

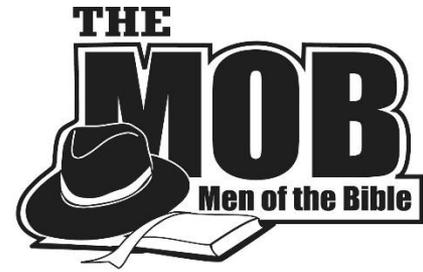
WELCOME TO THE MOB!

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17



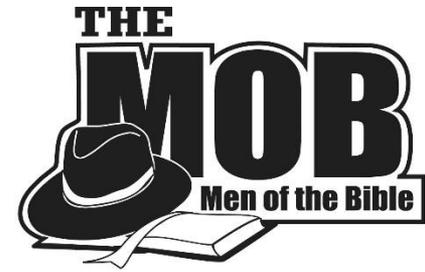
Announcements



- Welcome To The MOB!
- Info & Resources always available at www.ibcmob.net
- [The Cripplegate Conference: Sanctification, IBC Atrium, June 12-14, 2020, Get More Info & Register Online, \\$35.00](#)
- Sing a Hymn Of Praise in your heart
- Time for the Invocation



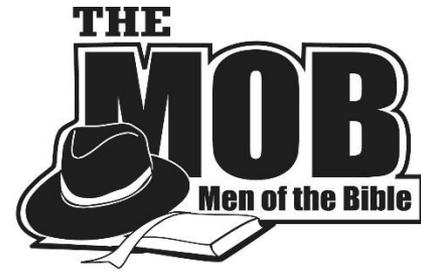
Memory Verse



Matthew 25:21



Memory Verse



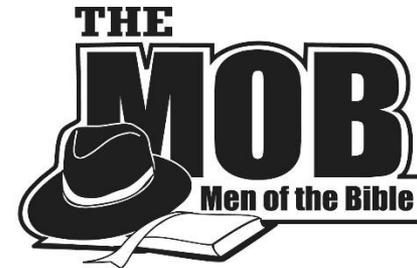
Matthew 25:21 (ESV)

His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'

Matthew 25:21 (ESV)



The Gospel According to Matthew

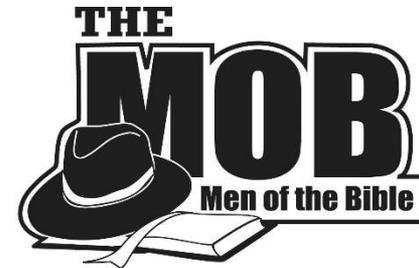


Focus	Offer of the King			Rejection of the King			
Reference	1:1 – 4:11	4:12 – 7:29	8:1 – 11:1	11:2 – 16:12	16:13 – 20:28	20:29 – 27:66	28:1 – 28:20
Division	Presentation of the King	Proclamation of the King	Power of the King	Progressive Rejection of the King	Preparation of the King's Disciples	Presentation & Rejection of the King	Proof of the King
Topic	Teaching the Throngs			Teaching the Twelve			
	Chronological		Thematic	Chronological			
Location	Bethlehem & Nazareth	Galilee			Judea		
Time	cir. 4 B.C. – A.D. 33						





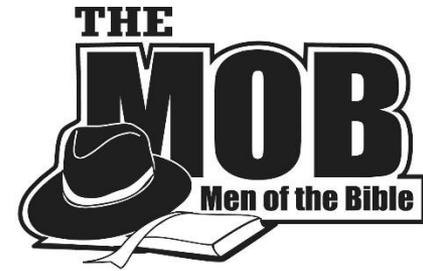
The Gospel According to Matthew Schedule



