

Pentwater Bible Church

Isaiah Message 59

March 29, 2020



The parable of the Workers in the Vineyard By Frans Floris de Vriend Cir. 1519–1570

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The Book of Isaiah Message Fifty-Nine

LITTLE APOCALYPSE OF ISAIAH PART XI

March 29, 2020

Daniel E. Woodhead

THE LORD'S VINEYARD WILL FINALLY BLOOM

Isaiah 27:2-6

²In that day: A vineyard of wine, sing ye unto it. ³I Jehovah am its keeper; I will water it every moment: lest any hurt it, I will keep it night and day. ⁴Wrath is not in me: would that the briars and thorns were against me in battle! I would march upon them, I would burn them together. ⁵Or else let him take hold of my strength, that he may make peace with me; yea, let him make peace with me. ⁶In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit (ASV, 1901).

Now that the Devil, Satan also known as the serpent, or here in chapter twenty-seven as leviathan has been subdued the Millennial Kingdom almost ready to start. God placed him in the abyss for the entire thousand-year period of the Messianic Kingdom. Our Lord now begins *In that day* to describe His chosen people in terms of the imagery He used in chapter five, the Vineyard but, with a complete change in their attitude toward Him. Here He describes Himself as the Keeper of the Vineyard when He says, "*I Jehovah am its keeper.*" Before the Messianic Kingdom starts there will be a 75-day interval which follows the Great Tribulation. This is known from several passages of Scripture.

A comparison of Scripture passages that speak to the tribulation's duration demonstrate that there is a seventy-day interval at the end prior to the establishment of the Messianic Kingdom. The interval is demonstrated in Daniel.

Daniel 12:11-12

¹¹And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days. ¹²Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days (ASV, 1901).

Scripture tells us that the duration of the first half of the Tribulation 1,260 days (3 ½ years). This is the duration of the time between two significant events. They are the signing of the covenant with Israel by the Antichrist initiating the Great Tribulation and the Abomination of Desolation which is the mid-point event. Scripture also tells us that the last half of the Tribulation will be 1,260 days counting from the Abomination of Desolation to the demise of the Antichrist. This is a total of seven years.

The Daniel passage gives us two additional figures. The first is 1,290 days, or an additional thirty days, during which time the Abomination of Desolation will remain in the Temple before it is removed. The second figure is 1,335 days which is another 45 days beyond the 1,290 and 75 days beyond the 1,260 days. A special blessing is pronounced upon those who survive to the 1,335th day. The blessing is that those who survive will enter into the Messianic kingdom. Many will not make it that far, even though they made it to the end of the Tribulation. There are nine events during this period which precede the inauguration of the Messianic Kingdom.

1. The removal of the Abomination of Desolation
2. The Antichrist's final destination
3. The False Prophet's final destination
4. Satan's Binding
5. The Judgment of the Gentiles
6. The Resurrection of the Old Testament Saints
7. The Resurrection of the Tribulation Saints
8. The First Resurrection
9. The Marriage Feast of the Lamb (this is the formal start of the Messianic Kingdom)

THE REMOVAL OF THE ABOMINATION OF DESOLATION

The pivotal event, which signals the mid-point of the Great Tribulation, is the Antichrist's takeover of the Jewish Temple. He breaks his covenant with the Jews, and declares himself The Almighty God. He also begins a serious persecution of the Jews, which will last for 1,260 days. The False Prophet sets up an inanimate image of the Antichrist in the Temple and Satan causes it to become alive. Antichrist is in control of the world for those 1,260 days and then he will be killed. The image stays in the Temple for additional thirty days.

Daniel 12:11

And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days (ASV, 1901).

The desecration of the Jewish Temple lasts an additional thirty days beyond the end of the Tribulation then it will be destroyed which brings the Abomination of Desolation to an end.

THE ANTICHRIST'S FINAL DESTINATION OR DEMISE

Revelation 19:20 makes it quite clear just how he will meet his final demise.

Revelation 19:20

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone (KJV).

The text states that the Antichrist will be cast alive into the Lake of Fire. We saw in previous lessons that the Antichrist was killed at the end of the Great tribulation and that while his body was not buried his soul was in Hell (Habakkuk 3:13b; II Thessalonians 2:8; Isaiah 14:3-11; 16-21). We further saw that his body would be trampled under the feet of his armed forces as they flee Christ's slaughter of them (Isaiah 14:19-21). So, if the text states that he will be cast alive into the Lake of Fire, he must come back to life in order for that to occur. We will discuss this more later when we discuss the first resurrection. That term only applies to the righteous and it comes in stages. The term second resurrection applies to the resurrection of the damned, which also comes in stages. That is, those who did not accept Christ when they had the opportunity. Jesus was the first fruits of the first resurrection. The interesting concept to realize is that the Antichrist or the one who will be the false or counterfeited second person of the Holy Trinity and will be the first fruits of the second resurrection. The result of his resurrection will be his eternal destiny in the Lake of Fire.

