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Are You Ready for the Second Coming?

Pastor Mike Palompo

July 26-27, 2025

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Filipino jokes

[slide: photo] 50th Christian birthday



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It was interest in the Second Coming that first got me to look into faith in Christ. We will be talking about that today!

Our final parable of our series is called the parable of the Ten Virgins (Bridesmaids). As we now understand what

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παραβολή (parabole) means:

para (alongside), and bole (cast out).

Jesus is going to throw two things our way side by side: the Jewish wedding feast and His Second Coming.

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“Then the Kingdom of Heaven will be like ten bridesmaids* who took their lamps and went to meet the bridegroom. ² Five of them were foolish, and five were wise. ³ The five who were foolish didn’t take enough olive oil for their lamps, ⁴ but the other five were wise enough to take along extra oil. ⁵ When the bridegroom was delayed, they all became drowsy and fell asleep.

⁶ “At midnight they were roused by the shout, ‘Look, the bridegroom is coming! Come out and meet him!’

⁷ “All the bridesmaids got up and prepared their lamps. ⁸ Then the five foolish ones asked the others, ‘Please give us some of your oil because our lamps are going out.’

⁹ “But the others replied, ‘We don’t have enough for all of us. Go to a shop and buy some for yourselves.’

¹⁰ “But while they were gone to buy oil, the bridegroom came. Then those who were ready went in with him to the marriage feast, and the door was locked. ¹¹ Later, when the other five

bridesmaids returned, they stood outside, calling, 'Lord! Lord! Open the door for us!'

¹² "But he called back, 'Believe me, I don't know you!'

¹³ "So you, too, must keep watch! For you do not know the day or hour of my return" (Matthew 25:1-13 NLT).

The Parable of the Ten Virgins in Matthew 25:1-13 is set within Jesus' Olivet Discourse (Matthew 24-25), a teaching delivered on the Mount of Olives shortly before His crucifixion. This discourse addresses the future of the kingdom of God, the end times, and the need for readiness for Christ's return. The parable itself illustrates the importance of spiritual preparedness and vigilance.

In Mt. 9, 16, 17, Jesus prophesied of His suffering at the hands of the Jews.

The context is important so you get the full meaning of the story. And the context is a Jewish wedding.

In the Olivet Discourse (Matthew 24:1-3, Mark 13:1-4, Luke 21:5-7), Jesus responds to two questions from his disciples:

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Two Questions

1. **When will these things happen?** - Referring to the timing of the destruction of the Jerusalem temple, which Jesus had just

predicted.

- 2. What will be the sign of your coming and of the end of the age?** - Asking about the signs indicating Jesus's return and the culmination of the present age.

(Contextual background information)

These questions frame Jesus' teachings on both near-term events (like the temple's destruction in 70 AD) and eschatological events (his second coming).

Addressing Question 1: When will these things happen? (Destruction of the Temple)

The first question relates to the destruction of the Jerusalem temple, which Jesus predicted (Matthew 24:2). The following sections primarily address this event, fulfilled historically in 70 AD when the Romans destroyed Jerusalem and the temple:

- Matthew 24:4-14 (Mark 13:5-13, Luke 21:8-19): Jesus warns of false messiahs, wars, famines, and earthquakes, describing these as "the beginning of birth pains" (Matthew 24:8). While these signs have ongoing relevance, their immediate context aligns with the turbulent decades leading to 70 AD, including false prophets and regional conflicts (e.g., Jewish revolts). The persecution of disciples and preaching of the gospel (Matthew 24:9-14) also fit the pre-70 AD period, as the early church spread despite opposition. Luke 21:12-19 particularly emphasizes persecution "before kings and governors," pointing to early Christian experiences.
- Matthew 24:15-21 (Mark 13:14-19, Luke 21:20-24): Jesus describes the "abomination of desolation" (Matthew 24:15, citing Daniel 9:27) and urges flight from Judea. In Luke 21:20, this is explicitly tied to "Jerusalem surrounded by armies," clearly referencing the Roman siege of Jerusalem (66-70 AD). The call to flee to the mountains and the description of great

distress (Matthew 24:16-21) align with historical accounts of Jews fleeing during the Roman invasion. Luke 21:24 mentions Jerusalem being “trampled by the Gentiles until the times of the Gentiles are fulfilled,” reinforcing the focus on the city’s destruction and subsequent exile.

