



Sanan ja runon tuoksua

Aroma of Word and Poem

The honest steward

MEANING OF THE LIFE

He rushed to me
arms wide open,
brush haired.

”Lovely mom”, he said
and hugged.
Curiosity in his little hands,
on his face the smile of the angels.

In these moments
the meaning of the life.
Love.

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Gospel: Faithfulness in stewardship for God

Luke 16: 1b-9 :

There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord 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. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

On some Internet pages, this story of the steward is mentioned as the most notorious of the parables told by Jesus. And no wonder, because it is the most wrongly understood of them. The reasons for that are poor knowledge of the culture of those times and translation errors from the original Greek language. Luke, the physician who wrote the text, was proficient in Greece, but the interpreters have gone false.

In fact, the subheading is false. This is not about an “unjust steward”, but about a steward who is faithful to God, the honest steward. Beware of the subheadings in the Bible, often they are not inspired by the Holy Spirit. Behemoth, a dinosaur described for example in the Book of Job, has in many subtitles erroneously been explained to be a hippo.

Let's start from the beginning of the parable. The steward was "accused" that the goods were wasted. In Greece language the verb used, "diaballo", means also slandering. The root of the word is diabolos, one of the names of satan. Additionally, the verb is in singular form, so there was only one person vilifying the steward. Satan lied about Jesus, and to Jesus, many times. Jesus said, obviously to the pharisees (John 8:44), **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.** Here, too, Jesus used in Greece language the word diabolos about the devil.

As an innocent person often can do when faced to wrong slanders, the steward did not begin to defend himself. Jesus was silent in front of his examiners (Matthew. 27:13-14), **Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.**

According to the rules in that time the steward had full authority to the possession of his master. He was able to treat the property of his master legally just like his own. In the beginning of the parable, the master made a mistake because he did not take the stewardship away immediately - *for thou mayest be no longer steward* is in future tense. So the rights to legally treat the assets of the master however he wanted stayed yet with the steward.

Who were these, who the steward thinks will take him to their houses later? They are others who are faithful to God, Jesus-believers. The great Babylon will fall, but already before that we should adapt a Godly economic system. That system will not be run by the conditions of stock market in quarter cycles. There, no yoke will be born with unbeliever (2nd Corinthians 6:14a), **Be ye not unequally yoked together with unbelievers.** Most probably, we believers will have an own economic system during the mark of the beast. In the official economic system, it will be impossible to buy or sell even food without taking the mark of the beast. Jesus told this parable of the steward for the end times, so that the funds of the Babylonian system would be transferred to the economic system of the believers already before the time of the mark of the beast. The Babylonian system contains much more than money and property; e.g. education with evolution theory, culture, arts and entertainment, government, media, tyranny of atheistic science, family and religiosity, all of these without Jesus, of course. But more about that some other time. Get out of the Babylonian system!

The steward called every debtor, but forgave different part of their dept. He knew, who needed most from the mammon of the rich master. In the verse where the master commends the steward, we have the word "adikia" in the original language. It has been translated "unjust". Nevertheless, the word has many meanings according to DigiNovum: **"in septuaginta...adikeo corresponds to 24 and adikia to even 36 words in Hebrew"**. One meaning is "the one who gives away". The lord spoke well about the steward because his possession was given away. There was no other possibility, because the master realized that it was his own error that made it possible – he should have taken the stewardship away immediately. If we think that the word "kyrios" means God, it is still logical to think that He was content that the money, or at least part of it, had gone to the use of Heavenly Kingdom. The children of this world, the representatives of the Babylonian system, are in most case wiser than the children of light, Jesus followers. But not in the case of the honest steward, no, the steward was wise, and honest.

False mammon, or the mammon to be given away, or uncertain mammon, went to the right use in this parable. The steward was faithful in that which is least. He served the children of light. "Mamona des adikias" is here also play on words, because the original meaning of the word "mamona" is "firmness, safety, certainty". Jesus spoke about uncertain certainty. So many serve mammon, but already tomorrow it may be given away. Only, if it is used for the other Jesus-believers, it has gone to the right purpose. There it also opens the doors to the houses of the other believers, the houses that are "aionious", lasting ones.

Let's pray. Lord, let us use the possession in our stewardship according to Your will. Bless, Lord all of the work of our hands and our thoughts and open to us new possibilities accordint to your good will. In the name of Jesus, the Jew, amen.

Tukesi sanan ja runon tuoksua työlle. Käytä alla olevaa tilisiirtoa.



Yhdistyksen talous pohjautuu vapaaehtoiseen antamiseen. Voit tukea tätä Jumalan valtakunnan työtä alla olevalla tilillepanokortilla. Pienikin tuki on todella tervetullutta. Jos voit tukea joka kuukausi, aina parempi. Ole siunattu antaessasi ja anna iloiten kun annat!

Kiitos lahjastasi t. evankelista-aviopari Auli Happonen ja Jaakob.
Lisätietoa palvelutyömme sivuilta www.sananjarunontuoksua.fi.

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Saaja	Aabrahamin pyhät lapset ry	<u>Viitenumerot:</u>		<u>Viesti:</u>
Maksaja		Yleinen tuki	107	
		Jäsenmaksu	26	
		Evankeliointi	39	
		Matkat	42	
		TV-työ	55	
		Lähetystyö	84	
		Kirjat, CD't	97	
		Osall.maksut	123	
Allekirjoitus	_____	Viite		
Tililtä nro		Eräpäivä		Euro