



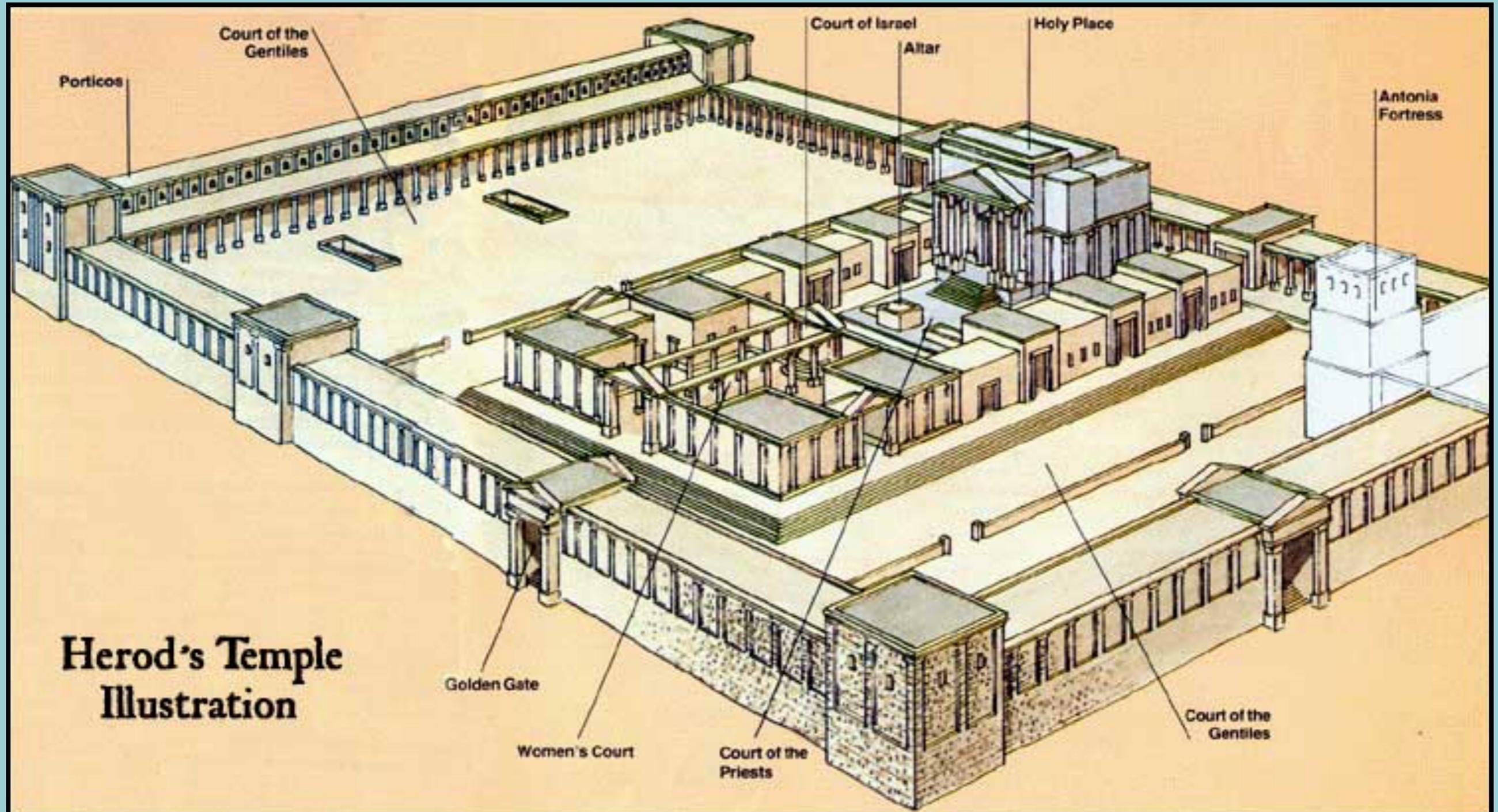
**HOLY WEEK TUESDAY**



# OLIVET DISCOURSE

Matthew 24 & 25

# TEMPLE DIAGRAM







# OLIVET DISCOURSE

- Read Mt 24: 1-35\*

- Matthew Chapters 24 and 25 are generally referred to by the location from which Our Lord gave **His last public Discourse prior to His Passion.**
  - He spoke while across the Kidron valley, on the Mount of Olives. **Thus, the Olivet Discourse**
- From the **Kidron valley** one can see the Eastern wall and the Eastern Gate Temple entrance. From **Mount Scopus**, above the Mount of Olives, one can even see the Temple courtyards as shown in the previous slide.

# OLIVET DISCOURSE

- **Jesus** spoke from a **seated** (rabbinic) position, meaning that **this teaching was very important**.
- It was also one of his longest discourses.
- He would speak about the **future tribulation** to come, and confirm that **unfailing faith** in Him would be required of them, for their salvation.



- **It must have been sobering that day, to hear what awaited those who were his disciples.**

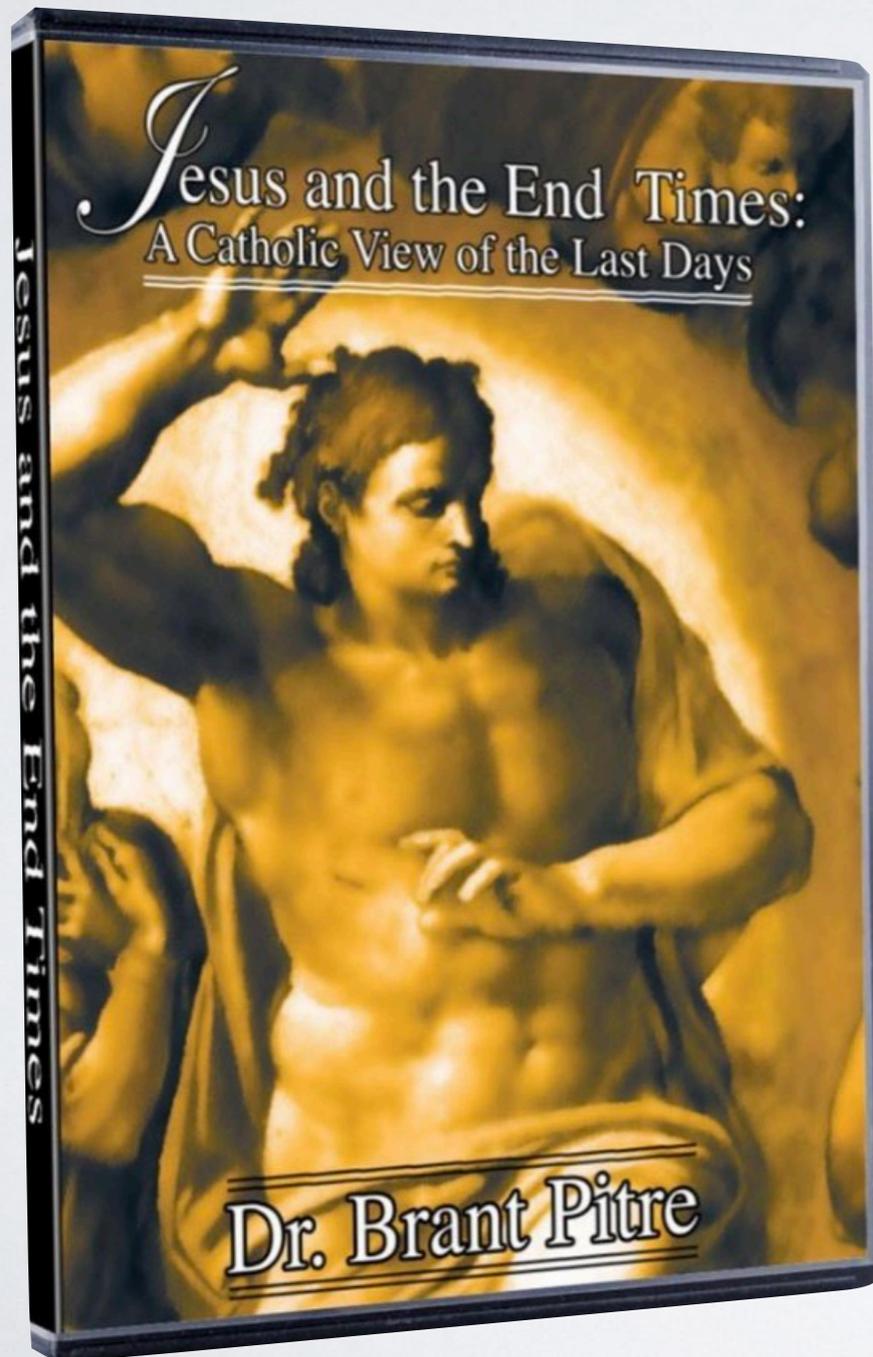
# DESTRUCTION OF THE TEMPLE

- The Destruction of the Temple foretold
- The Birth Pangs
- The Great Tribulation
- The coming of the Son of Man
- The Lesson of the Fig Tree



And ... the end of the World.