- Matthew 24:23-28 (Mark 13:21-23): Warnings about false messiahs and prophets deceiving people fit the chaotic period before 70 AD, when several figures claimed messianic roles during the Jewish-Roman War. However, these verses also transition toward eschatological warnings, as they mention the Son of Man’s coming (Matthew 24:27), hinting at question 2.

These sections focus on events leading to and including the temple’s destruction, answering the “when” of question 1. The urgency and specificity (e.g., fleeing Judea, armies surrounding Jerusalem) anchor them in the first-century context.

Addressing Question 2: What will be the sign of your coming and of the end of the age?

The second question concerns Jesus’ second coming (parousia) and the end of the age. The following sections primarily address this eschatological event, though some overlap with question 1 due to prophetic telescoping (near and far events described together):

- Matthew 24:29-31 (Mark 13:24-27, Luke 21:25-28): Jesus describes cosmic signs—“the sun will be darkened, and the moon will not give its light” (Matthew 24:29)—followed by the Son of Man’s coming with angels and a trumpet call to gather the elect (Matthew 24:30-31). This imagery, drawn from Old Testament prophecy (e.g., Isaiah 13:10, Joel 2:31), points to a future, global event beyond 70 AD. The “sign of the Son of Man” and his visible return “on the clouds of heaven” directly address the disciples’ question about his coming.
- Matthew 24:32-35 (Mark 13:28-31, Luke 21:29-33): The parable of the fig tree teaches that “when you see all these things,” the end is near. While “these things” could partly refer to the temple’s destruction (question 1), the

statement “this generation will not pass away until all these things take place” (Matthew 24:34) is debated. It likely applies to the temple’s destruction within the disciples’ generation (40 years, fulfilled by 70 AD), but the cosmic signs and Jesus’ return extend to a future fulfillment, as “all these things” includes the events of 24:29-31.

- Matthew 24:36-44 (Mark 13:32-37, Luke 21:34-36): Jesus shifts explicitly to his second coming, emphasizing its unknown timing (“no one knows the day or hour,” Matthew 24:36) and suddenness, like a thief or the flood in Noah’s day. This section focuses exclusively on the eschatological event, urging readiness for his return, answering question 2.
- Matthew 24:45-51 (Parables in Matthew 25, Mark 13:34-37, Luke 21:34-36): The parables of the faithful servant, ten virgins, talents, and sheep and goats (unique to Matthew) emphasize preparedness, judgment, and the finality of Jesus’ return. These teachings address the end of the age and the establishment of God’s kingdom, directly tying to question 2.

Notes on Blending and Interpretation

- Prophetic Overlap: Jesus’ discourse uses apocalyptic language that applies to both the temple’s destruction (a “mini-apocalypse” in 70 AD) and the ultimate end times. For example, “abomination of desolation” (Matthew 24:15) historically refers to the Roman desecration of the temple but may also foreshadow a future antichrist figure (2 Thessalonians 2:3-4). This dual fulfillment complicates assigning verses strictly to one question.
- Luke’s Clarity: Luke 21:20-24 is the clearest in tying the “desolation” to Jerusalem’s fall, making it the strongest answer to question 1. Matthew and Mark use more symbolic language, blending the two horizons.
- Scholarly Views: Preterists argue most of the discourse (except 24:36-51) applies to 70 AD (question 1). Futurists see much of it (especially 24:29-51) as referring to the end times (question 2). A partial preterist view, which I lean toward here, sees a primary fulfillment in 70 AD for 24:4-28, with 24:29-51 focusing on the future return, though some verses apply to both.