<u>Date</u>	<u>Meeting No.</u>	<u>The Gospel According to Matthew – Readings & Topics</u>
Mar 31	25	<u>Matthew 23:1-39</u> 7 Woes to Scribes & Pharisees, Lament over Jerusalem <u>Mark 12:38-40; Luke 20:45-47; Constable pp.515-534</u>
Apr 7	26	<u>Matthew 24:1-51</u> Jesus Foretells Temple Destruction, End of Age Signs, Abomination Desolation, Son of Man Coming, Fig Tree Lesson, Date Unknown <u>Mark 13:1-37; Luke 21:5-36,12:41-48; Constable pp.534-566,690-691</u>
Apr 14	27	<u>Matthew 25:1-46</u> Parables of the Ten Virgins & Talents, Final Judgement <u>Constable pp.566-584,690-691</u>
Apr 21	28	<u>Matthew 26:1-75</u> Plot to Kill, Anointed at Bethany, Judas' Plan, Passover, Institution of Lord's Supper, Jesus Foretells Peter's Denial, Prayer in Garden, Betrayal & Arrest, Trials: Caiaphas & Council, Peter Denies; <u>Mark 14:1-72;</u> <u>Luke 22:1-65; John 12:2-8,31:21-22,37-38,18:1-27; Constable pp.584-621</u>
Apr 28	29	<u>Matthew 27:1-66</u> Pilate Trials, Judas Hangs, Crowd chooses Barabbas, Pilate delivers Jesus, Jesus Mocked, Crucifixion, Death, Burial, Tomb Guard <u>Mark 15:1-47; Luke 23:1-5,17-55; John 18:28-40; Constable pp.621-655</u>
May 5	30	<u>Matthew 28:1-20</u> Resurrection, Guard's Bribed, The Great Commission <u>Mark 16:1-8; Luke 24:1-11; Constable pp.655-667</u>
May 12	31	<u>Matthew 1-28</u> Review & Summary; <u>Constable pp.668-689,692-667,697-700</u>



Our Study of Matthew



Last Meeting:

- [Matthew 24:1-51](#) Jesus Foretells Temple Destruction, End of Age Signs, Abomination of Desolation, The Son of Man Coming, Lesson of the Fig Tree, Date & Hour Unknown
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 534-566, 690-691](#)

This Meeting:

- [Matthew 25:1-46](#) Parables of the Ten Virgins & Talents, Final Judgment
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 566-584, 690-691](#)

"and it came about that when Jesus had finished"

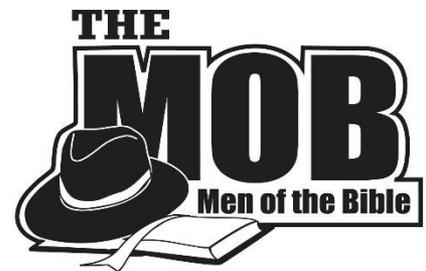
This phrase identifies a major transition movement and always occurs at the end of one of Jesus' teaching addresses. An address therefore concludes each major section of the Gospel, and it is climactic. Matthew evidently used six narrative sections to introduce Jesus' five discourses, which he regarded as especially important in his book. In addition to each major section, there is a prologue and an epilogue to the Gospel according to Matthew.

<u>King's Kingdom</u>	<u>Narrative</u>	<u>Discourse</u>	<u>Transition</u>
Participation	1 – 4	5:1 – 7:27	7:28-29
Declaration	8:1 – 9:34	9:35 – 10:42	11:1a
Hidden	11:1b – 12:50	13:1-52	13:53a
Instruction	13:53b – 17:27	18	19:1a
Revelation	19:1b – 23:39	24 – 25	26:1a
Resurrection	26:1b – 28:20		



Matthew 24 Recap

“End Times 101”



Olivet Discourse, Part 1:

- The Disciples awed by the Temple but Jesus declared its destruction (v1-2)
- The Disciples three questions (v3)
- The Tribulation (v4-26)
- The Second Coming (v27-31)
- Parable of the Fig Tree (v32-35)
- Illustration #1: Days of Noah (v36-44)
- Illustration #2: Two Servants (v45-51)

