

# Matthew Series

## Lesson #160

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Dean Bible Ministries

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# MATTHEW

JESUS: KING OF THE JEWS

**Be Prepared: The Parable of  
the 10 Bridesmaids**

**Matthew 25:1–13**

## **Matt. 25:1–13**

- 1. Review: What is going on here? What have we learned so far?**
- 2. What is the connection to the previous parable and the one to follow?**
- 3. Who do the 10 virgins represent?**
- 4. What is the distinction between the two groups of five?**
- 5. What is the significance of the oil?**
- 6. What is the purpose of the parable?**
- 7. What is the judgment?**

**Matt. 24:3, “Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?’ ”**

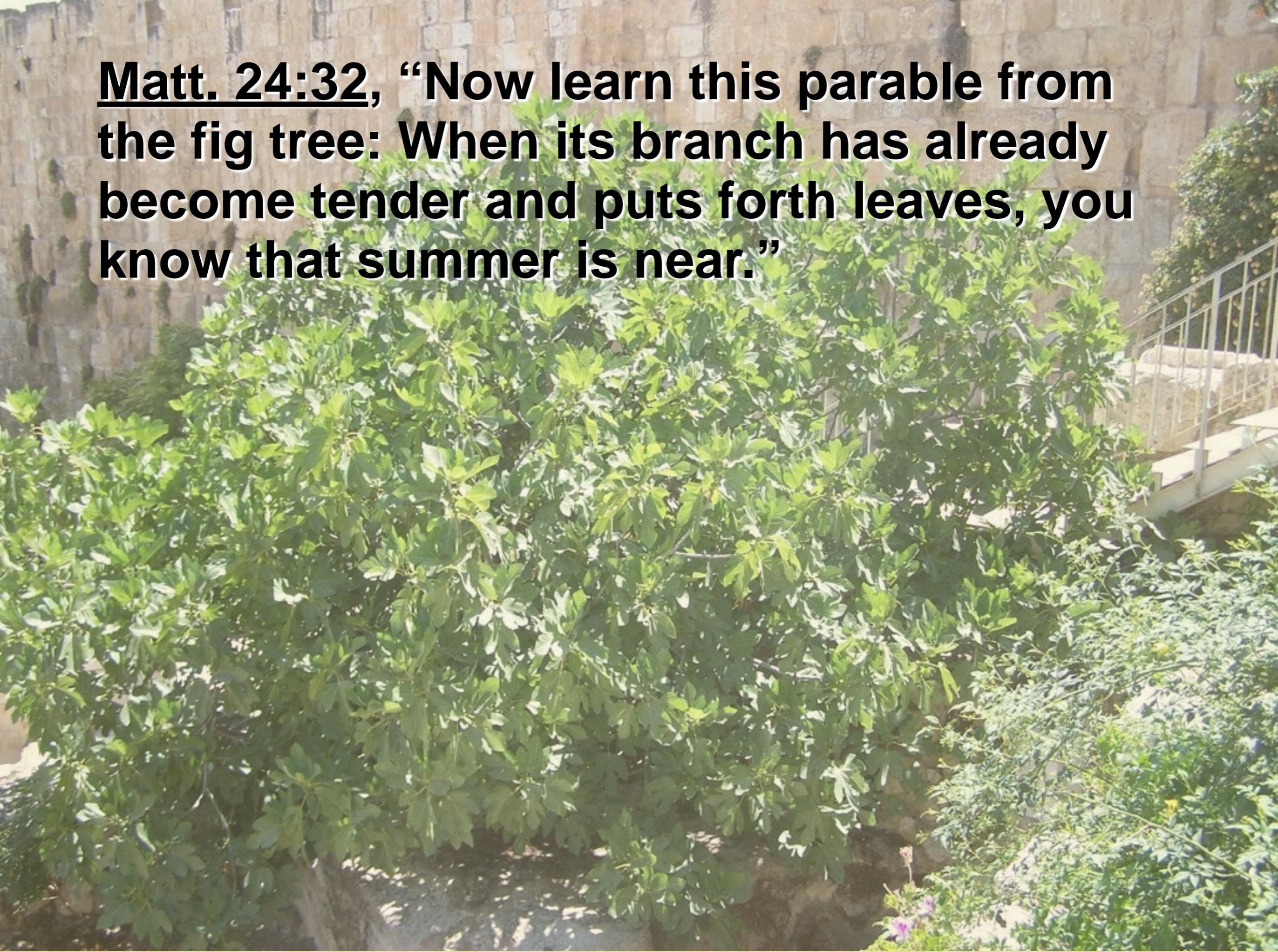
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## **Matt. 24:23–31**

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  - a. The parable of the fig tree: The general proximity of Messiah's coming can be known.**

**Matt. 24:32, “Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near.”**



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**ἐγγύς *eggus***

**near in proximity; near in time**

**“Near” is used in v. 32 and v. 33 showing that identifying the temporal closeness of the coming is the point of the parable.**