THE LAKE OF FIRE

The Greek work for the Lake of Fire is Gehenna. This got its name from the name for The Valley of Hinnom just south of Jerusalem where the Jews offered their children to Molech (II Kings 23:10; Jeremiah 7:31; 19:2-6). In later times it served as a garbage dump, which was kept burning and therefore provided the imagery, which the Bible uses to describe the place of everlasting punishment. The everlasting fire, which Christ referred to, is Gehenna or the Lake of Fire (Matthew 5:22, 29-30, 10:28, 18:9, 23:15, 33; Mark 9:43, 45, 47; Luke 12:5). The Lake of Fire is where all those who have not appropriated Christ will reside forever. This is the Second Death. The first is the physical and the second is the spiritual death, not annihilation.

THE FALSE PROPHET

The False Prophet will according to Revelation 19:20 have a counterfeit gift of performing miracles for the sole purpose of deceiving the world so that they worship the Antichrist (beast) and take his mark of 666.

Revelation 19:20

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

He will be cast alive during the seventy-five day interval into the Lake of Fire along with the Antichrist. So for the first 1,000 years that the Lake of Fire will be operational and inhabited only the two of them will be there. What a fitting destiny for the two men who instituted Hell on earth for seven years.

SATAN'S BINDING

Satan who masquerades as the counterfeit father in the “unholy trinity” will be cast into the abyss.

Revelation 20:1-3

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season (KJV).

Here we see the binding of Satan. The one who does the binding is a common angel. He is of the lowest order of celestial beings. Satan on the other hand is of the highest order, the cherub. How fitting for Satan who was the highest of the highest rank of celestial beings to be bound by one from the lowest rank. Satan will be bound for 1,000 years, which is for the duration of the Millennial Kingdom on earth. He will no longer be free to be the great deceiver of mankind, which he has been for a long, long time. He will reside in the Abyss. The binding is done with the promise that Satan will be released for a short time to again test mankind at least one more time.

THE ABYSS

The New Testament tells us that this is the temporary dwelling place of the imprisoned demons (Revelation 9:1-21). In classical Greek this adjective is *abussos*. It refers to an unfathomable or boundlessly deep place. Many of the demons that Jesus expelled from the earth were committed to the abyss. They dreaded to go there before their appointed time (Luke 8:31). Millions of them will be loosed during the tribulation in two separate invasions to wreak havoc on the earth as they begin to appear to the human population. Until this time (5th and 6th Trumpet Judgments) the demonic world is unseen to the human eye.

Revelation 9:1-21

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to

battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts (KJV).

THE JUDGMENT OF THE GENTILES

Even though a significant number of Gentiles will be killed during the Tribulation and their armies will suffer the slaughter in the Campaign of Armageddon, some will make it through alive. They will be gathered together for the purpose for a special judgment. There are two passages of Scripture, which provide us the insight into this judgment. The first is Joel 3:1-3.

Joel 3:1-3

For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land, and have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink (ASV, 1901).

Joel tells us that this judgment is to occur near the time of the national restoration of the Nation Israel. All the Gentiles left after the war will be gathered into the Valley of Jehoshaphat for the judgment. This is the same place on the east of the Temple Mount next to the Mount of Olives where the final battle took place. The term Gentiles is the same as nations. This is a determination of their individual final destination of eternal life or eternal hell. Therefore it is a very serious event. The basis for the judgment will be pro-Jew or anti-Jew. That is how they treated the Jews during the Tribulation. The sins committed are listed as:

Scattering the Jews in the middle of the Tribulation.
Parting the land during the Campaign of Armageddon.
Selling the Jews into slavery (Zechariah 14:1-2)

Each Gentile will be judged on the basis his participation in or his refusal to participate in these actions. The Lord Jesus gave us the results of the judgment during the Olivet Discourse (Matthew 25:31-46). The Judge, the judgment and those who are judged are all identified by Him in Matthew 25:31-33:

Matthew 25:31-33

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left (KJV).