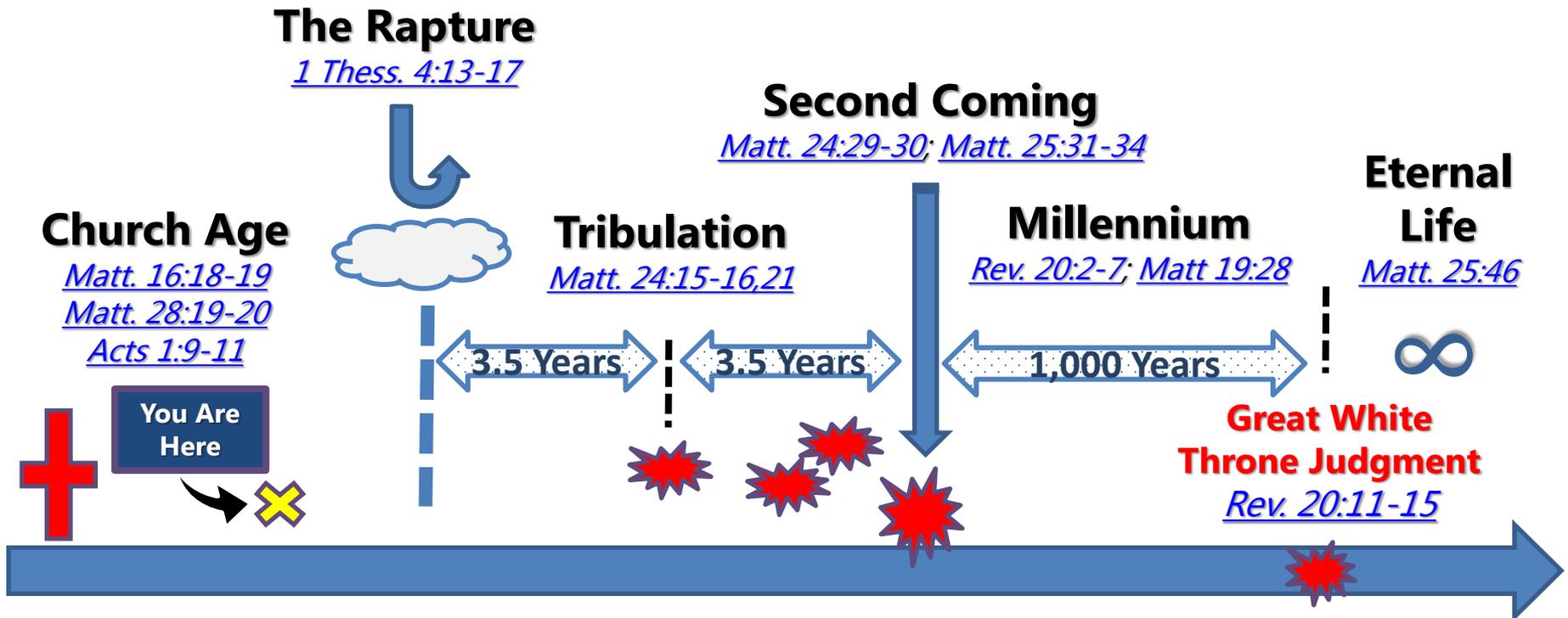
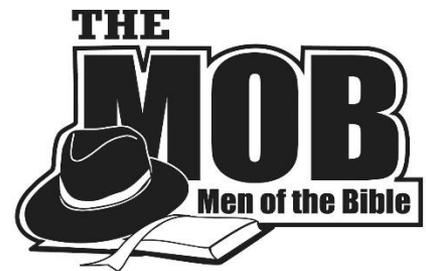
- 1 When will these things be?
- 2 What will be the sign of your coming?
- 3 What will be the sign of the end of the age?

Jesus provided details concerning questions #2 and #3, which emphasized readiness, service, and preparation.



Matthew 24 Recap

“End Times 101”

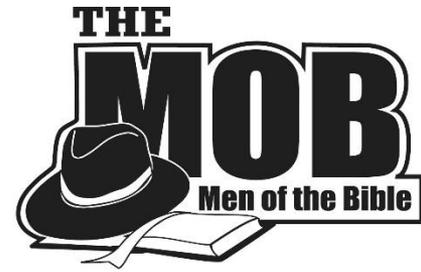


“Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.” Matt. 24:44



Matthew 25

Olivet Discourse, Part 2



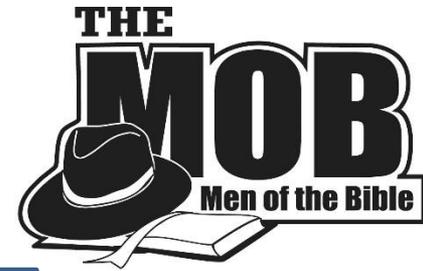
How will God distinguish who's ready?

