

A Story About Preparation

Matthew 25:1-13

I. The Biblical Context of the Story

- a. The broad context of the story – The back half of the book of _____. (Matt 23:37-39)
- b. The immediate context of the story – The Olivet Discourse. The King is providing _____ to His people related to the time He will again _____ to establish His _____. (Dan 9)

II. The Historical (Future) Context of the Story – This story parallels the other Olivet Discourse parables which speak of the future tribulation. (Matt 24:36-44, 45-51; 25:1-13, 14-30)

- a. Each of these parables refers specifically to _____ during the tribulation.
- b. Each of these parables climaxes with the _____ at the end of the tribulation.
- c. Each parable involves the _____ for positive activity and a _____ for negative activity.
- d. The judgement for negative activity is exclusion from the _____ and _____.

III. The Content of the Story (Matt 24:45-51)

- a. The time this parable refers to is the end of the seven year _____ preceding the return of the _____. (Matt 25:1)
- b. The story includes ten virgins who represent tribulation _____ who are _____ their Messiah.
 - i. This parable is related to the time of the _____.
 - ii. These virgins parallel other characters representing _____ during the tribulation.
 - iii. These are specifically not the _____. (Rev 19)
- c. This story includes a _____ who is returning, representing _____, the Jewish Messiah, returning at the end of the great tribulation. (Matt 24:3, 29, 36-37, 42, 44; 25:3, 13, 31, Dan 7:13-14)

- d. The virgins are divided into two groups – the “_____” virgins and the “_____” virgins. (Matt 25:2-5)
- i. The virgins are described as “wise” and “foolish”, not “_____” and “_____”. (Matt 25:2)
 - ii. Their classification as “wise” vs. “foolish” was determined by their _____ for the return of the bridegroom. The “foolish” took lamps but no _____, the “wise” took oil in their vessels with their lamps. (Matt 25:3-4, John 18:3)
 - iii. The Bridegroom is _____ and all the virgins _____. (Matt 24:4-22, 23; 25:5)
- e. At midnight, the Bridegroom is _____, and all the virgins _____ their lamps. (Matt 25:6-7)
- f. The lamps of the foolish virgins begin to _____, causing them to _____ the wise virgins for oil. (Matt 25:8-9, Rom 8:9)
- g. As the unwise virgins go out to _____ oil, the Bridegroom _____, takes his guests into the wedding, and _____ the door. (Matt 25:10-13, 1 Thes 5:9-10)

IV. The Interpretation of the Story

- a. What this story does not teach –
 - i. This story does not teach that a _____ believer could potentially miss out on the _____ and/or the kingdom if he or she fails to be alert and watchful.
 - ii. This story does not teach that salvation in any dispensation is based in any way on _____. (Matt 24:14, Heb 11:4, 7, 17, 32, Gen 3:15, 1 Peter 1:10, Eph 2:8-9)
- b. What this story does teach –
 - i. This story does teach that _____ is required on the part of the ethnic Jew in the tribulation prior to the return of Christ.
 - ii. This story does teach that there will be an _____ to the opportunity of _____, and that those who fail to meet that deadline will be eternally _____. (2 Cor 6:2)
 - iii. This story does teach that there is a way of preparation provided, and all the best _____ of the best people are _____ for salvation. (Acts 4:12)

V. The Application of the Story – What can you learn from this story?