

Becoming Like Christ, Teacher's Guide

Lesson 8: Faithfulness: Trustworthy Before God

Luke 16:10–12

Teaching Aim (Teacher Orientation)

The doctrine at stake in this lesson is the nature of faithfulness as both a fruit of God's work in us and a condition God places on His people. Jesus teaches that character is not divided into important and unimportant compartments; the person who is faithful in a very little is the same person who proves faithful in much. Make sure the class leaves understanding that God is forming dependable, trustworthy character precisely in the small, hidden, ordinary places of life, and that how we handle money and the things entrusted to us is a genuine spiritual test, not a side issue. The Christian life is one of faithful stewardship of everything God loans us, lived out before His eyes.

There is a doctrinal guardrail to hold here, and the heaviest question of the lesson presses on it. Jesus hangs the true riches on present faithfulness; He does not treat faithfulness as optional or guaranteed. This must be taught carefully against the popular notion that salvation, once received, can never be lost regardless of how a person lives afterward. Scripture warns Christians plainly that they can fall away and must remain faithful (Hebrews 3:12–14; 10:26–31; 2 Peter 2:20–22; Galatians 5:4; Revelation 2:10). At the same time, faithfulness is never mere self-powered effort or a way of earning standing with God; it is the obedient response of a heart God is at work in, cooperative sanctification in which He works in us as we work out our salvation (Philippians 2:12–13). Guard equally against prosperity teaching that treats money as a sign of God's favor; Jesus calls it unrighteous wealth and a test, never a reward.

This lesson is also intensely practical and searching, and it should be taught for the conscience. Nearly everyone in the room is tempted to believe that small compromises do not count and that real faithfulness only matters when the stakes are high. The pastoral aim is to bring that self-deception gently into the light and to call each person to the quiet, daily, unwatched faithfulness that God actually uses to shape trustworthy people. Teach so that students leave not crushed but resolved, eager to be found faithful in a very little, confident that the God who calls them to it is also at work within them to produce it.

Question 1

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 (Luke 16:10). What does this teach us about how God measures character, and why does He treat the small things and the large things as connected rather than separate? How does this challenge the way we usually rank what matters?

Commentary and Teaching Notes

Open by letting the sheer logic of Jesus' statement land. He does not say that the faithful person and the dishonest person reveal themselves only under great pressure. He says the test runs through the smallest things. 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 (Luke 16:10). Character is not a costume we put on for big occasions; it is the grain of the wood, visible in every cut.

This cuts against our instincts. We tend to grade ourselves on a curve, excusing the small lapses, the rounded numbers, the broken minor promises, the corners cut when the stakes feel low, while reserving our self-respect for the big moral tests we imagine we would pass. Jesus dismantles that arrangement. To Him there is no such thing as a small place where character does not show, because faithfulness is a single thing. The person we are in the little is the person we are in the much; we simply have not been handed the much yet.

Help the class see why God works this way. He is not collecting our achievements; He is forming us into the likeness of His Son (Romans 8:29), and character is forged in repetition, in the thousand unwatched choices that no one records. A person becomes trustworthy the way a path becomes a path, by being walked again and again. The little things are not beneath God's notice. They are exactly where He is doing His deepest work.

So the question Jesus puts to us is searching and personal. Not, would I be faithful if something great were at stake, but, am I faithful right now, in the very little that is already in my hands? That is the only honest measure, and it is the one God uses.

Doctrinal / Christian Living Issues

- Faithfulness in little and much as one undivided character (Luke 16:10)
- Character revealed and formed in small, hidden, repeated choices
- God's measure of a person differs from human ranking of what matters
- Sanctification as the forming of trustworthy character into Christ's likeness (Romans 8:29)
- The deception of grading ourselves on a curve over small compromises

Discussion Prompts

- Why does Jesus refuse to separate the little things from the much?
- Where do we excuse small compromises by telling ourselves they do not count?
- How does the truth that character is formed in repetition change how you see ordinary days?

Question 2

Student Question:

Jesus draws a straight line from the little to the much. Where in your own life have you told yourself that a small compromise does not really count, that it is too minor to matter? As you sit with verse 10, what small area of unfaithfulness might actually be revealing something about your heart that you have not wanted to face?

Commentary and Teaching Notes

This question turns Jesus' principle toward the conscience. The line from the little to the much is a straight one, which means our small compromises are not isolated; they are early symptoms. The slightly padded expense report, the promise made and quietly dropped, the half-truth told to avoid a hard conversation, the work slacked off when the supervisor is gone, each of these is small, but each is telling the truth about something inside us.

