the end justifies dishonest means
- The call for the people of God to be at least as intentional about eternity as the world is about earthly gain

Discussion Prompts

- Why is Jesus commending the manager’s shrewdness without commending his dishonesty?
- What does it mean practically to use “unrighteous wealth” to invest in what is eternal?
- Where are you more strategic about earthly security than about eternal things?

Question 2

Student Question:

Jesus says, "One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much" (v. 10). Where is God currently testing your faithfulness in some small or hidden matter of money, time, or trust, and what does your handling of that little thing reveal about your readiness to be trusted with more?

Commentary and Teaching Notes

This is a self-examining question, so steer the group from theory toward honesty. Jesus moves from the parable to a principle that searches us: "One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much" (v. 10). Character is revealed in the small, unwatched moments, not only in the large ones. How we handle a little is a true sign of who we are.

Help students see how directly this applies to money. Jesus continues, "If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches?" (v. 11). He treats our handling of money as a kind of test, a small thing compared with the eternal riches God wants to entrust to us. A person who cannot be trusted with a paycheck is not ready to be trusted with the treasures of the kingdom.

Press for specifics. Faithfulness in little usually has a name: the expense report we round in our favor, the tithe we trim when money is tight, the hour we bill but did not work, the promise to give that we quietly forgot. Ask the group to name the small, hidden arena where God is currently testing their integrity.

Encourage rather than shame. The good news in this verse is that God uses small things to grow us, and that faithfulness in the little prepares us for more. No one starts by being trusted with much. We are formed in the small obediences that no one else sees.

Doctrinal / Christian Living Issues

- Faithfulness in small and hidden matters as the true test of character (Luke 16:10)
- The handling of money as a trust and a test before God (Luke 16:11)
- Integrity as consistent whether or not anyone is watching
- Spiritual growth and greater responsibility built upon faithfulness in little things

Discussion Prompts

- What small, hidden matter of money or trust is God testing you in right now?
- How does the way you handle a little reveal your readiness for more?
- Where have you told yourself a small compromise does not really matter?

Question 3

Student Question:

Jesus declares, “No servant can serve two masters... You cannot serve God and money” (v. 13). Why does Jesus frame money as a master and a rival to God rather than simply a possession, and what does it mean to have God, rather than wealth, on the throne of a life?

Commentary and Teaching Notes

Now reach the doctrinal heart of the first half of the chapter: “No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money” (v. 13). Notice that Jesus does not say it is hard to serve both; He says it is impossible. The two are rival masters, each demanding the whole heart.

Help students hear why money is described as a master and not merely a possession. Money promises what only God can give: security, identity, freedom, worth. When we look to wealth for those things, it quietly takes the throne, and we serve it without ever deciding to. Jesus is exposing an idolatry that hides behind respectability. The issue is not the amount in the account but the master of the heart.

Be careful and balanced. Scripture does not condemn wealth itself or call money evil. It is the love of money, the service of money, that Paul calls a root of all kinds of evils (1 Timothy 6:10). A Christian may possess much and still serve God, holding possessions with an open hand, or may possess little and still be enslaved by craving. The question Jesus presses is who reigns.

Bring it home to the lordship of Christ. To follow Jesus is to dethrone every rival, including wealth, and to put God first in the budget, the calendar, and the ambitions of life. Ask the group what it would look like, this month, to demonstrate in concrete ways that God, not money, sits on the throne.

Doctrinal / Christian Living Issues

- The impossibility of serving both God and money (Luke 16:13)
- Money as a rival master and a subtle form of idolatry, not a neutral possession
- The lordship of Christ over the whole of life, including finances
- The love of money, not money itself, as the spiritual danger (1 Timothy 6:10)
- The heart’s true master revealed by what it trusts for security and worth

Discussion Prompts

- Why does Jesus say we cannot serve both God and money rather than that it is merely difficult?
- How does money quietly promise the things only God can give?
- What would it look like this month for God, not money, to be on the throne of your life?

Question 4

Student Question:

Luke tells us “the Pharisees, who were lovers of money, heard all these things, and they ridiculed him” (v. 14). When God’s word presses on an area of your life you would rather protect, how do you tend to respond, and where might you be quietly ridiculing or dismissing a teaching of Jesus because it touches something you love?

