

whose souls shines the light of God's Spirit.

## II. Lessons from the Steward's Conduct, 9-13.

V. 9. *I say unto you.* Jesus wishes to bring out clearly and emphatically the lesson of the parable. *Make . . . friends of;* Rev. Ver. "by means of." *Mammon*; an old Syrian word denoting money. Then it came to mean the god of money, "the demon of capital." *Of unrighteousness*; so called because so often gained unrighteously or because it tempts to unrighteousness in the using of it. *When it shall fail.* Riches often take wings; and then, at any rate, they cannot be carried beyond the grave. *They*; the friends you have made by means of your use of riches. *Everlasting habitations*; the "many mansions" (John 14: 1) where God dwells. The thought is that the use of our money for God's poor and God's work will have its recompense. There is no encouragement here for the counterfeit philanthropy which makes money unrighteously in order to have wherewith to do charitable deeds. (Bruce.)

V. 10. *He that is faithful.* Our Lord adds a lesson on faithfulness, lest any should dream that He was commending the unjust steward's selfishness and roguery.

V. 11. *The unrighteous mammon.* Jesus regarded money as one of the least blessings of life, but not to be despised. It is a trust, and though there is great danger of its producing unrighteousness, it may be so used as to prepare the possessor for higher privileges. *Who will commit?* Of course only God can. *The true riches*; the riches of the eternal kingdom.

V. 12. *That which is another man's.* As children of light, we have no share in or true possession of riches, which belong to this dying and passing world. *That which is your own*; true life in the eternal kingdom of light. The lesson is that worldly possessions, whilst of little value in themselves, are given to test our worth. To use them aright is to give proof of a character befitting higher responsibilities.

V. 13. *No servant*; domestic slave. *Serve*; belong to and do the bidding, as a slave must. *Ye cannot serve God and mammon.* Each demands absolute ownership. This mammon, which is personified wealth, is a hard taskmaster. The love of money is a root of all kinds of evil. "No vice is more exacting than avarice." So, unless the rich man is the "slave" of God, his money will be his god whom he will worship and serve.

*There was a certain rich man, which had a steward, v. 1.* Eliezer (Gen. 15: 2), in the household of Abraham, and Joseph (Gen. 39: 4), in the house of Potiphar, held the position of steward. They are examples of faithfulness to the interests of their masters. If we cannot all be rich or great, we can at least be faithful.

*The same was accused unto him, v. 1.* It is not possible to avoid being accused of wrongdoing. Sometimes accusations are brought against us through malice. Such was the case with the three Hebrew children (Dan. 3), who refused to worship the golden image; and with Daniel, when he knelt and prayed to his God in defiance of the king's proclamation. (Dan. 6.) It is well for us, if when others accuse us, our consciences tell us that we are free from guilt. With the

approval of God and conscience, we may patiently endure the worst that our enemies can say of us.

*Give an account of thy stewardship, v. 2.* This is what everyone ought to be prepared to do who has charge of money or property belonging to other people. The honest and faithful steward will welcome investigation of all his transactions. He will not be afraid to let the light of day shine upon every item of his expenditure. This man knew that he had been wasteful and therefore he took the demand for an account as equal to a dismissal. He knew well that no employer would retain a wasteful steward in his service.

*I cannot dig, v. 3.* Those who "cannot dig" never accomplish very much in this world of ours. The farmer who is not willing to dig will never see the clear, cool