

These two parables continue a series of parables and analogies from Ch. 24...

Ten Virgins / Talents – April 12 & 19, 2017  
Bellevue Church of Christ – Auditorium Class

Matthew 25:1-30

These parables are part of an answer to the second of two questions asked by the disciples in Matt 24:3

At the end of time...

The Parable of the Ten Virgins

<sup>1</sup>“Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom.

Lamps were needed for the procession from the bride’s house to the groom’s home.

<sup>2</sup>Five of them were **foolish**, and five were **wise**.

<sup>3</sup>For when the **foolish** took their lamps, they took no oil with them,

<sup>4</sup>but the **wise** took flasks of oil with their lamps.

The only distinction between the wise and the foolish

1. *The Cry*  
(5-6)

<sup>5</sup>As the bridegroom was **delayed**, they all became drowsy and slept.

Matthew 24:48; 25:19

<sup>6</sup>But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’

2. *The Crisis*  
(7-9)

<sup>7</sup>Then all those virgins rose and trimmed their lamps.

<sup>8</sup>And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’

The foresight and preparedness of the wise virgins, cannot benefit the foolish virgins  
-Rom. 2:5-6  
-Rev. 22:12

<sup>9</sup>But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’

3. *The Closed Door*  
(10-12)

The rejection of those who never made preparation for the consummation of the Kingdom

<sup>10</sup>And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

<sup>11</sup>Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’

<sup>12</sup>But he answered, ‘Truly, I say to you, I do not know you.’

4. *The Challenge*  
(13)

<sup>13</sup>Watch therefore, for you know neither the day nor the hour.

Reinforcing the main idea

At the end of time...

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Preparedness for the second coming must include performance

### The Parable of the Talents

<sup>14</sup>“For it will be like a man going on a journey, who called his servants and entrusted to them his property.

<sup>15</sup>To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.

<sup>16</sup>He who had received the five talents **went at once** and traded with them, and he made five talents more.

<sup>17</sup>So also he who had the two talents made two talents more.

<sup>18</sup>But he who had received the one talent went and dug in the ground and hid his master’s money.

<sup>19</sup>Now after a long time the master of those servants came and settled accounts with them.

<sup>20</sup>And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here I have made five talents more.’

<sup>21</sup>His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the **joy** of your master.’

<sup>22</sup>And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’

<sup>23</sup>His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the **joy** of your master.’

<sup>24</sup>He also who had received the one talent came forward, saying, ‘Master, I knew you to be a **hard man**, reaping where you did not sow, and gathering where you scattered no seed,

<sup>25</sup>so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’

<sup>26</sup>But his master answered him, ‘**You wicked and slothful servant!** You knew that I reap where I have not sowed and gather where I scattered no seed?

<sup>27</sup>Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest.

<sup>28</sup>So take the talent from him and give it to him who has the ten talents.

<sup>29</sup>For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away.

<sup>30</sup>And cast the **worthless servant** into the outer darkness. In that place there will be weeping and gnashing of teeth.’

**Talent:** a unit of exchange; a certain weight of gold, silver or copper.

Matthew 24:48; 25:5

God’s grace never excuses us from using what we have, even if we are given less than others

Χαρά – chara

σκληρός – sklēros

#### Identifying the problem

- (1) Wicked v. 26
- (2) Slothful v. 26
- (3) Worthless v. 30

Matthew 24:51

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**Chapter 23 Sermon**

(1) The Aberrations of the Pharisees (1-36):

1-12: The Pharisees deviations

13-36: The Seven Woes – The last of these linked their ancestors who murdered the prophets to those who would martyr teachers Christ would send to them (vv. 29-34). As a result, all the innocent bloodshed on the earth would come on their generation (vv. 35-36).

(2) The Abandonment of Jerusalem (37-39):

Their house would be left desolate (v. 38). God would abandon the city and the Temple, just as He had done in the day of Jeremiah (Jer. 12:7; 22:5; 25:1-11)

**Chapter 24 Discourse (Mark 13, Luke 21)**

(1) Correcting their abstraction (vv. 1-2)

Apparently the disciples did not understand/hear the comments of Jesus about the desolation of the temple and city in 23:37-29. As they left the temple with Jesus they comment about the size and beauty of the stones of the temple. He tells them that not one stone will be left on another at the destruction of Jerusalem. The destruction will happen to “this generation” (23:36; 24:34)

(2) Calming their apprehensions (vv. 3-14)

Two questions from the disciples (Peter, Andrew, James & John – *John 21:3*)

- When will these things be?
- What will be the sign of your coming and the end of the age?

