

¹ Now He was also saying to the disciples, "There was a rich man who had a steward, and this [steward] was ^[fn]reported to him as squandering his possessions. ² And he called for him and said to him, 'What is this I hear about you? Give an accounting of your stewardship, for you can no longer be steward.' ³ And the steward said to himself, 'What shall I do, since my ^[fn]master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg. ⁴ I know what I shall do, so that when I am removed from the stewardship people will ^[fn]take me into their homes.' ⁵ And he summoned each one of his ^[fn]master's debtors, and he [began] saying to the first, 'How much do you owe my master?' ⁶ And he said, 'One hundred ^[fn]baths of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' ⁷ Then he said to another, 'And how much do you owe?' And he said, 'One hundred ^[fn]kors of wheat.' He said to him, 'Take your bill, and write eighty.' ⁸ And his ^[fn]master praised the unrighteous steward because he had acted shrewdly, for the sons of this age are more shrewd in relation to their own ^[fn]kind than the sons of light. ⁹ And I say to you, make friends for yourselves from the ^[fn]wealth of unrighteousness, so that when it fails, they will ^[fn]take you into the eternal dwellings.

¹⁰ "He who is faithful in a very little thing is faithful also in much, and he who is unrighteous in a very little thing is unrighteous also in much. ¹¹ Therefore if you have not been faithful in the [use of] unrighteous ^[fn]wealth, who will entrust the true [riches] to you? ¹² And if you have not been faithful in [the use of] that which is another's, who will give you that which is your own? ¹³ No ^[fn]servant can ^[fn]serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot ^[fn]serve God and ^[fn]wealth."

LSB Footnotes

(16:1) Or *accused*

(16:3) Or *lord*

(16:4) Or *receive*

(16:5) Or *lord's*

(16:6) A bath was approx. 6 gal. or 23 l

(16:7) A kor was approx. 6.5 bu. or 230 l

(16:8) Or *lord*

(16:8) Lit *generation*

(16:9) Gr *mamonas* (mammon); wealth personified as an object of worship

(16:9) Or *receive*

(16:11) Gr *mamonas* (mammon); wealth personified as an object of worship

(16:13) Or *house-servant*

(16:13) Or *be a slave to*

(16:13) Or *be a slave to*

(16:13) Gr *mamonas* (mammon); wealth personified as an object of worship

The Value of Money — Jesus told this parable for the benefit of His disciples who were committed to following Him. He gave them three central principles about what was important in handling material things. The first was to be honest. Certainly, the steward in this story was not honest. He had squandered his master's possessions (v. 1) and he cheated his master out of money owed to him by others (vv. 5-7). As his master called him to give an accounting of his stewardship (v. 2b), so we will be held accountable for what we do, as Paul wrote later to the Romans: "So then each one of us will give an account of himself to God" (Rom. 14:12; cf. Heb. 4:13). The second important principle about money is to be faithful with its use. If we prove ourselves to be faithful and righteous with the material things God has given to us, He will be willing to entrust us with more (Luke 16:10), since if we are responsible in handling money entrusted to us, we can be trusted to manage more (v. 11). I worked part-time in a drug store when I was in high school. I often made deliveries of prescription drugs to

older people and would collect the money given to me. The manager would always count out needed change for me before I left the store and would count it all when I returned. After several months, they decided to trust me to take the change I needed out of the register and return it when I came back. I soon decided that it would be easy to keep one dollar now and then for myself. I was not a faithful steward with what had been entrusted to me. The third important monetary principle is that of commitment, devotion, or loyalty. We cannot serve both God and wealth (v. 13). God must not only come first in comparison to our attention to money, but the value we place on wealth should be so far down on the list that it couldn't even be seen as competing with God.