Commentary and Teaching Notes

This self-examining question turns on a small but revealing detail. Luke tells us, “The Pharisees, who were lovers of money, heard all these things, and they ridiculed him” (v. 14). They did not argue with Jesus or refute Him. They scoffed. Ridicule is often the response of a heart that has been touched in a tender place and would rather mock than repent.

Help the group see the pattern in themselves. When God’s word presses on an area we are protecting, we have ways of deflecting it. We change the subject, we explain why the teaching does not really apply to us, we find the verse extreme or outdated, we laugh it off. The Pharisees loved money, so the teaching about money struck a nerve, and scorn was easier than surrender.

Invite honest reflection. Ask each person to consider which teaching of Jesus they tend to soften or dismiss, and whether the reason might be that it touches something they love too much to give up. The areas we are quickest to defend are often the very places God is trying to reach.

Point toward the better response. The opposite of ridicule is a humble, listening heart that lets the word do its searching work even when it hurts. Encourage students that the sting of conviction is not God’s rejection but His pursuit. He presses on what we love most because He loves us more.

Doctrinal / Christian Living Issues

- Ridicule and dismissal as common defenses against convicting truth (Luke 16:14)
- The heart’s tendency to protect cherished sins from the searchlight of God’s word
- The contrast between a scoffing heart and a humble, listening one (James 1:21)
- Conviction understood as God’s loving pursuit rather than His rejection

Discussion Prompts

- When God’s word touches something you love, how do you tend to deflect it?
- Which teaching of Jesus are you most tempted to soften or explain away, and why?
- What would it look like to receive a hard word with humility instead of defense?

Question 5**Student Question:**

Jesus says, “The Law and the Prophets were until John; since then the good news of the kingdom of God is preached” (v. 16), and adds that it is easier for heaven and earth to pass away than for one dot of the Law to fail (v. 17). What is Jesus teaching about the place of the Old Law, the arrival of the kingdom, and the abiding authority of God’s word in this new era?

Commentary and Teaching Notes

This question handles a transitional and easily misread saying, so teach it with care. Jesus says, “The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it” (v. 16). John the Baptist stands at a hinge in redemptive history. The era of the Law and the Prophets, the period of promise and preparation, reached its goal in him, and with the coming of Jesus a new era dawned: the kingdom of God is now being preached and entered.

Be clear about what this does and does not mean. The arrival of the kingdom does not mean God’s word lost its authority. Jesus immediately adds, “But it is easier for heaven and earth to pass away than for one dot of the Law to become void” (v. 17). The Law was not discarded as if it were a mistake; it was fulfilled in Christ. As Jesus taught elsewhere, He came not to abolish but to fulfill (Matthew 5:17), and that fulfillment brings God’s people under the New Covenant (Colossians 2:14–17; Hebrews 8–10).

Connect this to the kingdom rightly. The kingdom Jesus preached is not a future earthly political reign still being awaited. It was at hand in His ministry and was established when the church began at Pentecost (Mark 9:1; Acts 2; Colossians 1:13). Christ reigns now from the right hand of the Father. When students hear kingdom, point them to the present reign of Christ over His church, not to a coming thousand-year empire.

The verse on divorce in this passage (v. 18) is best handled briefly here as an example of the abiding seriousness of God’s standards in this new era. Jesus upholds the permanence of marriage as God designed it, showing that the dawn of the kingdom did not loosen God’s moral will but established it under Christ’s authority. And the larger point: we live now under the gospel and the New Covenant, and every word of God still stands.

Bring it home. Some imagine that grace means the loss of any binding standard, that the new era is one of anything goes. Jesus says the opposite. Heaven and earth will pass before one stroke of God’s word fails. We are not under the Old Law, but we are most certainly under the authority of Christ and the New Testament He has given.

