

24:32-35

“Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near. ³³ So you also, when you see all these things, know ⁱthat ⁵it is near—at the doors! ³⁴ Assuredly, I say to you, ^jthis as different as this and “that” are in English, they are drastically different in the Greek language. When you are outside of something geographically, and you are referring to something in the geography in question, you refer to it as “that** place.” It must be, therefore, that Jesus was referring to the **generation** in which He resided.**

generation will by no means pass away till all these things take place. Again, we know that we can search the histories of Josephus and Ussher to see that these things did indeed **take place** in that **generation**. Because of our respect to Jesus’ statements here and in 23:36, we believe the Scripture—with or without our external proofs.¹ Having said that, it seems like we should remind the reader that the apostles related their understanding of “end times” doctrine to these words of Jesus and applied them to geography quite different than Jerusalem. We see, then, the following context is not intended on being a comfort, but a warning (echoing Matthew 10:23 and 16:27). There is nothing comfortable about a coming flood (24:37), a thief coming to my house (24:43), a returning boss-man (24:47), an unexpected arrival of an extremely important party (25:11), or the return of a business owner (25:14)²—even if I know they are coming. Knowing a thief is coming rather sets us on edge.³⁵ **Heaven and earth will pass away, but My words will by no means pass away.**

³⁶ **“But of that day and hour no one knows, not even the angels of ⁶heaven, ^mbut My Father only. ³⁷ But as the days of Noah *were*, so also will the coming of the Son of Man be. ³⁸ ⁿFor as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. ⁴⁰ ^oThen two *men* will be in the field: one will be taken and the other left. ⁴¹ Two *women* will be grinding at the mill: one will be taken and the other left. The “unready” are swept away from their fellows in judgment like those outside the “ark” (24:38) ⁴² ^pWatch therefore, for you do not know what ⁷hour your Lord is coming. ⁴³ ^qBut know this, that if the master of the house had known what ⁸hour the thief would come, he would have watched and not allowed his house to be broken into. He is not stealing away anybody (as whimsically supposed by many**

ⁱ [James 5:9; Rev. 3:20]

⁵ Or *He*

^j [Matt. 10:23; 16:28; 23:36]

¹ Although you can see many of them in this message:

² All of these cases point to separation—just as 25:31-46 culminates in separation.

^k Ps. 102:25, 26; Is. 51:6; Mark 13:31; Luke 21:33; [1 Pet. 1:23–25; 2 Pet. 3:10]

^l Mark 13:32; Acts 1:7; 1 Thess. 5:2; 2 Pet. 3:10

⁶ NU adds *nor the Son*

^m Zech. 14:7

ⁿ [Gen. 6:3–5]; Luke 17:26; [1 Pet. 3:20]

^o Luke 17:34

^p Matt. 25:13; Luke 21:36; 1 Thess. 5:6

⁷ NU *day*

^q Luke 12:39; 1 Thess. 5:2; Rev. 3:3

⁸ Lit. *watch of the night*

today), but rather breaking into somebody's house. 1 Thessalonians says that believers are not overtaken (5:4), thus necessitating their presence for it to be a salient point. ⁴⁴**r**Therefore you also be ready, for the Son of Man is coming at an hour you do not expect. At least Paul (1 Thessalonians 5:1-3) and Peter (2 Peter 3:9) isolate Jesus from a calamitous "day of the Lord" when using this language, but in this address, Jesus wants the listener to fear His coming—not anticipate it with delight. We must, therefore, be dealing with a coming of Christ in judgment rather than in deliverance of His people. The warning of Noah (24:36-38) sets the tone for the entirety of these five stories.

⁴⁵ **s**“Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food ⁹in due season? ⁴⁶ **t**Blessed is that servant whom his master, when he comes, will find so doing. ⁴⁷ Assuredly, I say to you that ^uhe will make him ruler over all his goods. ⁴⁸ But if that evil servant says in his heart, ‘My master ^vis delaying ¹his coming,’ ⁴⁹ and begins to beat *his* fellow servants, and to eat and drink with the drunkards, 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 ^wnot aware of, ⁵¹ and will cut him in two and appoint *him* his portion with the hypocrites. ^xThere shall be weeping and gnashing of teeth.

Chapter 25

25 “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet ^athe bridegroom. ² **b**Now five of them were wise, and five *were* foolish. ³ Those who *were* foolish took their lamps and took no oil with them, ⁴ but the wise took oil in their vessels with their lamps. ⁵ But while the bridegroom was delayed, ^cthey all slumbered and slept.

