

7/15/18

Matthew 24:45-25:46

Jesus has pronounced judgment over Jerusalem, “You shall see Me no more till you say, blessed is He who comes in the name of the Lord.” Matt. 23:39

* Who? Israel, the Jews!!

We noted that the context of Matthew 24 is the nature and identity of the seven years of Tribulation and Great-Tribulation, finalizing in the Second Coming. Matt. 24:9, 15-16, 19, 21, 22, 29, 30, 40; Matt. 24:13-14, 27, 30, 37, 42

1. The entire Olivet discourse is dealing with the Second Coming, not the rapture of the church, the people involved are the Jews who will go through the tribulation and Great Tribulation, not the church.
2. We went as far as verse forty-four, “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

The application now comes through three connected parables that emphasize human responsibility and accountability for the Jews present and to be gathered on the earth at the Second Coming of Jesus with His church. vs. 46, 48, 50

1. The parable of the wise faithful servant and the wicked servant, focusing on faithful service. Matt. 24:45-51
2. The five wise and foolish virgins, focusing on being prepared and watching, as Jesus judges the

twelve tribes of Israel to see who enters the Kingdom Age. Matt. 25:1-13; 19:28

3. The parable of the talents according to one’s ability, focusing on human responsibility and accountability to God. Matt. 25:14-30

* The three parables are linked together resulting in judgment of the saved and not saved Jews, the remnant!

4. The Jewish context and time of the Second Coming is affirmed by the judgment of the nations. Matt. 25:31-46

24:45-51 The Parable of the faithful and evil servant.

24:45 The faithful and wise servant.

- 1) The parable is introduced with a rhetorical question about a faithful servant, “Who then is a faithful and wise servant, whom his master made ruler over his household.” vs. 45a
 - a) The word servant “doulos”, identifies one who serves by choice, a house manager.
 - b) The servants are those who have gone through the tribulation and Great Tribulation!
 - c) The 144,000 Jews and those saved!
- 2) The responsibility and accountability is also stated, “to give them food in due season?” vs. 45b

- a) To manage and multiply the masters goods to supply for others.
- b) His responsibility is based on privilege.

24:46 The faithful servant is to be loyal.

- 1) The responsibility of the servant results in being commended, “Blessed *is* that servant whom his master, when he comes.” vs. 46a-b
 - a) The word blessed “makarios”, is exclamatory and means oh how happy, as in the Beatitudes.
 - b) Those who were in the Tribulation, not the church!
- 2) The accountability of the servant was in being faithful, “will find so doing.” vs. 45c
 - a) Making him a doer, rejecting the deception of the Antichrist.
 - b) The Lord finds him as a faithful servant when He comes.
 - * “So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do **business** till I come.’” Lk. 19:13

24:47 The promise of reward to the faithful servant.

- 1) The ultimate authority is Jesus, “Assuredly, I say to you.”
- 2) The reward, “that he will make him ruler over all his goods.”

- a) The reward is to enter the Kingdom.
- b) The reward is that he or she will be a ruler in the kingdom.

24:48 The warning to the evil servant.

- 1) The problem with the evil servant, “But if that evil servant says in his heart.” vs. 48a
 - a) The character of the servant is stated evil “kakos”, bad in nature wicked.
 - b) The evil servant “doulos”, the one who chose to serve by choice.
- 2) The self-deception, ““My master is delaying his coming.” vs. 48b
 - a) The sin is to act contrary to what he knew to be true.
 - b) The danger of self deception is that leads to unfaithfulness.

24:49 The servant’s evil conduct.

- 1) He acts in a cruel way to others, “and begins to beat his fellow servants.” vs. 49a
 - a) The word beat “tupto”, means to strike with the fist, whip.
 - b) This evil is to his fellow servants “sunsdoulos”, other who serve the same master, believers waiting for His return, abusing his position and authority.
- 2) He indulges himself with worldiness of excessive living, “and to eat and drink with the drunkars.” vs. 49b

* The lust of flesh, the lust of the eye and the pride of life. 1Jn. 2:16

24:50-51 The warning to the evil servant about his self-deception.

