**28–31.]** This command is answered in Luke xix. 25, by a remonstrance  
from those addressed, which the Master  
overrules by stating the great law of His  
kingdom. On ch. xiii. 12, we have explained this as applied to the system of  
*teaching by parables*. Here it is predicated of the whole Christian life. It is  
the case even in nature: a limb used is  
strengthened; disused, becomes weak. The  
ference of the talent is not a matter  
of justice between man and man, but is  
done in illustration of this law, and in  
virtue of that sovereign power by which  
God does what He will with his own: see  
Rom. xi. 29, and note there. In the **outer  
darkness** there is again an allusion to the  
marriage supper of the Lamb, from which  
the useless servant being excluded, gnashes  
his teeth with remorse without: see ch.  
xxii. 13.

**31–46.]** THE FINAL JUDGMENT OF  
AIL THE Nations. Peculiar to Matthew.  
In the two former parables we have seen  
the difference between, and judgment of,  
*Christians*—in their inward readiness for  
their Lord, and their outward diligence  
in profiting by his gifts. And *both these  
had reference to that first resurrection  
and millennial Kingdom*, the reality of  
which is proved by the passages of Scripture cited in the notes above, and during  
which *all Christians* shall be judged. We  
now come to the great and universal  
judgment at the end of this period, also  
prophesied of distinctly in order in Rev.  
xx. 11–15—in which *all the dead*, small  
and great, shall stand before God. This  
last great judgment answers to the judgment on Jerusalem, *after* the Christians  
had escaped from it: to the gathering of  
**the eagles** (ministers of vengeance) **to the  
carcase.** Notice the precision of the words  
in ver. 31, **when(ever)**—this setting forth  
the indefiniteness of the time—the **but**  
the distinction from the two parables foregoing; and **then**, to mark a precise time  
when all this shall take place—a *day* of  
judgment.

Compare, for the better  
understanding of the distinction and connexion of these ‘two comings’ of the Lord,  
1 Thess. iv. 16, 17, and 2 Thess. i. 7–10.

This description is not a parable,  
though there are in it parabolic passages,  
eg. **as a shepherd &c.**: and for that very  
reason, that which is illustrated by those  
likenesses is *not itself parabolic*. It will  
heighten our estimation of the wonderful  
sublimity of this description, when we  
recollect that it was spoken by the Lord  
*only three days before his sufferings*.

**31. in his glory]** This expression,  
repeated again at the end of the verse, is  
quite distinct from *with power and great  
glory* ch. xxiv. 30: see Rev. xx. 11. This  
*His glory* is that also of all his saints,  
with whom He shall be accompanied: see  
Jude ver. 14. In this his coming *they  
are with the angels*, and *as* the angels :  
see Rev. xix. 14 (compare ver. 8): Zech.  
xiv. 5.

**32.]** The expression **all the  
nations** implies **all the nations of the  
world**, as distinguished from the *elect  
already gathered to Him*, just as the Gentiles were by that name distinguished from  
his chosen people the Jews. Among these  
are “the other sheep which He has, not  
of this fold,” John x. 16.

**he shall  
separate]** See Ezek. xxxiv.17. **The sheep**are those referred to in Rom. ii. 7, 10; **the  
goats** in ib. vv. 8, 9, where this same *judgment according to works* is spoken of.