Summary

- Question 1 (Temple Destruction, ~70 AD): Matthew 24:4-21, 23-28 (Mark 13:5-23, Luke 21:8-24) primarily address the signs and events culminating in Jerusalem's fall, with Luke 21:20-24 being the most explicit.
- Question 2 (Second Coming, End of the Age): Matthew 24:29-31, 36-51, and Matthew 25 (Mark 13:24-37, Luke 21:25-36) focus on Jesus' return and the final judgment, with cosmic signs and parables of readiness.
- Overlap: Matthew 24:32-35 serves as a hinge, potentially applying to both, as "all these things" includes the temple's fall (fulfilled in that generation) and foreshadows the ultimate coming of the Son of Man.

Cultural Context and Key Points:

1. **Audience and Setting:** Jesus is speaking primarily to His disciples, responding to their questions about the signs of His return and the end of the age (Matthew 24:3). The parable is part of a series of teachings emphasizing watchfulness, faithfulness, and readiness for the coming of the Son of Man.
2. **Cultural Background:** The parable draws on Jewish wedding customs. In first-century Jewish weddings, the bridegroom would go to the bride's house to fetch her, often at an unpredictable time, and the bridal party (virgins or bridesmaids) would wait to join the procession with lamps to light the way. The delay of the bridegroom and the need for sufficient oil reflect the uncertainty of the timing and the necessity of preparation.
3. **Structure of the Parable:**
 - **Ten Virgins:** Five are wise, bringing extra oil for their lamps, and five are foolish, bringing none.

- **Delay:** The bridegroom is delayed, causing all the virgins to fall asleep.
- **Arrival:** At midnight, the bridegroom's arrival is announced. The wise virgins, with enough oil, light their lamps and join the procession. The foolish virgins, lacking oil, scramble to find more but are too late.
- **Outcome:** The wise enter the wedding feast, but the foolish are locked out, with the bridegroom saying, "I do not know you" (v. 12).

4. Theological Meaning:

- **Bridegroom:** Represents Jesus, whose return (the Second Coming) will be sudden and at an unknown time.
- **Virgins:** Symbolize those awaiting Christ's return, often interpreted as the church or professing believers.
- **Oil:** Likely represents spiritual preparedness, possibly faith, the Holy Spirit, or a life of obedience and devotion. The exact meaning is debated, but it signifies something essential for readiness.
- **Wedding Feast:** Symbolizes the kingdom of God or the eschatological banquet at Christ's return.
- **Moral:** The call to "watch therefore, for you know neither the day nor the hour" (v. 13) emphasizes vigilance and living in a state of readiness for Christ's return.

5. **Broader Context in Matthew 25:** The parable is followed by the Parable of the Talents and the Judgment of the Sheep and Goats, both reinforcing themes of accountability, stewardship, and

preparedness for the final judgment. Together, they stress that how one lives in anticipation of Christ's return matters.

Historical and Eschatological Setting: Spoken days before Jesus' crucifixion (circa 30-33 AD), the parable reflects both an immediate call to the disciples to stay faithful amid persecution and a broader eschatological warning for all believers to be ready for Christ's return at an unknown time.

Sermon Outline

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1. Who do the bridesmaids represent? Christians or nonbelievers?

Most biblical scholars agree that the 5 virgins who were ready were genuine believers. The other 5 were professing Christians but not true believers.

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2. What does the oil represent?

Because the oil symbolizes the indwelling presence of the Holy Spirit. So if you have the Spirit you have lamps full of oil and you are ready. If you are a poser, then you are trying to come across like a Christian but you really aren't one.

We have said this many times here in church. You can't just know about Jesus. Believing he died for you 2000 years ago is obviously important. But do you know Him now? Are you filled with His Oil, His presence in your life as the Holy Spirit? And therefore you are following Him day by day, obeying His word, His voice. Not just doing good things in the name of Jesus but actual God Things! 😊✝️🕊️ Cooperating with what God is actually doing today in real-time.

[slide] (just the question)

3. Is Jesus really coming back?

He said it multiple times. But His coming will be sudden and unexpected, like a thief in the night. And when He comes this time, He will not come as the Lamb of God, but as the LION OF JUDAH.

