XXV. 1. ST. MATTHEW. 171   
   
 them meat in due season? 46' Blessed is that servant, 1 Bev.   
   
 whom his lord when he cometh shall find so doing.   
 47 Verily I say unto you, That \*he shall make him ruler \*3-7",7   
 over all his goods. 48 But [P and] if that evil servant shall ™\*™   
 say in his heart, My lord delayeth his coming; \* and   
 shall begin to smite his fellowservants, and 1/0 eat and   
 drink with the drunken; ©the lord of that servant shall   
 come in a day when he looketh not for him, and in an   
 hour that he is not aware of, 5! and shall cut him asunder,   
 and appoint him his portion with the hypocrites: } there 'sh.   
 shall be weeping and, gnashing of teeth. .   
 XXV. ! Then shall the kingdom of heaven be likened   
 unto ten virgins, which took their lamps, and went forth   
   
   
   
 P not expressed in the original, 4 read, shall.   
   
 all that He had said to Who see Dan. ii. 5; iii. Sus. ver. 59: see   
 then is] A question asked that each one also Heb. iv. 12; xi. The expression   
 may put it to himself,—and to the here is perhaps not without a symbolical   
 hig! honour of such an one. faithfal reference also to that dreadful   
 wise] Prudence in a servant can be of the conscience and practice which shall   
 only the consequence of to his be the reflective torment of the con-   
 master. This verse is especially demned :—and by the mingling and con-   
 dressed to the Apostles and Ministers of founding of which only is the anomalous   
 Christ. The give them (their) meat life the wilful made in this world   
 (= portion of meat, Luke xii. answers tolerable.   
 to the description of the workman that Cuar. XXV. 1—18.] PazaBLe OF THE   
 need not be ashamed in 2 Tim. ii. On vinerns. Peculiar to Matthew.   
 ver. 47, compare ch, xxv. 21: 1 Tim. iii. 1.] Then—at the iod spoken of at the   
 18: Rev. ii. 26; ted re fae end of the last chapter, viz. coming   
 passages answer to the promise here, that of the Lord to His mal rejgn—not   
 each Rithfal servant shall be over his His final coming to judgment. ten   
 master’s goods. That promotion shall virgins] The subject r this is not,   
 be like earthly promotion, wherein the as of the last, distinction between the   
 eminence of one excludes that of faithfal and unfaithful no out-   
 —but rather like the diffusion love, in toard distinction exists—all are vir-   
 which, the more each has, the more there gins—all companions of the bride—all   
 is for all. 48—51.] The question is nished with brightly-burning lampe—all,   
 not here asked again, is &c., the up to a certain time, fully to meet   
 transition made from the good to the bad the Bri —the difference in   
 servant, or even good to the bad mind some having made a provision for   
 of the same servant, by the epithet the lamps in case of delay, the others   
 delayeth] then manifestly, a long none—and the moral of the parable is   
 delay is in the mind of the Lord: see blessedness of endurance unto the end.   
 above on ver.29. Notice that this “The point of the parable consists,”   
 also is one set over the houschold—one Calvin remarks, in this, “that it is not   
 who says my lord—and began well—but enough to have been once and prepared   
 now begins to, &c.—falls away from his for duty, we endure even to en   
 truth and faithfulness sign of which There is no question here of apostasy,   
 is that he begins (lit. have begun) to unfaithfulness—but of the want of provi-   
 lord it over the (1 Pet. v. and to sion to keep the light bright the   
 revel with the children of the In coming of the however delayed.   
 consequence, though he have not lost his Ten was a favourite number with   
 ief (“my lord”), he shall be placed the Jews—ten ao formed a congregation   
 those who believed not, the hypo- im a synagogue. a passage from i   
 crites. 51.] The reference is the Salome, cited by Wetsteine he mentions   
 punishment of cutting, sawing asunder : ten lamps or torches as the number