- 1) The master, Jesus, will catch the servant unawares and unprepared, “the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of.” vs. 50a
 - a) The word not looking “*prosdokao*”, means to expect with hope looking.
 - b) Unaware “*ginosko*”, to not perceive, being occupied by distractions.
- 2) The master, Jesus, will punish such a servant, “and will cut him in two and appoint *him* his portion with the hypocrites.” vs. 50b
 - a) The phrase “cut in two”, “*dichotomeo*”, means literally to cut in two parts, used for severe punishment or covenant sacrifices, removing him from his privilege position.
 - b) The eternal separation is with the hypocrites “*hupokrites*”, the pretenders and actors as faithful servants of Jesus and appointing him to his punitive position.
- 3) The location and duration of the punishment is clear, “There shall be weeping and gnashing of teeth” vs. 51c

- a) The location is the Lake of Fire or Gehenna that was made for Satan and his angels. Matt. 25:41
- b) The duration is eternal separation from God.
- c) Why? He knew His Master’s will and did not do it!

25:1-13 The parable of the wise and foolish virgins.

* This passage is also unique of Matthew.

25:1 The introduction to the parable.

- 1) The specific time of the event is given, “Then the kingdom of heaven shall be.”
 - a) The word “then” in context is after Jesus has returned to the earth with His church, catching many servants unaware, still Jewish ground.
 - * Like the parable of the faithful and evil servant. Matt. 24:45-51
 - b) The Kingdom of heaven we have noted is the rule of God over the earth promised to the Jewish nation bringing judgment and the setting up of the kingdom in the future.
 - * The phrase appears 32 times in Matthew and nowhere else.
- 2) The comparison is, “Likened to ten virgins who took their lamps and went out to meet the bridegroom.”

- a) Therefore chapter twenty-five is still Jewish ground, the ten virgins is the regathering of Israel invited to the wedding supper of Jesus and His church on the earth, the five wise virgins that enter to the “Marriage Supper supper of the Lamb”, are the remnant allowed to enter the kingdom age after the judgment of the twelve tribes of Israel. Ezk. 20:33-38; Matt. 24:31; 25:1-13; Rev. 19:7-9; Lk. 12:35-36 (Things To Come: Pentecost: 226)
- 1)) The judgment of the twelve tribes of Israel has to fit at this point, to see the Jew that will be allowed to enter the Kingdom illustrated by the Parable of the Ten virgins, “So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the **Son of Man** sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.” Matt. 19:28
- 2)) “As I live,” says the Lord GOD, “surely with a mighty hand, with an outstretched arm, and with fury poured out, I will rule over you. “I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched

arm, and with fury poured out. “And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. “Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you,” says the Lord GOD. “I will make you pass **under the rod**, and I will bring you into the bond of the covenant; “I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I *am* the LORD.” Ezk. 20:33-38

- b) To put the church in these three parables is to say the Lord removes His church at the end of the seven years and to teach the church is going to go through the seven years of Tribulation, contrary to Scripture and the promise of Jesus. Jn. 14:3; Rom. 5:9; 1Thess. 5:9; Rev. 3:10
- 1)) In application and principle we can use it to exhort believers to be ready like the five wise virgins, but context is the Second Coming!
- 2)) The church was raptured seven years before, the wedding took place in heaven, after the Bema-Seat of Christ.

Rev. 19:7-9; 1Cor. 3:12-15; Rom. 5:10

- c) The virgins “parthenos”, unmarried sexually pure, went out with their lamps to meet the bridegroom, who is Jesus returning with His bride, they are not the bride! The focus is the Jews, not the Gentiles though many will be saved also!
- 1) This is the Jewish custom of a wedding of the groom going to get his bride from her father’s house to bring her to his own house.
 - 2) These are the re-gathered Jews from the four winds, from one end of heaven to the other. Matt. 24:31
 - 3) They are the 144,000 Jews and remnant. Rev. 7, 14:1-5
- 3) Remember the word Parable “parabolle”, means to throw alongside.
- a) Taking something commonly known and putting it next to the unknown in order to understand the unknown.
 - b) Parables contrast or compare, this is a contrast, “to be ready”, not like the foolish virgins. vs. 10
 - c) Parables have one central message, the ten virgins is the Second Coming.
 - d) The punch line is “prepared watchfulness”. vs. 13
 - e) All the particulars are not to be interpreted with specific meaning unless

given in the context of the parable or the intended meaning is destroyed or contradicted. Matt. 13

25:2-5 The identification of the character of the virgins.