⁶ “And at midnight ^da cry was heard: ‘Behold, the bridegroom ¹is coming; go out to meet him!’ ⁷ Then all those virgins arose and ^etrimmed their lamps. ⁸ And the foolish said to the wise, ‘Give us *some* of your oil, for our lamps are going out.’ 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.’ No endorsement of communism or socialism here: “get your own.” 25:28 seems to teach the same. He takes from the “have nots” and gives it to the “haves.” ¹⁰ **And**

^r Luke 12:35–40; [1 Thess. 5:6]

^s Luke 12:42–46; [Acts 20:28]

⁹ at the right time

^t Rev. 16:15

^u Matt. 25:21, 23; Luke 22:29

^v [2 Pet. 3:4–9]

¹ NU omits *his coming*

^w Mark 13:32

^x Matt. 8:12; 25:30

^a [Eph. 5:29, 30; Rev. 19:7; 21:2, 9]

^b Matt. 13:47; 22:10

^c 1 Thess. 5:6

^d [Matt. 24:31; 1 Thess. 4:16]

¹ NU omits *is coming*

^e Luke 12:35

while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and ^fthe door was shut.

¹¹ “Afterward the other virgins came also, saying, ^g‘Lord, Lord, open to us!’ ¹² But he answered and said, ‘Assuredly, I say to you, ^hI do not know you.’

¹³ ⁱ“Watch therefore, for you ^jknow neither the day nor the hour ²in which the Son of Man is coming.

¹⁴ ^k“For the kingdom of heaven is ^llike a man traveling to a far country, who called his own servants and delivered his goods to them. ¹⁵ And to one he gave five talents, to another two, and to another one, ^mto each according to his own ability; ability determined responsibility.

and immediately he went on a journey. ¹⁶ Then he who had received the five talents went and traded with them, and made another five talents. ¹⁷ And likewise he who *had received* two gained two more also. ¹⁸ But he who had received one went and dug in the ground, and hid his lord’s money. ¹⁹ After a long time the lord of those servants came and settled accounts with them.

²⁰ “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.’ ²¹ His lord said to him, ‘Well *done*, good and faithful servant; you were ⁿfaithful over a few things, ^oI will make you ruler over many things. Enter into ^pthe joy of your lord.’ ²² 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.’ ²³ 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 ^rthe joy of your lord.’ They get the same affirmation: “five talents” and “two talents.” Well, can we hear about the guy who didn’t hear this affirmation but still gets to enter the kingdom? No...this person doesn’t exist (25:30). Just as there are no middle grounds affirmed in the next passage (25:31-46)—recognizing some who might be “sheep” but did not do works “unto Jesus”.

²⁴ “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

^f [Matt. 7:21]; Luke 13:25

^g [Matt. 7:21–23; Luke 13:25–30]

^h [Ps. 5:5; Hab. 1:13; John 9:31]

ⁱ Mark 13:35; [Luke 21:36]; 1 Thess. 5:6

^j Matt. 24:36, 42

² NU omits the rest of v. 13.

^k Luke 19:12–27

^l Matt. 21:33

^m [Rom. 12:6; 1 Cor. 12:7, 11, 29; Eph. 4:11]

ⁿ [Luke 16:10; 1 Cor. 4:2; 2 Tim. 4:7, 8]

^o [Matt. 24:47; 25:34, 46; Luke 12:44; 22:29, 30; Rev. 3:21; 21:7]

^p [2 Tim. 2:12; Heb. 12:2; 1 Pet. 1:8]

^q Matt. 24:45, 47; 25:21

^r [Ps. 16:11; John 15:10, 11]

seed.²⁵ And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is yours.*'

²⁶“But his lord answered and said to him, ‘You ^swicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. ²⁷ So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. ²⁸ So take the talent from him, and give *it* to him who has ten talents.

²⁹ ^t‘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. ³⁰ And cast the unprofitable servant ^uinto the outer darkness. ^vThere will be weeping and ^wgnashing of teeth.’ Just like 24:51.

^s Matt. 18:32; Luke 19:22

^t Matt. 13:12; Mark 4:25; Luke 8:18; [John 15:2]

^u Matt. 8:12; 22:13; [Luke 13:28]

^v Matt. 7:23; 8:12; 24:51

^w Ps. 112:10