The pastoral target is the lie that minor things are exempt. We say, it is just a little thing, as if littleness were a moral discount. But Jesus has just told us that the little thing is the test. The danger is not that one small compromise will ruin our lives overnight; it is that small compromises, repeated and excused, slowly shape us into people who cannot be trusted with anything, while we still think of ourselves as basically faithful.

Invite real honesty here, gently. Ask the class to think of one small area they have been waving off, the place where they would say it does not really matter. Then ask the harder question underneath it: what does this small unfaithfulness reveal about my heart, about what I love, fear, or want more than I want to be faithful? The goal is not to wallow in guilt but to bring the hidden thing into the light, where God can heal it (1 John 1:7–9).

Close by pointing to hope, not just exposure. The same Lord who exposes our small unfaithfulness stands ready to forgive and to form new habits in us. Naming the little compromise is not the end; it is the doorway to becoming, by His grace, the kind of person who is faithful in a very little.

Doctrinal / Christian Living Issues

- Small compromises as symptoms revealing the state of the heart
- The self-deception that minor unfaithfulness is morally exempt
- Repeated excused compromise as a path away from trustworthiness
- Confession and the light as the way to healing (1 John 1:7–9)
- God's readiness to forgive and reform the heart that repents

Discussion Prompts

- What small area have you been waving off as not really mattering?
- What might that small unfaithfulness be revealing about what you truly love or fear?
- How is naming a hidden compromise a doorway to change rather than only a cause for guilt?

Question 3

Student Question:

Jesus calls money the unrighteous wealth (Luke 16:11), and the whole chapter treats how we handle money as a spiritual matter, not merely a financial one (Luke 16:13). Why does Jesus connect faithfulness with God so directly to the way we handle money and possessions? What does our use of money reveal about who or what we are really serving?

Commentary and Teaching Notes

Now move to the striking phrase Jesus uses for money: the unrighteous wealth, or wealth of unrighteousness (Luke 16:11). The whole of Luke 16 treats money as a profoundly spiritual matter. Jesus is not being merely practical when He talks about it; He is exposing the heart, because nothing rivals God for our trust and affection quite like money does (Luke 16:13).

Why does Jesus call it unrighteous wealth? Not because money is evil in itself, but because it belongs to a fallen world and is so easily bound up with greed, injustice, and self-trust. It promises security and significance that only God can give, and it constantly tempts us to serve it. Jesus is dethroning money in front of His disciples, refusing to let it pretend to be more than a tool and a test.

This is where the lesson must firmly resist the prosperity gospel, the teaching that wealth is a sign of God's favor and the reward of strong faith. Jesus says nearly the opposite. He calls money unrighteous, He frames it as a test of faithfulness, and He warns that we cannot serve both God and money (Luke 16:13). Riches are never presented in Scripture as proof of God's approval; if anything, they are presented as a spiritual danger to be handled with great care (1 Timothy 6:9–10, 17–19).

Bring it home. The way we handle money is one of the clearest windows into the heart, because money is choice made visible. Our bank statements quietly record what we actually value. Jesus wants His disciples to handle money in a way that proves they serve God and not mammon, holding it loosely, using it generously, and refusing to let it become the master it always wants to be.

Doctrinal / Christian Living Issues

- Money as a spiritual matter and a test of the heart, not merely financial (Luke 16:11, 13)
- Why Jesus calls money the unrighteous wealth, a tool and test, not evil in itself
- The impossibility of serving both God and money (Luke 16:13)
- Rejection of the prosperity gospel: wealth is never proof of God's favor
- The danger of riches and the call to handle them with care (1 Timothy 6:9–10, 17–19)

Discussion Prompts

- Why does Jesus treat how we handle money as a spiritual test rather than a side issue?
- What does it mean that we cannot serve both God and money?
- How does the prosperity teaching distort what Jesus actually says about wealth?

Question 4

Student Question:

Be honest about your relationship with money and possessions. Does the way you earn, spend, save, and give suggest that you see yourself as an owner or as a steward managing what belongs to God? What is one specific way your handling of money this month either reflected faithfulness to God or competed with it?