- 1) The clear contrast, “Now five of them were wise, and five *were* foolish.” vs. 2
- 2) The obvious negligence, “Those who *were* foolish took their lamps and took no oil with them.” vs. 3
- 3) The necessary preparedness, “but the wise took oil in their vessels with their lamps. vs. 4
 - * Some have interpreted the oil to be the Holy Spirit, even speaking in tongues. but it is not in the text!
- 4) The normal waiting, “But while the bridegroom was delayed, they all slumbered and slept.” vs. 5
 - a) The word slumbered “nustazo”, means to nod.
 - b) The word slept “kathuudo”, means to keep on sleeping.
 - c) No spiritual distraction or sin indicated, but a mere fact of what happened.

25:6-9 The proclamation of the grooms coming.

- 1) The long awaited words, “And at midnight a cry was *heard*: ‘Behold, the bridegroom is coming; go out to meet him!’” vs. 6

- 2) The equal response to the cry is stated, “Then all those virgins arose and trimmed their lamps.” vs. 7
 * The word trimmed “kosmos”, means to put things into order, we get the word cosmetics from it.
- 3) The crisis of the foolish, “And the foolish said to the wise, ‘Give us *some* of your oil, for our lamps are going out.’” vs. 8
 * This does not indicate the Holy Spirit.
- 4) The advise of the wise, “But the wise answered, saying, ‘*No*, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’” vs. 9
- a) Each must prepare for the Lord’s coming. vs. 9
 - b) Their lack of preparation revealed their lack of seriousness in waiting the arrival of the groom!

25:10 The wise went into the wedding!

25:10-13 The admission to the wedding feast.

- 1) The benefit of being ready, “And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.” vs. 10
 * “Then he said to me, “Write: ‘Blessed *are* those who are called to the marriage **supper** of the **Lamb!**’” And he said to

- me, “These are the true sayings of God.” Rev. 19:9
- 2) The consequences of not being ready. vs. 11-12
 - a) The appeal, “Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’” vs. 11
 - b) The denial is to those who are not the true Israel, “But he answered and said, ‘Assuredly, I say to you, I do not know you.’” vs. 12
 - 1)) Paul says not all are Israel. Rom 9:6
 - 2)) Jesus told others, “I never knew you”, refused as intruders. Matt. 7:23
 - 3) The warning and application for being ready, “Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.” vs. 13
 - a) The word watch “gregoreuo”, means to give strict attention, be cautious and take heed.
 - b) Neither know the Day and hour, Like the days of Noah, they did not believe. Matt. 24:37
 - 1)) They knew judgment was coming and God gave them a sign, Methuselah, the son of Enoch. Gen. 5:21-22
 - 2)) Methuselah means, “when he dies the end will come”, yet they disbelieved and were caught unawares.

- 3)) So the First Coming of Jesus Christ to Israel Daniel gave to the very day from the sign of the command to restore and rebuilt Jerusalem. Dan. 9:24-26
- 4)) Jesus affirmed that they should have known the day, but due to unbelief were caught unawares. Lk. 19:41-42
- c) So again the warning to the Jews in the Great-Tribulation to watch in order not to be caught unawares though they know the sign to begin the countdown, 1290 days. Dan. 12:11; Matt. 24:15; 2Thess. 2:3-4; Rev. 13:5-8
- 2) The parable teaches “vigilance in view of the Lord’s coming.”
- a) Matthew is writing to the Jews who are to be ready at the end of the 7 years and say, “Blessed is He who comes in the name of the Lord.” Matt. 23:39b
- b) Mark writing to Romans tells them, “Watch...lest, coming suddenly, He find you sleeping. And what I say to you, I say to all: Watch!” Mk. 13:35a, 36-37
- c) Luke writing to the Gentile believers and says, “Watch therefore, and pray always that you may be counted worthy “to escape all these things” that will come to pass, and **to stand before the Son of Man.**” Lk. 23:36-37
- * This is to the church for the rapture!

25:14-30 The parable of the talents.

* This parable is found only in Matthew.

25:14-15 The introduction to the parable.

