

## Matthew 25:1-30: The Final Judgements

**Verses 1-13:** The coming judgment of Israel (25:1–30)

When Christ returns in glory, further separations will occur, as indicated by the Parable of the 10 Virgins. While various interpretations have been given to this parable, it seems best to understand it as a judgment on living Jews soon after the Lord's return in glory. The context clearly points to that event (24:3, 14, 27, 30, 39, 44, 51). The judgment of the Gentiles (sheep and goats) will occur when the Lord returns (25:31–46).

Also at His glorious return, Israel will be judged as a nation (Read Ezek. 20:33–44).

Israel therefore is pictured as 10 virgins who are awaiting the return of the bridegroom. In wedding customs in Jesus' day, the bridegroom would return from the house of the bride in a procession leading to his own home where a wedding banquet would be enjoyed. In this parable, Jesus as King will return from heaven with His bride, the church, to usher in the Millennium. The Jews alive during the Tribulation will be some of the invited guests privileged to share in the feast. But preparation is necessary. In the parable, five of the virgins had made adequate preparation for they possessed the necessary lamps and extra oil in jars (Matt. 25:4). Five others had lamps but no extra oil. At midnight ... the bridegroom arrived. The lamps of the five virgins without extra oil were going out. So, they had to go searching for oil and missed the arrival of the bridegroom. When they returned and found the wedding feast in progress, they sought admission but were denied (vv. 10–12). Israel in the Tribulation will know that Jesus' coming is near, but not all will be spiritually prepared for it. His coming will be sudden, when it is not expected (24:27, 39, 50). What does oil represent? Although this passage does not specifically provide the meaning of the oil, many believe it represents the Holy Spirit and His work in salvation. Salvation is more than mere profession for it involves regeneration by the Holy Spirit. Those who will merely profess to be saved, and do not actually possess the Spirit, will be excluded from the feast, that is, the kingdom. Those who fail to be ready when the King comes, cannot enter His kingdom. Since the day and hour of His return are unknown, believers in the Tribulation should keep watch (grēgoreite), that is, be alert and prepared (cf. 24:42).

Louis A. Barbieri Jr., "[Matthew](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 79–80.

**Verses 14-30:** (Luke 19:11–27 The Ten Minas).

This is another parable on faithfulness, Jesus told the story of a master with three servants. The master went on a journey and gave each servant a specific amount of money, talents. The talents were of silver. A talent weighed between 58 and 80 pounds. Thus, the master entrusted his servants with considerable amounts of money. The amounts were in keeping with the men's abilities. Two of the servants were faithful in caring for the master's money (vv. 16–17) and

were accordingly rewarded for their faithfulness with additional wealth, additional responsibilities, and sharing of the master's joy (vv. 20–23). The third servant, having received the one talent, reasoned that his master might not be coming back at all. If he did return someday, the servant could simply return the talent to his master without loss from any poor investment (v. 25). But if he failed to return, the servant wanted to be able to keep the talent for himself. He did not want to deposit the talent in a bank where it would be recorded that the talent belonged to the master (v. 27). His reasoning indicated he lacked faith in his master; he proved to be a worthless servant. As a result, he lost what he had (v. 29; cf. 13:12) and was cast into judgment. Like the unworthy servant in 24:48–51, he too would be eternally separated from God. On weeping and gnashing of teeth see comments on 13:42. (*Matthew frequently mentioned this reaction to judgment (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30), and Luke mentioned it once (Luke 13:28). Each time it is used, it refers to judgment on sinners before the Millennium is established. "Weeping" suggests sorrow and grief (emotional agony of the lost in hell) and grinding of one's teeth speaks of pain (physical agony in hell). These are some of the many references in Matthew to judgment.*)

The Parable of the 10 Virgins (25:1–13) stressed the need for preparedness for the Messiah's return. This Parable of the Talents stressed the need to serve the King while He is away.

Louis A. Barbieri Jr., ["Matthew,"](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 80.