all that He had said to them.

**Who  
then is]** A question asked *that each one  
may put it to himself*,—and to signify the  
high honour of such an one.

**faithful and   
wise]** Prudence in a servant can be  
only the consequence of *faithfulness to his  
master*. This verse is especially addressed to the Apostles and Ministers of  
Christ. The give them (their) **meat**  
(= *portion of meat*, Luke xii. 42) answers  
to the description of the *workman that  
need not be ashamed* in 2 Tim. ii. 16. On  
ver. 47, compare ch, xxv. 21: 1 Tim. iii.  
13: Rev. iii. 21; which last two  
passages answer to the promise here, that  
*each* faithful servant shall be over *all* his  
master’s goods. That promotion shall not  
be like earthly promotion, wherein the  
eminence of one excludes that of another,  
—but rather like the diffusion of love, in  
which, the more each has, the more there  
is for all.

**48—51.**] {48} The question is  
not here asked again, is &c., but the  
transition made from the good to the bad  
servant, or even the good to the bad mind  
of the same servant, by the epithet evil.

**delayeth]** then manifestly, *a long  
delay is in the mind of the Lord*: see  
above on ver.29. *Notice that this servant  
also is one set over the houschold—one  
who says my lord*—and began well—but  
now begins to, &c.—falls away from his  
truth and faithfulness ;—the sign of which  
is that he begins (lit. shall have begun) to  
*lord it over the elect* (1 Pet. v.3), and to  
revel with the children of the world. In  
consequence, though he have not lost his  
*belief* (“my *lord*”), he shall be placed  
those who believed not, the hypocrites.

**51.**] The reference is to the  
punishment of cutting, or sawing asunder :  
see Dan. ii. 5; iii. 29: Sus. ver. 59: see  
also Heb. iv. 12; xi. 37. The expression  
here is perhaps not without a symbolical  
reference also to that dreadful *sundering  
of the conscience and practice* which shall  
be the reflective torment of the condemned:  
—and by the mingling and confounding of which only is the anomalous  
life of the wilful sinner made in this world  
tolerable.

**CHAP. XXV. 1—13.**] PARABLE OF THE  
VIRGINS. Peculiar to Matthew.

**1.**] *Then—at the period spoken of at the  
end of the last chapter*, viz. the coming  
of the Lord to His personal reign—not  
His final coming to judgment.

**ten  
virgins]** The subject of this parable is not,  
as of the last, the distinction between the  
faithful and unfaithful **servants**; no *outward*distinction here exists—all are virgins  
—all companions of the bride—all furnished  
with brightly-burning lamps—all,  
up to a certain time, fully ready to meet  
the Bridgegroom —the difference consists in  
*some having made a provision* for feeding  
the lamps in case of delay, and *the others  
none*—and the moral of the parable *is the  
blessedness of endurance unto the end.*“The point of the parable consists,” as  
Calvin remarks, in this, “that it is not  
enough to have been *once* girt and prepared  
for duty, unless we endure even to the end,”  
There is no question here of apostasy, or  
unfaithfulness—but of the *want of provision*  
to keep the light bright against the  
coming of the bridegroom, however delayed.

*Ten* was a favourite number with  
the Jews—ten men formed a congregation  
in a synagogue. In a passage from Rabbi  
Salomo, cited by Wetsteine he mentions  
ten lamps or torches as the usual number