Jesus answers the “When” question in verses 4-35. The answer begins with assurance that the destruction was not yet immediate and imminent (vv. 4-14). We now know it was still 37 years away. The calming dealt with:

- Those who would attempt to deceive (vv. 4-5)

Josephus Records in *Wars of the Jews*

- Sicari (Messianic Movement) – 50’s
- Menahem and Simon bar Giora – 60’s
- Things which would disturb (v. 6-14)
  - Wars and rumors of wars (end is not yet) – Josephus provides quite a catalog of these in both *Wars* and *Antiquities* - v. 6

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- Natural disasters – Acts 11:27-30 (Agabus prophesied concerning a famine, which did happen) - v. 7
- Persecution – vv. 9-10
- Rise of False Prophets – v. 11
- Lawlessness – v. 12

(3) Coaching them for the Roman assault (vv. 15-31)

- Define the destroyer (v. 15)

Matthew and Mark record Jesus' use of the words of Daniel, "abomination of desolation" to describe the destroyer. Luke does not include the Daniel reference due to his Gentile audience ("surrounded by armies"). Daniel referenced the future attack of Antiochus Epiphanes (168 B.C.) where he would erect an altar to Zeus over the Temple's altar.

- Divert them from dangers (vv. 16-28)

- Those in Judea: Flee to the mountains (v. 16)
- Those on housetops: Escape on rooftops (v. 17)
- Those in the field: Do not enter the city (v. 18)
- Those who are pregnant: Pray that it is not Winter or Sabbath (v. 19-21) – Winter is rainy season – Sabbath restriction of 2000 paces (1/2 mile) – Pharisees
- Do not look for a false savior – The real coming will be clear

- Describe the denouement

The darkening of the sun and moon, the falling of stars, the shaking of the powers of the heavens – are like former Old Testament figurative descriptions of the fall of cities and nations such as Babylon, Edom and Egypt (Isa. 13:9-19; 34:2-6; Ezek. 32:1-8). These events will be a sign of the coming of the "Son of Man." Proof that when God says something will happen, it will happen. There are markers to indicate when this will happen:

- Deals with a Temple which was present at that time
- Relates to "This Generation"
- Deals with people of Judea
- Deals with a time when Sabbath day restriction was in place

(4) Confirming His announcement (vv. 32-35)

Everything he described was a sign that the end of Temple times was near. It would happen to "This Generation."

**The End of All Time – Ch 24:36 to 25:46**

Verse 36 begins the answer to the disciple's question of "What?"

"End of the Age" – It is used five other times in the NT

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This will not carry the same signs as the destruction of the temple – “of that day and hour no one knows...”

He uses two analogies and three parables to emphasize the answer to the disciple’s second question. Uncertainty of coming and being prepared.

- (1) The Noah’s Flood Analogy (vv. 37-42)
- (2) The Surprised Homeowner Analogy (vv. 43-44)
- (3) The Two-Servants Parable (vv. 45-51)
- (4) The Foolish Virgins Parable (vv. 25:1-13)
- (5) The Talents Parable (vv. 25:14-30)

**Matthew 23:29-39**

<sup>29</sup>“Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, <sup>30</sup>saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ <sup>31</sup>Thus you witness against yourselves that you are sons of those who murdered the prophets. <sup>32</sup>Fill up, then, the measure of your fathers. <sup>33</sup>You serpents, you brood of vipers, how are you to escape being sentenced to hell? <sup>34</sup>Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, <sup>35</sup>so that on you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. <sup>36</sup>Truly, I say to you, all these things will come upon this generation.

**Lament over Jerusalem**

<sup>37</sup>“O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! <sup>38</sup>See, your house is left to you desolate. <sup>39</sup>For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

**Matthew 24**

**Jesus Foretells Destruction of the Temple**

<sup>1</sup>Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. <sup>2</sup>But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”

**Signs of the Close of the Age**

<sup>3</sup>As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the close of the age?” <sup>4</sup>And Jesus answered them, “See that no one leads you astray. <sup>5</sup>For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. <sup>6</sup>And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. <sup>7</sup>For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. <sup>8</sup>All these are but the beginning of the birth pains.