# DESTRUCTION OF THE TEMPLE



- Much credit for this teaching goes to Dr. Brant Pitre
- His teaching on JESUS and THE END TIMES, was significantly relied on for this section of the Gospels.
  - His website is at [brantpitre.com](http://brantpitre.com)

# DESTRUCTION OF THE TEMPLE

- **Eschatology:** doctrine of the “end” times (Gk eschaton) or “last days.” Here, last days of Temple and the World.
- Jesus’ Most Important Eschatological Teaching: The Olivet Discourse of Matthew 24-25
  - “Immediately after the tribulation of those days ... they will see the Son of Man coming on the clouds of heaven with power and great glory ... Amen I say to you, **this generation will not pass away till all these things take place.** (Mt 24: 30, 34)



# DESTRUCTION OF THE TEMPLE

- **The First Problem** seems to be the apparent **lack of fulfillment of Jesus' Prophecy**
  - Here we are, 2000 years later and we still can't really say that we have seen the Son of Man coming on the clouds of Heaven with power and glory, *never mind that it was supposed to happen before the generation of the Apostles passed away.*
  - **So, did Jesus get it wrong?**
    - Seems like **He did!**

**NO!**  
**NO**  
**HE didn't!**

# DESTRUCTION OF THE TEMPLE

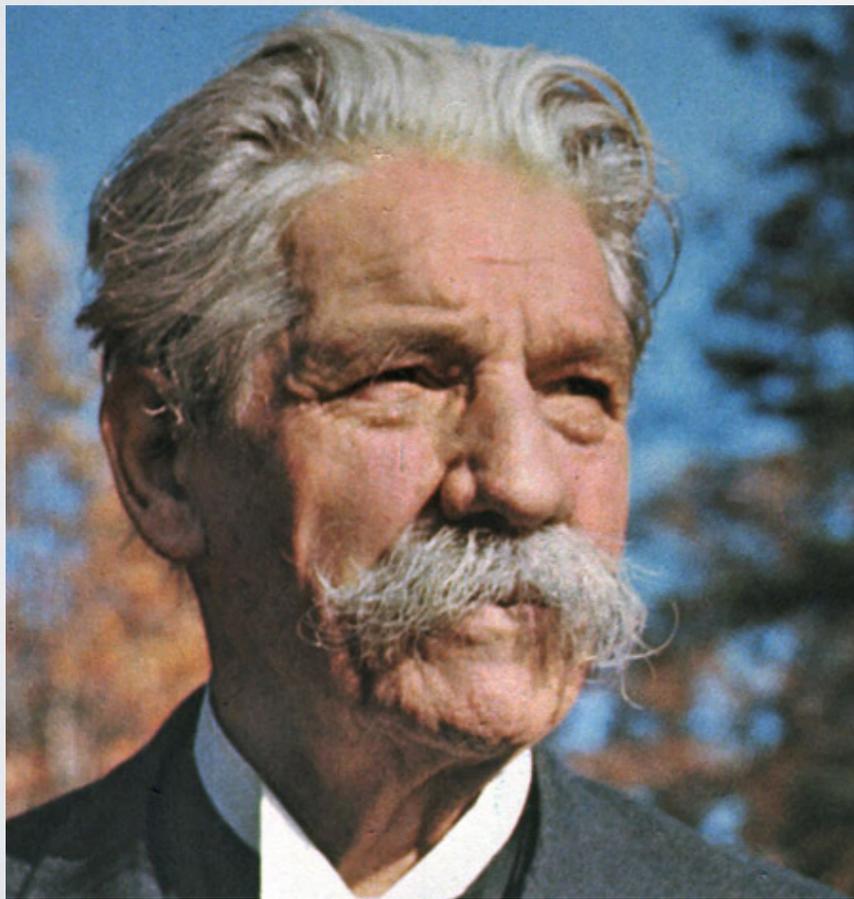
- Let's look at some who have folks who had difficulty with this prophecy:



C. S. LEWIS

- **C. S. Lewis** - The well regarded Anglican author and publisher (*Mere Christianity among others*) refers to Jesus' prophecy as:
  - “The most embarrassing verse in the Bible.”

# DESTRUCTION OF THE TEMPLE



- **Albert Schweitzer** - The famous Lutheran author of “The Quest of the Historical Jesus”
  - refers to Jesus, *because of this unfulfilled prophecy* as:
    - **A failed “apocalyptic prophet.”**

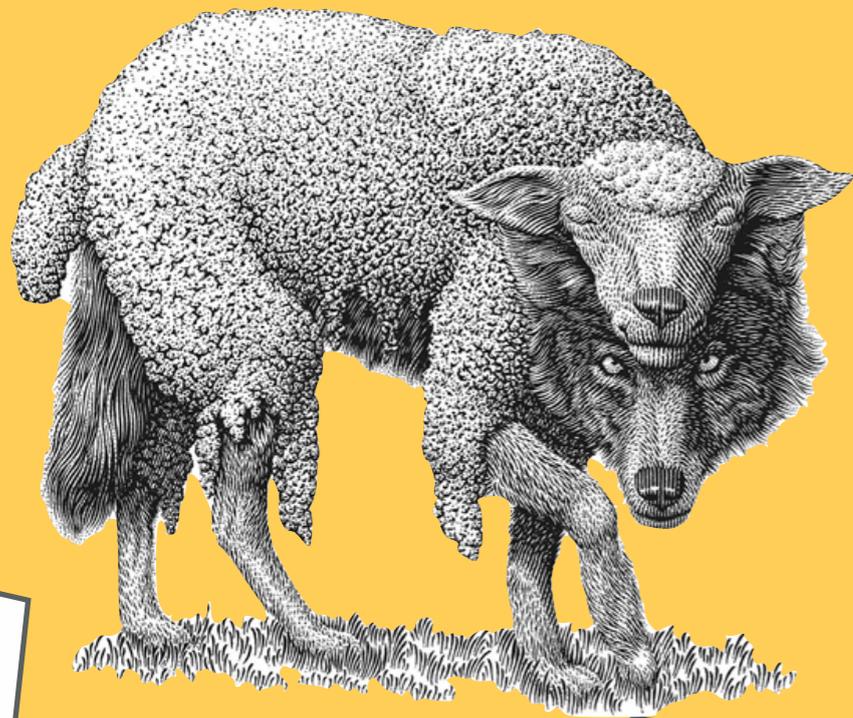
# DESTRUCTION OF THE TEMPLE

- **Bertrand Russell** - The famous professor and author of “Why I am not a Christian”
- Nobel Prize in Literature winner confessed being an Atheist  
*Jesus, could not be who He said He was - specifically because:*
  - “The divinity of Jesus is not supported by his failed prophecies regarding the end times.”



# DESTRUCTION OF THE TEMPLE

- **Bertrand Russell** - referenced the Torah at Deuteronomy 18: 19-22\*



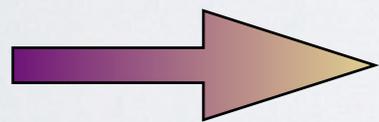
- There is, however, a serious question as to whether **Bertrand Russell** was truly applying the scripture to evaluate Jesus, or simply using it as an excuse.
- We can understand, how a first century Jew **would test** the truth of Jesus' prophecy against this Scripture.

# DESTRUCTION OF THE TEMPLE

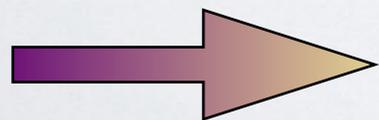
- The Solution to the dilemma suffered by the three persons above, and many *atheists* is that Jesus is speaking of **TWO Distinct but related events**”
  - **The Destruction of the Temple** in 70AD, and
  - **The End of the World**, that will take place at his **Parousia**.
  - **Parousia** - Ancient **Greek** - παρουσία - that depending on context can mean:  
Return, arrival, coming, or even official visit.