Doctrinal / Christian Living Issues

- The Law and the Prophets fulfilled in Christ, not abolished (Luke 16:16–17; Matthew 5:17)
- The arrival of the kingdom with Jesus’ ministry, established when the church began at Pentecost (Mark 9:1; Acts 2; Colossians 1:13)
- Christ’s present reign, not a future earthly political kingdom

- Christians now under the New Covenant rather than the Old Law (Colossians 2:14–17; Hebrews 8–10)
- The abiding authority of God's word, including His standard for marriage (Luke 16:17–18)

Discussion Prompts

- What does Jesus mean that the Law and the Prophets were “until John”?
- How does verse 17 guard against the idea that grace means no binding standard?
- Why is it important to see the kingdom as Christ's present reign rather than a future earthly one?

Question 6

Student Question:

The rich man “was clothed in purple and fine linen and who feasted sumptuously every day” while Lazarus lay at his gate “desiring to be fed with what fell from the rich man’s table” (vv. 19–21). When you picture your own daily life of comfort and routine, who are the people just outside your gate, and what keeps you from noticing them?

Commentary and Teaching Notes

Here the chapter shifts from teaching to story, and the teacher should slow down and let the scene breathe. “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man’s table” (vv. 19–21). The contrast is stark and deliberate. One man feasts; the other longs for crumbs. One is dressed in royal purple; the other is covered in sores the dogs come to lick.

Notice what the rich man’s sin is, and what it is not. Jesus never says he stole his wealth or abused Lazarus. His sin is quieter and more familiar: he simply did not see. Lazarus was laid at his gate, in his daily path, and the rich man stepped over him, day after day, comfortable and blind. It is significant that the beggar has a name and the rich man does not. In the eyes of heaven, the forgotten man at the gate was the one who mattered.

This is a self-examining question, so press it gently into the students’ own lives. We all build a comfortable routine, and comfort has a way of narrowing our vision. The poor, the lonely, the grieving, the overlooked, they are often right at our gate, in our line of sight, and we have learned to walk past. Ask the group to name, honestly, who that is for them.

Be careful not to reduce this to mere guilt. The remedy is not frantic activity but opened eyes. Ask God to let you see the people He already sees. Real love begins with attention, with refusing to step over the person at the gate. The danger Jesus exposes is not cruelty so much as the slow blindness of a comfortable life.

Doctrinal / Christian Living Issues

- The sin of comfortable blindness toward those in need (Luke 16:19–21)
- God’s particular regard for the poor and overlooked (James 2:5)
- Wealth as a spiritual danger when it insulates us from seeing others
- Love beginning with attention, with truly seeing the person at the gate

Discussion Prompts

- Who is the Lazarus that God keeps placing in your daily line of sight?
- How does comfort tend to narrow our vision toward those in need?
- What would it look like this week to truly see and respond to that person?

Question 7

Student Question:

Jesus says God “knows your hearts. For what is exalted among men is an abomination in the sight of God” (v. 15). How does this verse expose the difference between an outward reputation for righteousness and the actual condition of the heart, and why can we not hide behind appearances with God?

Commentary and Teaching Notes

Step back briefly to a verse that sits just before the parable and illuminates the whole chapter. Jesus tells the money-loving Pharisees, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God” (v. 15). The Pharisees had mastered the art of looking righteous. God sees past the performance to the heart.

Help students feel the weight of being fully known. We can curate a reputation, manage our image, win the approval of others, and still be exposed before God, who reads the heart. What people praise and what God treasures are often two different things; indeed, Jesus says what is exalted among men can be an abomination to God. Outward respectability is no shelter from His gaze.

Apply this to the chapter’s theme. A person can give visibly, hold an honored place, and be admired for generosity, while inwardly serving money and despising the poor. God is not fooled by the purple and fine linen. He weighs the heart behind the appearance.

End with both warning and comfort. The warning is plain: we cannot hide behind appearances. But there is comfort here too. The God who sees through every pretense also sees the hidden faithfulness no one else notices, the quiet generosity, the secret prayer, the unseen kindness. To be fully known by God is fearful for the hypocrite and deeply reassuring for the honest heart that longs to please Him.

Doctrinal / Christian Living Issues

- God's knowledge of the heart beyond all outward appearance (Luke 16:15; 1 Samuel 16:7)
- The gap between human approval and divine evaluation
- The danger of a religion of reputation that masks an unsundered heart
- The comfort that God also sees and values hidden faithfulness

Discussion Prompts

- Where are you tempted to manage your reputation rather than tend your heart?
- What does it mean that what is exalted among men can be an abomination to God?
- How is it both fearful and comforting to be fully known by God?