- The Wise Anticipate the Journey (25:1-7)
- The Foolish Will Not Be Prepared (25:8-13)
- Opportunity Doesn't Equal Results (25:14-18)
- Service With Risks and Reward (25:19-23)
- Even A Little Faith Produces Fruit (25:24-30)
- Judgment Starts With Division (25:31-33)
- You Served Others, Thus Him Also (25:34-40)
- A Selfishness That Rejects Him (25:41-46)

“And these will go away into eternal punishment, but the righteous into eternal life.” Matt. 25:46



Matthew 25:1-7



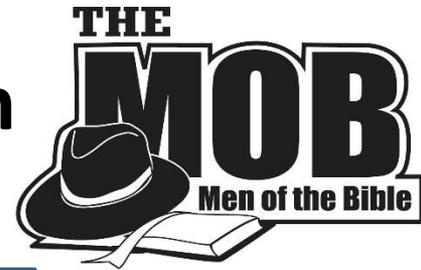
The Wise Anticipate the Journey

1 “Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. 2 Five of them were foolish, and five were wise. 3 For when the foolish took their lamps, they took no oil with them, 4 but the wise took flasks of oil with their lamps. 5 As the bridegroom was delayed, they all became drowsy and slept. 6 But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ 7 Then all those virgins rose and trimmed their lamps.



Observation & Interpretation

Matthew 25:1-7

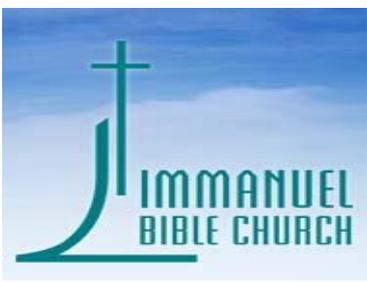


The Wise Anticipate the Journey

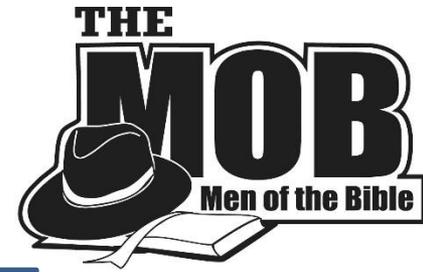
This Parable reveals the possibility that Christ may return later than expected, stressing the need for spiritual preparation.

- The wedding's key focus is the betrothal delay by the groom.
- Foolish (*lie*) and Wise (*truth*), cf. [Matthew 7:24-26](#).
- **Both anticipate a return, but only the wise prepare for it.**
- "Oil" can be viewed as a contrast between an internal and external display of a spirit-filled life, ministry, or service.
- From "drowsy" to "a cry" = the long wait is almost over.

"Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock." Matt. 7:24

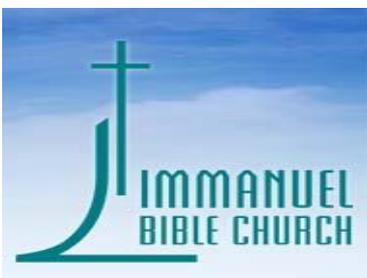


Matthew 25:8-13



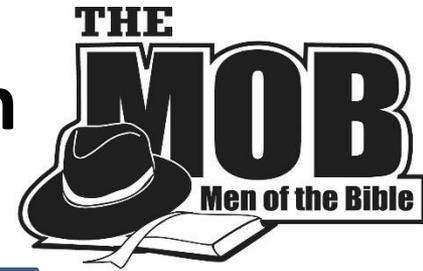
The Foolish Will Not Be Prepared

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, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.' 10 And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. 11 Afterward the other virgins came also, saying, 'Lord, lord, open to us.' 12 But he answered, 'Truly, I say to you, I do not know you.' 13 Watch therefore, for you know neither the day nor the hour.



Observation & Interpretation

Matthew 25:8-13

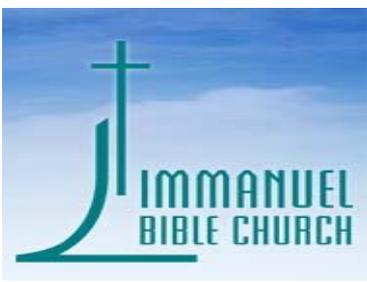


The Foolish Will Not Be Prepared

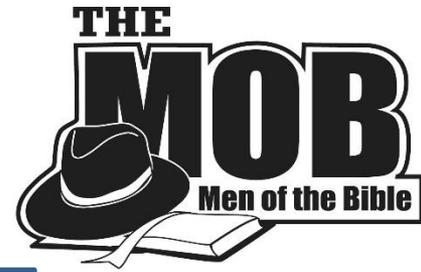
You can't rely on someone else's faith to save you. Thus, a lack of spiritual preparation will result in severe consequences.