# DESTRUCTION OF THE TEMPLE

- Review Mt 24: 1-3\*
- The Prophecy - "... not one stone will be left upon another."
- *The Two Questions:*



1. When will the Destruction of the Temple take place?



2. What will be the sign of your "Coming" and the End of the Age?

# DESTRUCTION OF THE TEMPLE

- **Review Mt 24: 4-8\*** *Reading through First Century eyes.*  
Jesus is answering the question about the Temple.
- **Many False messiahs:** They arose between 40-60 AD  
(Josephus Antiquities 20 and Acts of the Apostles)
- **Wars:** Revolts and wars raged within the Roman Empire - *even in Rome.* (Josephus War 4.8.1)
- **Famines:** Worldwide devastating famine at time of Emperor Claudius (Eusebius, Church History)
- **Earthquakes:** A great number recorded - destroyed Colossae. In Pompeii preceded Volcano (50-60s AD)

# FALSE MESSIAHS

- *Josephus Antiquities 20: 97-98* **Theudas (44-46AD)** - said he would divide the Jordan river at his command, to afford easy escape. (*Allusion to Joshua 3:14-17*) Caught and **Beheaded**, after over 400 of his followers were slain by the Roman governor Festus. **Cf.: Acts 5:36\*** and *v.37 Judas the Galilean*
- *Josephus Antiquities 20: 169-171* **The Egyptian (52-58AD)** - prophesied Jerusalem walls would fall down at his command from the Mount of Olives, defeating Roman occupation. *Quoted Joshua 6:20 at Jericho, where Joshua made the walls fall down.* Had a great multitude of 4,000 followers. One night, many were slain at camp, and 200 captured by a Roman garrison. The Egyptian, who called himself **King Messiah** - **fled** and was never seen again. **Cf.: Acts 21:38\***

# WARS

- 36 AD: Revolt of the Cietae in **Cappadocia** - *revolt suppressed by Marcus Trebellius*
- 38-40: **Alexandrian** riots
- 40-44: Revolt of Aedemon and Sabalus in **Mauretania** - *revolt suppressed by Gaius Suetonius Paulinus and Gnaeus Hosidius Geta*
- 42: Failed usurpation of Lucius Arruntius Camillus Scribonianus in **Dalmatia**
- 46: Revolt in **Thrace** - *revolt suppressed*
- 46–48: Judas and Simon Zadok **uprising in the Galilee** - *revolt suppressed*

# WARS

- 60–61: Boudica's uprising in **Britain** - *revolt suppressed by Gaius Suetonius Paulinus*
- 66–73: **First Jewish–Roman War** - *revolt suppressed*
- 68: Revolt in **Gallia Lugdunensis** under Gaius Julius Vindex - *revolt suppressed by Lucius Verginius Rufus' army*
- 68–69: **Civil War Rome - The Year of the Four Emperors following the death of Nero (AD 68)**. The generals Galba, Otho, and Vitellius take the throne within months of each other. Vespasian, fighting the revolt in **Judaea**, is victorious.
- 69: Revolt of Anicetus in **Colchis** - *revolt suppressed by Viridius*
- 69–70: Revolt Batavi, Treveri and Lingones in **Gaul** - *suppressed*

# FAMINES

- *Famine during Claudius* - Affected a significant portion of the Roman Empire in the East between **44-48AD**. **A four year famine that almost devastated a large area** consisting of much of the Eastern portion of the Roman Empire.
  - Claudius was emperor between 41-54AD.
  - **This 'worldwide' famine is mentioned in Acts 11:28\*.**
    - **This famine was centered in Syria and a large surrounding area, including most of the fertile crescent.**
      - As such to Judeans, it was seen as worldwide - certainly their known world and bread basket.
      - Similar language is used to describe the famine that forced the Israelites into Egypt.

# EARTHQUAKES

- *Earthquake of Colossae* - 60 AD - destroyed the city of Colossae, where Saint Paul preached and wrote his letter to the Colossians. The earthquake also destroyed Laodicea - the church Paul visited in one of his missionary visits.  
**cf. Col 4:16\***



- Hierapolis, the city of the great Bishop Papias who was ordained by the Apostle John - completed the **triangle of destruction** of this great area of first century Christianity.
- All three cities were destroyed, as the writings of *Tacitus & Eusebius* record.
- *Earthquakes at Pompeii* - in 62AD many earthquakes shook the Bay of Naples, before the volcano exploded.

# ACTS OF THE APOSTLES



- St Luke takes the time to list in the *Acts of the Apostles*, comments regarding:
  - *false messiahs?*  
Acts 5:34-39\*
  - *World famines?*  
Acts 11:27-29\*
- ☑ Note also that, **Wars and Earthquakes** while less local, would also have been a *knowable fact* to that generation.

# DESTRUCTION OF THE TEMPLE

- “... all this is but the *beginning* of the birth-pangs.”  
Matthew 24:8
- *Jesus is still speaking about precursors to the Destruction of the Temple - as we will continue to see in the next following verses.*

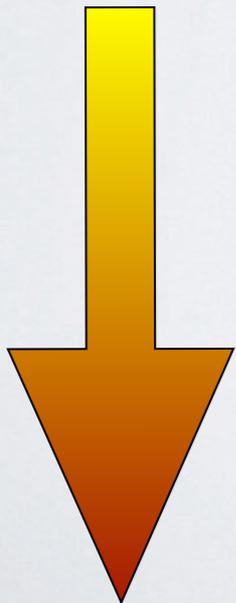


# DESTRUCTION OF THE TEMPLE

- **Matthew 24:9-14\*** - Persecution, Apostacy and Evangelization
  - Hand **YOU** over to **persecution** and they will **kill** you
    - audience: The Apostles and Disciples
      - Many will **fall away** led into sin
  - Many **false prophets** will rise and lead astray
  - **Note - Only IF Endure to the end, WILL be saved.**
  - Gospel will be preached whole world, **then the end.**

# DESTRUCTION OF THE TEMPLE

- **Persecution**
- We see that both **Jews and Gentiles** persecuted the **Christians** of that generation
  - **In the Acts of the Apostles**, the **persecution of Christian by Jews** is well documented.
    - **Acts 4** - admonished not to **speak** of Jesus.
    - **Acts 5** - **Peter and John flogged** by Sanhedrin.
    - **Acts 6, 7 and 8** - **St Stephen martyrdom** and Saul of Tarsus **persecution** of the church.



# DESTRUCTION OF THE TEMPLE

- Later we see the severe persecution by the Gentiles, throughout most of the Roman Empire under Emperor Nero in the 60s AD.
- Eusebius of Caesarea - *the Bishop author of "Ecclesial History" describes in detail the horrors.*
- Christians tied to lampposts burned alive, after being soaked in oil to provide human torches for the Emperor's grotesque parties.
- Many were tortured (ripped apart by dogs for sport) and others killed in Arena games.

# DESTRUCTION OF THE TEMPLE

- **Apostacy**
- **Sadly**, but from a human point of view understandable, many recent converts to Christianity could not endure the persecutions and tortures.
  - **Some *apostatized*** - fell away and returned to their prior pagan way of life.
  - **St John in the book of Revelation** - documents the struggle and falling away within the 7 churches listed in Revelation chapters 2 and 3.

# DESTRUCTION OF THE TEMPLE

- **Evangelization**

- Had the Gospel of the Kingdom been preached throughout the “whole world,” before the destruction of The Temple in 70AD?

- 👍 YES. the “whole world” expression, flows from the Greek *oikoumene* - better understood in usage as the “inhabited earth.” [Oxford Classical Dictionary]  
This is its use in Scripture.

- cf.: **Romans 1:8\*** and **Col 1:5-6\*** where same expression is used.

# DESTRUCTION OF THE TEMPLE



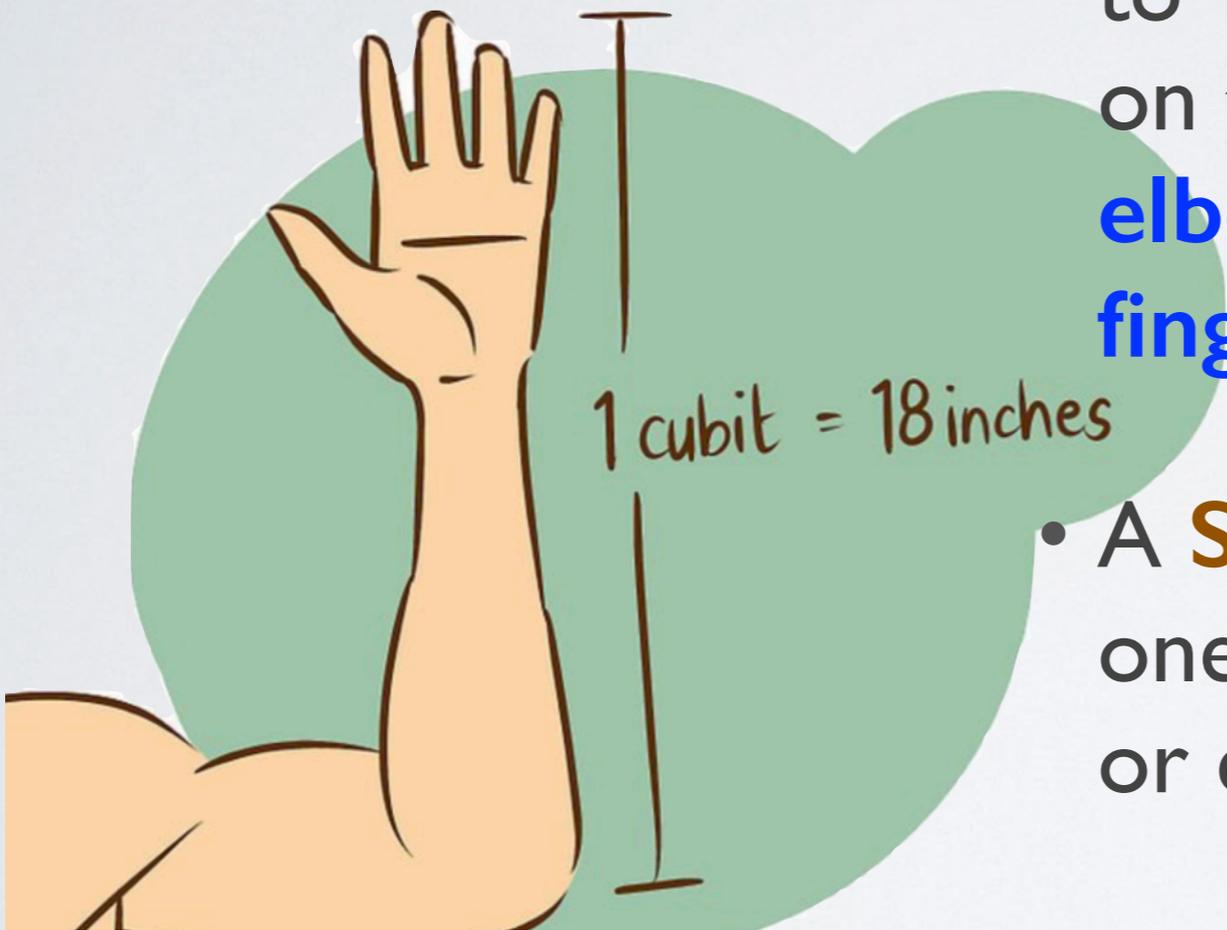
- **Matthew 24:15-28\*** - The Abomination of Desolation and the Great Tribulation
- *“When you see the abomination of desolation spoken of by the prophet Daniel, standing in the Holy Place - let the reader understand - then let those who are in Judea flee to the mountains ...”*

