

Matthew 25: The Baptism of Fire

Verses 1-30: Related to the Jews

Verses 31-46: Related to the gentiles

The Ten Virgins verses 1-13:

25:1. At that time [teaching the Baptism of Fire at the 2nd Advent], **shall the kingdom from Heaven** [genitive of source: the king came from heaven to establish his Millennial reign] **shall be likened to** [sets up a parable] **ten virgins** [the bridesmaids had to be virgins at the time of writing: five of the virgins represent the Jewish believers in mortal bodies at the 2nd Advent; five represent the Jewish unbelievers of the Tribulation], **who took their lamps and went out to meet the groom** [they were waiting for Christ at the groom's house; his bride being Church Age believers, and the groomsmen will be all Old Testament believers in resurrection bodies including those who died during the Tribulation].

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

Jewish Marriage:

Jewish marriage took place in three stages namely, the contract, the ceremony, and the celebration. In the first stage, the marriage contract was signed by the parents of the groom and bride. After the contract had been signed and registered with the Jewish government, the couple was legally married, even though the ceremony and celebration may not take place for many months or even years. In the second stage of marriage, the ceremony, the groom, and his male friends would ride their chariots to the home of the bride's parents (or some other designated place), and then the groom only would enter the home while his friends waited outside. At that point, there would be four people in the home for this ceremony namely the bride, her parents, and the groom. Something

similar to the following scenario would take place: the bride would be positioned a couple of paces ahead of her parents. When the groom entered the room, the father would step forward beside his daughter and make the following announcement to her as he pointed to the young man, “This is your husband and has been your husband since the date of the contract.” Next, he would say to the groom, “This is your wife.” Then, the father, taking the bride by the arm, walked forward and presented her to the groom. The groom then looked at the bride, but said nothing, then looked at the father and said, “She is now my wife, and I am her husband now and forever more.” (It is interesting to note that only the father and the groom spoke during the wedding ceremony.) The groom then took the bride’s fingers and put them into the crook of his arm and they walked out together. He put her in his chariot and his friends followed in a procession through town. He would then go either to a home which he had prepared or to his parent’s home. Waiting outside the home would be the bride’s friends, the bridesmaids who would be holding lanterns and waiting for the returning groom, bride and groomsmen (compare with the marriage feast at the 2nd Advent: Matt. 25:1-13). The groom and bride would enter the home first followed by the groomsmen and lastly the bridesmaids. Then, there would be a wedding dinner and celebration which would last from several days to several weeks. At some point during the celebration, the couple would slip away and begin their honeymoon and consummate the marriage.

The Church as it relates to Jewish marriage in ancient times:

1. The marriage contract signed at salvation.
2. The ceremony is analogous to the Rapture.
3. The celebration takes place at the 2nd Advent.
4. The consummation of the marriage takes place in the Millennium.

25:2. And five of them were wise [had believed in Christ], **and five were foolish** [did not believe in Christ].

πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

25:3. The foolish ones [Jewish unbelievers of the Tribulation] **took their lamps but took** [free will] **no oil with them** [rejected the gospel].

αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθί ἑαυτῶν ἔλαιον·

25:4. But the wise took oil [picture of regeneration] **in their vessels with their own lamps.**

αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

25:5. While the groom tarried [during the Tribulation], **they all slumbered and slept.**

χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

These lamps are not to be lit until the groom arrives.

25:6. Then, at midnight, a shout occurred, “Behold, the bridegroom [the 2nd Advent]! **Go out to meet him.”**

μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

Hearing that the groom was on his way, they all scramble to light their lamps.

25:7. Then, all those virgins arose [awakened from their slumber] **and trimmed their own lamps** [each person is responsible for his own decisions].

τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

25:8. And the foolish said to the wise, “Give us some of your oil, for our lamps have gone out.”

αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

25:9. But the wise answered, saying, “No, lest there be not enough for us and you. But rather go to those who sell, and buy for yourselves [each person must make his own decision regarding faith in Christ].”

ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

Regarding making a decision for salvation, each person must make his own decision at the proper time. The unbelievers of the Tribulation must make their decisions before the 2nd Advent.

