
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

this matter upon Sunday scholars and upon the poor generally must be great. The rage at present for cheap imitations of fine clothes and fine furniture conduces not only to the setting up of a wrong "standard of value," but is distinctly a spending of money upon that which does not feed our life, and a spending of our labour upon that which brings no permanent satisfaction.

I have surely proved "the need of" what Bishop Westcott calls "the continuous application of Christian principles in regard to personal expenditure."

It does not require a very strong effort of the imagination to see that such an application would very materially conduce to both the greater usefulness and the greater happiness of life. Such a subject, or perhaps, rather, such an appeal, even when treated, as this must to some extent be treated, in detail and with many practical applications, is surely a fitting subject for treatment by the Christian teacher.

W. EDWARD CHADWICK.

ART. VIII.—THE PARABLE OF THE UNJUST STEWARD.

THIS parable has always been a subject of great difficulty to the Biblical critic, who is generally unable to recognise the accepted translation as consonant with the teaching of Christ.

The parable, which in general spirit seems to deprecate dishonest methods, although recognising the ability of their author, ends up with a sentiment which, if the usual translation be correct, absolutely contradicts this inference, suggesting dishonest negotiation as a pattern for the earnest Christian.

The gist of the parable is so well known that it is scarcely necessary to state it in full. Suffice it to say that, after having commended the versatility and resource of the emphatically Unjust Steward, Christ proceeds to recommend the same spirit to His followers, though seeming to contradict His own vital doctrines in morality: "Make to yourselves friends by means of" [Revised Version, or "out of," Authorized Version], "the mammon of unrighteousness."

The whole matter hangs upon the precise meaning of the Greek preposition ἐκ. It has always been translated as

referring either to an agent or instrument, or else to an act of separation. Examples of these uses are, of course, common throughout the classics—ἐκ πολεῶν τέσσηρες, "four out of the cities"; or, again, ἐκ κοινωνίας, "by means of friendship." But —and here is the crux of the matter—the preposition ἐκ also equals ἔξω, "outside of," "away from," of which use there are several examples. Not only have we ἐκ βελέων, "out of range," but in a passage of great importance in the "Odyssey" we have ἐξ ἁλός. This, if interpreted according to mythology, should mean "away from" the sea; and such a view is by no means contradictory to the prophecy of Tiresias, who bade Odysseus go far inland, there to dwell, and there, incidentally, to die. The other translation given to the preposition ἐκ by many commentators, "out of"—*i.e.*, origin—is just as inconsistent with the context as is the interpretation "out of" in the present parable.

If, then, we translate "make to yourselves friends" *away from* "the mammon of unrighteousness," the point of the parable is rendered many times more striking, and is at the same time a masterful exposition of Christ's doctrine. Wisdom, as He shows, is an admirable quality, and cannot be neglected by those who live in a practical world. But dishonesty in the slightest degree whatever is reprehensible, and to be avoided. Moreover, the mammon of unrighteousness, being of the earth, is mortal, and will pass away. Therefore, friendship *beyond* the mammon of unrighteousness is that which shall save a man at the last.

The reading ἐκλίπῃ is preferable to ἐκλιπῆτε, thus emphasizing the contrast between the transitory nature of terrestrial and the unending value of celestial friendship.

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