steward: *bear this in mind :*—the whole  
parabolic machinery is *from the standing-point*

*of the children of this world.*  
In the interpretation, this rich man is *the  
Almighty Possessor of all things*. This is  
the *only tenable view*. Meyer, who supposes

him to be *Mammon* ( defending it by  
the consideration that *dismissal from his  
service* is equivalent to *being received into  
everlasting habitations*, which it *is not*—  
see below), is involved in inextricable difficulties

further on. Olshausen’s view, that  
he represents the *Devil*, the *prince of this  
world*, will be found equally untenable.  
Schleiermacher’s, that the *Romans* are intended,

whose stewards the Publicans were,  
and that the debtors are the Jews, hardly  
needs refuting ;—certainly not *more* refuting,

than any consistent exposition will of itself furnish.

**a steward**, a general  
overlooker—very much what we understand

by *an agent,* or ‘a man of business,’

or, in the larger sense, **a steward**.  
They were generally of old, *slaves:* but  
this man is a *freeman*, from vv. 3,4. This  
steward represents especially the *Publicans*,  
but also *all the disciples*, i.e. *every man  
in Christ’s Church*. We are all God’s  
stewards, who commits to our trust His  
property :—each one’s office is of larger  
or smaller trust and responsibility, according

to the measure entrusted to him.  
I say, *especially the Publicans*, because  
the Twelve, and probably others, had  
*relinquished all and followed Christ*, and  
therefore the application of the parable to  
them would not be *so direct:* and also  
because I cannot but put together with  
this parable and consider as perhaps  
prompted by it or the report of it, the  
profession of Zacchæus, ch. xix. 8. Others  
have supposed the steward to represent  
the *Pharisees* —but then the parable should  
have been *addressed to them*, which it was  
not: and this view entirely fails in the application.

**was accused unto him**: it  
is the same word in the original which  
generally represents *false* or *wrongful* accusation.

This it was not here, but it *was*  
*malicious* : and the reason why the word has  
come so generally to signify *‘wrongful* accusation,’

is, that malicious charges are so  
frequently slanderous. The steward himself

does not deny it.

The charge against  
him was not, that he *had wasted* (A. V.),  
but **was wasting**, his master’s goods. In  
this charge (spiritually) we may see the real  
guilt of every man who is entrusted with  
the goods of our Heavenly Father. We  
are all ‘scattering his goods’ If some  
one is to be found to answer to *the accusers*,

the analogy of ‘the Accuser of the  
brethren’ is too striking to escape us.

**2.**] It makes very little difference either in  
admissibility of construction or of sense,  
whether we render, *‘why* do I hear this of  
thee ?’ i. e. ‘what is the ground of this  
report?—what occasion has thou given  
for this being brought to me ?” or, ‘*What  
is this that* I hear of thee?’ i. e. ‘give  
some account of it.’ I prefer rather the  
former, because no opportunity of explanation

*what* it is, is given him, but he is  
commanded to produce his books, to shew  
*how* it has arisen.

**give up the account of thy stewardship**;

**for** (taking for  
granted the correctness of the report, the  
steward not denying it) **thou wilt not be  
able to retain thy stewardship any longer**,  
—in ordinary English, **thou** *canst* **not**, &c.  
The impossibility lies in the *nature of  
things*—**thou art precluded from**.  
The interpretation of this announcement  
to the steward, is *the certainty*, spoken by  
God in every one of our consciences, *that  
we must give up, and give an account of,  
our stewardship at death*. The great truth  
lies in the background, that that dismissal,  
death itself, is the consequence of the *scattering*

*His goods*—the *wages of sin*.

3.] The steward sets before himself the  
certainty of poverty and misery. He has  
not by his waste of his lord’s property been  
laying up any store *for himself* ;—that is  
not the point of the parable ;—he has lived  
softly and effeminately, and cannot do an  
honest day’s work :—**dig** is used for *all  
manual labours*. This speech, of digging