

CFM 21 – “the son of man shall come” JS—Matthew 1; Matthew 25; Mark 12–13; Luke 21

Potomac Crossing Ward, Ashburn Virginia Stake

June 2, 2019

S. K. Neumiller

Theological Context

In the text for this week’s lesson, there is a general context of Jesus’ Messiahship and a more specific context of the destruction of the Temple underlying all of the conversation and parables given. In order to understand the broader meaning of these parables, we need to review these things in order to get the full intent of what Jesus is saying.

Messianic Prophecies

Shortly before the Triumphal Entry, Jesus told the apostles that he would be betrayed and crucified (cf. Matt. 20:17-19, Mark 10:32-34, Luke 18:31-34). But, this doesn’t fit their concept of the Messiah being a literal physical king and deliverer. The general Jewish expectation for Jesus is that he kick out the Romans and restore the literal kingdom of David, with all of the political, military and economic might. There are a lot of scriptures in the OT talking about this kind of thing in addition to the spiritual aspects of the Messiah. The people pretty much ignore the spiritual parts of it and are focused on the physical aspects.

When Jesus tells them plainly that he is going to be killed, it is naturally going to raise a lot of questions in their mind about all of those ancient prophecies where the Messiah restores the kingdom. This is what prompts the questions and discussion of Matt. 23.

This same issue is what the entire book of Revelation is about. John’s Apocalypse is a lengthy discourse on how all of the OT Prophet’s predictions concerning the Messianic kingdom and Temple are going to play out in an eschatological context, as discussed in Matt. 25.

Destruction of Temple

The conversation around the destruction of the Temple is related to specific ancient prophecies:

Matt. 24:15 and Mark 13:14 refer to Daniel 9:27

Matt. 24:2 and Mark 13:2 and Luke 21:6 refer to Micah 3:12

The JST Mark 13:19 addition likely refers to Jeremiah 18:17, which is implying Lev. 26:31-33

All of these ancient Scriptural references follow the standard covenant theology of Lev. 26 and Deut. 28 where Israel is being rebellious and disobedient, so they get punished. This fits the present context as well. The scathing content of Matt. 23 serves as evidence and justification of Matt. 24. The horrible hypocrisy of the Pharisees at Jerusalem will ultimately lead to the destruction of the city and Temple, as predicted by Micah.

Do not be Deceived

The content of Matthew 24 is frequently used by people to try and figure out when the Second Coming will be. But, this is precisely the opposite of what Jesus is saying. He is giving these parables and signs to let people know when it isn't, so they will not be deceived by false prophets and false messiahs.

Matt 24

4 And Jesus answered and said unto them, Take heed that no man **deceive** you....

5 For many shall come in my name, saying, I am Christ; and shall **deceive** many....

11 And many false prophets shall rise, and shall **deceive** many....

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall **deceive** the very elect.

Jesus is warning us against sign seeking. He is saying we need to always be prepared, and not looking to be ready for a specific time, place or event.

Subject of Text

Scribes and Pharisees Condemned (Matt. 23:1-39, Mark 12:38-40, Luke 20:45-47)

Widows Mite (Mark 12:41-44, Luke 21:1-4)

Destruction of Temple and Signs of Times (Matt. 24:1-34, Mark 13:1-27, Luke 21:5-27)

Parable of the Fig Tree (Matt. 24:32-36, Mark 13:28-32, Luke 21:29-31)

Like the Days of Noah (Matt. 24:37-41, Luke 21:34-36)

Parable of the Man Taking a Far Journey (Mark 13:34-37)

As a Thief in the Night (Matt. 24:43-44)

Parable of Faithful and Evil Servants (Matt. 24:45-51)

Parable of Ten Virgins (Matt. 25:1-13)

Parable of Talents (Matt. 25:14-30)

Son of Man on Throne to Separate Sheep from Goats (Matt. 25:31-46)

Parable of Ten Virgins

The ten virgins in this parable had one job: to light the way through escorting the wedding party from the father-in-law's house to the groom's house. Their job is to be the light at night.

From John Lightfoot's Commentary on the New Testament:

The presence of virgins also adorned the pomp and festivity of the thing. Marriages are called by the Rabbins *receivings*, &c. *The introducing of the bride*, namely, into the house of her husband. There were no marriages but of such as had been before betrothed; and, after the betrothing, the bridegroom might not lie with the bride in his father-in-law's house before he had brought her to his own. That 'bringing' of her was the consummation of the marriage. This parable supposeth that the bride was thus fetched to the house of her husband, and that the virgins were ready against her coming; who yet, being either fetched a great way, or some accident happening to delay her, did not come till midnight.

[*Took lamps.*] The form of *lamps* is described by Rambam and R. Solomon, whom see. These things are also mentioned by R. Solomon: "It is the fashion in the country of the Ismaelites to carry the bride from the house of her father to the house of the bridegroom before she is put to bed; and to carry before her about ten wooden staves, having each of them on the top a vessel like a dish, in which there is a piece of cloth with oil and pitch: these, being lighted, they carry before her for torches."

From Albert Barnes' commentary on the New Testament:

The "lamps" used on such occasions were rather "torches" or "flambeaux." They were made by winding rags around pieces of iron or earthenware, sometimes hollowed so as to contain oil, and fastened to handles of wood. These torches were dipped in oil, and gave a large light. Marriage "ceremonies" in the East were conducted with great pomp and solemnity. The ceremony of marriage was performed commonly in the open air, on the banks of a stream. Both the bridegroom and bride were attended by friends. They were escorted in a palanquin, carried by four or more persons. After the ceremony of marriage succeeded a feast of seven days if the bride was a virgin, or three days if she was a widow. This feast was celebrated in her father's house. At the end of that time the bridegroom conducted the bride with great pomp and splendor to his own home.

This was done in the evening, or at night, [Jer 7:34](#); [Jer 25:10](#); [Jer 33:11](#). Many friends and relations attended them; and besides those who went with them from the house of the bride, there was another company that came out from the house of the bridegroom to meet them and welcome them. These were probably female friends and relatives of the bridegroom, who went out to welcome him and his new companion to their home. These are the virgins mentioned in this parable. Not knowing precisely the time when the procession would come, they probably went out early, and waited until they should see indications of its approach.