Question 8

Student Question:

Both Lazarus and the rich man die, and their circumstances are completely reversed (vv. 22–23). Knowing that the comforts and hardships of this life will one day be turned over and weighed in light of eternity, what in your present life are you tempted to envy or to cling to that will not matter then, and how should that change the way you live now?

Commentary and Teaching Notes

This self-examining question flows out of the great reversal in the story. “The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried, and in Hades, being in torment...” (vv. 22–23). The fortunes of the two men are completely overturned. The one who had everything now has nothing; the one who had nothing is comforted. Abraham later says, “Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish” (v. 25).

Help students sit with the perspective this gives. The things we spend our lives envying and clinging to, comfort, status, security, ease, are exactly the things that will be turned over and weighed in light of eternity. This is not a teaching that wealth is evil or that poverty is virtuous in itself; it is a teaching that the values of this age will be inverted, and that what looks like success now may prove to be loss.

Press the question toward specifics. Ask students to name what they are tempted to envy in others or to grip tightly in their own lives, and then to ask honestly whether it will matter at all in eternity. Much of what drives our anxiety and comparison simply will not survive the passage Jesus describes.

Move toward freedom rather than fear. When we truly believe that this life will be weighed in light of the next, we are set free from the tyranny of comparison and the exhausting pursuit of

more. We can hold our possessions loosely, serve generously, and invest in what lasts. The reversal Jesus describes is not only a warning; for the person who treasures God, it is a promise.

Doctrinal / Christian Living Issues

- The reversal of earthly fortunes in light of eternity (Luke 16:22–25)
- The danger of envying or clinging to what will not survive death
- Freedom from comparison for those who treasure God above earthly things
- Present life lived in view of eternal evaluation (2 Corinthians 4:18)

Discussion Prompts

- What are you tempted to envy or cling to that will not matter in eternity?
- How does the coming reversal free you from the tyranny of comparison?
- What would change if you truly held your possessions with an open hand?

Question 9

Student Question:

When the rich man dies, he is “in torment” in Hades and lifts up his eyes, while Lazarus is “carried by the angels to Abraham’s side”; between them “a great chasm has been fixed” (vv. 22–26), and Abraham finally says, “They have Moses and the Prophets; let them hear them” (v. 29). What does this passage teach about conscious existence after death, the fixed and final destinies of the saved and the lost, and the sufficiency of God’s word to lead us to repentance now?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and the teacher should approach it with both clarity and reverence. Jesus pulls back the curtain on what lies beyond death. The rich man, “in Hades, being in torment, he lifted up his eyes,” and saw Lazarus “carried by the angels to Abraham’s side” (vv. 22–23). Both men are fully aware. They see, they remember, they speak, they feel comfort and anguish. The first thing this passage plainly teaches is the reality of conscious existence after death. The dead are not asleep in nothingness; they are aware, and their condition is real.

The second truth is that the destinies are real and fixed. Abraham says, “Between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us” (v. 26). There is no traffic between the two. The comfort of the saved and the torment of the lost are settled, and the separation cannot be bridged. Teach this plainly and soberly: where this man stood at death, there he remained. There is no second chance after death, no purgatory through which one is later released, no movement from torment to comfort. The choices of this life carry into an eternity that does not change.

Here a word of restraint is essential. Jesus tells us enough to sober us, but He does not hand us a map of the unseen world. Resist the temptation to build elaborate geography of the afterlife from this account, to speculate about exact locations, distances, or mechanics. Stay with what the text plainly affirms: conscious awareness, comfort for the saved and torment for the lost, and an unbridgeable separation between them. Keep the whole scene consistent with the rest of Scripture, which teaches one resurrection of the just and the unjust and one final judgment (John 5:28–29; Acts 24:15; Hebrews 9:27). This passage shows the conscious state that follows death and precedes that final judgment; it does not introduce any premillennial scheme, any reincarnation, or any later escape. The destinies it describes are fixed.