Commentary and Teaching Notes

This self-focused question gives the previous truth a place to land in the checkbook and the calendar. The decisive issue Jesus raises is not how much money we have but how we hold it: as owners who answer to no one, or as stewards managing what belongs to Another. The same dollar can be handled in worship or in idolatry depending on which posture the heart has taken.

Encourage the class to read their own financial life as a kind of testimony. How we earn, whether honestly or by cutting corners; how we spend, whether on self alone or with generosity; how we save, whether out of wise stewardship or anxious self-trust; and how we give, whether sacrificially or as an afterthought, all of it tells the truth about who sits on the throne. Jesus is not asking for guilt over having money; He is asking for faithfulness in handling it.

Press for specifics, because money talk easily floats into the abstract. Ask each person to recall one actual financial choice from the past month and to weigh it honestly: did this reflect that I see myself as God's steward, or did it reveal money quietly competing with God for my trust? The point is not a balanced budget but a surrendered heart.

End on the freedom that stewardship brings. The owner is anxious, gripping, never quite secure, because the thing he owns can always be lost. The steward is free, because the burden of ownership was never his to carry; he simply manages faithfully and trusts the Owner. Generosity, contentment, and peace grow naturally in the soil of stewardship, and they wither in the soil of ownership.

Doctrinal / Christian Living Issues

- The heart issue in money: owner versus steward
- Earning, spending, saving, and giving as a testimony of what we serve
- Faithful handling of money as worship, not a balanced budget as the goal
- The freedom, contentment, and generosity that grow from a steward's heart
- Anxiety and grasping as the fruit of an ownership posture

Discussion Prompts

- Does your handling of money suggest you see yourself as an owner or a steward?
- What one financial choice this month revealed where your trust really rests?

- How does seeing yourself as a steward free you from anxiety about money?

Question 5

Student Question:

Jesus says we are handling that which is another's (Luke 16:12), pointing to the truth that what we manage in this life is not ultimately ours but God's, entrusted to us for a time (Psalm 24:1; 1 Corinthians 4:7). How does seeing ourselves as stewards rather than owners change the way we hold our money, our time, our abilities, and even our bodies? Why is faithful stewardship, and not ownership, the right posture before God?

Commentary and Teaching Notes

Here Jesus deepens the teaching with a phrase that reframes everything: that which is another's (Luke 16:12). The wealth and possessions we manage are not finally our own. They belong to God, who owns the earth and everything in it (Psalm 24:1), and who gives us everything we have (1 Corinthians 4:7; James 1:17). We came into the world with nothing and will leave it the same way (1 Timothy 6:7). In between, we are stewards of what has been entrusted to us for a time.

This is one of the most liberating and humbling truths in Scripture. Humbling, because it strips away the proud illusion that what I have is mine by right, earned by my own cleverness and strength, mine to use as I please. Liberating, because it lifts the crushing weight of ownership off my shoulders. I do not have to secure my own future or wring meaning out of my possessions; I simply have to be faithful with what the Owner has loaned me (1 Corinthians 4:1–2).

Extend the principle past money, as Jesus intends. Everything is on loan: our time, measured out in days we did not grant ourselves (Psalm 90:12); our abilities and gifts, given for service (1 Peter 4:10); our influence and relationships; even our own bodies, which Paul says are not our own, for we were bought with a price (1 Corinthians 6:19–20). To be a Christian is to acknowledge that nothing about us is finally self-owned. We belong to God, and so does all He has entrusted to us.

Faithful stewardship, then, is the only fitting posture before God. It is not joyless duty but glad management of a good Master's resources, knowing we will give an account (Romans 14:12; Matthew 25:14–30). Help the class feel how this dignifies even ordinary tasks. The faithful steward turns a job, a home, a budget, a body, into an act of service rendered to the Owner of all.

Doctrinal / Christian Living Issues

- All we have belongs to God; we manage what is another's (Luke 16:12; Psalm 24:1)
- Everything received as gift, not self-generated (1 Corinthians 4:7; James 1:17)
- Stewardship extended to time, gifts, influence, and the body (1 Peter 4:10; 1 Corinthians 6:19–20)

- Stewards required to be found faithful and to give an account (1 Corinthians 4:1–2; Romans 14:12)
- Stewardship as glad service, not joyless duty

Discussion Prompts

- How does it change you to see everything you have as on loan from God?
- Which is harder for you to hold as a steward rather than an owner: money, time, or your own body?
- Why is stewardship, not ownership, the right posture before God?

