and begging, must not be sought for in  
the interpretation ; it belongs to the truth  
of the parable itself, as introducing the  
scheme which follows, but has no ulterior

meaning.

**4.**] **I am resolved:**  
implying, **I have just arrived at the**

**knowledge,—an idea has just struck me,—I  
have a plan.**

**they may receive me**—viz.

those who are about to be spoken  
of, the *debtors*. He has them in his mind.

Observe, the aim of his scheme is  
that they may receive him into their  
houses,—*give him shelter*. This is made  
use of afterwards in the interpretation, for  
which see on ver. 9.

**5.**] It is more  
natural to suppose that these *debtors had  
borrowed*, i.e. not yet paid for these articles  
of food out of the stores of the rich man,  
than that they were *contractors* to the  
amounts specified.

**of his own lord’s**,  
—shewing the unprincipled boldness of his  
plan for saving himself: as we express the  
same when we say, ‘he robbed his own  
father.’

**6.**] **measures**—this first time  
the word is *baths*, for liquids, as the ephah  
for solids. See Ezek. xlv. 10, 11, 14.

**Take thy bill**] The steward, not yet out of  
office, has all the vouchers by him, and  
returns each debtor his own bond for him  
to alter the figure (not, to *make another*,  
which would imply the *destruction* of the  
old bond, not its *return*).

**sit down** is graphic.

**quickly** implies the hurry with which  
the furtive business is transacted.  
The debtors seem to be all together, that  
all may be implicated and none may tell of  
the other.

**7.**] **measures**—this second  
time the word is the *corus*, twelve Attic  
bushels, according to Josephus. There  
does not appear to be any designed meaning

in the variation of the amount deducted.  
We may easily conceive a reason, if we will,  
in the different circumstances of the debtors.

**8.**] **his lord**—of course, *the lord of  
the steward*. The A. V. ought to have  
been thus expressed, and not “*the lord*,”  
and there would have been no ambiguity.  
He praised him, *because he had acted  
shrewdly*, *cleverly for his own interest*.  
The point brought out is not merely the  
shrewdness of the steward, but *his lord*,  
whose injury was wrought by this very  
shrewdness, *praising it:* for, our Saviour  
adds, **the sons of this world**, to which  
category *both* belonged—*he who conceived*  
and he *who praised* the shrewdness—**are  
more shrewd** (towards the purposes of)  
**their own generation**—**for the purposes  
of** *their* **self-interest,—than the sons of  
light**. But this very expression “*their  
own generation*,” indicates that there *is a*

*better and a higher* **generation**, *the family  
of light* (John xii. 36: Rom. xiii. 12: Eph.  
v. 8: 1 Thess. v. 5), whose interests require

a higher and better wisdom and  
foresight. It is hardly necessary to add  
that the *discovery* of the steward’s trick  
by the master is essential to the parable,  
as exemplifying the *wisely* and *wiser*.

**9.**] We now pass to the application  
at once—from the mouth of our Lord  
Himself. All that is dishonest and furtive

in the character of the steward belonged

entirely to him as a *son of this  
world:* but even in this character there  
was a point to praise and imitate. And