- "Give us" = greed, selfishness; "lamps are going out" = lack of interest in the groom's return. vs. 9, they get a wise retort.
- The groom has arrived, cf. [Matthew 24:27, 39, 50](#).
- "those...ready went in" possibly Marriage Supper of the Lamb.
- **The foolish return ready to enter, but it's now too late.**
- "I do not know you" cf. [Matthew 24:50-51; 25:29-30, 41-44](#).

"And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand." Matt. 7:26



Matthew 25:14-18



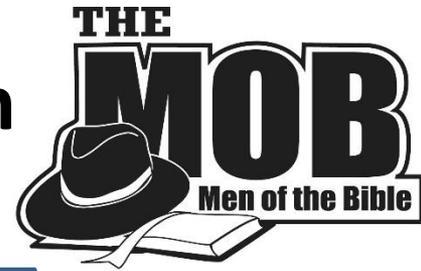
Opportunity Doesn't Equal Results

14 “For it will be like a man going on a journey, who called his servants and entrusted to them his property. 15 To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. 16 He who had received the five talents went at once and traded with them, and he made five talents more. 17 So also he who had the two talents made two talents more. 18 But he who had received the one talent went and dug in the ground and hid his master's money.



Observation & Interpretation

Matthew 25:14-18



Opportunity Doesn't Equal Results

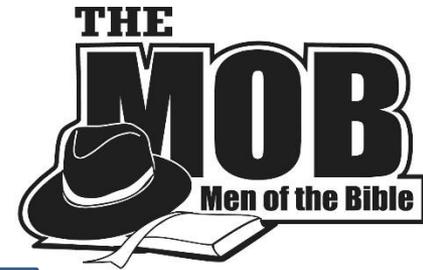
This parable deals with the differing levels of responsibility God has given with a chance to increase His interests in the world.

- “For it will be” links this 2nd parable also to the Kingdom.
 - This parable is different from [Luke 19:12-27](#) (Ten Minas).
- Talent is a weight = ~16-1/2 years’ wages (i.e., 6,000 denarii).
- “[doulos](#)” slave, servant with a huge responsibility ([Eph. 6:5-8](#)).
- **You must use skill and take risks to produce a return for God.**
- Serve God without delay until your opportunity has ended.

“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.” Matt. 6:24



Matthew 25:19-23



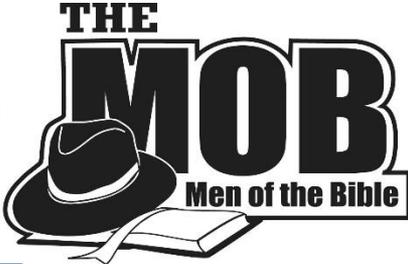
Service With Risks and Reward

19 Now after a long time the master of those servants came and settled accounts with them. 20 And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here, I have made five talents more.' 21 His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' 22 And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here, I have made two talents more.' 23 His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'



Observation & Interpretation

Matthew 25:19-23



Service With Risks and Reward

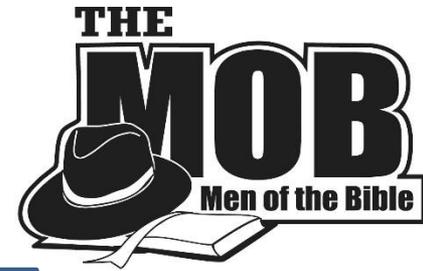
It is *impossible* to please God without faith. You *must believe* He exists and rewards those who seek Him (cf. [Hebrews 11:6](#)).

- "a long time" passing probably suggests the time between His ascension and His second coming (cf. [Matthew 24:48; 25:5](#)).
- "Master, you delivered to me...here..." stewardship, [1 Cor 4:2](#).
- "Well done, good and faithful servant" = two slaves received the master's grace in praise, more responsibility, and joy!
- **The reward is because of their faithfulness, not their return.**
- Rewards: [Gen. 12:2-3](#), [Psalm 19:11](#), [1 Cor. 3:8](#), [Rev 22:12](#), ...