# DESTRUCTION OF THE TEMPLE

- **Not an End of Time prophecy**
  - *Jesus gives us several hits this is not the End of Time.*
- *First*, if it is the End of the World, **what good would it do to flee** to the **Mountains?**
- *Second*, not the context - **Pray not Winter or Sabbath.** In **Winter** the **Wadis run full of water** and people crossing drown. On the **Sabbath** - **travel limited to 2000 cubits**, such that one could not flee to the mountains.
- *Third*, reference to the **Holy Place**, presumes a **Temple**.

# SABBATH'S WALK

- The **cubit**, generally taken as equal to 18 inches (457 mm), was based on the length of the arm from the **elbow** to the tip of the **middle finger**.



- A **Sabbath's walk** was the distance one could walk **beyond** their village or city.
- Inside their village, there was no Sabbath distance limit.

# DESTRUCTION OF THE TEMPLE

- It is recorded that in 66½ to 70AD:
  - People really did have to flee Jerusalem to escape the Romans
  - the Christians had to leave the plains of Judea to take refuge in mountain caves. Many fled into present-day Transjordan (*Eusebius, Ecclesiastical History, 3, 5*).
  - **Palestinian houses** used to have a ladder directly from the rooftop terrace to the outside, so they could get from the rooftop to the ground easily.

# DESTRUCTION OF THE TEMPLE

- **Some Rapture enthusiasts fashion otherwise.**
  - Recall that the **Rapture heresy** had its birth in the 19th century. *Dispensationalists*, looked for biblical evidence that the events depicted in Matthew 24 would be a description of End of the World.
  - Passages that included a Temple created a problem, so Dispensationalists focused on a search of the Scriptures for evidence of a **Third Temple** that would have to be re-built before the Final end of time Tribulation.

# DESTRUCTION OF THE TEMPLE

- Daniel 9: 26-27
- 26 And after the sixty-two weeks, **an anointed one shall be cut off**, and shall have nothing; and the people of the prince who is to come shall **destroy the city and the sanctuary**. Its end shall come with a flood, and **to the end there shall be war**; desolations are decreed. 27 ... **he shall cause sacrifice and offering to cease**; and upon the wing of abominations shall come one who makes desolate, ...”

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# DESTRUCTION OF THE TEMPLE

- an anointed one shall be cut off, - A christ will be killed
- destroy the city and the sanctuary. - The only place with a sanctuary was the city of Jerusalem - because synagogues did not have sanctuaries at the time.
- to the end there shall be war; The destruction of the Temple occurred after a three and a half year siege.
- he shall cause sacrifice and offering to cease; The last sacrifice occurred on Aug 5, 70AD in the Morning.
- wing of abominations shall come one who makes desolate, ..." General Titus, the wings represent Rome.

# DESTRUCTION OF THE TEMPLE

- **St Luke writing to Gentiles** would not have expected his audience to know about the prophecy of Daniel

- so he wrote at Lk 21:20-21:

**“When you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountain and let those inside the city depart ...”**

- **This makes it clear even for us today!**

# DESTRUCTION OF THE TEMPLE



- **What then is the Abomination of Desolation?**

- *Nothing less (or more) than the*
  - **Desecration of the Temple**  
*by the*
    - **Pagan Armies of Rome!**

# DESTRUCTION OF THE TEMPLE



- **Josephus** reports that the **Romans** crucified many before the walls of Jerusalem during the siege of 70 AD.
- The idea was to terrorize the population and force a surrender.
- The number reached 500 a day at one point until there was no wood left in the area for this purpose! (*Josephus - War 5.11.1*)

# DESTRUCTION OF THE TEMPLE



- **Matthew 24: 29-34\*** - The Coming of the Son of Man.
  - Heavenly signs - *Sun, Moon, Stars*
    - ★ *This is the 'language of prophecy'*
    - ♣ *You will see the Son of Man ...*
  - This generation will not pass until all these things take place.

# DESTRUCTION OF THE TEMPLE

- Darkening of the Sun, Moon and Stars.
  - **The End of the World?** Sounds like it but its not!
- *In those days, times and seasons were kept by the Solar and Lunar calendars, and even by the appearance of a star at twilight. Comets, for instance, were interpreted as a sign, because a 'star' was doing something abnormal.*
  - *Recall the Star of Bethlehem, for instance.*
- The darkening of the Sun, Moon and Stars, was prophetic language, that your time was up!

# DESTRUCTION OF THE TEMPLE

- So, **Jesus** - *the prophet* - (Dt 18:18) uses *prophetic language* to let the Jews know that their **time** is almost up.



- **Isaiah 13: 1-10\*** - The destruction of **Babylon**
  - **Isaiah 34: 4-5\*** - Judgment upon **the Nations**
  - **Ezekiel 32: 1-8\*** - Destruction of **Egypt**.
- Note the **intense apocalyptic imagery** of these passages to show the *complete Divine control over the universe*.  
*No creature can escape His judgment.*

# DESTRUCTION OF THE TEMPLE

- The “**Coming of God**” - Judgment of a city or nation.
- **Isaiah 26: 21\*** - **Judgment upon the Land.**  
*(The Lord is coming from his place)*
- **Isaiah 19: 1+** **Judgment of Egypt.**  
*(The Lord comes on a cloud)*
- **Jer 4: 13-14** - **Previous destruction of Jerusalem**  
*(Behold, He comes up like clouds, his chariots like the whirlwind, His horses swifter than eagles - woe to us... O Jerusalem wash your heart ... that you may be saved.)*

# DESTRUCTION OF THE TEMPLE



- **Why did God destroy Babylon, Egypt and other nations?**

- *Because they persecuted the people of God!*
- *Jerusalem will persecute the elect, the people of the New Covenant. Judgment will follow as prophesied.*

# DESTRUCTION OF THE TEMPLE



Eastern Gate of Jerusalem

- See Mt 24: 30-35
  - A sign of the Son of Man will appear in heaven ...
  - they will see the Son of Man coming on the clouds of heaven ...
  - He will send out his angels ...
  - gather his elect ...
  - when you see ALL these things, know He is at the gates.
  - Amen, I say to you this generation will not pass until ALL these things have taken place. cf. Mt 23:36.

# DESTRUCTION OF THE TEMPLE



Eastern Gate of Jerusalem

- In the Old Testament, the gate of a city was not simply an entrance.
- It was at the **GATE** of a city, that **Kings** judged, and **Prophets** spoke God's will or Judgment.
- **Jerusalem** was special in that her gates guarded **Gods' Temple** - a place where He resided with His people. **An image of the heavenly Temple.** (Ps 78:68-69\*)

# DESTRUCTION OF THE TEMPLE

- It is appropriate to think of the TEMPLE in Jerusalem as a macrocosm of the Universe of God.



Eastern Gate of Jerusalem

- **The Holy of Holies**, representing the Highest **Heaven** of God
- **The Holy Place** representing the **Earth**, with the people of God.
- **The outer courts** representing the **Seas**. Abode of Gentiles and others.

*Rabbi Pinhas ben Ya'ir - 2nd Century*

# THE LESSON OF THE FIG TREE



# THE LESSON OF THE FIG TREE

Mt 24: 32-35\*

The **Lesson of the Fig Tree**, completes the answer to when the Temple will be destroyed

“When you see all these things, know that He (Jesus) is at the gates.... this generation will not pass away until all these things have taken place

Mt 24: 36ff will concern the Second Coming of Jesus at the end of the Age - thus answering His return after the Temple is destroyed.