So we need to be ready at the drop of the hat. When the bridegroom comes you need to be Johnny on the spot. So if you are backsliding right now, you are literally playing with fire as in Lake of Fire. If you're spiritual life is asleep you need to wake up right now! If you don't have Holy Spirit, you need to receive Him today, know Him today, follow Him today. And here it is, make sure He knows you! This means real genuine relationship, because he knows all our names.

Supporting Scripture for the Second Coming Prophecy (additional information only)

- **The Olivet Discourse:** Matthew 24-25, Mark 13, Luke 21
- **Key Verse from the Discourse:** "Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory." (Matthew 24:30)
- **Parables:** Matthew 25:1-46
- **Promises to Disciples:** John 14:2-3; Matthew 26:29
- **Pronouncement to the High Priest:** Matthew 26:64; Mark 14:62

Communion

This may be the most important communion in your entire spiritual journey so far.

In summary, the Parable of the Ten Virgins urges spiritual readiness and vigilance for Christ's return, using a culturally familiar wedding scenario to

highlight the consequences of being prepared versus unprepared when the moment of reckoning arrives.

The Parable of the Ten Virgins in Matthew 25:1-13 is set within Jesus' Olivet Discourse (Matthew 24-25), a teaching delivered on the Mount of Olives shortly before His crucifixion. This discourse addresses the future of the kingdom of God, the end times, and the need for readiness for Christ's return. The parable itself illustrates the importance of spiritual preparedness and vigilance.

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"I go to prepare a place for you" John 14:2-3

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"On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' Then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness'" (Matthew 7:22-23).

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INTERVIEW SECTION: Q/R (Response not Answer 🗣️)

So let's start with an obvious question, when is Jesus coming back?

Rapture Dates (based on the MOEDIM)

Here are the Gregorian dates for Rosh Hashanah for the next three years, based on the Jewish calendar (1-2 Tishrei), with each holiday beginning at sundown on the first date and ending at nightfall on the second:

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- **2026 (5787):** September 11 at sundown to September 13 at nightfall.
- **2027 (5788):** October 1 at sundown to October 3 at nightfall.
- **2028 (5789):** September 20 at sundown to September 22 at nightfall.

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6000 Years?

Rosh Hashanah in the Jewish year 6000:

September 29, 2239, and end at nightfall on October 1, 2239, on the Gregorian calendar.

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In the Jewish year 6000, Sukkot and Yom Kippur are as follows:

- **Yom Kippur:** Begins at sundown on October 8, 2239, and ends at nightfall on October 9, 2239.
- **Sukkot:** October 13, 2239, and ends at nightfall on October 20, 2239

The idea that mankind's years shall be 6000 stems from Talmudic and Kabbalistic teachings, particularly from the school of Elijah, the Zohar, and medieval commentators like Nachmanides. It reflects a symbolic view of history as mirroring the six days of creation, culminating in a seventh "day" of messianic rest. While influential in certain Jewish traditions, it is not a universal belief, and its interpretation varies widely, with many emphasizing its spiritual rather than literal significance.

Giscelle's Questions

- 1.) Many people reference the birth pains (famine, earthquakes, wars etc.), persecution, false prophets, and a mass exodus of the faith as signs of the final day. But considering the partial preterist view, do these signs apply to the end or are they only in reference to the destruction of the temple in 70 AD? If so, how do you see these signs playing out today? If not, what signs can we expect according to scripture?

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Sign	Temple (A.D. 70)	Parousia (End of the Age)	Both
False Messiahs (Matt. 24:4-5)			✓
Wars and Rumors of Wars (Matt. 24:6-7)			✓
Famines, Pestilences, Earthquakes (Matt. 24:7)			✓
Persecution of Believers (Matt. 24:9)			✓
Apostasy and Betrayal (Matt. 24:10)			✓
Rise of False Prophets (Matt. 24:11)			✓
Lawlessness & Love Grows Cold (Matt. 24:12)			✓
Gospel Preached to the World (Matt. 24:14)		✓	
Abomination of Desolation (Matt. 24:15)	✓		
Flight from Judea (Matt. 24:16-20)	✓		
Great Tribulation (Matt. 24:21-22)			✓
Intensified Deception (False Christs/Prophets) (Matt. 24:23-26)		✓	
Cosmic Disturbances (Sun, Moon, Stars) (Matt. 24:29)		✓	
Sign of the Son of Man (Matt. 24:30)		✓	
Gathering of the Elect (Matt. 24:31)		✓	
Parable of the Fig Tree (Matt. 24:32-35)	✓		✓

Feel free to disagree! Because Bible teachers are all over the place.