[Find Us Faithful - YouTube](#)

<p>O may all who come behind us find us faithful, May the fire of our devotion light their way. May the footprints that we leave, lead them to believe, And the lives we live inspire them to obey. O may all who come behind us find us faithful. — Jon Mohr (1987)</p>
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July 3 M Reading 184 — Luke 16:19-31 — Rich Man and Lazarus

¹⁹ "Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. ²⁰ But a poor man named Lazarus was laid at his gate, covered with sores, ²¹ and desiring to be fed with the [crumbs] which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. ²² Now it happened that the poor man died and was carried away by the angels to Abraham's bosom, and the rich man also died and was buried. ²³ And in Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. ²⁴ And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.' ²⁵ But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things. But now he is being comforted here, and you are in agony. ²⁶ And ^[fn]besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you are not able, and none may cross over from there to us.' ²⁷ And he said, 'Then I am asking you, father, that you send him to my father's house— ²⁸ for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.' ²⁹ But Abraham said, 'They have Moses and the Prophets; let them hear them.' ³⁰ But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!' ³¹ But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'"

LSB Footnote

(16:26) Lit in all these things

Scripture is Enough — In yesterday's reading, the parable Jesus told to His disciples about the relative value of money was also heard by some "Pharisees, who were lovers of money" (v. 14). So, Jesus followed up with a second parable aimed at the Pharisees. Although this seems to be only a parable, it is the only one Jesus told that mentioned the name of one of its characters (Lazarus), and it is the only one containing communication between heaven and hell. The rich man (also a lover of money) lived in luxury, while poor Lazarus apparently lived at his gate by eating the garbage thrown out of the rich man's house. This drastic contrast was reversed, however, after the death of both men. The rich man was in torment while Lazarus reclined at a feast with Abraham, leaning on his bosom as John did with Jesus at the Last Supper (John 13:23-25). It is interesting that the rich man knew Lazarus' name, but he had only a garbage-level interest in him. He was consumed with self-

satisfaction. This parable emphasizes two important truths. One is the finality of the drastic gap between heaven and hell, and the other is the adequacy of Scripture for guiding us to heaven. For the people in Jesus' day, believing in the OT Scriptures was all they needed to find their way to heaven, if they were willing to follow it. The rich man was not, and his five brothers would probably have the same fate. We must reveal to unbelievers the completely adequate biblical message.

This hymn is sung by members of a church in the Philippines
who had heard the message of truth from others:

[We've a Story to Tell to the Nations - YouTube](#)

We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light,
A story of peace and light.

— H. Ernest Nichol (1896)

July 4 Tu Reading 185 — Luke 17:1-10 — Temptations, Faith, and Duty

¹ Now He said to His disciples, "It is ^[fn]inevitable that ^[fn]stumbling blocks come, but woe to him through whom they come! ² It ^[fn]would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble. ³ ^[fn]Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. ⁴ And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' ^[fn]forgive him."

⁵ And the apostles said to the Lord, "Increase our faith!" ⁶ And the Lord said, "If you have faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would ^[fn]obey you.

⁷ "But which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and ^[fn]sit down to eat'? ⁸ But will he not say to him, 'Prepare something for me to eat, and, ^[fn]clothing yourself [properly], serve me while I eat and drink; and ^[fn]afterward you ^[fn]may eat and drink'? ⁹ Is he grateful to the slave because he did the things which were commanded? ¹⁰ In this way, you also, when you do all the things which are commanded of you, say, 'We are unworthy slaves; we have done [only] that which we ought to have done.'"

LSB Footnotes

(17:1) Lit *impossible that stumbling blocks not come*

(17:1) Or *temptations to sin*

(17:2) Lit *is*

(17:3) Lit *Take heed to yourselves*

(17:4) Lit *you shall forgive*

(17:6) Lit *have obeyed*

(17:7) Lit *recline*

(17:8) Lit *gird*

(17:8) Lit *after these things*

(17:8) Lit *will*

Teaching Truths — This chapter begins with Jesus teaching His disciples. First was the subject of sin — guarding against tempting others and being willing to forgive sin in others. Some Christians have a light attitude about sin, presuming God's forgiving spirit. That is wrong, and it tends to influence others to also loosen up regarding the seriousness of sin. When someone sins against us,

we need to confront it with them and be willing to forgive them if they repent. Jesus' second teaching came from the disciples' request: "*Increase our faith!*" (v. 5). At least six times, Jesus rebuked them for being of "little faith," so it was a reasonable request. Jesus' response, however, seemed to stress not the *size* of one's faith but the *quality* of it. Like the disciples, we often struggle with the subject of faith. It seems so "unnatural" for most of us. The third teaching was about recognizing one's position and doing one's duty. God doesn't owe us anything ("*We are unworthy slaves*"—v. 10a), and obedience to His commands is only "*that which we should have done*" (v. 10b). That concept conflicts with our cultural climate. The world constantly tells us, "You deserve it," while only God is really deserving. He requires our obedience, and it is for our own good.