# THE COMING OF THE SON OF MAN IN 70 AD

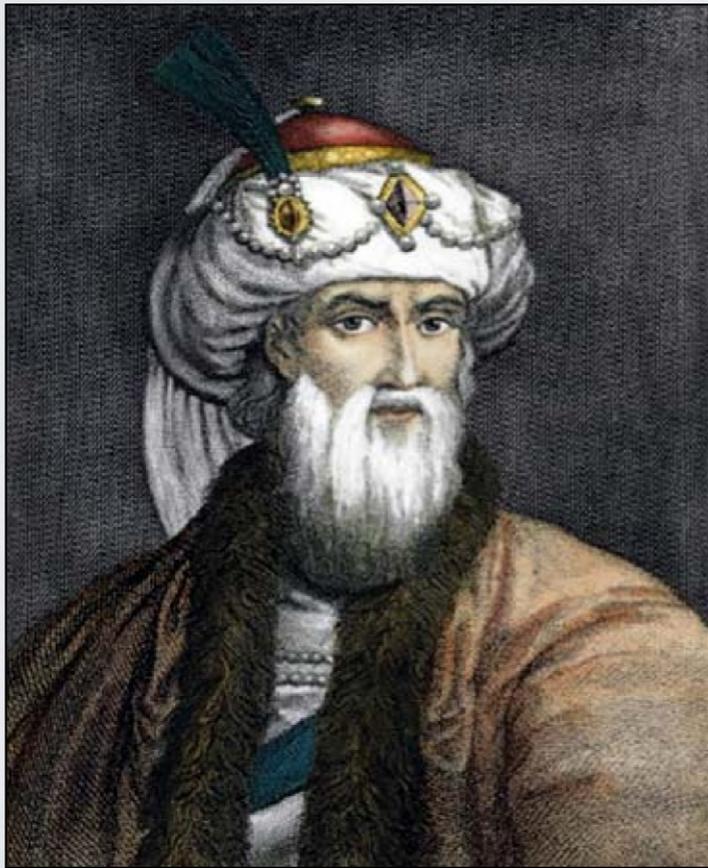


- Josephus was a first century Romano-Jewish Historian and military leader.
- Famous for his accounts of the Jewish War and Jewish Antiques. He was an eye witness to the Temple Destruction and the siege of Masada.  
— He was Jewish - NOT a Christian
- Josephus described the signs in the Heavens at the time of the Temple's Destruction.

His account is still preserved in his work: "The Jewish War" at 6.288-300

# THE COMING OF THE SON OF MAN IN 70 AD

Here now Josephus' Account:

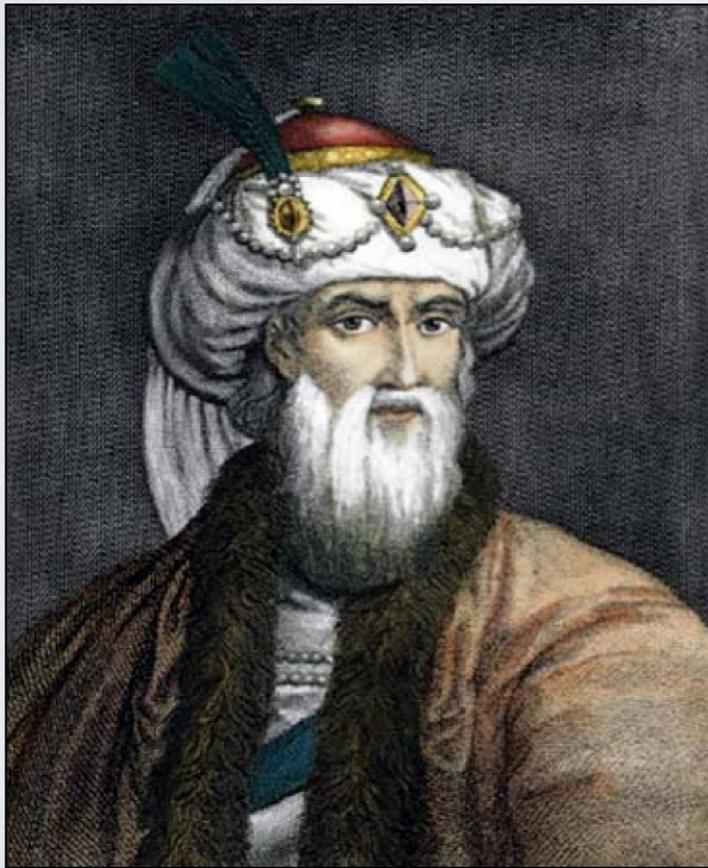


Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend, nor give credit, to the *signs* that were so evident and did so plainly foretell their *future desolation...*

Thus *there was a star resembling a sword, which stood over the city,* and a comet, that continued a whole year.

Thus also before the Jews' rebellion and before those commotions which preceded the war...

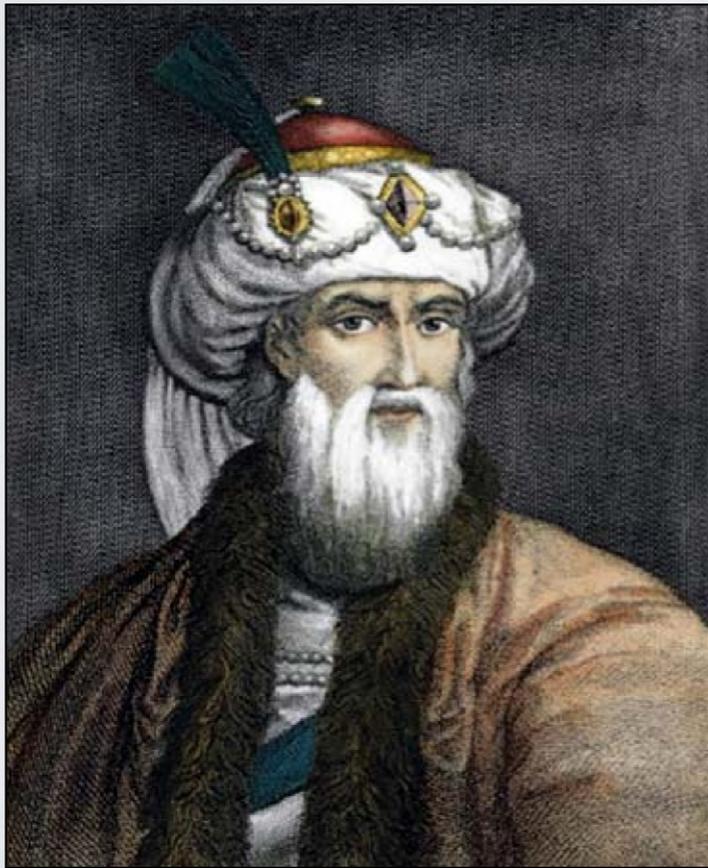
# THE COMING OF THE SON OF MAN IN 70 AD



so *great a light shone round the altar* and the holy house that it appeared to bright day time; which light lasted for half an hour.. At the same festival, a heifer, as she was led by the high priest to be sacrificed, brought forth a *lamb* in the midst of the Temple.

Moreover, the eastern gate of the inner [court of the] Temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men... *was seen to be opened of its own accord* about the sixth hour of the night.

# THE COMING OF THE SON OF MAN IN 70 AD

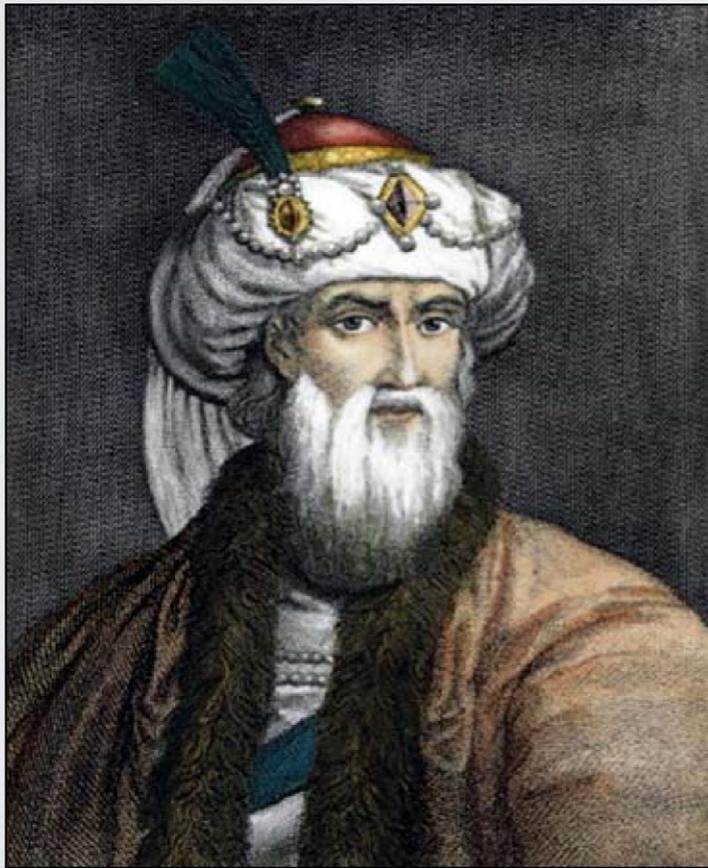


...The men of learning understood it, that the *security of their holy house was dissolved of its own accord*, and the gate was open for the advantage of their enemies. So *these publicly declared that this signal foreshadowed the desolation that was coming upon them.*

Besides these... a prodigious and incredible phenomenon appeared; *I suppose the account of it would seem a fable, were it not related by those who saw it...*

for *before sunset, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities.*

# THE COMING OF THE SON OF MAN IN 70 AD



Moreover, as **the priests** were going by night into the inner [court of the] Temple...