25:10. And while they went to buy, the groom came. And they who were prepared [had believed in Christ] went with him into the marriage banquet hall [at the 2nd Advent], and the door was shut.

ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετὶ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

25:11. Afterwards, the other virgins came also, saying, Lord, Lord [now they know that He is the Lord, but it is too late], open for us.

ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον ἡμῖν.

25:12. But he answered [from the inside] and said, Truly I say to you, I do not know you [an idiom for no relationship since they were unbelievers and would be removed by the Baptism of Fire].

ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

25:13. Therefore, be alert [the unbelievers of the Tribulation are commanded to be alert by listening to the gospel and believing in Christ], **for you do not know the day or the hour** [of the 2nd Advent].

Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

Whereas verses 1-13 dealt with salvation, verses 14-30 deals with production. The producers are Jewish believers; the ones not producing are Jewish unbelievers. The ones with 2 and 5 talents are believers; the person with one talent is an unbeliever

25:14. For as a man [the Lord Jesus Christ] **traveling into a far country** [He goes to heaven at his ascension] **called his own servants** [the Jews in the Tribulation] **and handed over to them his assets** [the Jews again will be the custodians of the Word and responsible for its dissemination].

Ὡςπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

This is not the ordinary word for traveling and means to be absent from one's people. All Jewish people are to be the Lord's servants since the Tribulation is part of the Age of Israel. The Lord provides responsibility to believers.

25:15. And to one he gave five talents, to another two, and to another one; to each according to his ability. And he went abroad at once.

καὶ ὃς μὲν ἔδωκεν πέντε τάλαντα, ὃς δὲ δύο, ὃς δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως

25:16. And going he who had received the five talents traded with the same and made another five talents [a productive believer in the Tribulation].

πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἡργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν

ἄλλα πέντε·

25:17. And likewise he who had received two, he also gained another two.

ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

25:18. But he who had received the one talent went and dug in the earth and hid his lord's silver.

ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

Analogous to the unbeliever who is unproductive for the Lord.

25:19. After a long time the lord of those servants came [analogous to Christ at the 2nd Advent] and took account with them.

μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετὶ αὐτῶν.

25:20. And so he who had received five talents came and brought another five talents, saying, Lord, you delivered five talents to me. Behold, I have gained five more besides.

καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.

25:21. "Well done, good [intrinsic good from divine power] and faithful servant [for he advanced spiritually]. You have been faithful over [the Jewish responsibility in the Tribulation] a few things [in the tremendous pressure of the Tribulation]; I will make you ruler over many things. Enter into the happiness of your Lord [the Millennium]."

ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

God demands faithfulness from the believer. He doesn't have to be scintillating or some super personality. It is far better to be a plugger than to be a scintillating rising and falling star.

25:22. He also who had received two talents came and said, Lord, you delivered two talents to me. Behold, I have gained two other talents above them.

προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

25:23. His lord said to him, Well done, good and faithful servant! You have been faithful over a few things; I will make you ruler over many things. Enter into the happiness of your lord [by analogy the Millennium].

ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

These Jewish believers alive at the 2nd Advent will be rewarded at that time which rewards they will be able to enjoy during the Millennium.

25:24. And he who had received the one talent came and said, Lord, I knew you [he is a hypocritical religious unbeliever] that you were a hard man [because you reject the works and the brotherly love of the unbeliever], reaping where you did not sow, and gathering where you did not scatter seed [Jesus Christ will reap and harvest the unbelievers for the Baptism of Fire.

προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

25:25. And I was afraid [all unbelievers will be afraid of Christ at the 2nd Advent and rightfully so] **and went and hid your talent of silver** [analogous to the rejecting the gospel] **in the ground. Lo, you have yours** [He gave it back].

καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.

25:26. His lord answered and said to him, “Evil [unsaved] and slothful servant [no production as an unbeliever]! **You knew that I reaped where I did not sow, and gathered where I did not scatter seed.** [Jesus Christ will reap and harvest the unbelievers for the Baptism of Fire

ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

Even though the unbeliever is the seed and production of Satan, he still belongs to the Lord.

