400 ST. LUKE. XVI.   
   
 > Dan ivi7, > Make to yourselves friends of the mammon of unrighte-   
 ‘Matt. 19:   
 20 Rm. ousness ; that, ° when ye fail, they may receive you into   
 elittarti. P everlasting habitations. 10¢He that is faithfal in that   
 which is least is faithful also in much: and he that is   
 unjust in the least is unjust also in much. 1! If therefore   
 ye have not been faithful in the unrighteous mammon,   
 who will commit to your trust the true [riches]? 12 And   
 if ye have not been faithful in that which is another   
 man’s, who shall give you that which is your own?   
   
   
 a Matt. 6. 134 No servant can serve two masters: for either he will   
 hate the one, and love the other; or else he will hold to   
 the one, and despise the other. Ye cannot serve God and   
 P vender, the everlasting.   
 © read, when it fails.   
 @ not expressed in the original.   
 the dishonesty iteelfis inserted without name. They receive us there with if   
 purpose—viz. to shew us how little the they are gone before us: they receive us   
 sons of this scruple to use it, and there by making us partakers of their   
 how natural it is them. Now, however, prayers, ‘which move the Hand that moves   
 we stand on higher ground: fo the pure, the world,’ even during life. | Deeds   
 all things are pure bringing up the then of charity and mercy are to be our   
 example into the purer air which the spiritual shrewdness, by which we may   
 children of breathe, its parts turn to our account the unjust   
 drop off, the finer remain. providing ourselves with friends of it ;   
 Notice the emphasis, which ought always —and the debtors are here perhaps to be   
 to be observed in reading, And I say unto taken in their literal, parabolic sense—   
 you. It seems to ize @ necessal we are to lighten burdens by timely   
 difference the two situations alt! relief—the only way in which a son of   
 yow are children the light and the day, light can change the hundred into fifty,   
 and can do no such furtive acts, I say or fourscore: see lviii.   
 to you’..... This view will explain 10—12.] Closely connected with the fore-   
 we may make friends of the mammon of going ;—the ‘faithfulness the least’ is   
 unrighteousness, just we can make an the same as the prudence shrewdness   
 example ves out of steward of just en of ;—in the case the children   
 unrighteousness—that which is of iteelf of light ran up into one—who is the   
 of unrighteousness—which belongs to, is faithful and wise steward, ch. 42 ;—   
 part of a system of, unrighteousness— the least is the unrighteous mammon,   
 which is the very root of all evils, the bp re OIF   
 result, and the aptest concretion, that o man's—the wea this present   
 system of mine and thine (see ch. 12) world, which is not the ffi ‘8 own,   
 which is iteelf result of sin having nor his proper inheritance. The much,—   
 entered into the world. And we are to the true [riches],—that which is your   
 use this mammon of unrighteousness to own, is the true riches of God's inkerit-   
 make ourselves,—not palaces, nor barns, ance: of which the earth (see v. 5)   
 nor estates, uor treasures,—but friends forms a part, which God (implied in the   
 i.e. to bestow it the and needy— tho? for there will be none to give it   
 (see ch. 88, which is the strikin; you if you ante du this state of   
 parallel our text—“‘ when it wit the unrighteous mammon, be serving it,   
 “a treasure which shall not fail”) that shall God. to you. The here of tab   
 when it shall fail,—they, the friends world is the Pharisees and by sin—   
 —(compare the joy in ch. xv. 7, only pat into our hands to try us, and to   
 and Baxter’s remark cited there by Stier be rendered an account of. 18. See   
 —‘Is there joy in heaven at thy con- note on Matt. vi. The connexion here   
 version, and will there be none at thy is,—that we must, while put in trust   
 glorification may receive you into the   
 (or their) tabernacles. See also   
 ch, xiv. 14 God repays in their