*they said that they felt a quaking, and heard a great noise, and after that they heard the sound as of a great multitude saying,*

**“Let us remove hence.”**

(Josephus, War, 6.288-300)

# LONG DELAYED PARABLES

- THREE parables follow expounding on not knowing the TIME or the HOUR of Jesus' return:

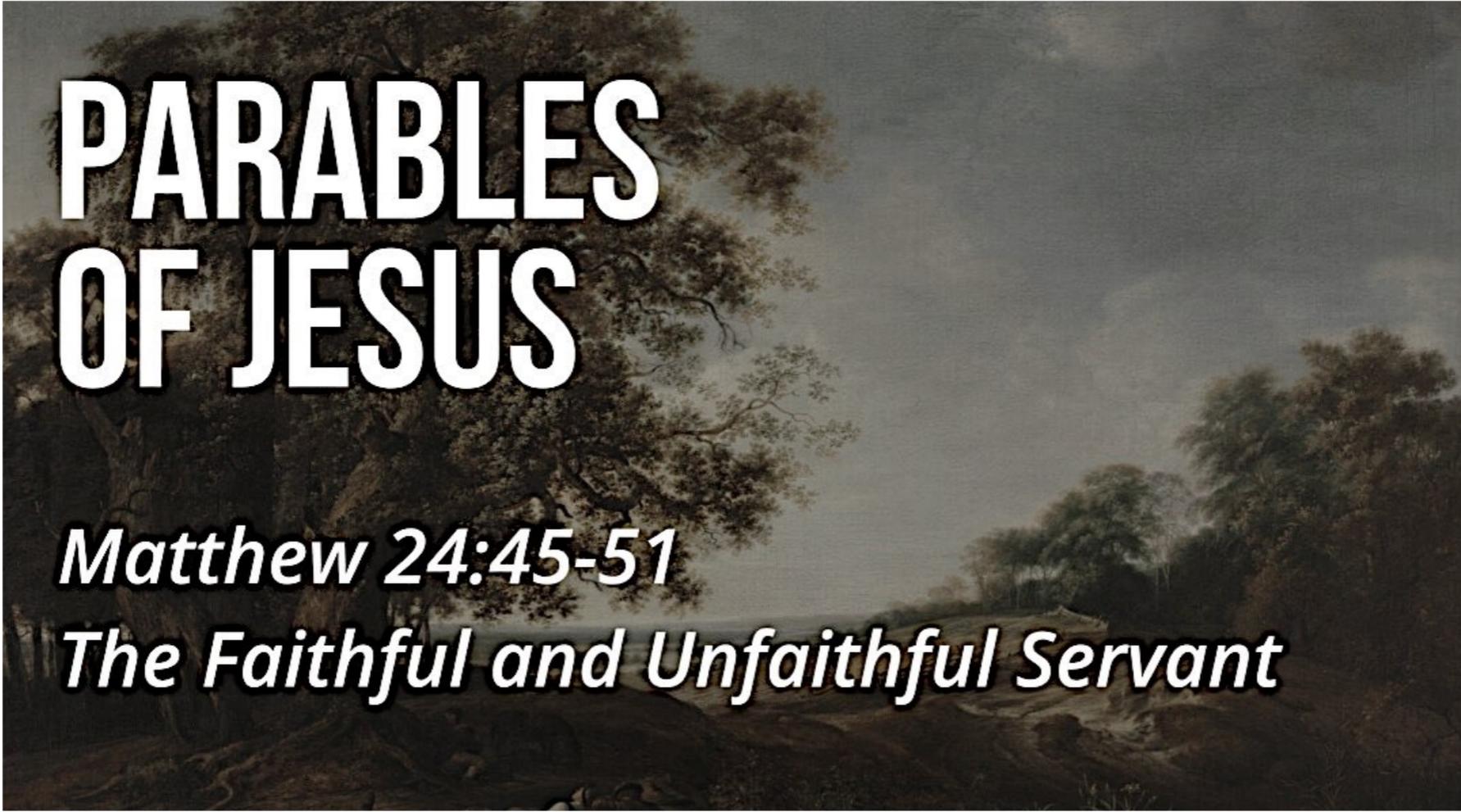
- The Faithful or Unfaithful Servant  
Mt 24: 45-51

- The Parable of the Virgins  
Mt 25: 1-13

- The Parable of the Talents  
Mt 25: 14-30



# FAITHFUL & UNFAITHFUL SERVANTS



## PARABLES OF JESUS

*Matthew 24:45-51*

*The Faithful and Unfaithful Servant*

The first in a Trilogy on End Times parables

# FAITHFUL & UNFAITHFUL SERVANTS

- The Faithful or Unfaithful Servant  
Mt 24: 45-51\*

- Faithful and Prudent Servant

- Not concerned with the time of the Master's return.
- Master finds the Servant doing the assigned task.
- Master will reward with the servant by placing the servant in charge of all his property.



# FAITHFUL & UNFAITHFUL SERVANTS



- Unfaithful Servant
  - Notes Master is long delayed
    - Beats fellow servants
    - eats and drinks with drunkards
  - Master upon return will assign with Hypocrites where there will be *wailing and grinding of teeth.*

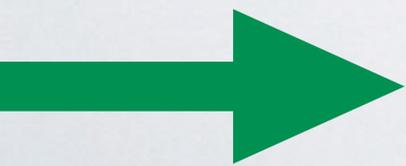
# FAITHFUL & UNFAITHFUL SERVANTS

- Two necessarily different servants:
  - The **Faithful servant** does what he is supposed to do, whether the Master is present or absent.
  - The **Unfaithful servant** has two standards, apparently:
    - Does his duties when Master is present,
    - BUT not only *neglects* his duties when the Master is absent, he *abuses* and *intentionally* mistreats the other servants



# FAITHFUL & UNFAITHFUL SERVANTS

- Lets look at the Servant parable in **Luke 12: 35-48\***
- A Master returns from a **Wedding** finds faithful and unfaithful servants.
  - *There is an **echo** here to the **Parable of the Ten Virgins** in **Mt 25:1-13** which we will **analyze later!***
- **In Luke there are 4 servants**, with 4 different outcomes given their different **conduct** and **knowledge**.
  - ALL four servants are in the Master's house. Using Modern OSAS language they ALL start **Saved**. They are already *servants of the Master*.



# FAITHFUL & UNFAITHFUL SERVANTS

- Peter's question in verse 41 - causes Jesus to expand His analysis:



- v. 43 - Blessed is the servant who the Master finds doing his will. He will be put in charge.



- v. 45-46 - delayed - beats, eats and drinks and gets drunk - assigned with the Unfaithful 🔥 - *This servant's lost his salvation because of his grave sin.*

# FAITHFUL & UNFAITHFUL SERVANTS

- There are **two additional servants who are not placed with the unfaithful, but remain in the Master's service - These remain 'Saved.'**

WHAT HAPPENS  
HERE

- **v. 47 - This one knew the Master's will but did not act accordingly - *beaten severely!***
- **v. 48 - This one was ignorant of the Master's will, but acted in a way that otherwise would have been beaten severely - *He will be only beaten lightly***

# FAITHFUL & UNFAITHFUL SERVANTS

- There is no avoiding the context of End Times or Death
  - ★ Parable of the Rich Fool precedes the Lucan account of the Servants Parable. *“You fool this night your life will be demanded of you.”* (Lk 12: 16-21).
    - \* One must be vigilant for one does not know the time or the hour that we will meet our Master.
  - ★ Settling with an Opponent in Lk 12: 57-59\* (a parallel passage to Mt 5:26) - whereupon a person does not judge what is right and does not make peace with another, *gets put in prison until they have paid the last penny.*

# FAITHFUL & UNFAITHFUL SERVANTS



- \* Where does one go - after death or the Master's return at the end of the age,
- \* - to be punished severely or punished lightly -
- \* while still remaining in the Master's house - Apart from the Unfaithful 🔥
- \* yet is released after paying the last penny?

# PARABLE OF TEN VIRGINS



**Yom Kippur**, the holiest day in Judaism  
**Fulfilled by Jesus' sacrifice on the cross.**

Lets explore its connection to the parable of the Ten Virgins

# PARABLE OF TEN VIRGINS

- The Parable of the Virgins - Read Mt 25: 1-13\*
- Again the theme of **long delayed arrival** as with the Servant Parable that precedes it.
- Here, not a Master of a House but a **Bridegroom**
- This Parable has an overlay related to **Yom Kippur** as celebrated in the time of Jesus.
  - *The context is waiting for a Bridegroom that might be delayed, yet remaining vigilant and ready for His arrival at a time that is unknown.*

# PARABLE OF TEN VIRGINS

- Also, notice *again* the connection to Luke 12, where Luke preaches about being prepared and vigilant.
  - Luke 12: 35 - to the servants: “Gird your loins and light your lamps and be like servants who await their master’s return from a wedding, ready to open the door immediately when he knocks.”
- Here, as to the Virgins - They are waiting for the Bridegroom to return from a wedding at an unknown time and as the servants in Luke, must have their lamps lit. A locked door is again described not for the Master, ... but for the unprepared.

