

Outline

- ¹The Delay, Return, and Judgment of Messiah-Fifth (Olivet) Discourse-24:1-25:46 -These two chapters are called the “Olivet Discourse” because Jesus sat on the Mount of Olives (24:3) when he spoke these words. It is the fifth of Jesus’ five major discourses recorded in Matthew. Addressed to his disciples it is intended to give them a prophetic overview of the events to transpire in both the near and distant future.
 - The nearness and time of Jesus’ coming (24:32-41) - Jesus moves from describing future events to dealing with the attitudes that should characterize his followers as they prepare for the end, knowing that his return is imminent.
 - Parabolic exhortations to watch and be prepared for the coming of the Son of Man (24:42-25:30) - Jesus gives four parables to explain to his disciples how and why they should be prepared for his coming: the homeowner and the thief, the good and wicked servants, the 10 virgins, and the talents.

Matthew 24:36-51 & BC 37:1-2

Theme- Time just before the second advent described, and watchfulness enjoined

Scope and Purpose

The subject of these verses is the second advent of Jesus Christ.

Observations

1. The awful account these verses give of the state of the world when the Lord Jesus comes again.
 - a. Christ’s return parallels the situation just before the flood in Noah’s day.
 - b. Men and women will be drinking, marrying and given in marriage absorbed in their worldly pursuits, regardless of any warnings.
 - c. We will see no danger but in a moment all will be taken away.
 - d. If we are not in the “ark” we will be swept away, unpardoned, unconverted, and unprepared to meet God.
 - e. We cannot assume things will get so much better and there will be mass conversions and then the end will come. The days of Noah should be our template as outlined in this passage.
 - f. ARE YOU READY????
2. The awful separation that will take place when the Lord Jesus comes again. “One shall be taken and the other left.”
 - a. The godly and the ungodly are mingled together now. Mingled in the church, city, and field, all side by side.

- b. At the Lord's coming there will be a DIVISION. Each party will be separated forevermore. Wives from husbands, parents from children, brothers from sisters, preachers from hearers.
 - c. At that instant- THERE IS NO TIME FOR REPENTANCE.
 - d. Believers shall be caught up to glory, honor, and eternal life. Unbelievers shall be left to shame and everlasting contempt.
 - e. Blessed are they who are in union with Christ which shall NEVER be broken.
 - f. Who can describe the happiness of those who are taken to glory? Who can imagine the misery of those going to hell? ²
 - i. For those consigned to hell, their despair will also increase, not decrease. They will never again experience relief we get in this life of knowing that a difficulty will soon pass. As the creature in hell realizes more and more that he or she will suffer forever, the despair of eternal judgment can only increase. Hope has utterly vanished. In our sufferings here on earth, we always have the promises of God to look to. But those in hell have no promises and thus no hope, which only increases despair.
 - ii. In heaven, our joy can only increase, not decrease. Knowing that our joy will grow heightens the joy experienced at that moment. In this life, we can feel sadness knowing that a current joy will come to an end (e.g., my vacation of a lifetime ends tomorrow). Not so in heaven. There our joys will never end, which will therefore elicit even greater joy in each successive moment.
3. The practical duty of watchfulness in the prospect of Christ's second coming.
- a. Jesus frequently presses on this point in the context of the second coming.
 - b. Jesus knows our sleepiness, our forgetfulness, and Satan's labors to obscure this doctrine. Stay awake!
 - c. We need to live like watchman. The day of the Lord comes like a thief in the night. Be on guard, be like a sentinel in the army in the enemy's land and not sleep at their post.
 - d. *So then let us not sleep, as others do, but let us keep awake and be sober. - 1 Thessalonians 5:6*
 - e. We should strive to be ready for our Master's return like good servants. **We need to be in such a frame that we are immediately ready to give Christ a warm and loving reception.** THINK ABOUT THIS! Think about this opposite of this frame when he comes.

As we close out chapter 24 we need to search our hearts. We need to make sure we are in Christ and that we have an ark of safety when the day of wrath breaks on the world. This is not just theology or eschatology, this is practical!! *And everyone who thus hopes in him purifies himself as he is pure - 1 John 3:3.*

² Mark Jones, God Is, p.56

Matthew 25:1-13

Theme- Parable of the ten virgins.

Scope and Purpose

Chapter 25 has three great divisions. The first our Lord uses his own second coming as an argument for watchfulness and heart-religion: this he does by the parable of the ten virgins. In the second, he uses his own second coming as an argument for diligence and faithfulness: this he does by the parable of the talents. In the third, he winds up all by a description of the great Day of Judgment: a passage which for majesty and beauty stands unequalled in the New Testament. For today, we look at the first division.

