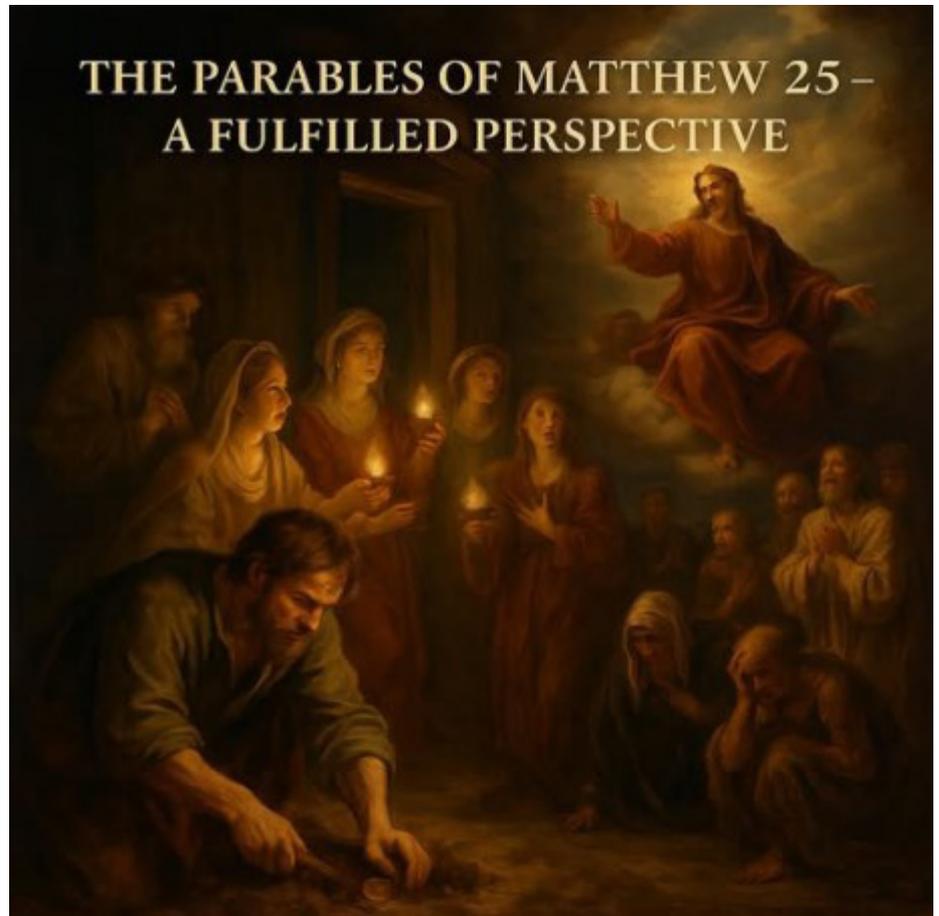


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THE PARABLES
OF MATTHEW 25 –
A FULFILLED
PERSPECTIVE A
follow-up to
MATTHEW 25 – A
FULFILLED
PROPHECY
PERSPECTIVE**



By Dan Maines

**THE PARABLES OF MATTHEW 25 – A FULFILLED
PERSPECTIVE**

***A follow-up to MATTHEW 25 – A FULFILLED PROPHECY
PERSPECTIVE***

Introduction, Audience, and Timing

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Introduction

Matthew 25 contains three powerful parables: the Ten Virgins, the Talents, and the Sheep and Goats. Each was spoken by

Jesus shortly before His crucifixion, and each is directly tied to His coming in judgment upon that generation (Matthew 24:34). From the fulfilled perspective, these parables are not about a distant future but about events tied to the end of the Old Covenant age, culminating in the destruction of Jerusalem in AD 70.

1. What do the talents represent?

In Matthew 25:14-30, the talents are sums of money entrusted to servants according to their ability.

Symbolically, they represent the responsibilities, opportunities, and gifts given by God to His people under the Old Covenant.

These included the Law, the Temple worship, the prophetic word, and the privilege of carrying God's revelation to the nations (Romans 3:1-2).

To the early church, the talents also pictured the stewardship of the gospel message entrusted to the apostles and disciples (1 Thessalonians 2:4).

The faithful servants multiplied what was given, using their opportunities to advance God's kingdom before judgment fell.

Matthew 25:30's "outer darkness" mirrors Matthew 8:12, where Jesus spoke of covenantal Israel being cast out, reinforcing the AD 70 fulfillment.

2. Is the servant burying his talent the Jews burying Christ?

The unfaithful servant in Matthew 25:18 represents Israel's rejection of their stewardship.

They were given the promises, prophecies, and Messiah Himself (Romans 9:4-5).

Instead of receiving Him, they rejected and killed Him (Acts 3:14-15).

Burying the talent is not Christ's burial but symbolizes their refusal to invest the truth they had been given.

This includes rejecting the Messiah and His message.

By doing so, they forfeited their place as God's covenant people (Matthew 21:43).

3. What does the oil represent?

In Matthew 25:1-13, the wise virgins have oil for their lamps and the foolish do not.

Oil often represents the Holy Spirit (1 Samuel 16:13, Zechariah 4:2-6).

Here, it signifies the inner spiritual preparation necessary to receive the Bridegroom.

The wise virgins are those in Israel who responded to Jesus in faith and obedience, receiving the Spirit and being ready for His coming in judgment.

The foolish represent those with outward religion but no inner reality of faith.

The "delay" in Matthew 25:5 parallels Matthew 24:48, referring to the time between His ascension and the AD 70 judgment, showing that "sleeping" was complacency in that generation.

4. When they ask Him to open, is this after they die or on earth?

In Matthew 25:11-12, the foolish virgins come later, saying, "Lord, Lord, open up for us."

This is not a post-death scene in heaven or a rapture.

The context is first-century Jerusalem.

Once judgment fell in AD 70, the opportunity to enter the kingdom was closed to those who rejected Him.

The "door being shut" is covenantal language marking the end of access for the Old Covenant nation (Luke 13:25-28).

This happened in history, not in a future global removal of the church.

5. When and how did the sheep get separated from the goats?

In Matthew 25:31-46, the Son of Man comes in His glory to judge the nations.

This is tied to Matthew 24:30-31, where He comes in the clouds in judgment, and to Matthew 19:28, where He promised the apostles they would "sit on twelve thrones, judging the twelve tribes of Israel."

The separation took place in the first-century judgment on Israel and surrounding nations.

The "sheep" are those who received and cared for Christ's brethren (His disciples) during the tribulation (Matthew 10:40-42, 24:9-14).

The "goats" are those who rejected and persecuted them.

This judgment occurred when Christ came in power in AD 70 (Matthew 16:27-28).

The sheep entered the joy of the kingdom.

The goats faced everlasting punishment, which is eternal death, not eternal conscious torment (Malachi 4:1-3, 2 Thessalonians 1:9).

Conclusion

Matthew 25 is not an open-ended prophecy awaiting fulfillment thousands of years later. It is a covenantal warning to that generation, urging readiness before the judgment that came upon Israel in AD 70. The talents speak of faithful stewardship of God's truth, the oil speaks of genuine spiritual life through the Spirit, the closed door marks the end of the Old Covenant opportunity, and the sheep and goats depict the real-time separation that took place in history when Christ judged the nations. The only way into the New Covenant is through Christ alone.

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