trimmed—but for the neglectful, there  
is not wherewith. It is not enough to  
*have burnt*, but to *be burning*, when He  
comes. Raise the wick as they will, what  
avails it if the oil is spent?

**trimmed]** “by pouring on fresh oil, and removing  
the fungi about the wick: for the latter  
purpose a sharp-pointed wire was attached  
to the lamp, which is still seen in the  
bronze lamps found in sepulchres.” Webst.  
and Wilk.

**8, 9.] {8} are going out**;—  
not as A. V..—‘*are gone out:*’ and there  
is deep truth in this: the lamps of the  
foolish virgins are *not extinguished altogether*.

**{9} lest there be not enough]**  
See Ps. xlix. 7: Rom. xiv. 12. No man  
can have more of this provision than will  
supply his own wants.

**go ye rather]**  
This is not said in mockery, as some suppose: but in earnest.

**them that sell]**These are the ordinary dispensers of the  
means of grace—*ultimately* of course God  
Himself, who alone can give his Spirit.  
The counsel was good, and well followed—  
but the time was past. Observe that those  
who sell are a *particular class* of persons—  
no mean argument for a *set and appointed  
ministry*; and moreover for a *paid* ministry. If they *sell*, they *receive* for the thing  
sold: compare our Lord's saying, Luke x.  
7. This *selling* bears no analogy with the  
crime of Simon Magus in Acts viii.: compare our Lord’s other saying, Matt. x. 8.

**10–12.] {10}** We are *not told that they  
could not buy*—that the shops were shut—  
but simply that it was *too late*—*for that  
time*. For it is *not the final coming of the  
Lord to judgment, when the day of grace  
will be past*, that is spoken of,—except in  
so far as it is hinted at in the background,  
and in the individual application of the  
parable (virtually, not actually) coincides,  
to each man, with the day of his death.  
*This feast is the marriage supper* of Rev.  
xix. 7–9 (see also ib. xxi. 2); *after which*these improvident ones gone to buy their oil  
shall be *judged in common with the rest of  
the dead*, ibid. xx. 12, 13.

{12} Observe  
here, **I know you not** is very different, as  
the whole circumstances are different, from  
“*I never knew you*,” in ch. vii. 23, where  
the “*Depart from me*” binds it to our  
ver. 41, and to the time of the *final judgment*, spoken of in that parable.

[See the note at the end of the chapter.]

**14–30.]** PARABLE OF THE TALENTS.  
Peculiar to Matthew. The similar parable  
contained in Luke xix. 11–27 is altogether  
distinct, and uttered on a different occasion: see notes there.

**14.]** The  
ellipsis is rightly supplied in the A. V.,  
**For [the kingdom of heaven is] as a  
man**, &c. We have this parable and the  
preceding one alluded to in very few words  
by Mark xiii. 34–36. In it we have the  
active side of the Christian life, and its  
danger, set before us, as in the last the  
contemplative side. There, the foolish virgins failed, *from thinking their part too  
easy*—here the wicked servant fails, *from*