Observations

1. The second coming of Christ will find his church a mixed body, containing evil as well as good.
 - a. We are baptized in the visible church in the name of Christ, but not all hear his voice and follow him. Not all have the Spirit in their hearts.
2. This coming will take men by surprise
 - a. At midnight when the virgins were slumbering, there was the cry of the bridegroom coming. At this coming many will be utterly unbelieving and unprepared. Refer above to the times of Noah.
 - b. The startled world will be summoned to break off all its employments and stand before its lawful King.
3. When the Lord comes again, many will find out the value of saving religion too late.
 - a. The foolish virgins were out of oil. The wise virgins had none to spare. Then the door is shut.
 - b. Knowledge, conviction, the value of the soul, the need of a Savior, shall burst on our minds one day like a flash of lightening. But it will be too late.
 - c. We need to pray for the lost and be bold in the face of mockery.
4. When Christ returns true Christians shall receive a rich reward for all they have suffered for their Master's sake. We go into the marriage supper of the Lamb!
 - a. We are washed in the blood of atonement, clothed in Christ's righteousness, renewed by the Spirit, we shall meet our Lord with boldness.
 - b. We shall be with the Lord: with him who loved them and gave himself for them; with him who bore with them, and carried them through their earthly pilgrimage; with him whom they loved truly and followed faithfully on earth, though with much weakness and many a tear.
 - c. The door will be shut on pain and sorrow; an ill-natured and wicked world; a tempting devil; all doubts and fears; shut to be opened no more.
 - d. Do not be content with anything short of indwelling grace in our hearts. We need the "oil" of the Spirit in our hearts.
 - e. *For his anger is but for a moment,
and his favor is for a lifetime.*

*Weeping may tarry for the night,
but joy comes with the morning - Psalm 30:5*

BONUS

Eschatology notes:

Berkhof on Second Coming ³

1. Events preceeding the second coming
 - a. The calling of the Gentiles- The gospel will be preached to all nations.
 - b. Conversion of the full number of Israel - Based on Romans 11, a conversion of Israel.
 - c. The great apostasy and tribulation - Iniquity will increase and love of many will wax cold.
 - d. The coming of Antichrist - A single individual will stand out as the incarnation of all wickedness.
 - e. Signs and wonders - There will be wars, famines, earthquakes, etc.
2. The second coming itself - From God's point of view the foregoing is always near, but no one can determine the exact time, not even the angels nor the Son of Man.
 - a. After the things preceding
 - b. Manner of his coming - the Person of Christ will return
 - c. The purpose of his coming- Christ will return to introduce the future age, the eternal state of things, and will do this by the resurrection and the final judgment.

Jesus both integrated the teaching of Old Testament eschatology, centering them in Himself, and established the eschatological paradigm for all the New Testament authors. His "eschatological dualism" embraced both a kingdom of grace, which was inaugurated at his first coming, and a kingdom of power, which will appear when he returns- Robert Reymond, A New Systematic Theology of the Christian Faith, p. 1064.

Inaugurated eschatology - regards the Old Testament perspective of promise to be realized in Jesus, the offspring of the woman, the seed promised in the Abrahamic covenant, the archetypal sacrifice, the Davidic King, the anointed Messiah, the inauguration of the new covenant, the One who sends the Spirit. In short, Old Testament eschatology has become a present reality in Jesus. Since his resurrection and ascension, we are living in the last days. So according to Jesus, the kingdom of God has already come - Robert Letham, Systematic Theology, p. 820

⁴Creedo on the pleasant life - On the pleasure of religion we confess the following as pleasant: To know the only true God and Jesus Christ whom he sent; to return to God, and repose in him for the rest of our souls; to come to God as Father in and through Jesus Christ as Mediator; to enjoy God in all our creature-comforts; to cast all our cares upon God and to commit all our ways and works to him, with assurance that he will care for us; to rejoice in the Lord always; to make a business of praising God; to have all our inordinate appetites corrected and regulated; to have all our unruly

³ Louis Berkhof, A Summary of Christian Doctrine pp 155-157 (Banner of Truth)

⁴ Based on Matthew Henry, The Pleasantness of a Religious Life

passions likewise governed and subdued; to dwell in love to all our brethren and to do all the good we can in this world; to live a life of communion with God; to keep up a constant believing prospect of the glory to be revealed, it is to set eternal life before us as the mark to aim at and the prize we run for, and to seek things that are above.