Jesus is the judge who will sit on a throne in the all His glory in the Valley of Jehoshaphat. All the living Gentiles will be gathered before Him for the Judgment. The Greek word for nations is ethnos, which is Strong's #1484, and it means all those that are not Jews. In other words it means the Gentiles. This is the common term for Gentiles used in the Bible. Note the positional aspect of the decision, right and left. There will be two individual divisions, the pro-Jewish known as the sheep camp and the anti-Jewish known as the goat camp. Matthew 25:34-40 discusses the pro-Jewish sheep camp:

Matthew 25:34-40

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (KJV).

Jesus describes those who have helped Jesus' brethren who are the Jews during the Great Tribulation. A failure to frame the Bible in a natural chronology will provide difficulties in realizing terms such as brethren. The church had not yet been initiated when Christ's Olivet Discourse was given and will leave the earth prior to the Tribulation. Therefore, His usage of the term brethren in this context refers to the Jews. This will be very dangerous to do similarly as it was during the II World War when the Nazis were hunting the Jews and killing those who hid them. The Jews will flee into the wilderness without provisions. The pro-Jewish sheep will provide them with food, clothing and shelter. They will identify with the Jews by visiting them in prison and in general exhibit kindness toward them. The result of their judgment is their permission to enter into the Messianic Kingdom. It is the sheep Gentiles who will be involved in the destruction of Babylon (Isaiah 13:1-5). They will be the "resistance fighters", which are instrumental in the overthrowing of Babylon. These folks will make it to the 1335th day since the mid-point of the Tribulation and will go into the Messianic Kingdom.

The anti-Jewish are called goats and they have an entirely different destination. Matthew 25:41-45 states:

Matthew 25:41-45

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal (KJV).

The anti-Jewish goats are the ones who helped the Antichrist in destroying the Jews. They will be killed and sent directly to hell. This judgment, which sends those who helped the Jews to eternal life and those who harmed the Jews to Hell, is not judging them on works. The sheep are simply showing their faith in Christ through their works. A believer will not follow the Antichrist and will follow Christ's commandments. So only believing Gentiles will enter into the Kingdom and their belief will be evidenced through their works in saving Jews.

THE RESURRECTION OF THE OLD TESTAMENT SAINTS

We must keep in mind that the rapture will only include the Church. That is, those who have accepted Jesus of Nazareth and confessed His name before other men on this earth. Romans 10:9 is one of many verses attesting to the methodology of obtaining salvation.

Romans 10:9

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved (KJV).

This verse further refines and gives us explicit instruction in how to actualize our faith. We tell others. That is, we vocalize what has taken place in our hearts already. It is similar to being obedient and carryout the commandment to be baptized. Both are outward signs attesting to the inward transformation that the Lord has wrought in us. So those who have already done this prior to the Great Tribulation will have gone up to heaven to meet the Lord in the air (I Thessalonians 4:16-17).

The following two passages speak to those believers from the Old Testament times who loved God and were waiting for His coming in the flesh. They however, died prior to Christ appearing on the planet. They nonetheless will be rewarded for their belief. This is not to say they kept the Law. It just means that they believed God and took Him at His Word. The righteous were waiting for the Lord's appearing as evidenced by Simeon (Luke 2:25). In the last chapter the Lord made it clear that these Saints would be resurrected. In the 75-day interval we see the timing of when it will happen.

Isaiah 26:19

Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead (ASV, 1901).

This passage simply states that the Old Testament saints were guaranteed a resurrection. It does not say when. Other verses bring the concept into clearer focus for us.

Daniel 12:2

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt (ASV, 1901).

This passage draws a very clear distinction between the righteous and the unrighteous. Within the context of the twelfth chapter this verse is speaking of a particular time at the “end.” It is further addressed to the Jews who are identified as “your people.” Only the righteous will be resurrected at this time to partake in the blessing of the Messianic Kingdom. These are also known as the friends of the bridegroom spoken of by John the Baptist (John 3:29). Since the context of Daniel twelve is speaking of the events after the Great Tribulation that is, therefore the time when the Old Testament saints will be resurrected.

THE RESURRECTION OF THE TRIBULATION SAINTS

There will also be a resurrection of those saints who became believers during the Great Tribulation and were killed in the process. Revelation 20:4 tells us the facts surrounding this issue.

Revelation 20:4

And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years (KJV).

The apostle John here sees two groups of people co-reigning with the Lord Jesus. The first group is those who received the authority to receive their judgment. The judgment referred to is the bema seat judgment (Romans 14:10; 2 Corinthians 5:10). This then will be the Church saints we will be resurrected at the Rapture of the Church and will receive their rewards during the course of the judgment (1 Corinthians 3).