**Matt. 24:32, “Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near.**

**Matt. 24:33, “So you also, when you see all these things, know that it is near—at the doors!**

**Matt. 24:34, “Assuredly, I say to you, this generation will by no means pass away till all these things take place.”**

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## **Matt. 24:23–31**

- 1. Review: What is going on here? What have we learned so far?**
  - a. The parable of the fig tree: The general proximity of Messiah's coming can be known.**
  - b. That generation is warned that they can only know the time is near, and they cannot know the day or the hour.**

**Matt. 24:36, “But of that day and hour no one knows, not even the angels of heaven, but My Father only.”**

**But they (that Tribulation generation of Jewish believers) are commanded to watch.**

**Matt. 24:42, “Watch therefore, for you do not know what hour (cf. 24:43) your Lord is coming.”**

**γρηγορέω *grēgoreō***

**pres act impera 2 plur**

**to be or become alert, awake,  
watch for something**

**Matt. 24:42, “Watch therefore, for you do not know what hour your Lord is coming.**

**Matt. 24:43, “But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.**

**Matt. 25:13, “Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.”**

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  - a. The parable of the fig tree: The general proximity of Messiah's coming can be known.**
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  - c. The parable of the homeowner is designed to reinforce the command to watch.**

**Matt. 24:43, “But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.”**

**The “thief” imagery in relation to a coming of Christ is used only seven times only in the New Testament**

**(Matt. 24:43; Luke 12:39; 1 Thess. 5:2, 4; 2 Pet. 3:10; Rev. 3:3; 16:15).**

**In each case it describes the sudden, unexpected arrival of divine judgment.**

**Rev. 16:15, “Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.”**

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

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**Matt. 25:10, “And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.”**

**ἑτοιμος *hetoimos***

**nom fem plur**

**ready, prepared, a state of readiness or preparedness**

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  - a. The parable of the fig tree: The general proximity of Messiah's coming can be known.**
  - b. That generation is warned that they can only know the time is near, and they cannot know the day or the hour.**
  - c. The parable of the homeowner is designed to reinforce the command to watch.**
  - d. The three parables are therefore about Jews during the Tribulation, not Gentiles or Church Age believers.**

**Zech. 13:8, “ ‘And it shall come to pass in all the land [not earth or world],’ says the LORD, ‘That two-thirds in it shall be cut off and die, but one-third shall be left in it:**

**Zech. 13:9, “ ‘I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them. I will say, “This is My people”; And each one will say, “The LORD is my God.” ’ ”**

## **Matt. 25:1–13**

- 1. Review: What is going on here? What have we learned so far?**
- 2. What is the connection to the previous parable and the one to follow?**

**Matt. 24:45, “Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?”**

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**πιστός *pistos*  
nom masc sing  
(verbal) faithful,  
reliable, trustworthy**

**Matt. 25:21, “His lord said to him, ‘Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ ” Also 25:23**

**φρόνιμος *phronimos*  
nom masc sing  
wise**

**Matt. 25:2, “Now five of them were wise, and five were foolish.” Also 25:4, 8, 9**

**Matt. 24:45, “Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?”**

**The Master = Jesus the Messiah who was leaving on a journey to Heaven;**

**The slaves = Israel, God’s people;**

**The faithful and wise = the good leaders, the good shepherds;**

**The evil servants = the Pharisees and evil shepherds**

**Matt. 24:51, “and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.”**

**“Invariably throughout Matthew this phrase refers to the retribution of those who are judged before the millennial kingdom is established (Matthew 8:12; 13:42, 50; 22:13; 25:30).”**

**~Toussaint, *BK*, 282**

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- 3. Who do the 10 virgins represent?**

**Matt. 25:1, “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.”**

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**τότε *tote***

**then, i.e., at the  
time of or  
following the  
previous event.**

## **Two options:**

**The church: Mostly based on arguments from silence and the idea that the Church is introduced by the Rapture in Matt. 24:40–41 which has been demonstrated to be false.**

**Israel in the Tribulation: Based on context, the subject is Israel at the time of the coming King and Kingdom.**

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**Matt. 25:2, “Now five of them were wise,  
and five were foolish.”**

**φρόνιμος**  
*phronimos* nom  
fem plur  
wise, prudent,  
intelligent,  
discerning

**μωρός** *mōros*  
nom fem plur  
foolish, stupid,  
lacking sense

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**Matt. 25:8, “And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ ”**

**Matt. 25:3, “Those who were foolish took their lamps and took no oil with them,**

**Matt. 25:4, “but the wise took oil in their vessels with their lamps.”**

**Matt. 25:5, “But while the bridegroom was delayed, they all slumbered and slept.”**

**Matt. 25:6, “And at midnight a cry was heard: ‘Behold, the bridegroom is coming; go out to meet him!’”**

**Matt. 25:7, “Then all those virgins arose and trimmed their lamps.”**

**Matt. 25:8, “And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ ”**

**Matt. 25:9, “But the wise answered, saying, ‘No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’**

**Matt. 25:10, “And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.”**

**ἕτοιμος *hetoimos* nom fem plur ready, prepared, cf., Matt. 24:44**

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