2—14, ST. MATTHEW. 178   
   
 and ‘trimmed their lamps. ® And the foolish said unto ¢texexi.m   
 the wise, Give us of your oil; for our lamps are ¥ gone out.   
 ® But the wise answered, saying, [\* Not so ;] lest there be   
 not enough for us and you: but go ye rather to them that   
 sell, and buy for yourselves. 10And while they went to   
 buy, the bridegroom came; and Y they that were ready   
 went in with him to \* the marriage: and \* the door was «Luke st 6   
 shut. 1! Afterward came also the other virgins, saying,   
 ‘Lord, Lord, open to us. 12 But he answered and said, \*&-4"™   
 Verily I say unto you, I know you not. 188 Watch there- #¢h-=z,4%   
   
   
   
 fore, for ye know neither the day nor the hour [\* wherein   
 the Son of man cometh].   
 14h For [2 the kingdom of heaven is] 'as a man ° travelling   
 ich. 33,   
 into a far country, [who] called his own servante, and   
 X not expressed in the original.   
 WY render, going out. render,   
 Y render for perepicuity (the pronoun is » the expressed in the original,   
 the marriage feast. ® omit. country, or, his home : see ch, 88.   
 © the original has only, leaving his   
   
 trimmed—but for the neglectful, there but simply that it was too that   
 is not wherewith. It is not enough to time. For is not the coming of the   
 have burnt, but to be burning, He Lord to judgment, when the day of grace   
 comes. Raise the wick as they will, will be past, is spoken of,—except in   
 avails it the oil spent ? trimmed. 80 far as is hinted at in background,   
 “by pouring on fresh oil, removing and in the individual application the   
 the fungi about the wick: for the latter parable (virtually, setually) coincides,   
 purpose a sharp-pointed wire attached to each man, with the day of his death.   
 to the lamp, which is still seen in the This feast is marriage supper of Rev.   
 bronze lamps found in sepulchres.” xix. 7—9 (see also xxi. 2); which   
 and Wilk. 8, 9.] are going out;— these improvident gone to buy their   
 not as A. V..—‘are gone out :’ there shall be in common with the rest   
 is deep truth in this: the lampe of the the dead, ibid. xx. 12, 18. Observo   
 foolish virgins not extinguished alto- here, I know you not is very different,   
 gether. lest there be not enough] the whole circumstances different,   
 See Ps. xlix. 7: Rom. xiv. 12. No man “I never knew you,” in vii. 28,   
 can have more of this provision will the “ Depart me” binds it to our   
 supply his own wants. go ye rather] ver. 41, to the time of the judg-   
 This is not said mockery, as some ap ment, spoken of in parable. [See   
 pose : but in earnest. them that sell] note at the end of chapter.)   
 These are the ordinary dispensers of 14—80.] ParaBLe OF THE TALENTS.   
 means of grace—ultimately of course God Peculiar to Matthew. The similar parable   
 Himeelf, who alone can give his Spirit. contained in Luke xix. is alt   
 The counsel was good, well followed— Uistinct, uttered on a different   
 but the time was past. Observe that those sion: see notes there. 14] The   
 who sell a particular of persous— ellipsis rightly supplied in the A. V.,   
 no mean argument for a set appointed For [the of heaven is} as a   
 ministry ; and moreover for a paid minis- man, &c. We have this parable the   
 . If they sell, receive for thing preceding one alluded in very few words   
 sold: compare our Lord's saying, Luke x. by Mark xiii. In it we have the   
 7. This selling no analogy with the aotive side of the Christian life, i¢s   
 crime of Simon Magus in Acts viii. com- danger, set before us, as in the last   
 pare our Lord’s other saying, Matt. x. 8. contemplative side. There, the vir-   
 10—132,] We are not told they gins failed, thinking their part too   
 could xot buy—that the shops were easy—here the wicked servant fails,