The third great truth is the one Jesus most wants us to hear. The rich man begs that Lazarus be sent to warn his five brothers, and Abraham answers, “They have Moses and the Prophets; let them hear them” (v. 29). When the rich man protests that a messenger from the dead would surely persuade them, Abraham replies, “If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead” (v. 31). This is the climax of the chapter. God’s word is sufficient. People do not need a new sign or a voice from beyond the grave; they have God’s revelation, and it is enough to lead them to repentance. The problem is never a lack of evidence but a heart unwilling to listen. We hold the completed word of God, the Scriptures that point us to Christ, and our responsibility is to hear and obey them now (Romans 10:17; 2 Timothy 3:16–17).

Land it pastorally and urgently, but without manipulation. This life is the time to repent and to become rich toward God. How we live, what we treasure, whom we love, and above all whether we listen to God’s voice while we still can, these reach past the grave into a destiny that does not change. Jesus tells us all of this not to crush us with fear but to call us home while the door is open. The most important thing any of us can do is to hear God’s word today and respond to it. The rich man learned the weight of that truth too late; Jesus tells the story so that we will not.

Doctrinal / Christian Living Issues

- Conscious existence after death; the dead are aware, not in nothingness (Luke 16:22–25)
- The real and fixed destinies of the saved and the lost, comfort and torment, separated by an unbridgeable chasm (Luke 16:26)
- No second chance after death and no purgatory; the choices of this life carry into an unchanging eternity (Hebrews 9:27)
- Restraint in not constructing speculative geography of the afterlife; staying with what the text plainly affirms
- Consistency with the one resurrection and the final judgment, with no premillennial scheme (John 5:28–29; Acts 24:15)
- The sufficiency of God’s word to lead people to repentance; we have Moses and the Prophets, and the completed Scriptures (Luke 16:29–31; Romans 10:17; 2 Timothy 3:16–17)
- The urgency of hearing and obeying God’s word in this life, now, while there is time

Discussion Prompts

- What does this passage plainly teach about awareness and destiny after death, and where should we refuse to speculate beyond the text?
- Why does Abraham point the rich man's brothers to Moses and the Prophets rather than to a miraculous sign?
- If God's word is sufficient and this life is the time to respond, what is God asking you to hear and obey now?

Question 10

Student Question:

Look back across the whole chapter, from the shrewd manager to the rich man's final, desperate plea. Jesus has confronted us with our money, our blindness to those in need, and the unchanging eternity that follows this life. Name one specific way you sense Jesus forming you through Luke 16. What is the single truth from this passage that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the threads of the whole chapter. Jesus has confronted us on every side: with the shrewd manager and the call to use wealth for what lasts, with the impossibility of serving both God and money, with the comfortable blindness of the rich man, and finally with the unchanging eternity that follows this life. The chapter moves relentlessly from our wallets to our hearts to our destiny.

Resist the urge to introduce new material here. The aim is integration and response. Give students room to name what God has actually stirred in them, whether it is conviction about money, a face that came to mind at the gate, or a sober sense that this life is the time to respond to God's voice.

Press gently toward specifics. A vague resolve to be more generous or to take eternity more seriously rarely changes a life. Ask each person to name one concrete truth from Luke 16 and one concrete response they will carry into the week, a person to notice, a habit with money to change, a word of God they have been avoiding and will finally obey.

Close by lifting eyes to Christ. The One who tells us that we cannot serve God and money is the same One who left the riches of heaven to seek us when we lay helpless at the gate. He pulls back the curtain on eternity not to torment us but to call us home while there is still time. Let the final word be His invitation to be rich toward God and to hear His voice today.

Doctrinal / Christian Living Issues

- Integration of the chapter's themes: faithful stewardship, the lordship of God over money, compassion for the needy, and the reality of eternity
- This life as the time to repent and to become rich toward God (Luke 12:21)
- The transforming purpose of God's word, aimed at changed lives and not merely informed minds (James 1:22)
- Personal response and obedience to God's voice as the urgent goal of the passage

Discussion Prompts

- What single truth from Luke 16 do you most need to carry into this week?
- What is one concrete way you will respond, with your money, your attention, or your obedience?
- How has this chapter changed the way you see this life in light of eternity?