

Mathew 25: Olivet Discourse 2.

I. The parable of the ten virgins: 1-13.

There were three stages to a Jewish wedding in that day. The first was engagement - a formal agreement made by the fathers. The second was betrothal - the ceremony where mutual promises are made and marriage requirements fulfilled. The third was wedding - approximately one year later when the bridegroom came at an unexpected time for his bride. In this parable, the first two stages have already taken place.

In this parable both the wise and foolish maidens slept; but the wise ones were prepared to act immediately when they were unexpectedly awakened. The foolish maidens were not prepared. The wise maidens had an extra supply of oil for lighting their way the reception venue, symbolic of the Holy Spirit (Zechariah 4:1-7).

Oil is fuel, it lights when it is burned in a lamp - where the Spirit of God is there is light. Light guides.

John 16:13 - *“However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.*

Psalms 119:105 - *Your word is a lamp to my feet, and a light to my path.*

In this parable Jesus probably did not intend a separation between "Spirit-filled" and "Non-Spirit-filled" Christians; the distinction is likely between true Christians and false believers. The key to Christian readiness is to be constantly being filled with the Holy Spirit.

Romans 8:9: *Now if anyone does not have the Spirit of Christ, he is not His.*

Ephesians 5:18 - *And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.*

“The point of this parable is simple - be ready. The price for failing to be ready is too high.”

Proverbs 3:35 - *The wise shall inherit glory, but shame shall be the legacy of fools.*

II. The Parable of the talents:14-30.

It was common practice for one to leave others in charge of their wealth and business just as it is today. A talent was not an ability (though this parable has application to our abilities and resources), but a weight of money, worth at least \$1,200 in modern terms, and likely much more.

The servants were given different amounts of money according to the master's choice and the servant's *ability*. Two of them invested their talents, earned more talents and were accountable to their master.

John 15:116 - *"You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.*

The reward was the same for both servants, even though one was given five talents and the other was given two talents, entrance into the LORD's joy. Each performed the same according to the resources they had received.

They received praise from their master, they received a promise of future blessing, and they received glory, "the joy of your lord."

1 Corinthians 15:58 - *Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.*

The third servant did almost nothing with his master's money. He did take some care that it would not be lost or misused but unused/unfruitful. The servant who merely buried his talent tried and accused his master of being evil was simply wicked and lazy.

We can say in the third servant's favor that at least he still understood that what he had been given belonged to his master. He said, "You have what is yours." Many modern servants of God think that when God gives them something, it no longer.

2 Corinthians 6:1 - *We then, as workers together with Him also plead with you not to receive the grace of God in vain.*

III. Judgment of the nations:31-45.

There is the judgment of separating two categories, the repentant and the unrepentant; sheep and goats, to the right and to the left. There is another judgment of rewarding Christians for their work on earth.

Inasmuch as you did it to one of the least of these my brethren, you did it to Me: Judgment here is based on how you treated others, especially Christians and the Jewish people (who have always been particularly hated and persecuted).

Inasmuch as you did not do it to one of the least of these, you did not do it to Me: The charge against these lost ones did not concern any flagrant violation of a moral code, but their indifferent attitude toward Jesus (and His people).