Unworthy - YouTube

Unworthy am I of the grace that He gave,
Unworthy to hold to His hand;
Amazed that a King would reach down to a slave,
This love I cannot understand.

Unworthy, unworthy, a beggar,
In bondage and alone;
But He made me worthy and now by His grace,
His mercy has made me His own.

— Ira F. Stanphill (1959)

July 5 W Reading 186 — John 11:1-16 — The Death of Lazarus

¹ Now a certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha. ² And it was [the] Mary who anointed the Lord with perfume, and wiped His feet with her hair, whose brother Lazarus was sick. ³ So the sisters sent to Him, saying, "Lord, behold, he whom You love is sick." ⁴ But when Jesus heard [this], He said, "This sickness is not to end in death, but is for the glory of God, so that the Son of God may be glorified by it." ⁵ Now Jesus loved Martha and her sister and Lazarus. ⁶ So when He heard that he was sick, He then stayed two days in the place where He was. ⁷ Then after this He said to the disciples, "Let us go to Judea again." ⁸ The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" ⁹ Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. ¹⁰ But if anyone walks in the night, he stumbles, because the light is not in him." ¹¹ He said these things, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him." ¹² The disciples then said to Him, "Lord, if he has fallen asleep, he will ^[fn]be saved [from his sickness]." ¹³ Now Jesus had spoken of his death, but they thought that He was speaking of ^[fn]actual sleep. ¹⁴ So Jesus then said to them ^[fn]plainly, "Lazarus is dead, ¹⁵ and I am glad for your sakes that I was not there, so that you may believe; but let us go to him." ¹⁶ Therefore Thomas, who is called ^[fn]Didymus, said to [his] fellow disciples, "Let us also go, so that we may die with Him."

LSB Footnotes

(11:12) Or *recover*

(11:13) Lit *the slumber of sleep*

(11:14) Or *openly*

(11:16) The Twin

Why Suffering? — Martha said that Jesus loved Lazarus (v. 3), and John wrote that "*Jesus loved Martha and her sister and Lazarus*" (v. 5). If Jesus loved them, why would He intentionally delay in

coming to help them in their time of need? Why would He let them go through this suffering if He loved them? Does that question sound familiar? It is the doubting question often brought up by unbelievers: "Why does God allow suffering?" Ironically, in this case, Jesus even orchestrated the pain with the purpose of generating belief. He said to His disciples, "*I am glad for your sakes that I was not there, so that you may believe*" (v. 15). Faith is more important than pain. The suffering of Mary and Martha was less significant than "*the glory of God... [and] that the Son of God may be glorified*" (v. 4). Are we willing to go through suffering of some kind so that God will be glorified? We need to look for God's glory during and at the end of our pain.

[Take Up Your Cross - YouTube](#)

Take up your cross, the Savior said,
If you would My disciple be;
Deny yourself, the world forsake,
And humbly follow after Me.
— Charles W. Everest (1833)

July 6 Th Reading 187 — John 11:17-44 — The Raising of Lazarus

¹⁷ So when Jesus came, He found that he had already been in the tomb four days. ¹⁸ Now Bethany was near Jerusalem, about ^[fn]fifteen stadia away; ¹⁹ and many of the Jews had come to Martha and Mary, to console them about their brother. ²⁰ Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary was sitting in the house. ²¹ Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. ²² But even now I know that whatever You ask from God, God will give You." ²³ Jesus said to her, "Your brother will rise again." ²⁴ Martha said to Him, "I know that he will rise again in the resurrection on the last day." ²⁵ Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, ²⁶ and everyone who lives and believes in Me will never die—ever. Do you believe this?" ²⁷ She said to Him, "Yes, Lord; I have believed that You are the ^[fn]Christ, the Son of God, ^[fn]the One who comes into the world."