- 1) The comparable parallel to the kingdom, “For *the kingdom of heaven* is like a man traveling to a far country, *who* called his own servants and delivered his goods to them.” vs. 14
- a) Many of the parables of Jesus center on responsible stewardship, nothing belonged to them, all belonged to their master.
- b) The man represents the Lord Jesus, the servants represent the followers of Jesus at His coming, not the church saints.
- 2) The comparable ability, “And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey.” vs. 15
- a) Some parallel the parable of the “minas” but it’s different dealing with the same amount given to each. Lk. 19:12-27
- b) A talent “talanton”, is a set weight of gold about 200 pounds, silver about 100 pounds, a talent equalled 6,000 denarii, one denarii was a days wages. Matt. 20:2
- * The talent is not music abilities, skills etc.

- c) He gave talents according to their ability, no one had an advantage or disadvantage.
- d) The manst left to the far country, the parable teaches “diligence in view of the Lord’s return.”

25:16-18 The transaction of the servants as stewards.

- 1) The first doubled what was entrusted to him, “Then he who had received the five talents went and traded with them, and made another five talents.” vs. 16
- 2) The second likewise doubled what was entrusted to him, “And likewise he who *had received* two gained two more also.” vs. 17
- 3) The third burried what was entrusted to him, “But he who had received one went and dug in the ground, and hid his lord’s money.” vs. 18

25:19:23 The first two increased 100 fold.

- 1) The return of the master returned enquire about his profit, “After a long time the lord of those servants came and settled accounts with them.” vs. 19
- 2) The first reported the gains he aquire for his master, “So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’” vs. 20

- 3) The recompense by the master, “His lord said to him, ‘Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’” vs. 21
- 4) The second also reported also the gains he aquired for his master, “He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’” vs. 22
- 5) The recompense by the master, “His lord said to him, ‘Well *done*, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’” vs. 23
 - a) As stewards they owned nothing, yet were responsible according to their ability and their reward was three fold.
 - b) He heard, “Well done, good & faithful servant; you were faithful over a few things.”
 - c) He heard, “I will make you ruler over many things.”
 - d) He heard, “Enter into the joy of your Lord.”

25:24-25 The third servant did nothing with his talent.

- 1) The third reported his accusation of his master, “Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed.’” vs. 24
 - a) He accused him of being a hard man “skleros”, harsh, rough and intolerable.
 - b) He accused him of being unjust, reaping where he had not sown and gathering where he had no scattered seed.
- 2) The third reported his excuse, ““And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.”” vs. 25
 - 1) He feared man. vs. 24
 - 2) He feared of losing the talent. vs. 25
 - 3) He turned the talent.

25:26-30 The master reveals the truth about the irresponsibility of the third servant, character.

- 1) He revealed the character of the man, “But his lord answered and said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.’” vs. 26
 - a) The word wicked “poneros”, means bad in nature, corrupt and delighting in corrupting other, used of Satan. 1Jn. 5:18. 19

- b) The word lazy “okneros”, means slothful, not diligent and responsible.
- 2) He revealed what he should have done, ““So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.”” vs. 27
- 3) He revealed his lose, ““Therefore take the talent from him, and give *it* to him who has ten talents.”” vs. 28
- 4) He revealed the punch-line of the parable, ““For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.”” vs. 29
 - * The parable of the talents according to ability teaches personal accountability at his Second Coming, though we can apply it in principle for the church, but not in context, it is the Second Coming. Matt. 25:14-30
- 5) He revealed the eternal punishment for those who do not serve him, ““And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.”” vs. 30
 - * Unprofitable servants are not prepared to meet the Lord but Gehenna. vs. 30

25:31-46 The judgment of the nations.

* This passage is also unique of Matthew.

25:31-33 The description of the coming judgment.