**"Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you, he will set him over all his possessions."
Matt. 24:46-47**



Matthew 25:24-30



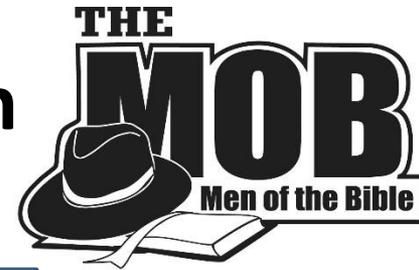
Even A Little Faith Produces Fruit

24 He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, 25 so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.' 26 But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? 27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. 28 So take the talent from him and give it to him who has the ten talents. 29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. 30 And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'



Observation & Interpretation

Matthew 25:24-30



Even A Little Faith Produces Fruit

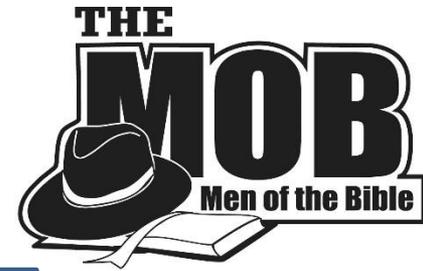
This slave's effort manifested a wasted opportunity, where he blamed God through pitiful excuses, tragically losing his life.

- “knew” misjudged God’s covenantal relationship ([1 John 2:4](#)).
- “hard man,” claims the master wrongly exploited others.
- “*wicked* ([Matt. 7:18](#)) and *slothful* ([Prov. 26:13](#))”: (1) rejected stewardship; (2) lived for self; (3) overruled master’s desires.
- **The smallest scope of responsibility requires faithful service.**
- “interest” = small charge to Gentiles ([Deuteronomy 23:19-20](#)).
- “outer darkness” = **Hell** (cf. [Matthew 13:42,50; 22:13; 24:51](#)).

“If you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.” Matt. 17:20



Matthew 25:31-33



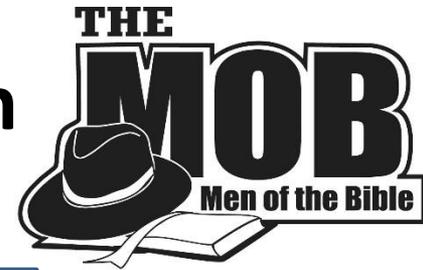
Judgment Starts With Division

31 “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. 33 And he will place the sheep on his right, but the goats on the left.



Observation & Interpretation

Matthew 25:31-33



Judgment Starts With Division

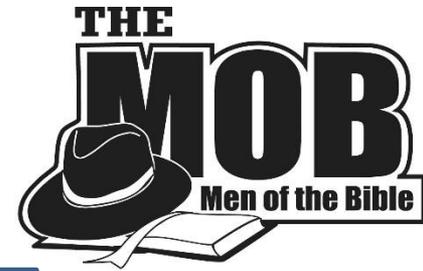
Now is the time for judgment at the Second Coming, which starts Jesus' messianic rule (cf. [Matt. 24:30](#); [Dan 7:9-14, 22-27](#)).

- “sit on his glorious throne” as Judge and King (cf. [Matt. 28:18](#); [1 Cor. 15:25](#); [Philip. 2:10-11](#); [2 Tim. 4:1](#); [Heb. 12:2](#); [Rev. 19:16](#)).
- “all the nations” means all people, incl. Jews (cf. [Rev. 7:9](#)).
- **Jesus is the future Judge, who is identified as God in the O.T.**
 - Shepherds separated their flocks ([Ezek. 20:37-38](#); [34:17](#)).
 - “**Right (sheep)**,” place of favor and honor ([John 10:27](#)).
 - “**Left (goats)**,” comparative disfavor or rejection ([John 10:26](#)).

“Let both grow together until the harvest, and at harvest time I will tell the reapers, ‘Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’” Matt. 13:30



Matthew 25:34-40



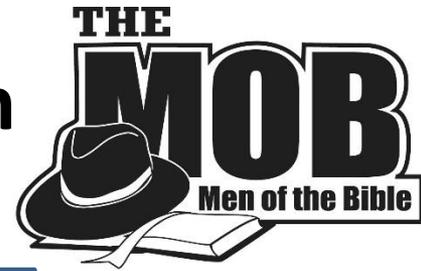
You Served Others, thus Him Also

34 Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' 37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 And when did we see you a stranger and welcome you, or naked and clothe you? 39 And when did we see you sick or in prison and visit you?' 40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'



Observation & Interpretation

Matthew 25:34-40



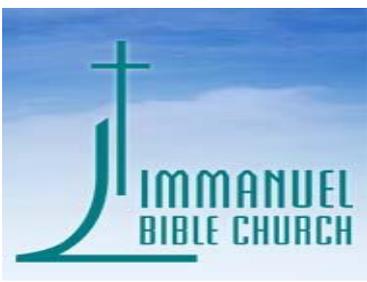
You Served Others, thus Him Also

God has prepared eternity for those that accepted Jesus' work on the cross, thus making them righteous to stand on His right.

