

Matthew 24 & 25 - Seminar 3

Randall Hardy - Creation to Revelation - 20 January 2023

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The disciples' three questions:

24:3

- Tell us, when will these things be?
- What will be the sign of Your coming?
- [What will be the sign] of the end of the age?

Randall's divisions in 24 & 25

<u>Answers</u>	<u>Warnings</u>	<u>Parables</u>	<u>Warning</u>
24:4-14 ✓	24:32-43 ✓	<u>25:1-13</u>	25:31-46 ??
24:15-22 ✓	<u>24:44-51</u>	25:14-30 ?	
24:23-31 ✓			

24:44-51

44 "Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

This sets the scene - His fundamental warning!

45 "Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?

46 "Blessed is that servant whom his master, when he comes, will find so doing.

47 "Assuredly, I say to you that he will make him ruler over all his goods.

No matter how long the master takes, remain committed!

48 "But if that evil servant says in his heart, 'My master is delaying his coming,'

49 "and begins to beat his fellow servants, and to eat and drink with the drunkards,

A bad servant, will begin to serve themselves rather than their master, the likelihood of them doing so increases with the length of the delay!

50 "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,

51 "and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

No opportunity to explain oneself, no mitigating circumstances, no mercy just righteous justice!

Once saved always saved? An important theme in these chapters.

25:1-13

A parable which warns

1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

The IVP Bible Background Commentary: New Testament

Weddings were held toward evening and torches were used as part of the celebration, which focused on a procession leading the bride to the groom's house. It is unlikely that "lamps" refers to the small Herodian oil lamps, which could be carried in the hand; all the evidence points instead here to real torches, which were also used in Greek and Roman wedding ceremonies. For many people, these torches may have been sticks wrapped with oil-soaked rags. In many traditional Palestinian villages in more recent times, the wedding feast occurs at night after a day of dancing; the bridesmaids leave the bride, with whom they have been staying, and go out to meet the bridegroom with torches. They then escort him back to his bride, whom they all in turn escort to the groom's home.

Torches like these could not burn indefinitely; some evidence suggests that they may have burned for only fifteen minutes before the burnt rags would have to be removed and new oil-soaked rags would need to be wrapped on the sticks of which they were made. Because not all the details of ancient Palestinian [*SIC - Israel*] weddings are known, it is not clear whether the parable envisions the lamps as burning while the bridesmaids slept (to avoid the delay of having to rekindle them) or as being lit only after the first announcement of the bridegroom's coming (as many scholars think). Either way, if the bridegroom delayed longer than they anticipated, their lamps would not last unless they had an extra reserve of oil. Bridegrooms were often late, and their comings were repeatedly announced until they arrived.

The bridesmaids needed sufficient oil to keep the torches lit during the procession to the groom's home and the dancing. Trying to share the oil would have left too little for any of the torches and ruined the wedding ceremony. It would have been difficult to find dealers at this time of night, however (although some catering shops could have been open if they were near a large city); the foolish bridesmaids were definitely going to be late.

The young women were supposed to meet the bridegroom, who would then fetch his bride from her home and lead the whole procession back to his father's house for the feast. Some suggest that by portraying himself as the bridegroom, Jesus implies his deity (Is 54:5; Jer 2:2; Hos 2:14-20). Although people would often come and go during wedding feasts, the bolt used to shut doors was noisy and cumbersome; perhaps it represents an effort to be repeated only if necessary, making new visitors unwelcome (cf. Lk 11:7).

The foolish bridesmaids missed the entire procession back to the groom's house, their primary role, along with the festive singing and dancing. They also missed the critical element of the Jewish wedding, in which the bride was brought into the groom's home under the wedding canopy. "I do not know you" could be used in deliberate refusals to recognize someone indeed known. As they had (through lack of seriousness about their responsibility) insulted the wedding families, so now they receive a deliberate insult. Weddings typically lasted seven days, and much of a village would be welcome; these foolish girls, however, were unwelcome, and might carry this shame in village gossip for years. In one later rabbinic parable, a king invited guests to a banquet without specifying the date. Only the most conscientious invitees were dressed and waiting at the door when the banquet arrived, leaving the others outside in shame. Rabbinic parables also address readiness for death (though Jesus refers here to his return).