Question 6

Student Question:

Stewardship reaches far beyond money. Consider the things God has entrusted to you that are easy to treat as merely your own: your time, your job, your home, your influence, your family, your physical body. Choose one of these and ask honestly, am I managing this as something on loan from God, or as something I own outright? What would faithful stewardship of that one thing look like this week?

Commentary and Teaching Notes

This question presses stewardship out of the wallet and into the whole of life, where it is often hardest to feel. It is relatively easy to nod at the idea that money belongs to God. It is harder to hold our time, our work, our home, our influence, and our bodies the same way, because these feel so intimately ours. Yet Jesus' principle, faithfulness in that which is another's, covers all of it.

Walk the class through the categories slowly. Our time: do we spend our hours as people accountable to God for them, or as if they were ours to waste? Our work: do we labor heartily as for the Lord, even when no one is watching (Colossians 3:23–24)? Our homes and influence: are these platforms for serving others, or possessions to be hoarded and protected? Our bodies: do we treat them as temples bought with a price, or as our own to indulge or neglect? Each is a trust, and each is a test.

Ask each person to choose just one of these and examine it honestly. The aim is not vague resolve to do better at everything, which usually changes nothing, but a single concrete area where they will begin to manage faithfully what God has loaned them. Faithfulness grows one steward decision at a time.

Remind the class that this is not about adding pressure but about reframing ordinary life as sacred. When we manage even small, mundane things as God's stewards, the most routine corners of our days become arenas of faithfulness before Him. The unglamorous tasks no one notices are exactly where trustworthy character is built.

Doctrinal / Christian Living Issues

- Stewardship covering time, work, home, influence, and body, not money alone
- Working heartily as for the Lord, even unobserved (Colossians 3:23–24)
- The body as a temple, stewarded not owned (1 Corinthians 6:19–20)
- Concrete faithfulness in one area over vague resolve in all
- Ordinary tasks as sacred arenas of faithfulness before God

Discussion Prompts

- Which entrusted thing do you most easily treat as merely your own?
- What would faithful stewardship of that one thing look like this week?
- How does seeing ordinary tasks as service to God change the way you do them?

Question 7

Student Question:

Jesus ties present faithfulness to future trust: if you have not been faithful in the unrighteous wealth, who will entrust to you the true riches (Luke 16:11)? What are the true riches Jesus contrasts with worldly wealth, and what does this teach us about how God prepares and tests His people over time, rather than handing everything to us at once?

Commentary and Teaching Notes

Now take up the promise embedded in the test. Jesus says, if you have not been faithful in the unrighteous wealth, who will entrust to you the true riches (Luke 16:11)? He sets up a contrast between worldly wealth, which is small, temporary, and not even truly ours, and the true riches, which are great, lasting, and genuinely our own. The little is a training ground for the much.

What are the true riches? Scripture points us to the treasures that cannot be lost: a share in God's kingdom, the unsearchable riches of Christ (Ephesians 3:8), an inheritance imperishable and unfading kept in heaven (1 Peter 1:4), the spiritual responsibilities and rewards God grants His faithful servants. Money is the smaller thing God uses to test us for the greater. If we cannot be trusted with a few perishable dollars, why would God hand us the weighty, eternal things of His kingdom?

This reveals how God works with His people over time. He does not dump the much on us all at once; He entrusts the little, watches our faithfulness, and so prepares us for more (Matthew 25:21, 23). This is not God being stingy; it is God being wise, growing us up into people who can be trusted with greater things. The faithful servant in the parable is told, you have been faithful over a little, I will set you over much. Promotion in the kingdom follows proven faithfulness, not raw ambition.

Help the class see the dignity and patience this calls for. We may long to do something great for God, but the path to the much runs through faithfulness in the little, often for a long time, often unseen. The person who despises small faithful service, waiting for a worthier stage,

may never be entrusted with the true riches at all. Faithful in a very little is the only road to faithful in much.

Doctrinal / Christian Living Issues

- Worldly wealth as a training ground for the true riches (Luke 16:11)
- The true riches as imperishable, kingdom and eternal, genuinely our own (Ephesians 3:8; 1 Peter 1:4)
- God entrusting the little first and preparing us for more (Matthew 25:21, 23)
- Greater responsibility following proven faithfulness, not ambition
- The danger of despising small service while waiting for a greater stage

Discussion Prompts

- What do you think Jesus means by the true riches?
- Why does God test us with the little before entrusting us with much?
- Where might you be waiting for a great task while neglecting faithful service in a small one?