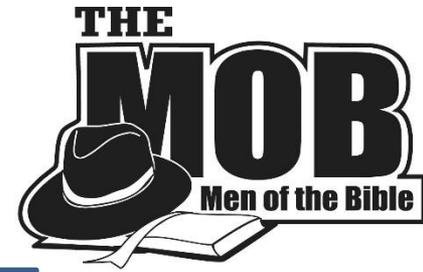
- “Son of Man” is the “King,” but mocked in [Matt. 27:11, 29, 37](#).
- The saved will meet needs, manifesting their faith ([Eph. 2:10](#)).
 - [Psalm 15; Is. 58:6-7; Ezek. 18:5-9; James 1:27; 2:14-16](#).
- “You did ‘it’ to me”: (1) fed, (2) gave drink, (3) welcomed strangers, (4) clothed, (5) visited sick, and (6) came to prison.
- Jesus called for humility in service to believers ([Matt. 10:42](#)).

“Whoever humbles himself like this child is the greatest in the kingdom of heaven. Whoever receives one such child in my name receives me.”

Matt. 18:4-5



Matthew 25:41-46



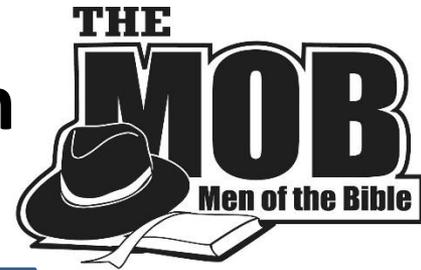
A Selfishness That Rejects Him

41 “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ 44 Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ 45 Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”



Observation & Interpretation

Matthew 25:41-46



A Selfishness That Rejects Him

Just as rewards are clear in scripture, so is God's declaration of everlasting punishment for those who die in their sins.

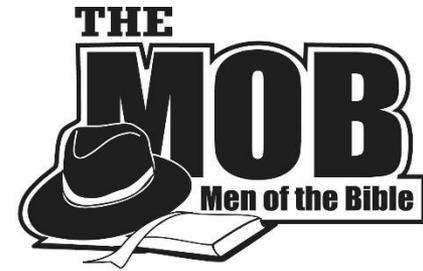
- “Depart from me, you cursed,” early Church and [Psalm 6:8-10](#).
- “When did we see you?” A last attempt to reject the Judge; but their righteousness is the final indictment against them.
- vs. 46 “These... but”: [same word](#) for “[everlasting](#)” & “[eternal](#).”
- Everyone will acknowledge God's rule ([Is. 45:23](#), [Rom. 14:11](#)).
- **[It is too late](#)** for all those who refuse to repent ([Rom 2:3-4](#)).

“...Lord, Lord, did we not ... in your name... And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

Matt 7:22-23



Conclusion



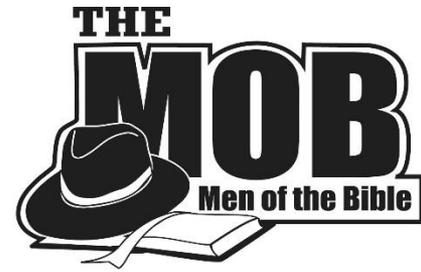
God can tell if you are ready for the Kingdom!

- The possibility that Christ may return later than expected, stresses the need for our continued spiritual readiness.
- Differing levels of responsibility from God give us a chance to **advance His interests in the world.**
- A lack of effort will reveal a wasted opportunity, so don't blame God with pitiful excuses for your tragic losses.
- If you reject Christ's work on the cross, you will be declared **unrighteous**, placed on His **left**, and sent to **Hell** forever.