# PARABLE OF TEN VIRGINS



- Let us look at the **YOM KIPPUR** connection to this parable of Virgins.
- **Leviticus 16** describes the festival, including the sacrifice of the priest, and the **two goats: one as a pure sacrifice to God and the other carrying the sins of the people is killed as a sacrifice for the forgiveness of sin.**
- **Leviticus 23** describes the requirement for afflicting the soul, doing no work and having sins forgiven as part of a convocation of the faithful.

# PARABLE OF TEN VIRGINS



- There were TWO traditions that had developed during Jesus' time, that inform this Parable of the Virgins
- **First**, the Goat that carried the sins of the community (The goat for Azazel) after the laying of Hands by the High Priest was lead outside the Walls and delivered to the Gentiles, who would see to it that it thrown off a cliff to its death.
- When the goat that carried the sins of the people was dead, then the sins of the people were deemed forgiven by the goat's sacrificial death.

# PARABLE OF TEN VIRGINS



- Sometimes it took a long time for the goat for Azazel to be known to have died. The High Priest waited for that news.
- The confirmation of the death of the goat could take minutes or many hours, even into the evening. The death of the goat could be long delayed.
- When the news finally came, we encounter another tradition at the time of Jesus. (Scarlet threat turned White).
- The Second tradition, involved a Wedding Feast

# PARABLE OF TEN VIRGINS



- The High Priest first entered the Holy of Holies to **thank God** for hearing their prayers for the forgiveness of sin
- Next the High Priest took a **purification bath**, and donned the **Marital Vestments of a Bridegroom**, including a **crown**. It was tradition that a bridegroom, irrespective of financial status, wore a crown on his wedding day.
- **All Bridegrooms were a King for a day.**
- The High Priest would then go to a selected place, where a **Nuptial Banquet** had been prepared.

# PARABLE OF TEN VIRGINS



- All the VIRGINS in Jerusalem, who had come to Yom Kippur wore white, as brides who awaited the High Priest's arrival.
- Single men, now with their sins forgiven, would be able to identify those women who were available. (*a side note*)
- Again, no one knew the exact time of the High Priest Bridegroom's arrival, so the Virgins waited to hear the voice of the Bridegroom in the person of the High Priest.
- As such, because of a possible *long delay*, lamps and the oil to keep them lit became important.



# YOM KIPPUR

- The connection to End Times is very clear. *Jesus is Himself the fulfillment of Yom Kippur*
- **Jesus** is the pure goat for God *and* the goat of Azazel to take on the sins of the world.
- He is the bridegroom as High Priest, who **will come again** after entering the Heavenly sanctuary (Heb 9:24\*) to host the **Wedding Supper of the Lamb**. (Rev 19:6-9\*) As the bride of Christ, we await our Bridegroom's return.
- We do not know the hour. We must keep our lamps lit.



# PARABLE OF THE TALENTS



## **LUKAN TRAVEL NARRATIVE**

**CONTINUES - Chapter 12 and following**

Gospels  
Prior Lessons No. 16

Click as follows:

- [www.catholicjerry.com](http://www.catholicjerry.com)
- Gospels
- prior lessons
- 16 - Lk Ch 12

This teaching was covered over 4 years ago, but it will be repeated here for completeness - to address the Trilogy of End Times Parables preached on Holy Tuesday



# TALENTS

- **See Mt 25: 14-30\*** - Parable of the Talents.  
Great affinity with Luke 19:11-27
- How much is a Talent?
- The basis for God's judgment
- Wailing and grinding of teeth

# PARABLE OF THE TALENTS

- This Parable is unique to St Matthew's Gospel - but consistent with the Vigilant Servant Parable.
- In both accounts the context is the behavior of the servant while the Master is away, not knowing the hour of the Master's return.



# PARABLE OF THE TALENTS

- We will cover more of this theme when we discuss “**The Return of Christ**” as described by Jesus in the Olivet discourse of Matthew 24 and 25.
- For now we will focus specifically on an accounting for our gifts, as it pertains to what Our Lord expects of us.
- **QUESTION:** Is it OK to simply be a nice person and nothing more? Is that a sufficient return on the stewardship of God’s Talents given to us?

# PARABLE OF THE TALENTS

## Tal·ent

'talənt/

*noun*

plural noun: **talents**

1. natural aptitude or skill. "He possesses more talent than any other player"
  - people possessing talent."I signed all the talent in Rome"
2. a former weight and unit of currency, used especially by the ancient Romans and Greeks.

## Origin

Old English *talente*, *talentan* (as a unit of weight), from Latin *talenta*, plural of *talentum* 'weight, sum of money,' from Greek *talanton* .

- Sense 1 is a figurative use with biblical allusion to the parable of the talents (Matt. 25:14–30).

The Parable  
of the  
Talents

A stack of several gold coins, likely representing the 'talents' mentioned in the parable. The coins are stacked vertically, with the top coin showing its face. The stack is positioned to the right of the text 'of the' and below the word 'Talents'.

# PARABLE OF THE TALENTS

ONE TALENT

Gold=\$1,400,000.00



33 KG

Silver = \$16,400

Jan 17, 2018

The Parable  
of the  
Talents



# PARABLE OF THE TALENTS

- How much was a Talent worth in the time of Jesus?
- When used as a measure of money, it refers to a talent-weight of gold or of silver. The **gold** talent is reported as ... typically weigh[ing] about 33 kg (75 lb)
- On Jan 17, 2018, the international price of gold was about \$1,320 per troy ounce. Now in July 2022 it is \$1,726. One troy oz = 31.1 grams. A **gold talent** (33 kg) today would be worth ... (source:Wikipedia)

**over \$1.83 million**

UP from 2018 -  
\$1.4 million

# PARABLE OF THE TALENTS

- Another way to calculate a Talent - in silver ...
  - ... is from its use in estimating military pay.
- During the Peloponnesian war in Ancient Greece, a **silver talent** was the amount of silver needed to pay the crew of a trireme for one month.



# PARABLE OF THE TALENTS

- Mercenaries were commonly paid one drachma per day. **6,000 drachma of silver made a silver talent.** (source:Wikipedia)
- A Trireme - Oar-driven Warship powered by 170 oar men + 20 officers. 6000 man-days = salary of one man for 16.4 years.



**\$524,800**  
at CA min wage of \$16/hr for 16.4 years (\$32,000/yr)

# PARABLE OF THE TALENTS

- In this parable the main message is the need to respond to grace by making a genuine effort right through one's life. All the gifts of nature and grace (talents) which God (the Master) has given us should yield a profit.
- It does not matter how many gifts we have received; what matters is our generosity in putting them to good use. A person's Christian calling should not lie hidden and barren: it should be outgoing, apostolic and self-sacrificial.

St Josemaría Escrivá, Founder Opus Dei, Friends of God

# PARABLE OF THE TALENTS

- The man who hid this one talent, represents all those who, having received any good quality, whether mental or corporal, employ it only on earthly things.

## **S. Gregory of Nissa**

- **Origen** is also of the same sentiment: if you see any one, says he, who has received from God the gift of teaching and instructing others to salvation, yet will not exercise himself in this function, he buries his talent in the ground, like this unworthy servant, and must expect to receive the like reward.

# PARABLE OF THE TALENTS

- “You wicked, lazy servant ...”
  - Why wicked?
    - - because he **knew** the Master’s will and knowingly disobeyed.
  - Why lazy?
    - - because he **failed to do** what he ought to have done, not even doing an absolute minimum.

# PARABLE OF THE TALENTS

- The Excuse - the Master is a demanding man, who harvests where he did not plant and who gathers where he did not scatter.
  - Some commentators see the servant as coming dangerously close to accusing his Master of being dishonest, as a reason for his fear, but ...
- The Reality - ... Jesus unmaskes the servant's motive by pointing out that “**slothfulness**” is the real reason.

# PARABLE OF THE TALENTS

- What might we suppose Jesus meant by His statement that the servant could at least have put it in the bank where it could draw interest?

- **A bank investment is passive,** the *interest earned being credited to the person after a certain period of time.*

- This points to the things that bring **convenience or risk.** Its certainly not a part of God's command to **love.**



*If such be the guilt and punishment of the unprofitable, idle servant, what shall be the **guilt** of those who **not only neglect** God's graces, but positively abuse them, squander them extravagantly, and turn them against the master himself, by **converting** them to the worst purposes, to promote the reign of the enemy of God.*

MacEvilly, J. (1898). An Exposition of the Gospels of Matthew and Mark (p. 478). Dublin; New York.

