**34.]** THE KING—here for the first  
and only time does the Lord give Himself  
this name: see Rev. xix. 16: Rom. xiv. 9.

**Come]** Whatever of good these persons had done, was all *from Him* from  
whom cometh every good gift—and the  
*fruit of his Spirit*. And this Spirit is  
only purchased for man by the work of  
the Son, in whom the Father is well  
pleased: and to whom all judgment is  
committed. And thus *they are the blessed  
of the Father*, and those for whom this  
kingdom is prepared. It is not to the  
purpose to say that those **blessed of…**   
must be the elect of God in the *stricter  
sense* (**the Father**)—and that, because the  
Kingdom has been prepared for them  
from the foundation of the world. For  
evidently this would, in the divine omniscience, be true of every single man  
who shall come to salvation, whether belonging to those who shall be found worthy  
to share the first resurrection or not. The  
Scripture assures us of *two resurrections*:  
the *first,* of *the dead in Christ*, to meet  
Him and reign with Him, and hold (1 Cor.  
vi. 2) judgment over the world: the *second*,  
of *all the dead*, to be judged according to  
their works, And to what purpose would  
be a judgment, if *all were to be condemned*? And if any escape condemnation, to them might the words of this  
verse be used: so that this objection to  
the interpretation does not apply.

*Election to life* is the universal doctrine  
of Scripture; but *not the reprobation of  
the wicked:* see below, on ver. 41. On  
**from the foundation of the world,** see

John xvii. 24: 1 Pet. i. 20.

**35. took  
me in]** the idea of the word is, ‘numbered  
me among your own circle.’

**37–40.]**The answer of these righteous appears to  
me to shew plainly that they are *not* to be  
understood as being the covenanted servants of Christ. Such an answer it would  
be impossible for *them* to make, who had  
done all distinctly *with reference to Christ*,  
and for his sake, and with his declaration  
of ch. x. 40–42 before them. Such a supposition would remove all reality, as indeed  
it has generally done, from our Lord’s  
description. See the remarkable difference  
in the answer of the faithful servants, vv.  
20, 22. *The saints are already in His  
glory*—judging the world with Him (1  
Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this  
judgment *they* are not the judged (John  
v. 24: 1 Cor. xi. 31). But *these* who *are*the judged, *know not* that all their deeds  
of love have been done *to and for Christ*—  
they are overwhelmed with the sight of  
the grace which has been working in and  
for them, and the glory which is now their  
blessed portion. And notice, that it is not  
the *works, as such*, but the *love* which  
prompted them—that love which *was their  
faith*,—which felt its way, though in darkness, to Him who is Love—which is commended.

**40. my brethren]** Not necessarily the saints with Him in glory—  
though primarily those—but also any of  
the great family of man. Many of those  
here judged may never have had an opportunity of doing these things to the saints  
of Christ properly so called.

In this