
Matthew 24:32-51 | A Parable and A Type

- Matthew 24:32-36 – *Included on Session 16*
- Matthew 24:37-41 – the *type* of the days of Noah
 - Verse 37 – the type itself: the days of Noah are a foreshadow of the **coming of the Son of man**.
 - Verse 38 – the application of the type: *life will go on as normal until the coming of the Messiah* (with apologies to A.O.C.).
 - Verse 39 – The coming of the Son of man will be sudden and unexpected.
 - Verses 40-41 – This is *not* the rapture (which is not mentioned by our Lord), but the judgment, which is certain but unexpected.
- Matthew 24:42-44 – Warning to be ready.
- Matthew 24:45-47 – The **faithful and wise servant**.
- Matthew 24:48-51 – The **evil servant**.

Matthew 25:1-46 | Final Parables

- Matthew 25:1-13 – Parable of the Ten Virgins
 - Verse 1 –
 - The word **then** is a time-word, not a conjunction. Thus “at that time...,” namely, the time of the return of the Lord (as in the previous context).
 - It is interesting that it was the **ten virgins** that **went forth to meet the bridegroom**. This is consistent with the prophets as well as the words of Jesus in Matthew 23:39 that require Israel to make the first step.
 - It is also important to note that no serious student of the word would make the **ten virgins** to be the church. If this is the case, then **the bridegroom** must not be the church’s bridegroom, but that of the land of Israel.
 - Verses 2-5 –
 - All of Israel comes before the Lord, but not all of Israel is wise. This is seen in the closing chapters of the book of Job also, with Job coming in wisdom and the friends coming in foolishness.
 - There is no need to allegorize a meaning for the oil. The parable has clear meaning without attaching such allegory.
 - Verse 6 –
 - The “midnight cry” has been made very famous in both song and preaching as a reference to the rapture. However, in reality, it has nothing whatsoever to do with the church.
 - The **bridegroom cometh** for the nation of Israel. In the rapture, Jesus comes for the church. There are similarities, but things that are similar are not the same.

- Verses 7-10 –
 - What message of grace is found here? *None!*
 - What “blessed hope” is found here? *None!*
 - What indication of “not of works lest anyone should boast” is here? *None!*
 - This is a message of fear and of works, and it is addressed to those who must “endure to the end” for Salvation.
 - To apply this to the church breeds confusion and disillusion and robs from the message of our dispensation (and, shamefully, is done on a regular basis).
- Verses 11-13 –
 - Verse 12 aligns with Matthew 7:22-23. R.C. Sproul called these verses the most frightening words in all the Bible. Indeed they (and this parable) is very frightening.
 - The words are even more-so when you apply them to the church, which has no Torah-Law upon which to base a right-standing with God. For the church, it would be a “shot in the dark.”
- Matthew 25:14-30 – The Parable of the Talents
 - Verses 14-15 –
 - The **man travelling...delivered unto** [his servants] **his goods**. This is clearly a reference to the soon-departure of Jesus from among His people.
 - It also echoes of Daniel 9:26, which says that the Messiah will be **cut off** and have nothing. Indeed, all that Jesus had (spiritually and physically) was entrusted to the Jewish nation.
 - Verses 16-30 –
 - The details of the story are given only to express the meaning of the story, it appears.
 - The meaning: *work and produce a return in order to receive a reward.*
 - This is a message which was (and will be) applicable to Israel, but one which is foreign to the age of grace.
 - This parable is wholly based on works.
 - The one who claims that this is only a parable about rewards and not about salvation must reconcile the words of verses 29-30 into their claim.