Question 8

Student Question:

Faithfulness is not a one-time act but a settled pattern, a dependability that holds up over the long haul. Where have you started something for God with enthusiasm but struggled to stay faithful when it became routine, costly, or unnoticed? What is one commitment, to a person, a task, or the Lord's church, where God is calling you not to a burst of zeal but to quiet, persevering faithfulness?

Commentary and Teaching Notes

This self-focused question targets the long-haul nature of faithfulness. Faithfulness is not a single heroic act but a settled, enduring dependability. It is easy to begin something for God with a rush of enthusiasm; it is much harder to remain faithful when the task grows routine, the cost mounts, and no one is watching or applauding. Yet that long obedience is exactly what the word faithfulness means.

Bring the struggle into the open. Many believers can point to commitments they began eagerly and then let quietly slide, a ministry, a discipline, a relationship, a service in the Lord's church, that simply became ordinary and was allowed to lapse. The temptation is to mistake the feeling of zeal for the substance of faithfulness, and so to flit from one fresh start to another while finishing little.

Help the class distinguish a burst of zeal from steady faithfulness. Zeal is a feeling and it fades; faithfulness is a commitment that holds when the feeling is gone. God is honored not by how brightly we start but by how steadily we continue (Galatians 6:9; 1 Corinthians

15:58). The unglamorous faithfulness of showing up, again and again, for the same people and the same duties, is some of the most Christlike character a person can possess.

Ask each person to name one commitment where God is calling them not to a new burst of excitement but to quiet perseverance. The challenge is not to feel more but to keep going, trusting that the God who calls us to endure also works in us to make endurance possible. Faithfulness, in the end, is mostly a matter of not quitting on what God has given us to do.

Doctrinal / Christian Living Issues

- Faithfulness as enduring dependability, not a single heroic act
- The temptation to mistake passing zeal for true faithfulness
- God honored by steady continuance, not only bright beginnings (Galatians 6:9; 1 Corinthians 15:58)
- Perseverance in ordinary, unnoticed service as Christlike character
- The call to keep going in commitments to people, tasks, and the Lord's church

Discussion Prompts

- Where have you let an eager beginning quietly slide into neglect?
- What is the difference between a burst of zeal and steady faithfulness?
- Name one commitment where God is calling you to quiet perseverance rather than fresh excitement.

Question 9

Student Question:

Some teach that once a person is saved, their salvation is permanently secured no matter how they live afterward, so that ongoing faithfulness is not truly necessary for being saved in the end. Yet this whole passage hangs salvation's true riches on present faithfulness, and Scripture repeatedly warns Christians who fall away (Hebrews 3:12–14; 10:26–31; 2 Peter 2:20–22) while calling us to be faithful unto death (Revelation 2:10). How do we hold together the assurance God gives His people with the Bible's clear insistence that we must remain faithful, without drifting into either fearful insecurity or careless presumption?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and it deserves the fullest care. Jesus hangs the true riches on present faithfulness; He does not treat faithfulness as optional, automatic, or guaranteed once begun. Yet a widely held teaching says that once a person is genuinely saved, that salvation can never be lost no matter how he afterward lives, so that ongoing faithfulness, while perhaps desirable, is not finally necessary to be saved in the end. This passage, and the whole tenor of Scripture, will not let us settle there.

Listen to how plainly the New Testament addresses Christians, not outsiders, about the danger of falling away. Take care, brothers, lest there be in any of you an evil, unbelieving

heart, leading you to fall away from the living God; we share in Christ if indeed we hold our original confidence firm to the end (Hebrews 3:12–14). If we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins (Hebrews 10:26). Those who have escaped the defilements of the world through the knowledge of the Lord can again become entangled and end worse than before (2 Peter 2:20–22). You have fallen away from grace (Galatians 5:4). Be faithful unto death, and I will give you the crown of life (Revelation 2:10). These warnings are real, addressed to believers, and they would be meaningless if a saved person could not possibly fall.

Yet we must hold this without tipping into anxious, joyless insecurity, for that is a distortion too. The same Scriptures that warn us also assure us. God is faithful and will keep His own (1 Corinthians 1:8–9; Philippians 1:6); nothing outside us can snatch us from the Father's hand (John 10:27–29); the blood of Jesus goes on cleansing the one who walks in the light (1 John 1:7). The assurance is genuine, but it is the assurance of a relationship in which we continue, not a transaction we can leave behind. We are kept by God's power through faith (1 Peter 1:5), through faith, an ongoing, living, obedient faith, not apart from it.