“His master said to him, ‘**Well done, good and faithful servant.** You have been faithful over a little; I will set you over much. Enter into the joy of your master.’” Matt. 25:21



Next Meeting



Review:

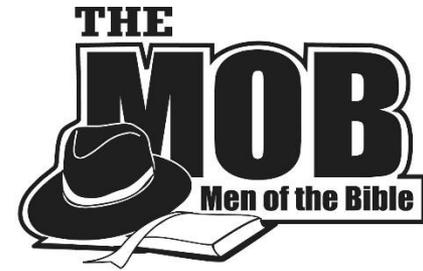
- [Matthew 25:1-46](#) Parables of the Ten Virgins & Talents, Final Judgment
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 566-584, 690-691](#)

Study:

- [Matthew 26:1-75](#) Plot to Kill, Anointed at Bethany, Judas' Plan, Passover, Institution of Lord's Supper, Jesus Foretells Peter's Denial, Prayer in Garden, Betrayal & Arrest, Trials: Caiaphas & Council, Peter Denies Jesus 3 Times
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 584-621](#)



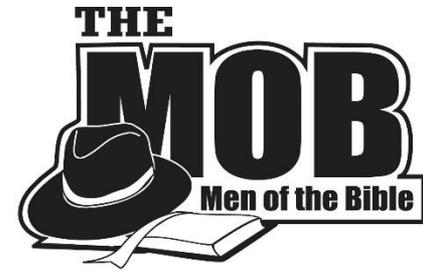
Discussion & Application



1. In what way does [Matthew 25](#) connect with, or pick up on, what we learned in [Matthew 24](#)?
2. What is the overall point Jesus is making in the parable of the “10 Virgins”?
3. What is the main point of Jesus’ parable of the “talents and how does it compare to (similarities) and contrast with (differences) the parable of the “10 Virgins”?
4. When considering that the servant given five talents and the servant given two talents both end up receiving the same reward, what does this say about the “master’s” (God’s) system of giving rewards?
5. What does the way the slothful servant’s use of the talent he was given reveal about his true character and faith, or lack thereof, in his master? What are the consequences?
6. What “judgment” is Jesus referring to in [verses 31-46](#)? What were the signs it will take place? Does this relate to the “Great White Throne” judgement found in [Rev. 20:11-15](#)?
7. Based on what you’ve read and studied so far concerning the “Olivet Discourse” ([Matthew 24 – 25](#)), what is your overall understanding of “things to come” and the “end of the age” and the relative order of things?
8. How does what you have learned in these last two lessons ([Matthew 24 – 25](#)) make you want to live the remainder of your life here on earth?



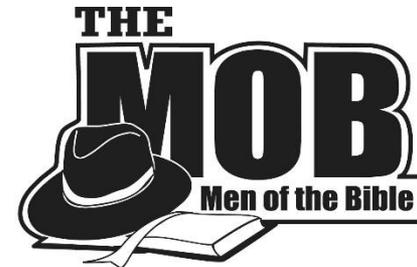
Closing



- Questions
- Benediction
- Small Groups



Bible Study



Inductive Bible Study Approach:

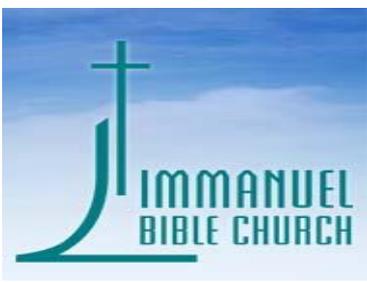
- **Observation** – What does it say?
- **Interpretation** – What does it mean?
- **Application** – How do I apply this in my life?

Primary Reference: [The Holy Bible](#)

Secondary Reference / Commentary: [The Holy Bible](#)

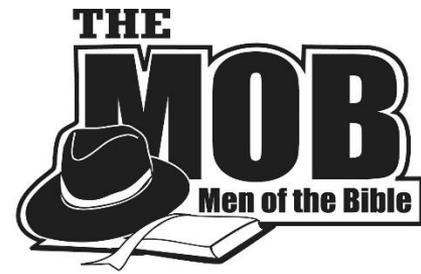
Additional References: [Precept Austin Bible Study Resources](#)

- [Dr. Constable's Notes on Matthew \(Full Commentary - FREE pdf download\)](#)
- [Grace to You](#) - John MacArthur's sermons on Matthew (audio files & transcripts)
- [IBC Sermons on The Gospel According to Matthew](#)
- [What is the Gospel of Jesus Christ?](#) & [What We \(IBC\) Teach \(Basic Doctrine\)](#)



Interpreting Scripture

[\(Ref. IBC What We Teach\)](#)



1. **Normal** - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
2. **Literal** - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
3. **Grammatical** - using the recognized rules of grammar to interpret the text.
4. **Historical** - understanding the words of Scripture in the context of the times in which they were written.
5. **Systematic** - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.

Ministry in Judea/Perea (7 mo.) - Map H