2.) Regardless of the signs, the bible clearly tells us we can't know for certain when it's going to happen and stresses the importance of preparedness. What does spiritual preparedness look like? Is there a difference between spiritual preparedness, faith, and a life of obedience and devotion? Does it count to simply say, "I have faith! I believe that Jesus' died on the cross for my sin and that by His blood I am redeemed" or is something more needed?

Yes, you are correct. Nothing more is needed for SALVATION except faith in Christ.

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⁸ For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast” (Ephesians 2:8-9 ESV)

Witness the thief on the cross.

But the big question is “what does it mean to have faith?” Faith without works is DEAD, James says. But to be clear, you are not working FOR your salvation, you are “WORKING OUT” your salvation. We are living FROM having already been perfectly saved, not trying to add anything to the perfect work of Jesus on the Cross. This is the new life in the Spirit we are contending for, and the essence of AQUI-FE, my dream, remember?

3.) How would you interpret the 5 foolish bridesmaids being locked out? Would that be equivalent to not getting into heaven? If so, wouldn't that condone salvation by works rather than salvation by faith?

Remember what Jesus said, “I don't know you.” They had the outward appearance of being a Christian, but no genuine RELATIONSHIP with Christ. To authentically know Jesus means you have shared life, shared experiences, shared memories. You had great times together and you went through hell and back together.

It doesn't need to be 50 years of following Jesus. The thief on the cross had that one, brief encounter—he and Jesus crucified side by side. And he gets an epiphany right there on the cross. The other guys was thinking of saving his own scurvy hide, but this guy is reflecting deeply about his own spiritual journey. Boom! Authentic encounter = saved!

4.) We know that God is omniscient. The Bible tells us that before we were even born, He knew us (Jer. 1:5). So why would Jesus say “I don’t know you” in this situation?

Yes, He created you, He knows your name, He has catalogued every hair on your head. He gave you this amazing gift of your life, but what did you do with it? Did you spend it fulfilling His purpose for your life? Or doing whatever you wanted apart from Him? If the latter, why would you even want to go to Heaven? Heaven is an eternity of relationship with Jesus. You didn’t bother to get acquainted with Him on Earth, why would you even want to be with Him in Heaven

“Nobody in Hell wants to be with God.”

Questions for Reflection and Group Discussion

1. What were the two questions the disciples asked to kickoff this discussion on the Mount of Olives?

(When will the Temple be destroyed? What will be the signs of Your coming?)

2. What did you learn about the cultural background regarding Jewish weddings?

(The son goes to prepare an extension to His father’s house for himself and His bride to live in. This creates a “time lag” as we are faced with an uncertain wedding date. Ultimately, dad will decide when all the preparations are complete and signals for the son to now go fetch his betrothed. The wedding party is obligated to stand at the ready (even if it’s midnight) to join in the wedding march to the father’s house, or face humiliation.)

3. Since this is a “para-bole” what two things is Jesus throwing out side by side for us to learn?

Jewish weddings and the Second Coming of Christ

4. Who do the two groups of bridesmaids represent?

Professing (poser, so-called, fake it til you make it) Christians vs. Genuine, authentic Christians filled with and following the Spirit.

5. What does the oil represent?

Holy Spirit, hence, an authentic, real-time intimacy with Christ.

6. Why does Jesus say to one set of bridesmaids, "I don't know you."

They did not truly have an authentic relationship with the groom, so He disavowed them.

7. What is the Lord saying to you today about being filled with the Spirit and following the Spirit?