

BIBLE STUDY
September 12, 2022

THE TWENTY FIFTH SUNDAY IN ORDINARY TIME

Amos 8: 4-7

Luke 16: 1-13

1 Timothy 2: 1-8

1. Amos 8: 4-7

- Amos is one of the twelve minor prophets. He prophesied in the northern kingdom during the reign of King Jeroboam II. Amos was fearless in his relentless denunciation of the rulers of Israel, their prosperity and their neglect of the God's commandments. For Amos, God is the sovereign Lord of the whole world. All historical events and all events of nature are at the control of God. Amos is an unflinching prophet of social justice. Worship of God without social justice is empty.
- V. 4: The prophet addresses those who are unscrupulous in their business dealings especially with those who are poor and marginalized.
- V.5: They can hardly wait for the feast days to be over so that they can begin cheating again. The religious observances make no dent on their taking advantage of people. They will adjust the scales and measurements to cheat their customers.
- V.6: Everything is for profit. They cheat and steal without any remorse. They totally disregard the dignity of each human person. They knowingly sell bad grain and think nothing of it.
- V.7: The Lord swears by Jacob that he will never forget any of their wrongdoings. He will enact justice upon them. Maybe not now, but he will never forget.

2. Luke 16: 1-13

- We need to understand that in the time of Jesus, an owner of an estate that produces products for sale would have an agent or steward who would manage the buying and selling of produce. The steward would add his commission to the cost of the item. What the steward is doing is eliminating his commission and thus lowering the price in order to make friends with the customers who will be kind to him when he is out of a job and in need.
- V. 1: The steward is fired because he has been incompetent in managing his master's possessions.
- V. 2: The steward is fired.
- V.3: The steward takes drastic action to make sure that he has friends to take care of him. He is clever and shrewd. He does not want to work, and he does not want to beg. He needs to act quickly and boldly.
- V. 4: He decides. He has a plan of action.
- V. 5-7: He eliminates his commission from the bill. The customers will pay less, and they will act favorably toward him for this favor.
- V. 8: The master had to admit that his steward was clever. He had not cheated his boss; he cut out his profit. The moral of the parable is that people of this world are much cleverer than believers when it comes to acting. If this steward could take drastic action and forego money in the present for the sake of future benefits, why can't a disciple give their money to the poor and needy now to ensure a reward in heaven when the poor will welcome them into heavenly mansions.

- V. 9: In Jesus' teaching the only thing to do with money is to give it away and help the poor. If we do so, then the poor, who will receive preferential care in the Kingdom of God, will be our friends and welcome us into heaven. Forego wealth now so that we can true wealth in heaven.
- V. 10: A proverb to encourage good stewardship. How we deal with little things will give an indication of how we will deal with big things.
- V. 11: Dishonest wealth is the riches of this world. It is described as dishonest because of money's tendency to inspire greed and cheating. If we cannot prudently use this world's riches (by giving it to the poor), how can we be trusted with heavenly wealth? Jesus considers worldly wealth to be given to an individual by God. It is not their personal possession, but a gift entrusted to them. If we cannot handle what belongs to God wisely and prudently, how can we be expected to be given what is ours alone.
- V. 1#: We cannot divide our loyalty between God and material wealth. They are opposed to each other. We must make God #1 in our lives without any competing loyalties. The lure of material wealth is too great, and most people will succumb to greed or cut corners on their allegiance to God.

3. 1 Timothy 2: 1-8

- V. 1: Paul asks that the community at Ephesus (where Timothy was the administrator) offer liturgical prayer for everyone –including pagans. Maybe there was an issue at Ephesus of praying for persons in governance who were pagans and not believers.
- V. 2: There is a benefit in praying for everyone including rulers and governors; it will lead to a peaceful society which will enable Christians to live a peaceful and holy life.
- V. 3-4: This is pleasing to God because God desires everyone to be saved. Jesus sent the apostles out to “all nations.” Prayer should be offered for everyone so that all may come to the knowledge of the truth.
- V. 5-6: This may be an early creed that affirms one God and one mediator Jesus Christ who is our savior and gave himself for all. This is our belief, and it is timely.
- V. 7: Universal salvation is the special mission that was given to Paul. He was sent as the teacher of the Gentiles so that all may believe in faith and truth.
- V. 8: Everyone should pray together without division, disagreement or hatred.