OR



"Lamps"

Strong's G2985 λαμπάς; from G2989; a "lamp" or flambeau: - lamp, light, torch.

Compare | Mt 5:15 "Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house." (Mk 4:21, Lk 8:16 & 11:33)

3088 λύχνος; from the base of 3022; a portable lamp or other illuminator (literally or figuratively): - candle, light.

Other occurrences of G2985:

John 18:3 Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

Ac 20:8 There were many lamps in the upper room where they were gathered together.

Re 4:5 And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.

Re 8:10 Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water.

2 "Now five of them were wise, and five were foolish.

This difference may not have been visible at first.

3 "Those who were foolish took their lamps and took no oil with them,

JN Darby translation: "They that were foolish took their torches and did not take oil with them;"

4 "but the wise took oil in their vessels with their lamps.

Notice that it wasn't that the foolish took too little oil, but no oil! The wise took oil with them.

5 "But while the bridegroom was delayed, they all slumbered and slept.

1 Thess 5:1-10

But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, "Peace and safety!" then sudden destruction comes upon them, as labour pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness.

Therefore let us not sleep, as others do, but let us watch and be sober. For those who sleep, *sleep at night*, and those who get drunk *are drunk at night*. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him.

6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'

7 "Then all those virgins arose and trimmed their lamps.

"Trimmed"

Strong's G2885 κοσμέω [kosmeo]; from G2889; to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick): - adorn, garnish, trim.

G2889. κόσμος [**kosmos**]; probably from the base of G2865; orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]): - adorning, world.

Compare | G2885 occurs in:

Mt 12:44 "Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order. (Lu 11:25)

Mt 23:29 "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

Lu 21:5 Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said,

1Ti 2:9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,

Tit 2:10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

1Pe 3:5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,

Re 21:2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Re 21:19 The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

8 "And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

JN Darby translation: "for our torches are going out."

"Going Out" - 'are going' or 'will go' out?

Strong's G4570 σβέννυμι; a prolonged form of an apparently primary verb; to extinguish (literally or figuratively): - go out, quench.

Compare | G4570 occurs in:

Mt 12:20 A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory;

Mr 9:44, 46 & 48 "where 'Their worm does not die, And the fire is not quenched.'

Eph 6:16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

1Th 5:19 Do not quench the Spirit.

Heb 11:34 [They] quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

9 "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.'

Not a time for compassion - a remarkable warning for Jesus to give. Those who had been invited to the wedding, and had accepted the invitation are shown no compassion because **they were not prepared for a long wait!**

10 "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.

The door was shut!

This reminds us of Gen 7:13-16

On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark - they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. So those that entered, male and female of all flesh, went in as God had commanded him; and **The LORD shut him in.**

Rev 3:8-9

And to the angel of the church in Philadelphia write, "These things says He who is holy, He who is true, 'He who has the key of David, He who opens and no one shuts, and shuts and no one opens': I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name."

11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'

12 "But he answered and said, 'Assuredly, I say to you, I do not know you.'

"I do not know you!"

Mat: 10:32 "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. **But whoever denies Me before men, him I will also deny before My Father who is in heaven.**"

The context is **Mat 10:16-39** - I encourage you read the whole section with this parable in mind.

A shorter version in **Luke 12:1-12**, with some additional detail:

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy."

For there is nothing covered that will not be revealed, nor hidden that will not be known. Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops. And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. But he who denies Me before men will be denied before the angels of God. And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. For the Holy Spirit will teach you in that very hour what you ought to say."

Shortage of oil for our torches will result in us not knowing what to say under duress!

13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

Keeping awake and being prepared for a long wait is the message Jesus wanted His disciples to grasp hold of through telling them this parable.

He was not speaking to the crowds, but to those who were committed to following Him.

Remember, they were still expecting Him to establish His Kingship/Kindom in their life times.