25:27. Then you should have put my silver *talent* to the exchangers [analogous to believing in Christ without spiritual growth], **and coming I would have received my own with interest.**

ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

25:28. Therefore, take the talent [opportunity for production begins with salvation] **from him** [by analogy the unbeliever-Jew is stripped of all assets at the 2nd Advent] **and give it to him who has ten talents** [the man had 5 and gained 5 more and will have production also in the Millennium].

ἄρατε οὖν ἀπὶ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

In the Millennium this man with 10 has the opportunity to gain more production since he still has 1000 more years to live.

25:29. For to everyone who has, more shall be given, and he will abound [in the Millennium]. But from him who has not [the unbelieving Jew], even that which he has [the opportunity for production through salvation and the spiritual life] shall be taken away from him.

τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπὶ αὐτοῦ.

All believers alive at the 2nd Advent will receive rewards. Only those believers who were murdered because they did not follow the instructions found in Scripture will not be rewarded. Of course, the 144,000 and other great believers who were martyred will be rewarded in their resurrection bodies.

25:30. And throw the unprofitable servant [in the analogy] into outer darkness [torments]; there shall be weeping and gnashing of teeth [great frustration].

καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Verses 31-46: The Baptism of Fire of the gentile unbelievers:

25:31. But when the Son of Man comes in His glory [2nd Advent], and all the holy angels [Elect Angels] with Him, then He shall sit on the throne of His glory [coronation].

Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετὶ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·

25:32. And all the gentiles [believers and unbelievers] shall be gathered before Him [Christ]. And He shall separate them [individuals] from one another, as a shepherd [Christ] divides the sheep [believers] from the goats [unbelievers].

καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπὶ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

The right hand is the side of approbation; the left the side of disapprobation.

25:33. And indeed He shall set the sheep on His right hand [approval], but the goats off the left [rejection].

καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

25:34. Then the King shall say to those on His right hand, Come, blessed of My Father, inherit the kingdom [Millennial kingdom] prepared for you from the foundation of the world.

τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·

These gentiles were not saved by what they did (verses 35-40). What they did was a manifestation of their appreciation for the 144,000 Jewish evangelist and teachers and since they did these deeds while in fellowship with God, they will be rewarded.

25:35. For I was hungry, and you gave me food; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in;

ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με,

25:36. I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.

γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἦμην καὶ ἦλθατε πρὸς με.

25:37. Then the righteous [those with imputed righteousness] shall answer Him, saying, Lord, when did we see You hungry, and fed you? Or thirsty, and gave you drink?

τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

25:38. When did we see You a stranger, and took you in? Or naked, and clothed you?

πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

25:39. Or when did we see You sick, or in prison, and came to You?

πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε;

25:40. And the King shall answer and say to them, “Truly I say to you, inasmuch as you did it to one of the least of these My brethren [144,000 Jews: Revelation 7:4-8; Revelation. 14:1-5], you have done it to Me.”

καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφί ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

These gentiles responded to the 144,000 Jewish evangelist and teachers. The 144,000 were cut off from all commerce. So, it was through the help of these converts that the 144,000 lasted as long as they did.

25:41. Then He also shall say to those on the left hand, Depart from Me, you cursed, into everlasting fire [Baptism of Fire: prepared for the Devil and his angels].

Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπὶ ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

25:42. For I was hungry, and you gave Me no food; I was thirsty, and you gave Me no drink;

ἐπείνασα γὰρ καὶ οὐκ ἔδωκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

25:43. I was a stranger and you did not take Me in; I was naked, and you did not clothe Me; I was sick, and in prison, and you did not visit me.

ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.

25:44. Then they will also answer Him, saying, Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You?

τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι;

25:45. Then He shall answer them, saying, Truly I say to you, inasmuch as you did not do it to one of the least of these [144,000 Jews] you did not do it to Me.

τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφί ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

The unbelievers of the Tribulation become hardened through their rejection of Christ. As a manifestation of their hardness, they had no empathy or concern for the 144,000 evangelists.

25:46. And these [the individual gentile unbelievers] shall go away into everlasting punishment, but the righteous [believers with imputed righteousness] into everlasting life.

καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

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Based on the scholarly work of R.B. Thieme Jr.

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