*thinking his too hard*. The parable is still  
concerned with *Christians* (his own servants), and *not the world at large*.  
We must remember the relation of master  
and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it.

**15.]** In Luke each *receives the same*, but  
the *profit made by each is different*: see  
notes there. Here, in fact, they *did each  
receive the same*, for they received *according to their ability*—their character and  
powers. There is no Pelagianism in this,  
for each man’s powers are themselves the  
gift of God.

**16–18.]** The increase  
gained by each of the two faithful servants  
was *the full amount of their talents*:—of  
each will be required as much as has been  
given. {18} The *third servant here* is not to  
be confounded with the *wicked servant*in ch. xxiv. 48. This one is *not actively  
an ill-doer*, but a *hider* of the money entrusted to him—one who brings no profit:  
see on ver. 24.

**19–23.]** **After a long  
time]** Here again, as well as in the *delay*of ver. 5 and ch. xxiv. 48, we have an intimation that the interval would be *no  
short one*. This proceeding *is not*, strictly  
speaking, *the last judgment*, but still *the  
same as that in the former parable; the  
beginning of judgment at the house of God*—the judgment of the *millennial advent*.  
This to the servants of Christ (*his own servants*, ver. 14), is *their* final judgment—  
but not that of the rest of the world. We  
may observe that this great *account* differs  
from the coming of the bridegroom, inasmuch as this is altogether concerned with  
a course of action past—that with a present state of preparation. This holds, in  
the individual application, of *the account  
after the resurrection*; that, at the utmost  
(and not in the direct sense of the parable  
even so much), of being ready for his sum-  
mons at death.

**20.]** The faithful servant does not take the praise to himself  
—**thou deliveredst unto me** is his confession—and **beside them** the enabling cause  
of his gain;—‘without Me, can do nothing,’ John xv.5. This is plainer in Luke  
(xix. 16), “*Thy pound hath gained ten  
pounds.”* See 1 Cor. xv. 10:—and on the  
joy and alacrity of these faithful servants  
in the day of reckoning, 1 Thess. ii. 19:  
2 Cor. i. 14: Phil. iv. 1.

**21.]** See the  
corresponding sentence in Luke xix. 17, and  
note. The joy here is not a *feast*, as sometimes interpreted, but that joy spoken of  
Heb. xii. 2, and Isa. liii. 11—that joy of the  
Lord arising from the completion of His  
work and labour of love, of which the first  
Sabbatical rest of the Creator was typical—