these ? this elder son also then has *friends*,  
*who are not his father's friends :* see Matt.  
xxii. 16, “*they sent out unto him their  
disciples* **with the Herodians**.”

**30. this thy son**] The last degree of scorn  
and contempt,—just such as was shewn by  
the Pharisees towards the publicans and  
sinners (see ch. xviii. 11). ‘I will not  
count such an impure person *my brother*.’

**thy living**] A covert reproach of his  
father for having given it to him.

**with harlots**] A charitable addition on the  
part of the elder brother, such as those  
represented by him always take care to  
make under similar circumstances. Even  
supposing it a necessary inference from  
the kind of life which he had been leading,  
it was one which nothing but the bitterest  
jealousy would have uttered at such a  
time.

**thou hast killed for him the  
fatted calf**] Parallel with “*he receiveth  
sinners and eateth with them*,” ver. 2.  
‘Thou hast not only made him equal to  
me, but hast received him into superior  
favour.’

**31.**] **thou art ever with  
me**, as a reason why no *extraordinary* joy  
should be shewn over *him*; other reasons  
might be assigned, and lie indeed in the  
background, suggested by his tone and words:

but this is the soft answer to turn away wrath.

**all that I have is  
thine**, because the portion of goods which  
remained **was** *his*.

**32. It was meet**]  
The Father still asserts the restored sonship

of his returned prodigal—**this thy  
brother**. We may remark that the difficulties

which have been found in the latter  
part of the parable, from the *uncontradicted*

assertion in ver. 29, if the *Pharisees*  
are meant,—and the great pride and uncharitableness

shewn, if *really righteous  
persons* are meant,—are considerably  
lightened by the consideration, that the  
contradiction of that assertion would have  
been *beside the purpose of the parable* *;*  
that it was the very thing on which the  
Pharisees prided themselves; that, besides,  
it *is* sufficiently contradicted *in fact*, by  
the spirit and words of the elder son. He  
was breaking his Father’s commandment  
even when he made the assertion,—and  
the making it is part of his hypocrisy.

The result of the Father’s entreaty  
is left purposely uncertain (see Trench,  
Parables): is it possible that this should  
have been the case, had the *Jewish nation*  
been meant by the elder brother? But  
now, as he typifies a set of individuals who  
might themselves be (and many of them  
were) won by repentance,—it is thus  
broken off, to be closed by each individual  
for himself. For we are all in turn  
examples of the cases of both these  
brothers, containing the seeds of both  
evil courses in our hearts: but, thanks be  
to God, under that grace, which is sufficient

and willing to seek and save us from  
both.

**CHAP. XVI. 1—8.**] PARABLE OF THE

UNJUST STEWARD. Peculiar to Luke. No  
parable in the Gospels has been the subject  
of so much controversy as this: while, at  
the same time, the general stream of interpretation

is well defined, and, in the main,  
satisfactory. It would be quite beyond  
the limits of this note to give any thing  
like a catalogue of the views respecting it:  
the principal ones which differ from that  
which I have adopted, will be noticed in  
the course of my remarks.

**1.**] **he  
said also**—a continuation, I believe, of the  
foregoing :—certainly closely connected in  
subject with it, as is the second parable in  
this chapter also: see below.

**unto  
his disciples**, not to the *Twelve only*, but to  
the *multitude of the disciples*; and more  
immediately perhaps to the *Publicans*,  
whose reception by Him had been the  
occasion of this discourse. I say this because

I believe them to hold *a* place,  
though not a principal or an exclusive one,  
in the application of the parable which  
follows.

**There was a certain rich  
man....**] The history of this parable  
is, in itself, purely *worldly*. The *master*  
is a *son of this world*, as well as his