

TEXT- Matthew 24:1ff

INTRO —Next to the Sermon on the Mount and the parables in Mat 13 no part of Matthew has suffered more misinterpretation than His discourse on the Mount of Olives

There are three major divisions in the discourse;

- **Mat 24:1-44**, which is primarily Jewish;
- **Mat 24:45-25:30**, which deals with Christendom,
- **Mat 25:31-46**, which deals with the Gentiles.

You have, then, the threefold division of humanity today — **the Jews, the Gentiles, and the church**

In the first section the Jewish character is seen Mat 24:1-44

The second section 24:45-25:30 has a different “atmosphere.”

Each of these parables presents Christ as delaying His return **Mat 24:48; Mat 25:5, Mat 25:19. Mat 24:4-44** speaks of a Christ — a King — who will return at a definite time according to given signs

This **second section** pictures a **Lord, a Bridegroom**, and a **Rich Master** who delays His return and comes when He is not expected. The three parables picture the condition of “Christendom” when Christ returns for His church. It is a mixture of **true and false, good and bad**, as found in **Mat 13:1-58**. These verses refer to the situation today.

The final section **Mat 25:31-46** presents the **judgment of the Gentiles** before the kingdom is set up.

The first section is Jewish, future, and applies to the tribulation period which will take place after the rapture of the church.

The second section applies to Christendom today and looks forward to the coming of Jesus Christ for His own.

The third section deals with the Gentiles and looks ahead to the end of the tribulation and the establishing of the kingdom of God on earth.

Analysis of Matthew 24-25

I. Introduction Mat 24:1-3

A. Jesus predicts the destruction of the temple Mat 24:1-2.

B. The disciples ask Him three questions Mat 24:3.

1. When will the temple be destroyed? Answer: Luke 21:20-24 *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that*

all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

2. What is the sign of His coming? Answer: Mat 24:29-44.

Mat 24:29-44 37 *But as the days of Noe* were, so shall also the coming of the Son of man be.

3. What is the sign of the end of the age? Answer: Mat 24:4-28.

C. Jesus discusses two matters about which the disciples did not ask:

1. Christ’s coming for the church — Matt. 24:45-25:30

2. Christ’s judgment of the Gentiles — Mat 25:31-46

II. Christ’s Coming and Christendom (24:45-25:30)

Note: These parables picture “Christendom” when Christ comes for His church. It is a mixture of good and bad, saved and unsaved, as the kingdom pictured in Mat_13:1-58.

A. The wise and evil servants Mat 24:45-51.

The church is the household of faith and the servants are those who feed the spiritual family. Gal 6:10 *As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith. Eph 2:19* *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

B. The wise and foolish virgins (Mat 25:1-13).

Within the group there were those who were not prepared, just as in “the church” (Christendom) today. However, in the professing church there are many who appear to be Christians but have never been born again. As in Mat 13:1-58, there are the tares among the wheat.

C. The profitable and unprofitable servants (Mat 25:14-30).

The first parable spoke of service within the household; this parable deals with service in the world. “Talents” are different from “abilities,” for in Mat 25:15, he gave to every man “according to his own ability”

The talents represent opportunities to use our abilities to serve Christ. We are born with various abilities, but Christ gives us opportunities to exercise our abilities. The important thing is to be faithful (**1Co 4:2**).

The first two servants were both faithful and doubled their talents, so they both received the very same reward. The Christian who is faithful in his or her sphere of service, though it be small, will get the same reward as the person who seems to have a great ministry.