²⁸ And when she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." ²⁹ And when she heard it, she got up quickly and was coming to Him.

³⁰ Now Jesus had not yet come into the village, but was still in the place where Martha met Him. ³¹ Then the Jews—who were with her in the house and consoling her—when they saw that Mary rose up quickly and went out, they followed her, thinking that she was going to the tomb to cry there. ³² Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." ³³ When Jesus therefore saw her crying, and the Jews who came with her [also] crying, He was ^[fn]deeply moved in spirit and ^[fn]was troubled, ³⁴ and said, "Where have you laid him?" They said to Him, "Lord, come and see." ³⁵ Jesus wept. ³⁶ So the Jews were saying, "See how He loved him!" ³⁷ But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?"

³⁸ So Jesus, again being ^[fn]deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. ³⁹ Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time he smells, for he has been [dead] four days." ⁴⁰ Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?" ⁴¹ So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. ⁴² And I knew that You always hear Me; but because of the crowd standing around I said this, so that they may believe that You sent Me." ⁴³ And when He had said these things, He cried out with a loud voice, "Lazarus, come

forth." ⁴⁴ *The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."*

LSB Footnotes

(11:18) Approx. 1.7 mi. or 2.7 km, a *stadion* was approx. 607 ft. or 185 m

(11:27) Messiah

(11:27) Or *the Coming One*

(11:33) Or *indignant*

(11:33) Or *disturbed*

(11:37) Lit *have caused that this man also not die*

(11:38) Or *indignant*

Sensitive Savior — There is a great deal about the person of Jesus in this passage. It is obvious that He had made a huge impression on this family in Bethany. Both Martha and Mary knew that if Jesus had been there earlier, He would have healed Lazarus (vv. 21, 32). Martha also had faith that "*whatever You ask from God, God will give You*" (v. 22). Was she anticipating that He might raise Lazarus from the dead? She was also convinced about the divine identity of Jesus: "*You are the Christ, the Son of God, the One who comes into the world*" (v. 27). Jesus confirmed her faith with another "I am" statement: "*I am the resurrection and the life*" (v. 25). It was not just that He could cause resurrection and give life, but that He embodied those things. He was God. Jesus was also a sensitive human. He cried in sympathy for Mary and the others who were grieving (v. 33, 35). We read yesterday that Jesus delayed coming, even though He knew it would bring heartache to Mary and Martha. It was not because He was insensitive to their feelings but that He would show them the glory of the Father. He had tender feelings, and He cried along with them. We also see Jesus' evangelistic purpose here, too. When He prayed at the tomb, it was "*because of the crowd ... so that they may believe that You sent Me*" (v. 42). He wanted them to know His connection to the Father so that, when they would see Lazarus shuffle out of that tomb, they would believe. The final thing we see here about Jesus is His incredible power. Loudly, He called out, "*Lazarus, come forth!*" (v. 43). At His word, it happened. It was the astonishing power of the infinite God.

[I Am the Resurrection and the Life - YouTube](#)

I am the resurrection and the life.
He that believeth, he that believeth in Me
Shall never die.
Though he were dead, yet shall he live;
And whosoever liveth and believeth in Me,
Shall never die.

— from John 11:25-26 (KJV)

July 7 F Reading 188 — John 11:45-54 — One Man Should Die

⁴⁵ *Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.* ⁴⁶ *But some of them went to the Pharisees and told them the things which Jesus had done.*

⁴⁷ *Therefore the chief priests and the Pharisees gathered the ^[fn]Sanhedrin together, and were saying, "What are we doing? For this man is doing many ^[fn]signs. ⁴⁸ If we let Him [go on] like this, all will believe in Him, and the Romans will come and take away both our place and our nation."* ⁴⁹ *But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you take into account that it is better for you that one man should die for the people, and that the whole nation not perish."* ⁵¹ *Now he did not say this from himself, but being high priest that year, he prophesied that Jesus was going to die for the nation, ⁵² and not for the nation only, but in order that*

