

DISPENSATIONALISM (34)

This judgment has nothing whatsoever to do with the Church.

Parable #3 - The parable of the ten virgins that teaches Israel's preparatory readiness. **25:1-13**

The next parable is again aimed at national Israel. It is a parable about the King coming back to earth to establish His Kingdom and it is like 10 virgins, 5 wise and 5 unwise. Again the number is 50%.

This is a tragic number. Remember during this time 144,000 Jews are specifically proclaiming the gospel of the Kingdom for Israel and are laying out the specific signs in these two chapters, so to not prepare for the coming of the King is certainly that which deserves condemnation.

Now in this parable the wise virgins displayed their wisdom by taking abundant oil with them and the other five didn't take enough oil with them.

Now the purpose of the virgins going out is to meet the bridegroom (25:1). The virgins are not the bride; the bride is with the bridegroom but they are going out to meet him (Psalm 45:9-14). They represent the King's daughters who are waiting to meet the King and His bride. Now the King's virgin daughters are waiting for the bridegroom to come back with the bride just as the King's men also are waiting for the same thing (Luke 12:35-36). They are waiting for the Bridegroom King to return with the Bride for the wedding feast.

When we read Revelation 19:11-16, it is clear that when Jesus Christ returns, He is not coming to His wedding but from His wedding. He is not coming to get a bride; He is coming with His bride. His bride is the Church and Israel awaits His return with His bride to give her the Kingdom.

Now when He returns, He is coming to fulfill all of His King promises to Israel. This will be the time when He will say to many Jews, "I do not know you" (Matt. 25:12). The scene is described in Matthew 7:21-23.

Now what happens here is that when Jesus Christ returns, many Jews will move to meet the King and His bride. Many Jews will want to get in on the Kingdom blessings but it will be too late. There will be those who will want just a little more time to prepare for the King but time will run out.

As **verse 13** says, they need to be on the alert at all times. Those signs in these chapters leave no Jew with any excuse for not being prepared.

Now the "oil" and lamp imagery is that of spirituality. It would appear as though when the signs begin, some Jews maintain a focus and spirituality until the King returns. Others start off with what appears to be spirituality, but they burn for a short time and then they lose their focus and when they finally realize the King is returning, it is too late.

DISPENSATIONALISM (35)

Parable #4 - The parable of the talents designed to teach Tribulation responsibility. **25:14-30**

There are certainly lessons to learn from this parable for any dispensation, but the primary point of this is aimed at Israel in view of her returning King.

If we take into consideration the previous parables, all of them emphasize the fact that when these things happen, Israel needs to be watching for the Messiah's return.

The point of the good servant-versus-the bad servant (24:36-51) and the ten virgins (25:1-13) is that the good servants will be watching for the return of Christ. The good servant will be found attending to house business and the wise virgins will be found with oil in their lamps shining forth light concerning the return of the King.

The signs Jesus described in Matthew 24-25 will be so clear leading to the return of Jesus Christ that entrance into the Kingdom when Jesus Christ does return will be merit-based. Those who believe the signs and believe the message of the 144,000 will be found doing good work and having plenty of oil in the lamps. They will realize that the King is about to come.

Now during the final 3 ½ years of the Tribulation, everything is aimed at Israel and everything is entrusted to Israel. It is clear from this parable that God will obviously entrust various provisions and possessions at different levels to different people during the Tribulation. During that Tribulation, those Jews are responsible and accountable to use what He has entrusted to them to communicate the truth about Christ's return to establish His Kingdom. When He returns, He will reward them.

Now to be a Jew who hides the truth about the coming King during that time and does not do anything in view of Christ's return is a damnable offense. That Jew living in the Tribulation is worthless and when Christ returns, he will end up being cast into hell.

Carefully observe that after giving these four parables that are specifically aimed at Israel, Jesus Christ brings up the subject of a judgment of Gentile nations. The fact that He does not bring up this subject of Gentile nations until this point beginning at **verse 31** proves that prior to this, He has been addressing Israel.

SECTION #6 – Matthew 25:31-46 - A capsule form glimpse of judgment of Gentile nations.

It is clearly predicted that when Israel is in her Kingdom, there will be Gentile nations who will honor Israel and share in it (Is. 60:3, 12; 61:9; 62:2).

Now Daniel gives an interesting mathematical calculation of prophetic events. We know from Revelation that the time of Jacob's trouble will be approximately 1260 days or 3 ½ years. But Daniel adds 30 more days to that taking it to 1290 days (Dan. 12:11) and then he adds 45 more days to the 1290 bringing it to 1335 days (Dan. 12:12).