- 1) The time of the judgment, “When the Son of Man comes in His glory.” vs. 31a
 - a) This is the Second Coming of Jesus to the earth at the end of the 70th week of Daniel. Dan. 9:27
 - b) The exact timing seems to be the first thing Jesus does at His return.
 - c) There are 30 days plus 45 days beyond the last 3 1/2 years of the Great-Tribulation which may be the judgment of the nations? Dan. 12:11-12; Jn 5:22; Jude 14; Rev 20:11
 - d) The Second Coming is the theme of Matthew 24-25. Matt. 16:27; 24:27, 30, 36, 37, 44; 25:13, 31
- 2) The company coming with Jesus to the judgment, “and all the holy angels with Him.” vs. 31b
 - a) Angels are all around the throne in heaven. Ezk. 1, 10; Rev. 4-5
 - b) Angels serve God and the heir of salvation. Ps. 103:20; Heb. 1:14
- 3) The position of Jesus is all authority and power for the judgment, “then He will sit on the throne of His glory.” vs. 31c

* “So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the **Son of Man** sits on the throne of His glory, you who have followed Me will

also sit on twelve thrones, judging the twelve tribes of Israel.” Matt. 19:28

- 4) The people under judgment, “All the nations will be gathered before Him.” vs. 32a
 - a) The word nations “ethnos”, means ethnic groups.
 - b) These are the nations on earth during the seven years of tribulation.
 - c) The judgment is as we will see focuses on how they treated the Jews during the Great-Tribulation period. vs. 40, 44
- 5) The division of two groups, “and He will separate them one from another, as a shepherd divides *his* sheep from the goats.” vs. 32b-c
 - a) Sheep are those that belong to God.
 - b) Goats are those who do not belong to God.
 - c) God judged the shepherds of Israel. Ezk. 34:17
- 6) The distinction between the two groups, “And He will set the sheep on His right hand, but the goats on the left.” vs. 33
 - a) The right hand is the place of honor, privilege, blessing and favor.
 - b) The left hand is the place of dishonor, no privilege, cursing and disfavor.

25:34-40 The proclamation of Jesus to the sheep.

- 1) The Lord Jesus will welcome them into the Kingdom, “Then the King will say to those

on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’ vs. 34

- 2) The Lord Jesus will express the reason for allowing them to enter the Kingdom, for their loving compassion and mercy, “‘for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; ‘I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’” vs. 35-36
- 3) The sheep will ask when they did such acts of loving compassion and mercy to Him, “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? ‘When did we see You a stranger and take You in, or naked and clothe You? ‘Or when did we see You sick, or in prison, and come to You?’” vs. 37-39
- 4) The Lord Jesus will inform them that when they did it to the Jews during the Great-Tribulation, it was as if they did it to Him, “And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.’” vs. 40

- a) The context demands such an interpretation and rejects all others “the least of these My brethren”!
- b) The principle of being compassionate and merciful to others can be applied to any labor of love in the name of Christ, but the context is the Jews in the Great Tribulation. Matt. 24-25

25:41-46 The proclamation of Jesus to the goats.

- 1) The Lord Jesus will condemn them to Gehenna, “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.’” vs. 41
 - a) The word depart “*paruomai*”, means to leave or go over away from Jesus that really is a continuation of the decision they had lived by on the earth, to not live or trust Jesus.
 - b) This is an imperative command in the present tense and in the middle voice, they are to do this themselves.
 - c) Everlasting fire is Gehenna or the Lake of Fire that was prepared for the devil, Satan, and his angels, not any person, yet like Lucifer and a third of the angel who rebelled against God, all rebels against God will also be there for all eternity.
- 2) The Lord Jesus gives the reason for condemning them to Gehenna, “‘for I was

hungry and you gave Me no food; I was thirsty and you gave Me no drink; 'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'" vs. 42-43

- 3) The goats will ask when they neglected such an act of loving compassion and mercy, "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'" vs. 44
- 4) The Lord Jesus will inform them that when they did not do it to the Jews during the Great-Tribulation, they did not do it to Him, "Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.'" vs. 45

* Sins of omission, not commission!

- 5) The summary statement declared by Jesus regarding two roads and destinies, "And these will go away into everlasting punishment, but the righteous into eternal life." vs. 46
- a) After the White Throne Judgment, "The devil, who deceived them, was cast into the **lake of fire** and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever." Rev. 20:10

* Satan was bound in bottomless pit for 1,000 years. Rev 20:1-3

- b) "Then Death and Hades were cast into the **lake of fire**. This is the second death." Rev. 20:14
- c) "And anyone not found written in the Book of Life was cast into the **lake of fire**." Rev. 20:15
- d) In the new heaven and earth, the new Jerusalem, the holy city there will be no sin or sinners, "But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the **lake** which burns with **fire** and brimstone, which is the second death." Rev. 21:8