

The Magnificat (Music: 1539 & Lyric: 1966), Luke 1:46–55; Baptism of Fire of Tribulational Survivors: Context: Matt 24: the Disciples 3 Questions, v. 3; Parable of Preparedness: the Ten Virgins: 5 Foolish Had Oil for Their Lamps; 5 Prudent Did Not, Matt 25:1–7

The Magnificat of Mary:

**Luke 1:46** - And Mary said: “My soul exalts the Lord,

**v. 47** - And my spirit has rejoiced in God my Savior.

**v. 48** - “For He has had regard for the humble state of His slave woman; / For behold, from this time on all generations will count me blessed.

**v. 49** - “For the Mighty One has done great things for me; / And holy is His name.

**v. 50** - “And His mercy—unfailing love—is upon generation after generation / Toward those who fear Him.

**v. 51** - “He has done mighty deeds with His omnipotence; / He has scattered those who were arrogant in the thoughts of their heart.

**v. 52** - “He has brought down tyrants from their thrones, / And has exalted those who were humble.

**v. 53** - “He has filled the hungry with good things; / And sent away the rich empty handed.

**v. 54** - “He has given help to Israel His servant, / Remembering His unfailing love through Mary’s womb, /

**v. 55** - As He spoke to our fathers, / To Abraham and his descendants forever.”

This passage was put to music as early as 1539. Lyrics based on Luke 1:46–55 have followed over the centuries including this one by W. W. J. VanOene in 1966:

## The Magnificat

Based on Luke 1:46-55  
vers. W.W.J. VanOene, 1966, alt.

6 6 7. 6 6 7  
Hypodaeolian

Genevan Psalter, 1539  
harm. Michael Owens, 2006

1. My soul does mag - ni - fy      The Lord, for He Most High  
2. For He did con - tem - plate      His hand - maid's low e - state.  
3. How ho - ly is His Name!      Let ev - 'ry - one pro - claim  
4. He showed His might - y arm      In scatt - 'ring all those charmed  
5. With good things He sup - plied      The hun - gry, and de - nied  
6. His ser - vant Is - ra - el,      As He did oft fore - tell,

Has shown to me His fa - vor.      I praise Him with my voice;  
Be - hold, all gen - e - ra - tions      Will call me e - ver blest,  
This Name with ven - er - a - tion.      His mer - cy is on them,  
By their i - ma - gin - a - tion.      He hum - bled might - y men,  
Them not His gra - cious bless - ing.      The rich did nought re - ceive  
He gra - cious - ly de - liv - ered;      Re - mem - b'ring ev - er - more

My spir - it does re - joice      In Him, my God and Sav - ior.  
For, at the Lord's be - hest,      Great is my ex - al - ta - tion.  
That fear and hon - or Him      Through ev - 'ry gen - er - a - tion.  
But He has hon - ored them      That lacked all es - ti - ma - tion.  
That could their want re - lieve      Or e - ven hun - ger less - en.  
What He to A - bram swore      And to his seed for - ev - er.

NOTE: For Michael Owens's vocal and the sheet music to "Magnificat," control-click on this link:

<http://www.genevanpsalter.com/music-a-lyrics/1-individual-psalms/146-song-of-mary>

The context of Matthew 25 begins in Matthew 24:3 where the disciples ask the Lord what signs will warn them of the destruction of the temple, His Second Advent and the end of the dispensation of Israel. His response covers verses 4–31 and is chronological rather than following the sequence expressed by the disciples' questions. Context is important so we must note the first three verses:

**Matthew 24:1** - Jesus walked out of the temple and kept on walking [ passing the various objects that spoke of Him ] when His disciples came up to point out to Him the temple buildings.

**v. 2** - And He answered them, “Do you not see all these things? I am telling you the truth: [ οὐ μή, *ou mē*: double negative; the most decisive way of negating something in the future<sup>1</sup> ] by no means not one stone will be left here on another which will not be torn down [ this is a blasphemous statement according to the oral law ].

**v. 3** - As He was sitting on the Mount of Olives, His disciples came to Him privately saying, [1] “Tell us when these things will happen [ destruction of the temple (A.D. 70; see Luke 21:20–24) ], and [2] what will be the sign of Your coming [ Second Advent ], and [3] what will be the sign of the end of the age [ the dispensation of Israel ]?”

What follows is referred to as the Olivet Discourse that continues through chapter 25. In these two chapters the Lord gives detailed prophecy about the events that transpire at the close of the Tribulation, His Second Advent, and the setting up of the millennial kingdom.