<sup>9</sup>“Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. <sup>10</sup>And then many will fall away and betray one another and hate one another. <sup>11</sup>And

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many false prophets will arise and lead many astray. <sup>12</sup>And because lawlessness will be increased, the love of many will grow cold. <sup>13</sup>But the one who endures to the end will be saved. <sup>14</sup>And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

**The Abomination of Desolation**

<sup>15</sup>“So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), <sup>16</sup>then let those who are in Judea flee to the mountains. <sup>17</sup>Let the one who is on the housetop not go down to take what is in his house, <sup>18</sup>and let the one who is in the field not turn back to take his cloak. <sup>19</sup>And alas for women who are pregnant and for those who are nursing infants in those days! <sup>20</sup>Pray that your flight may not be in winter or on a Sabbath. <sup>21</sup>For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. <sup>22</sup>And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. <sup>23</sup>Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. <sup>24</sup>For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. <sup>25</sup>See, I have told you beforehand. <sup>26</sup>So, if they say to you, ‘Look, he is in the wilderness,’ do not go out. If they say, ‘Look, he is in the inner rooms,’ do not believe it. <sup>27</sup>For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. <sup>28</sup>Wherever the corpse is, there the vultures will gather.

**The Coming of the Son of Man**

<sup>29</sup>“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. <sup>30</sup>Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup>And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

**The Lesson of the Fig Tree**

<sup>32</sup>“From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. <sup>33</sup>So also, when you see all these things, you know that he is near, at the very gates. <sup>34</sup>Truly, I say to you, this generation will not pass away until all these things take place. <sup>35</sup>Heaven and earth will pass away, but my words will not pass away.

**No One Knows That Day and Hour**

<sup>36</sup>“But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. <sup>37</sup>As were the days of Noah, so will be the coming of the Son of Man. <sup>38</sup>For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, <sup>39</sup>and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. <sup>40</sup>Then two men will be in the field; one will be taken and one left. <sup>41</sup>Two women will be grinding at the mill; one will be taken and one left. <sup>42</sup>Therefore, stay awake, for you do not know on what day your Lord is coming. <sup>43</sup>But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. <sup>44</sup>Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

<sup>45</sup>“Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? <sup>46</sup>Blessed is that servant whom his master will find so doing when he

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comes. <sup>47</sup>Truly, I say to you, he will set him over all his possessions. <sup>48</sup>But if that wicked servant says to himself, 'My master is delayed,' <sup>49</sup>and begins to beat his fellow servants and eats and drinks with drunkards, <sup>50</sup>the master of that servant will come on a day when he does not expect him and at an hour he does not know <sup>51</sup>and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

**Chapter 25:1-30**

**Illustration:** There's a true story that comes from the sinking of the Titanic. A frightened woman found her place in a lifeboat that was about to be lowered into the raging North Atlantic. She suddenly thought of something she needed, so she asked permission to return to her stateroom before they cast off. She was granted three minutes or they would leave without her. She ran across the deck that was already slanted at a dangerous angle. She raced through the gambling room with all the money that had rolled to one side, ankle deep. She came to her stateroom and quickly pushed aside her diamond rings and expensive bracelets and necklaces as she reached to the shelf above her bed and grabbed three small oranges. She quickly found her way back to the lifeboat and got in. Now that seems incredible because thirty minutes earlier she would not have chosen a crate of oranges over the smallest diamond. But death had boarded the Titanic. One blast of its awful breath had transformed all values. Instantaneously, priceless things had become worthless. Worthless things had become priceless. And in that moment she preferred three small oranges to a crate of diamonds.

**Romans 2:5-6**

<sup>5</sup>But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. <sup>6</sup>He will render to each one according to his works

**Revelation 22:12**

<sup>12</sup>"Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done. <sup>13</sup>I am the Alpha and the Omega, the first and the last, the beginning and the end."

[G5479](#) – χάρα – chara - *khar-ah'*

From [G5463](#) ; *cheerfulness*, that is, calm *delight*:—gladness, X greatly, (X be exceeding) joy (-ful, -fully, -fulness, -ous).

[G4642](#) – σκληρός – sklēros - *sklay-ros'*

From the base of [G4628](#) ; *dry*, that is, *hard* or *tough* (figuratively *harsh*, *severe*):—fierce, hard.