He might also gather together into one the children of God who are scattered abroad. ⁵³ *So from that day on they planned together to kill Him.*

⁵⁴ *Therefore Jesus no longer continued to walk openly among the Jews, but went away from there to the region near the wilderness, into a city called Ephraim; and there He stayed with the disciples.*

LSB Footnotes

(11:47) Or *Council*

(11:47) Or *attesting miracles*

Signs for Believing — Many of those who saw the miracle Jesus performed in raising Lazarus from the dead “*believed in Him*” (v. 45). The sign (or attesting miracle) was evidence that Jesus was sent by the Father, and they responded positively. Some of the people who witnessed the same sign, however, did not believe in Him but reported Him to the Pharisees, knowing that they opposed Him. The news was serious enough to call the Sanhedrin together to discuss it. It is significant to note that they admitted Jesus was doing miracles: “*For this man is doing many signs*” (v. 47). These were some of the same people we read about earlier who came to Jesus, saying, “*What then do You do for a sign so that we may see and believe You? What work do you perform?*” (John 6:30). At another time, “*they asked Him to show them a sign from heaven*” (Matt. 16:1). They had seen some of His signs and now heard about the raising of Lazarus. Since they got what they asked for, would they now believe? No, they stubbornly refused and, instead, plotted to kill Him. The rejection of Jesus continues in our day. Although people in our culture have the Bible available to them and have witnessed the lives of people changed by the message of Christ, they still reject the message and the Savior. We should plead with them to turn to Jesus.

While We Pray and While We Plead - YouTube

While we pray and while we plead,
While you see your soul's deep need,
While our Father calls you home,
Will you not, my brother, come?

Why not now? Why not now?
Why not come to Jesus now?

— D. W. Whittle (b. 1840)

July 8 Sa Reading 189 — Luke 17:11-19 — One Thankful Leper

¹¹ *And it happened that while He was on the way to Jerusalem, He was passing through Samaria and Galilee.* ¹² *And as He entered a village, ten leprous men who stood at a distance met Him.* ¹³ *And they raised their voices, saying, "Jesus, Master, have mercy on us!"* ¹⁴ *When He saw them, He said to them, "Go and show yourselves to the priests." And it happened that as they were going, they were cleansed.* ¹⁵ *Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,* ¹⁶ *and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.* ¹⁷ *Then Jesus answered and said, "Were there not ten cleansed? But the nine—where are they?"* ¹⁸ ^[fn] *Was there no one found who turned back to give glory to God, except this foreigner?"* ¹⁹ *And He said to him, "Stand up and go; your faith has ^[fn] saved you."*

LSB Footnotes

(17:18) Lit *Were there not found those who*

(17:19) Or *made you well*

More Than Master — We see more about Jesus in this paragraph. First, was his reputation. These ten lepers knew His name, even though they were required by the Law to remain isolated from other people (Num. 5:1-4). They also knew something about His power, calling Him “*Master*” (v. 13). A master is one in a position of power and authority. They also knew about His compassion, crying out, “*have mercy on us!*” (v. 13). They must have heard stories about how He had healed other hurting people. Those ten quarantined men somehow managed to learn all this about Jesus. We also see here that Jesus was obedient to God’s Law, which required people who had recovered from leprosy to have it confirmed by a priest. He said, “*Go and show yourselves to the priests*” (v. 14). The last picture of Jesus here is rather subtle. It suggests His divinity, equating Him with God. Giving glory to God is mentioned twice: When the single leper returned, he was “*glorifying God with a loud voice*” (v. 15), and Jesus responded that only one “*turned back to give glory to God*” (v. 18). Between these two statements, we read that this leper “*fell on his face at His feet, giving thanks to Him*” (v. 16). The Greek word for “*giving thanks*” is used almost exclusively in the New Testament for thanking God the Father, but here it is used of thanking Jesus, which is appropriate because Jesus is God.

[Rejoice, the Lord Is King - YouTube](#)

<p>Jesus, the Savior, reigns, The God of truth and love; When He has purged our stains, He took His seat above; Lift up your heart, Lift up your voice! Rejoice, again I say, rejoice! — Charles Wesley (1744)</p>
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