**Question #1:** “When will these things happen?” This refers to His statement in verse 2 that the temple will be torn down. His answer is recorded in verses 4–8. This is a general statement that applies to the entirety of the Church Age and establishes the principle that the dispensation must be interpreted by observing historical trends (v. 7) but there will be no signs that forecast its termination (v. 8). Luke records the Lord’s specific details about the destruction of the temple in Luke 21:20–24.

**Question #3:** “(What will be the sign) of the end of the dispensation of Israel?” The Lord answers this question secondly since it is chronologically the next event among the three mentioned – Matthew 24:9–26.

**Question #2:** “What will be the sign of Your coming?” This inquires about the timing of the Second Advent which the Lord answers in vv. 27–31.

Beginning with verse 32 the Lord gives details by the use of parables. First is the parable of the fig tree, He is the branch, the leaves are the Jews who have been evangelized during the Tribulation. The sprouting branch is the Second Advent.

In Matthew 24:36–51 the Lord gives illustrations of how those alive in the latter days of the Tribulation are to be alert to the signs of His coming. Some of the people will be prepared and some will be caught unawares. Matthew 25:1–13 is a parable that addresses both categories following the Second Advent and is the parable of the ten virgins:

**Matthew 25:1** - “At that time [ the wedding banquet of the Lord ] the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.”

The context of this parable is at the new home (the kingdom) of the bride (the Church) and groom (Christ). The virgins await the arrival of the wedding procession. Weddings usually were conducted at night and therefore when they went outside to await the wedding party’s arrival they all drifted off to sleep. Each took a lamp to light the way to the couple’s new home.

In the parable, each of the bridesmaids is said to be a virgin indicating that she possessed volition, the lamp illustrating either positive or negative volition to the signs of the groom’s arrival.

<sup>1</sup> Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 468.

**Matthew 25:2** - “Five of the virgins were foolish and five were prudent.”

Five were unbelievers while five were believers. All heard the teachings regarding the Second Advent. Information was forthcoming from teaching angels, from 144-thousand Jewish evangelists (Revelation 7:4), from those who had dreams and others visions regarding the Lord’s sudden return, from countless Bibles containing the prophecies of the Second Advent, and from myriads of books and electronic recordings containing the teachings of Church Age pastors giving detailed analyses of these prophecies.

**Matthew 25:3** - “For when the foolish took their lamps, they took no oil with them,

**v. 4** - but the prudent took oil in flasks along with their lamps.”

The lamps, sources of power that produce light in darkness, represent the virgins’ free will. Those who took no flasks of oil had expressed negative volition to the gospel while those who did had expressed positive volition to the gospel. Those positive viewed Jesus as Savior while those negative viewed Him only as political figure who would deliver them from the horrors of the Tribulation.

**Matthew 25:5** - “Now while the bridegroom was delaying, they all got drowsy and began to sleep.”

Due to the delay of the groom’s arrival, all ten virgins went to sleep and became vulnerable to His surprise arrival.

**Matthew 25:6** - “But at midnight [ μέσος δέ νύξ, *mesos de nux*: the middle of the night ] there was a continuous shout, ‘Behold, the bridegroom! Come out and meet Him.’”

The Lord’s nocturnal arrival stresses the suddenness of His return. It is a time when people are usually asleep and in this case they were. Alertness is a principle that must always be in the mind of the prudent believer. One does not know what a day will bring. Preparation must occur before the crisis. In this case, the lamps need to be lit. Those with positive volition—flasks of oil—are prepared to do so; those without flasks are not.

**Matthew 25:7** - “Then all those virgins arose and trimmed [ κοσμέω, *kosmeō* ] their lamps.”

Notice that when the Second Advent occurs all ten are awakened. But the five believers are prepared. Their positive volition to the gospel is their preparation while the five unbelievers are caught unprepared having rejected Jesus as Messiah.

When they trimmed their lamps the unbelieving virgins found that their wicks were going out. The trimming of a lamp has to do with preparing it for service:

*κοσμέω, kosmeō*: It has the meaning *set in order, prepare*. In Matthew 25:7, “They prepared their lamps” (cf. Joachim Jeremias, *Parables of Jesus* [2d rev. ed. {New York: Prentice Hall, 1972}] 175): “They snuff the lamps, removing the burnt wick, and fill them with oil, so that they may burn brightly again.”<sup>2</sup>

Matthew 25:7 may be compared to Matthew 13:4 where the sower, while sowing seeds, allowed some to fall beside the road and birds came and ate them up. The Lord explained verse 4 in Matthew 13:19, “When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.”

What made a person unprepared at the Second Advent was his failure to believe the gospel of Jesus Christ for salvation. The lamps of the five unbelievers represent their free will. The absence of oil by these five virgins indicates negative volition and therefore unbeliever status. They are unprepared.

<sup>2</sup> Horst Balz, “κοσμέω,” in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1991), 2:309.