The second group is identified as those souls who have been beheaded for the testimony of Jesus. They were beheaded because they would not worship the Antichrist nor would they consent to receive the mark of the Beast (666). These are the Tribulation saints. They go into the Millennial Kingdom with Christ.

THE FIRST RESURRECTION

The first resurrection involves only believers and it is found completed in Revelation 20.

Revelation 20:5-6

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years (KJV).

According to verse five, the resurrection of the Tribulation saints completes the first resurrection and it is separated by the completion of the second resurrection by one thousand years. The whole point of verse six is that the first resurrection involves only believers and that is why it is a blessed event for those who participate in it.

It is important for us to realize that the first resurrection is not a general resurrection of all at one time. It comes in stages and in an orderly progression. The Resurrection of the dead Believers occurs in five stages. The Bible teaches in 1 Corinthians 15: 20-23 that there is an orderly progress of stages.

This shows that all of the Christians shall live again or be resurrected and that there is an orderly progression of the stages of resurrection. After declaring that a resurrection of the righteous will occur, Paul states that the righteous will be resurrected each in his own order. The word translated order is a military term such as the orderly procession of troops marching to battle. It is Strong's # 5001 (Tagma). It always refers to some orderly procession such as the movement of troops or the priests in the Old Testament. The central point of this passage is that there is an orderly and sequential process to the first resurrection. It includes five stages and those are:

1. First Christ rose from the dead.
2. Resurrection of the Church age believers at the Rapture (I Thessalonians 4:16)
3. Resurrection of the two witnesses in the middle of the Great Tribulation (Revelation 11:11-12)
4. Resurrection of Old Testament Saints (Isaiah 26:19; Daniel 12:2) during the seventy-five day interval after the Tribulation.
5. Great Tribulation Saints also during the seventy-five day interval after the Tribulation.
6. (Revelation 20:4)

This completes the first resurrection. There is no resurrection of millennial saints.

The last resurrection is for unbelievers only and it happens after the one thousand year Millennial kingdom on earth.

THE MARRIAGE FEAST OF THE LAMB

The Church is the bride of Christ and will be married to Him in heaven after the Rapture and Resurrection. The Old Testament saints make up the friends of the bridegroom. Now that those saints have been resurrected too the wedding feast can take place. The wedding itself has already occurred and was just for the Church and Christ. The other saints are invited to the feast though. The invitation has already been issued.

Revelation 19:9

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God (KJV).

The result of this invitation is the resurrection and the wedding feast, which will last for seven days. Christ spoke of this during the last supper as He raised His glass of wine with His apostles.

Matthew 26:27

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom (KJV).

This then is the event that concludes the seventy-five-day interval and inaugurates the Messianic Kingdom. This is also known as the Theocratic Kingdom. The wedding feast parable told by The Messiah is connected with the Kingdom.

Matthew 22:1-14

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen (KJV).

The main point of this parable is that those who were originally bidden to the wedding feast, the Pharisees and the Jewish leaders who rejected Him during Jesus' first advent will not partake of the feast or enter into the Theocratic Kingdom. This is because they committed the unpardonable sin of attributing the works of God to Satan. This is also known as blaspheming the Holy Spirit (Mark 3:29) The Jews of the Tribulation period will be at the supper and enter into the Kingdom. Only believers will go in; all unbelievers will be cast into outer darkness and be excluded from entering the Messianic Kingdom.

Matthew 25:1-13

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh (KJV).

The contrast, which Christ spoke of here, is not between two types of believers, but between believers and unbelievers. The wise virgins are the believers and they have oil, which is a symbol of the Holy Spirit, while the foolish virgins have no oil at all. They had not been prepared through belief. Some think there is plenty of time before they have to commit their lives to Christ or they just don't want to believe that there is a God. We never know the day or the hour when He will come. The foolish ones were excluded from the wedding feast and going in to the Messianic Kingdom. That is why they are foolish.

Psalm 53:1a

The fool hath said in his heart, [There is] no God. Corrupt are they, and have done abominable iniquity (ASV, 1901):

Isaiah also connects a feast with the Kingdom and a resurrection of the dead.

Isaiah 25:6-8

And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations. He hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Jehovah hath spoken it (ASV, 1901).

So, the Great Tribulation has ended, the final odds and ends have been tied up during the seventy-five-day interval, which concludes with the Marriage feast of the Lamb who welcomes all believers into His Kingdom.

NEXT MESSAGE: THE LITTLE APOCALYPSE PART XII

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