his Lord, but the **steward** when He appears.   
  
**41.**] **this parable**; not, the two  
verses, but *the whole* :—‘ Who are they  
that are thus to wait and watch, and to be  
thus honoured at the Lord’s coming ?’  
This question coming in so suddenly and  
unconnectedly and remaining apparently  
unanswered, is among the many proofs of  
the originality and historic reality of this  
discourse.   
  
**42 ff.**] Our Lord does not  
answer the question directly, but proceeds  
with His discourse, so as to furnish it with  
an answer ;—viz. that in its highest sense  
it applies to his Apostles and ministers,  
inasmuch as to them moet has been given  
as the *stewards*—but that its application  
is gradationally downwards through all  
those who know their Master’s will, even  
to the lowest, whose measure both of responsibility   
and of reward is more limited.  
For the comment on vv. 42—46 see on  
Matt. xxiv. 45—51. Notice that **unbelievers**   
here is “ *hypocrites*” in Matthew.  
  
  
**47, 48.**] {47} *Primarily*, in reference to the  
question in ver. 41. Those **which knew**  
represent **us**, the disciples: those **that  
knew not** represent **all**, the multitude :—  
but the application is not limited to this:  
the truth is one of universal extent.  
  
**prepared not**—we must not supply, “ *himself*,”   
as A. V., but **matters**, according to  
his will: “ *prepared*,” almost in the   
absolute sense of ‘making ready :’—it refers  
back to the “*be ye ready*” of ver. 40;  
this readiness being not only preparing  
*himself*, but the matters over which he  
has charge, ver. 35. There is reference to  
Deut. xxv. 2.   
  
{48} **But he that knew  
not**] The case is of one (a disciple in the  
Sed reference, but then generally of all  
men) who bonâ fide is ignorant of his  
Lord’s will. That such persons *shall be  
punished*, is both the sentence of the **law**,  
see Levit. v. 17—19, and an inference from  
the truth set forth ver. 57, and Rom. i.  
19, 20, 32; ii. 14, 15,—that the *natural  
conscience* would have prevented the **not  
doing**. (Observe that the two classes, *not  
included here*, are “*he that knew and did*,”  
and “*he that knew not and did*,” as far as  
that can be said [see Rom. ii. 14] ;—the  
reference *here* being only to the **did not**  
in both cases, or rather to the “*did not*”  
in the first case and its equivalent “ *did  
things worthy of stripes*” in the second.)  
But the difficulty seems to be to assign  
a *spiritual meaning* to the words, **shall be  
beaten with few stripes**. *That such will  
ES the case*, would *à priori* be consonant  
to the justice of the Judge of all the earth :  
and we have it here declared, that *it shall*  
*be so*: but *how*, is not revealed to us. It