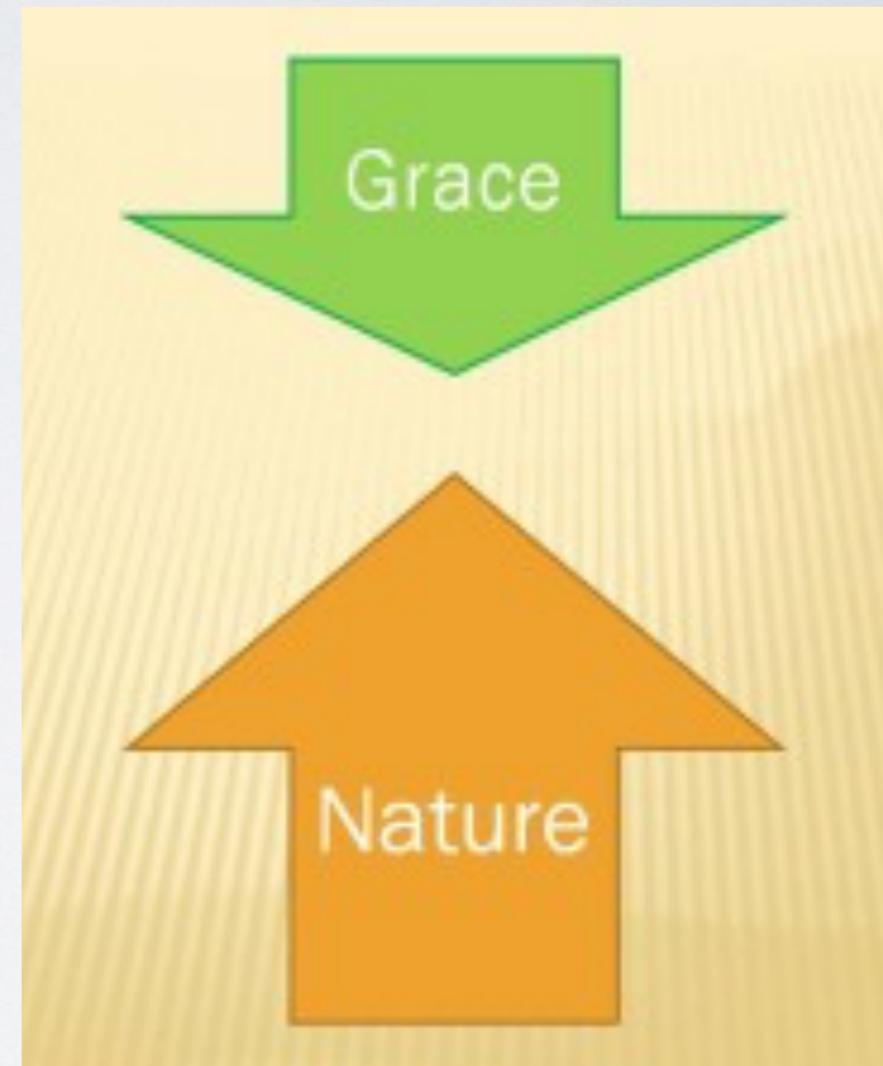


# PARABLE OF THE TALENTS

- Verse 29 - “For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away.”
  - The **reward** is directly and unambiguously contrasted with the **punishment**.
  - The good servant enters into the **joy of His Master**, while the wicked servant is cast into **the darkness outside**.

# BOTTOM LINE

- **Grace builds on Nature, thus perfecting it.** *The better we live our lives, the greater the effect of Grace in us because of our cooperation.*  
**(More Talents)**
- God gives to each according to His good will, and in a measure according to our ability. **(5 or 2 or 1)**
- God does not expect more than we are able, but will not accept less than we ought to do with the Grace given.



# WAILING & GRINDING

- Verse 30 - “And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.”
  - First, we note that the servant starts out in the Master’s house, and as a servant **we would say he was “saved”** using modern non-Catholic talk.
  - We also note that **he ends up in darkness, apart from the light** - the light symbolizing Christ.
    - If he was “saved” he has “**lost his salvation.**”

# WAILING & GRINDING

- Like “fear and trembling” or “what is this between you and me” - “wailing and grinding of teeth” is a Hebrew idiom.
- In the Scriptures, this idiom is:
  - Generally associated with disgust, and or
  - Associated with God’s judgment

# WAILING & GRINDING

- **Wailing and grinding of teeth** - Wailing is an expression of great despair, an unconsolable state, that combined with grinding of teeth - describes a state of total disgust or total suffering.
- in Acts 7:54 we see a perfect example:  
As Stephen spoke to the members of the they became *disgusted* at him, and ground their teeth at Stephen, for what he said, *as he fearlessly described their guilt* in missing Jesus as the promised Messiah.

# WAILING & GRINDING

- **Psalm 37:12** says, “The wicked plot against the righteous and gnash their teeth at them”  
cf.: **Psalm 35:16** and **Psalm 112:10**
- Great disrespect and anger is demonstrated in the above passages.
- We can see how the wicked servant in the Parable of the Talents might join those who show disgust for their Master and disobey him.

# WAILING & GRINDING

- Jesus' first reference to weeping and gnashing of teeth comes in Matthew 8:12
  - There, He compares the kingdom of heaven to a feast where “many” come from all parts of the world to “recline at the table with Abraham, Isaac and Jacob.”
    - Those who weep and gnash their teeth are those judged to be excluded from the feast by God.

# WAILING & GRINDING

- In Matthew 13:41–42 Jesus teaches with His parable of the weeds sown in the field, among the wheat.
- Jesus again describes the fate of those who reject Him, this time adding to the description “the fiery furnace” into which they will be cast, “where there will be wailing and grinding of teeth.”
- This place where there is wailing and grinding of teeth is none other than the Hell of the damned.

# WAILING & GRINDING

- Finally, in addition to the Parable of the Talents, there is **the story of the guest who comes to the wedding feast of the Lamb without the proper clothing.**  
(Matthew 22:11–13)
  - He too, not being properly attired for the wedding feast, is cast into outer darkness where there is weeping and gnashing of teeth.
    - Clearly **Hell** will be a place of anguish, remorse, pain, and misery.



# LAST JUDGMENT

**Matthew 25:31-46**

# LAST JUDGMENT

- **Matthew 25:31-46\*** - Judgment of the Nations
  - Some read the title or ponder the subject of the **Parable**, and conclude that as Christians they are excluded from this judgment.
  - Saved people, *they reason*, are not really subject to a judgment where the eternal fire prepared for the devil and his angels is a possible result.
  - For these folks, the parable has no salvific meaning. Perhaps it is only an illustration of what one ought to do precisely because one is saved.

# LAST JUDGMENT

- First, one must understand that this is not just a story - it is an **allegory of sheep and goats to proclaim a truth that would have been very understood** by a shepherd influenced community.
- Second, the **truth of our Creed** is apparent:
  - Whatever doubt one might have had before, it is clear that it is **our Lord that pronounces the final judgment** - *not the Father*.
- ⊕ • **Jesus separates us based on what we have actually done or failed to do.**

# LAST JUDGMENT

- This should be no surprise, for every Sunday we profess:
  - ... I **confess** to Almighty God and to you my brothers and sisters, that I have greatly sinned, in my thoughts and in my words.
  - **in what I have done and what I have failed to do** through my fault, through my fault, through my most grievous fault ...
- thrice admission - a sign of perfect contrition.
- The Spiritual and Corporal Acts of Mercy are implicated

# LAST JUDGMENT

## Spiritual Works of Mercy

Admonish the sinner

Instruct the ignorant

Counsel the doubtful

Comfort the sorrowful

Bear wrongs patiently

Forgive all injuries

Pray for the living and the dead

# LAST JUDGMENT

## Corporal Works of Mercy

Feed the Hungry

Give drink to the thirsty

Shelter the homeless

Visit the sick

Visit the imprisoned

Bury the dead

Give alms to the Poor

# LAST JUDGMENT



- Why Sheep and Goats - differences in nature?
- Adam Clarke said in his commentary:
  - Sheep, which have ever been considered as the emblems of mildness, simplicity, patience and usefulness, *represent here the genuine disciples of Christ.*
  - Goats, which are naturally quarrelsome, lascivious, and excessively ill-scented, *were considered the symbols of riotous, profane, and impure men.*

# LAST JUDGMENT



- Why Sheep and Goats - shepherds understand
- From my experience in the Holy Land listening to a **Palestinian Shepherd:**
  - Sheep - listen and obey. When they separate from the flock they drift without a plan to scatter.
  - Goats - are stubborn and scatter the sheep.
    - *A shepherd with a goat in his flock has to always sleep with one eye open.*

# LAST JUDGMENT

- When did we see you - asked the righteous, and welcome you, feed you and clothe you?
  - When you did it for the least of my brothers, you did it for me!
- When did we see you - asked the evildoers and not minister to your needs?
  - When you did not do for one these least ones, you did not do it for me!
- *In short* - **Did you love your neighbor?** Yes or No.

# THE GOSPELS

A Scholarly Biblical Study