The right resolution is the one Scripture itself models. Salvation is entirely of grace; we never earn it or keep it by piling up merit, as if God owed us. But this grace is received and held through a faith that obeys and endures, a faithfulness that is itself the fruit of God at work in us (Philippians 2:12–13). So we neither sit back in presumption, treating salvation as a possession we can ignore, nor cower in fear, as though one stumble undoes us; we walk on in faithful, repentant trust, secure not because we cannot fall but because we keep clinging to the One who holds us. That posture, confident in His grace and serious about His call, is exactly the trustworthy character this whole passage is forming.

One pastoral caution as the class works through this. The point is not to argue people into anxiety or to win a debate against another system. It is to give believers a true and livable picture: salvation safe in the hands of a faithful God, received and kept through a faithfulness He works in us. Teach it so that people leave both more secure in His grace and more earnest about remaining faithful unto death.

Doctrinal / Christian Living Issues

- True riches hung on present faithfulness, not faithfulness made optional (Luke 16:11)
- Christians genuinely warned they can fall away (Hebrews 3:12–14; 10:26–31; 2 Peter 2:20–22; Galatians 5:4)
- The call to be faithful unto death for the crown of life (Revelation 2:10)
- Real assurance through ongoing, obedient faith, not OSAS (1 Peter 1:5; John 10:27–29)
- Salvation by grace, received and kept through enduring faith, never by accrued merit
- Cooperative sanctification: God works in us as we work out our salvation (Philippians 2:12–13)
- Rejecting both careless presumption and fearful insecurity

Discussion Prompts

- Why would the New Testament's warnings to Christians be meaningless if a saved person could never fall?
- How is real assurance different from the idea that we are safe no matter how we live?
- How do we walk in confidence and seriousness at once, secure in grace yet serious about remaining faithful?

Question 10

Student Question:

Look back across Luke 16:10–12 as a whole: faithfulness in the very little and the much, the right handling of unrighteous wealth, the stewardship of what belongs to another, the true riches God longs to entrust. Name one specific area of small, ordinary, or unwatched faithfulness where you sense Jesus forming trustworthy character in you. What is one concrete step you will take this week to be faithful before God in that little thing?

Commentary and Teaching Notes

The capstone question gathers the whole passage and asks for a concrete response. Walk the class once more through the movement of Luke 16:10–12: faithfulness in a very little proves faithfulness in much; the way we handle the unrighteous wealth tests our hearts; what we manage is another's, entrusted to us by God; and present faithfulness is the path to the true riches God longs to give. The thread tying it all together is trustworthy character before God, formed in the small and the borrowed.

Now make it personal and particular, because faithfulness never grows in the abstract. It grows in this person, in this small thing, this week. Ask each student to identify one specific area of ordinary, unwatched faithfulness where they sense Jesus forming dependable character in them: a way of handling money, a commitment to keep, a task to do well when no one is watching, a body or a home or an hour to steward as God's own.

Press for one concrete step, not a vague aspiration. Vague intentions to be more faithful change nothing; a single, definite act of faithfulness in a very little is where character actually turns. The point of the whole lesson is not to admire faithfulness in theory but to be found faithful in practice, beginning now, in something small enough to do this week.

Close with hope and dignity. The God who tests us with the little is the same God who works in us to make us faithful, and who longs to entrust His servants with the true riches. The students are not being asked to manufacture a faithfulness they do not have. They are being invited to take the small thing already in their hands and, by His grace, to be trustworthy with it, knowing that the faithful in a very little are exactly the people God is preparing for much. Well done, good and faithful servant, is spoken not over the spectacular but over the faithful (Matthew 25:21).

Doctrinal / Christian Living Issues

- A synthesis of Luke 16:10–12: little and much, unrighteous wealth, stewardship, true riches
- Faithfulness formed in particular people and concrete acts, not in the abstract
- The necessity of a definite step over vague aspiration
- God working in us to produce the faithfulness He calls for
- The Master's commendation reserved for the faithful, not the spectacular (Matthew 25:21)

Discussion Prompts

- In what small or unwatched area do you sense Jesus forming trustworthy character in you?
- What is one concrete step you will take this week to be faithful in that little thing?
- How does it encourage you that God works in you to produce the faithfulness He asks of you?