the dishonesty itself is not inserted without  
purpose—viz. to shew us *how little the  
sons of this world scruple to use it, and  
how natural it is to them. Now, however,*we stand on higher ground: *to the pure,  
all things are pure:*—in bringing up the  
example into the purer air which the  
children of light breathe, its grosser parts  
drop off, and the finer only remain.

Notice the emphasis, which ought always  
to be observed in reading, *And I say unto***you.** It seems to recognize a necessary  
difference in the two situations:—‘although  
*you* are children of the light and the day,  
and *can do no such furtive acts, yet* I *say  
to* YOU’..... This view will explain how  
we may make **friends of the mammon of  
unrighteousness,** just as we can make an  
example for ourselves out of the **steward of  
unrighteousness**—that which is of itself  
**of unrighteousness**—which belongs to, is  
part of a system of, *unrighteousness*—  
which is the very *root of all evils,* the  
result, and the aptest concretion, of that  
system of *mine* and *thine* (see ch. xv. 12)  
which is itself the result of sin having  
entered into the world. And we are to  
use this mammon of unrighteousness to  
make ourselves,—not palaces, nor barns,  
nor estates, nor treasures,—but *friends;*  
i.e. to bestow it on the poor and needy—  
(see ch. xii. 33, which is the most striking  
parallel to our text—*“when it fails,”* with  
*“a treasure which shall not fail”*) **that  
when it shall fail,—they,** i.e. the friends  
—(compare the joy in heaven ch. xv. 7, 10,  
and Baxter’s remark cited there by Stier  
—‘Is there joy in heaven at thy conversion, and will there be none at thy  
glorification?’) **may receive you into the**  
(or their) **everlasting tabernacles**. See also  
ch, xiv. 13, 14.

God repays in their name. They receive us there with joy, if  
they are gone before us: they receive us  
there by making us partakers of their  
prayers, ‘which move the Hand that moves  
the world,’ even during this life.

Deeds  
then of charity and mercy are to be our  
spiritual shrewdness, by which we may  
turn to our account the *unjust mammon,—*  
providing ourselves with friends out of it ;  
—and the debtors are here perhaps to be  
taken in their literal, not parabolic sense—  
we are to lighten their burdens by timely  
relief—the only way in which a son of  
light can change the hundred into fifty,  
or fourscore: see Isa. lviii. 6–8.

**10—12.]** Closely connected with the foregoing;—the ‘faithfulness in the least’ is  
the same as the prudence and shrewdness  
just spoken of;—in the case of the children  
of light they ran up into one—*who is the***faithful** *and* **wise** *steward*, ch. xii. 42;—  
the **least** is the *unrighteous mammon,*  
which is the same as *that which is another man’s—the wealth of this present  
world,* which is not the Christian’s own,  
nor his proper inheritance. {11} The **much,—  
the true** [*riches*]**,—that which is your  
own,** **is** *the true riches of God's inheritance:* of which the earth (see Matt. v. 5)  
forms a part, which God (implied in the  
who? for there will be none to give it  
you if you be untrue during this state of  
probation;—He will not God)  
shall give to you. {12} The wealth of this  
world is *another man’s*—forfeited by sin—  
only put into our hands to try us, and to  
be rendered an account of.

**13.]** See  
note on Matt. vi. 24. The connexion here  
is,—that we must, while put in trust with  
the *unrighteous mammon*, be serving *not it,  
but God.* The saying here applies admirably to the Pharisees and Publicans: