

## Luke 16 – The Parable of the Unjust Steward

Luke 16:1–11 (NKJV)

<sup>1</sup>He also said to His disciples: “There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.

<sup>2</sup>So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

<sup>3</sup>“Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.

<sup>4</sup>I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’

<sup>5</sup>“So he called every one of his master’s debtors to him, and said to the first, ‘How much do you owe my master?’

<sup>6</sup>And he said, ‘A hundred measures of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write fifty.’

<sup>7</sup>Then he said to another, ‘And how much do you owe?’ So he said, ‘A hundred measures of wheat.’ And he said to him, ‘Take your bill, and write eighty.’

<sup>8</sup>So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

<sup>9</sup>“And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home.

<sup>10</sup>He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much.

<sup>11</sup>Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

- *Of all the parables that Jesus taught, the parable of the unjust steward seems on the surface to be one of the most perplexing from a number of different aspects.*
- *“This parable has puzzled many people through the ages. How is it that an unjust steward, about to be relieved of his position, gains praise from his employer when he ends his career by stealing even more from him?”*
- *The real puzzle of the parable is this: “What does Jesus want to teach us from a story about an unjust steward who seemingly benefited from his shrewd but unrighteous conduct?”*
- *If Jesus wanted to teach us to act wisely and deal shrewdly, wouldn’t it have been more appropriate if He had used a parable of a righteous man being rewarded for his wise and prudent conduct?*
- *However, our Lord never wastes a word and never arbitrarily uses an example. Each parable and every detail is carefully chosen and sculpted to provide us with important insights and truths.*

- *I believe this parable holds a number of important truths that will enable us to be more effective in our service to God.*
- *The parable begins with a steward accused of being unfaithful in carrying out his duties, having wasted his master's goods. "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods."*
- *The master's response was to seek an explanation and an accounting from the steward of how he had conducted the master's business. "What is this I hear about you? Give an account of your stewardship, for you can no longer be steward."*
- *It is obvious from the steward's response that these charges were true, because instead of providing an explanation or defense, he prepared for his departure from his position. "What shall I do? For my master is taking the stewardship away from me."*
- *The true colours of the steward were further revealed by his solution to his very imminent career change.*
- *The steward began by contacting each one of his master's debtors and reduced their debts at the master's expense, in the hope that he would win their favour. Then, once he lost his position as steward they would receive him into their own homes.*
- *Up to this point in the story one may wonder what the purpose of this parable is or what principle Jesus is teaching.*
- *Initially one may conclude it shows how sinful man is corrupt and cannot be trusted. However, in an interesting twist as the parable continues, rather than the steward being punished for his dishonesty once his actions were exposed, the master instead "commended the unjust steward because he had dealt shrewdly."*
- *Even more startling is that Jesus Himself commented on the actions of the unjust steward in such a way as to indicate that we, as believers and followers of Christ, should learn something from his actions. "For the sons of this world are more shrewd in their generation than the sons of light."*
- *These were Jesus' words before He sent out His disciples. "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves." (Matthew 10:16).*

- *The unjust steward used the unrighteous mammon, the temporal riches of this life, to influence people for his own selfish gain, but we are to use the unrighteous mammon to influence people for the kingdom of God.*
- *Jesus was not praising the unjust steward for his unrighteous actions or selfish motivation. He was praising his foresight in preparing for his imminent departure, his wisdom in understanding human nature, and his brilliant plan on how to use his master's resources to influence very specific people in very specific ways.*
- *In the parable of the unjust steward there is a pattern for effective evangelism.*
- *We are going to study this parable to learn some specific ways we can influence people for the kingdom of Heaven.*
- *Sometimes Jesus used parables to provide comparisons and sometimes to provide contrasts for us to understand how we are to live according to God's principles. In the parable of the unjust steward Jesus employs both.*

**Luke 16:1–11 (NKJV)**

**<sup>1</sup>He also said to His disciples: “There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.**

- *The parable compares God with the rich man.*
- *The parable begins with “there was a certain rich man” speaking of God who is infinitely rich and everything always begins with Him and emanates from Him.*
- *Next the parable introduces the rich man's steward. A steward is one who is employed in his master's service to carry out the master's affairs for the benefit of his master.*
- *Believers could be compared to the steward, because once we have received Christ, we are called into His service to see the fulfillment of God's will in our lives and in the lives of those around us. “for you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.” (1 Corinthians 6:20 NKJV).*
- *In Luke 12:42 Jesus used another parable to illustrate how we as believers are His stewards and how we will be rewarded if we are found to be faithful. “And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?”*
- *In 1 Corinthians 4:1 Paul speaks about the stewardship he had been entrusted with, saying, “Let a man so consider us, as servants of Christ and stewards of*

the mysteries of God.” *What an amazing stewardship, to be stewards of “the mysteries of God.”*

- *If we are willing to spend time in His Word and in prayer, God will also reveal His mysteries to us, so we too can be stewards of the mysteries of God!*
- *Paul continued on in 1 Corinthians 4:2 that not only is it an amazing blessing to be entrusted by God to be His stewards, but we also have the responsibility to be faithful stewards. “Moreover it is required in stewards that one be found faithful.”*
- *What is the heart of this great mystery entrusted to us? “Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen by angels, proclaimed among the Gentiles, believed on in the world, and was received up in glory.” (1 Timothy 3:16).*
- *How do we become faithful stewards of this great mystery?*
- *To be faithful stewards of the mysteries of God is to first of all have a clear revelation of His mysteries and then to faithfully convey them to others, not only by our words, but by the example of our lives as we live out Galatians 2:20. “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”*
- *Living a godly submitted life to God is how we become good stewards of the grace of God.*
- *The story in the parable begins to develop when “an accusation was brought to him (the rich man) that this man (his steward) was wasting his goods.”*
- *The Greek word translated as “wasted” actually means “to dissipate, squander, waste, disperse, strew.” It infers not only a wasting of his master’s resources, but an attitude of carelessness and neglect, tossing things aside, not being mindful of where they fall and a total disregard for their value and an indifference to the loss and damage that would result.*
- *The steward was not using the master’s goods as the master wanted or intended. He used them wastefully to meet his selfish whims or out of laziness, neglected them entirely.*
- *This aspect of the parable serves as a warning that we need to recognize that God has given us only one life to live. We need to be careful not to squander the opportunities and resources that He has given us.*

- *What things has God given us to steward? Our time, health, finances, wisdom, talents, spiritual gifts, and relationships to mention only a few.*
- *Many times we fail to faithfully steward the things God has given us, not by committing some hideous visible sin, but simply by failing to seek God and putting off what He intended for us to do today to another time.*
- *The great principle to faithfully stewarding the things that God has given us can be summed up in Matthew 6:33. “Seek first the Kingdom of God and His righteousness, and all these things will be added to you.”*
- *Both Proverbs 6:10-11 and 24:33-34 repeat the same warning in regards to time. “A little sleep, a little slumber, A little folding of the hands to sleep. So shall your poverty come on you like a prowler, And your need like an armed man.”*
- *If we do not use our time wisely it can lead to becoming impoverished in the natural, but even more significantly to becoming spiritually impoverished.*
- *Proverbs 6:11 compares wasting time to meeting up with a prowler or an armed man who robs us of our valuables.*
- *Another good analogy is falling victim to a pickpocket, because you don’t immediately realize you have been robbed of something valuable. The loss of time is so subtle that often we fail to recognize it has even occurred. “A little sleep, a little slumber, A little folding of the hands to sleep.”*
- *One of the greatest resources that God gives us is time and often we fail to be good stewards of how we spend it.*
- *For one to waste most things requires some degree of effort. Even wasting money requires a certain degree of effort to actually spend it. The amazing thing about wasting time is that it doesn’t require us to do anything.*

<sup>2</sup>So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

- *We can learn two things from verse 2 that apply to us and will help us to have the correct perspective in evaluating our lives:*
- *First, we need to fully realize that our lives on this earth will come to an end along with any ministries we have received as well as any opportunities that God has given us. In fact, our lives on this earth will pass by much more quickly than we expect, “for you can no longer be steward.”*

- *Our lives on this earth will not continue forever. The things that God has entrusted us with and the things He has prepared for us to do have a time limit.*
- *Everything we have to do in this earthly life has a deadline—from filling out our taxes, to doing a school project, to fulfilling the ministry God has given us.*
- *Almost everything we need to do has a deadline.*
- *Even the term “deadline” conveys the idea of finality.*
- *No matter how much potential we have, it will never be realized if we do not actually do something.*
- *The second thing we can learn from verse 2 is that every believer must “give an account of your stewardship.” We will all have to answer to God on how we lived our lives and how we stewarded the things God entrusted to us.*

## 2 Corinthians 5:10 (NKJV)

<sup>10</sup>For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

- *Some Christians ask, “Will we have to answer for how we have lived our lives and what we did with the gifts, talents, and opportunities we have been given?” This verse says it all. “For we must all appear before the judgment seat of Christ.” (2 Corinthians 5:10).*
- *The Judgment Seat of Christ is only for believers and it is not a place of condemnation, but of rewards for those who have been faithful. However, it can also be a place of tears, loss, and disappointment for those who have not been faithful. We must all give an account of our stewardship and our lives.*

<sup>3</sup>“Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.

- *The steward realized that his stewardship was soon coming to an end and asked himself a very important question, “What shall I do?”*
- *The steward was wise enough to recognize two things:*
- *First, soon he would stand before his master to give account of his stewardship.*
- *Second, he still had time to prepare for that day if he took the appropriate actions.*
- *I believe the first thing Jesus wanted to teach His disciples and wants to teach us from the example of the unjust steward is that we need to recognize that our lives will soon come to an end. We need to be deliberate in how we spend our time and how we use the things God has entrusted to us.*

- *had initially acted foolishly by failing to be mindful that his stewardship would one day come to an end. When he finally did realize it, he was wise enough to recognize that he had failed to prepare. He was shrewd enough to take immediate action to rectify the situation.*
- *In verse 3 of this parable Jesus conveys two important truths:*
- *First, as Christians do not waste your lives on dissipative living,*
- *Second, if you realize that you have been wasteful and negligent, there is still an opportunity to redeem the remaining time and live a fruitful life for the glory of God.*
- *If we realize that we have been wasteful with our time and our lives, the most important thing for us to do is learn from our mistakes and not to continue the same cycle of failure. We can change our focus from our past failures and look to Christ who will lead us to live fruitful lives.*
- *Regret will cause us to live in the shadow of our failures leading to the paralyzing effect of condemnation. Neglect will cause us to ignore our failures resulting in us repeating them.*
- *God has a wonderful promise for those who are willing to repent and turn to Him. “So I will restore to you the years that the swarming locust has eaten, The crawling locust, The consuming locust, And the chewing locust, My great army which I sent among you.” (Joel 2:25).*
- *The key to restoration is to understand our part and God’s part. We are the ones who turn to God in repentance, obedience, and submission. He is the one who will bring restoration, healing, and fruitfulness to our lives. “So I will restore to you the years that the swarming locust has eaten.”*
- *The opportunities of the past are gone, but God will put before us new opportunities so we can live fruitful victorious lives.*

**Ephesians 5:15–18 (TNIV)**

<sup>15</sup>Be very careful, then, how you live—not as unwise but as wise,

<sup>16</sup>making the most of every opportunity, because the days are evil.

<sup>17</sup>Therefore do not be foolish, but understand what the Lord’s will is.

<sup>18</sup>Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit,

- *A maxim for Christian stewardship could be, “Be very careful how you live; make the most of every opportunity; understand what the will of the Lord is; be filled with the Spirit.”*

<sup>3</sup>“Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.

- *The steward evaluated his situation and came to two conclusions:*
- *I cannot dig—I do not have the strength or the ability to dig or do manual labour.*
- *I am ashamed to beg—I don’t want to be put to shame by the poverty that I will experience when my stewardship ends.*
- *How do these two facts apply to us as believers?*
- *“I cannot dig” – I don’t have the strength within myself to overcome my failures, improve my life, or restore the things I have lost.*
- *“I am ashamed to beg” – I don’t want to stand before the Judgment Seat of Christ empty handed and ashamed of how I lived my life.*
- *Armed with these two facts the steward developed his plan of action.*

<sup>4</sup>I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’

<sup>5</sup>“So he called every one of his master’s debtors to him, and said to the first, ‘How much do you owe my master?’

<sup>6</sup>And he said, ‘A hundred measures of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write fifty.’

<sup>7</sup>Then he said to another, ‘And how much do you owe?’ So he said, ‘A hundred measures of wheat.’ And he said to him, ‘Take your bill, and write eighty.’

- *“I have resolved what to do” – The unjust steward realized three things that helped him to arrive at a course of action:*
- *First, I am impoverished and there is nothing I can do with my meager resources to help myself.*
- *Second, my master is very rich.*
- *Third, I am still his steward for a short time and his resources are still at my disposal, so I will use his riches to help myself out of my predicament.*
- *A summary of the steward’s solution was simple but shrewd; “I am poor, my master is rich, therefore I will use his money.”*
- *The steward was going to use his master’s wealth to win people over, so when his stewardship ended they would receive him into their own homes.*

- **“they may receive me into their houses”** – *The Greek word translated as “receive” means, “to accept the presence of someone with friendliness, welcome, to extend hospitality.” The steward’s plan was to influence people, so that they would receive him into their homes and even embrace him as part of their own family.*
- **“So he called every one of his master’s debtors to him”** – *The steward realized the only people he could influence would be those who were indebted to his master.*

<sup>9</sup>**“And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home.**

- *Verse 9 gives us the spiritual application how the steward’s strategy and example can be applied to our lives.*
- **“make friends for yourselves”** – *This implies that the people we are to make friends with are not yet our friends—they are not in right relationship with God.*
- *The ones whom the steward influenced were indebted to his master. This speaks of those who have not yet received Jesus Christ as their Lord and Saviour and are still under the weight of their sins and transgressions.*
- **“by unrighteous mammon”** – *The method by which we are to influence those who do not know Christ is by using the unrighteous mammon of this life.*
- *Mammon is an Aramaic word meaning, “wealth and riches with a strong negative connotation” and it can simply be translated as “worldly wealth and riches.”*
- *By describing the riches of this world as “unrighteous mammon” does not mean that the riches in themselves are evil, only that they have no eternal value.*
- *Describing the riches of this world as “unrighteous mammon” speaks about the inherent danger that riches can produce in a heart that is covetous, as Paul warned in 1 Timothy 6:10, “for the love of money is a root of all kinds of evil.”*
- *God wants us to use the “unrighteous mammon” that He has given to us to influence people for the Gospel.*
- *By being generous to others with the things God has given to us, others can understand the generosity of Christ and of the Gospel and it will help them to understand God’s gracious and generous invitation to receive forgiveness and*

*redemption.*

- *When God is speaking about us being generous to others, it is not speaking just about money, but our time and anything else that God has given us.*
- *“that when you fail, they may receive you into an everlasting home” – The ultimate application is that when our lives on this earth come to an end, “when you fail,” all those who have received Christ and become part of the family of God, will with great joy and expectation await our arrival in Heaven to greet us and thank us for being a faithful witness to them of Christ.*
- *What a great joyful event there will be when we enter Heaven to embrace each other and rejoice together before the throne of God as one unified family in Christ, His Body.*
- *Every time I pray with someone to receive Christ whether in church or in a hospital room with a sick or dying person, I think about the day we will rejoice together in Heaven before throne of God.*
- *When Jesus says, “And I say to you, make friends for yourselves by unrighteous mammon” He is really reiterating the Great Commission, “Go into all the world and preach the gospel to every creature.” (Mark 16:15).*

<sup>5</sup>“So he called every one of his master’s debtors to him, and said to the first, ‘How much do you owe my master?’

<sup>6</sup>And he said, ‘A hundred measures of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write fifty.’

<sup>7</sup>Then he said to another, ‘And how much do you owe?’ So he said, ‘A hundred measures of wheat.’ And he said to him, ‘Take your bill, and write eighty.’

- *Verses 5 to 7 provide us with insights on how to use the unrighteous mammon to influence people for the sake of the Gospel.*

<sup>5</sup>“So he called every one of his master’s debtors to him, and said to the first, ‘How much do you owe my master?’

- *“He called every one of his master’s debtors to him” – We need to reach out to each one around us for all are debtors and in need of forgiveness and salvation.*
- *We should not become indifferent to the plight of the lost. As we encounter those who still do not know Christ we can reach out to them in many different ways, maybe as simply as a word of encouragement, a smile, a prayer, or an act of kindness done in the name of the Lord.*
- *We need to bring to the attention of each person the immensity of their debt before God and that as sinners they are incapable of paying. The steward posed*

*the question to each one of his master's debtors, "How much do you owe my master?"*

- *In recent times it has become unpopular, even among some Christians, to point out that we are all sinners and the eternal consequences if not rectified is eternal damnation in the Lake of Fire.*
- *We have a message of redemption, but the need for redemption must first be presented before they can appreciate how wonderful the Gospel truly is.*

<sup>6</sup>And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.'

- *The steward had previously been accused of wasting his master's resources. This time he was doing the same thing, but now he was doing it intentionally with very specific goals as compared to the previous time when he did it out of neglect.*
- *There is a very good reason that the steward could so easily reduce the debts and waste his master's goods without feeling any sense of loss—he realized the debt was not owed to himself and the money didn't belong to him, but to his master. It was his master and not himself who suffered the loss.*
- *Forgiveness is one way that we reduce the debts of those who have wronged us and caused us harm emotionally, financially, or physically.*
- *However, for us to be able to forgive others for the losses we have suffered requires us to realize that everything we have, including our very lives, belong to God.*
- *The steward could easily forgive the debt and waste the master's goods, because they were his master's and not his own.*
- *It is easy to be generous with someone else's goods, "Go ahead take it, you can have it."*
- *Once we realize that all our possession really belong to God it will bring a greater freedom for us to be generous and forgive those who have wronged us.*
- *Jesus Christ at Calvary paid the full price for all the sins, transgressions, and damages that each person has caused.*
- *We can forgive those who have wronged us, because Jesus took the debt, absorbed the loss, and received the punishment upon Himself.*

- *We can easily get upset and offended when our goods are damaged or stolen. This is because we mistakenly believe that they belong to us and not to God.*
- *The proof that nothing in this life belongs to us can be clearly seen in that when this earthly life ends we leave it all behind.*
- *If we hold on to our rights we will lose opportunities to effectively share Christ.*
- *If we take up offences or put our rights before Christ's purposes we will fail to touch many hearts for Christ.*
- *The things that the world counts as valuable, the unrighteous mammon, God uses by showing that one soul is worth more than all the riches of this world. God profanes the temporal to save the eternal.*
- *He makes all things work together for good, even the unrighteous mammon, for those who love Him and are called according to His purpose. (Romans 8:28).*

<sup>6</sup>And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.'

- *The debt of the first creditor is described as "a hundred measures of oil." The oil may represent the spiritual debt incurred because of sin and the resulting losses.*
- *Why did the steward only reduce the debt from 100 measures to 50 measures instead of reducing the debt to zero?*
- *The steward, because he was not the master, was limited to how much he could reduce the debt.*
- *When we extend forgiveness to someone who has wronged us, we have eased the burden on them, but we cannot eliminate the burden of their sins, because that right belongs to God.*
- *Salvation and complete forgiveness only come when sinners themselves come to Christ and put their faith in Him and ask Him directly for forgiveness.*
- *When we forgive people who have wronged us, even if they do not ask for it, we are not only easing their burden, we are showing Christ's unconditional love for them and His desire to forgive and save them.*
- *Stephen is an example of one who reduced the debts of those who had wronged him. While he was being stoned to death, in his dying words, he cried out to God for his murders, "Lord, do not charge them with this sin." (Acts 7:60).*

- *While Stephen's words of forgiveness could not bring salvation to them, he asked that the guilt of their actions not be counted against them. He reduced their indebtedness to God and his example paved the way for the conversion of Saul of Tarsus to Apostle Paul.*
- *"Take your bill and sit down quickly and write fifty" – We cannot force people to accept our forgiveness, we can only extend our forgiveness. They still need to "take your bill," acknowledge the wrong they have done; "sit down" humble themselves; "write" accept our forgiveness.*
- *"Sit down quickly" – The call of the gospel is an urgent call and at any moment one's life could end and we must not be reluctant to share our faith with those that are perishing.*

<sup>7</sup>Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.'

- *The debt of the second creditor is described as "a hundred measures of wheat." While the oil may represent the spiritual consequences of sin, the wheat may represent the natural consequences and losses that result from sin.*
- *Perhaps people have stolen from us or cheated us. We must learn to forgive them and not seek vengeance.*
- *If we do not forgive them and release them, not only are we hindering God's dealings with them, we have handed ourselves over to the tormentor until we forgive them.*
- *By reducing the debt we lift some of the burdens of their sins off of them so that they can receive the gospel message and we do this by:*
  - *Forgiving them so that they do not feel shame around us and we can draw closer to them.*
  - *We become an example of how God is a God of forgiveness.*
  - *We lighten their burden in life so they can experience even a slight measure of what it feels like to be forgiven.*

<sup>8</sup>So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

- *We notice that the unjust steward acted shrewdly and was very deliberate in his actions and did not just carelessly throw around his master's goods.*
- *The people of this world know how to use the unrighteous mammon for their own benefit to influence people for their own selfish gain.*

- *The unjust steward wasted his master's goods for his own selfish benefit, while we are to scatter our Master's goods for the sake of the Gospel to see others come to Christ.*
- *Some Christians can be covetous and fail to use God's goods to extend His Kingdom and purposes, because they hold onto them too tightly.*
- *Other Christians can be naïve and end up either causing people to be co-dependent or even enable them to continue in destructive habits and choices.*
- *Co-dependency and enablement occurs when we try to shield people from the consequences of their choices. This is like trying to reduce their debt to zero without God's redemptive process.*
- *We are not to try to be their savior, but to lead them to the Saviour.*

**Proverbs 11:30 (NKJV)**

**30 The fruit of the righteous is a tree of life, And he who wins souls is wise.**

- *The world knows when and how to be generous to win people over to themselves.*
- *However, as believers we are to be wise with the unrighteous mammon God has put into our stewardship for "he who wins souls is wise."*

<sup>9</sup>“And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home.

<sup>10</sup>He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much.

- *We must learn to be faithful in the little that we have now and not wait until we have much.*
- *If we do not learn to be faithful in the little things we will never be faithful in the great things.*
- *God tests our hearts to see if our love is directed to Him or to riches.*

<sup>11</sup>Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

- *If we are not faithful in the temporal riches of this life we will fail to receive the true riches and eternal rewards God desires to give us.*

<sup>12</sup>And if you have not been faithful in what is another man's, who will give you what is your own?

- *If we are not faithful in the things that God has loaned us for this short time in this life, then we will fail to receive our inheritance that Christ has intended to give us.*

**<sup>13</sup>“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.”**

- *We cannot serve God and mammon.*
- *One we will love and cherish and the other we will hate.*
- *We will either profane God or profane mammon.*

**<sup>14</sup>Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.**

- *The response of the Pharisees is very telling, because it revealed the true condition of their hearts. With their words they said they loved God, but their actions showed they loved money.*
- *The parable ends with a contrast between the unjust steward and those who are true disciples of Jesus Christ.*
- *The unjust steward was motivated by covetousness and selfishness, and was only concerned about others to the extent it would benefit himself.*
- *The unjust steward feigned generosity for his own self-serving purposes.*
- *Believers are to show their Master’s true generosity through their acts of generosity and mercy in order to promote God’s character and increase His kingdom.*
- *A true disciple of Jesus Christ is to have a heart of self-sacrifice so Christ will be glorified and many would come and find salvation through faith in Christ.*