

THE LAST WEEK OF THE LORD JESUS ON EARTH
IVμ. Jesus' Final Day of Public Teaching (cont.)
Jesus Proclaims Truth (Part 24) First Watch c. 7:50 P.M. Wednesday, 12th
Nisán (April 1), A.D.33. Lesson: **The Parable of the Ten Virgins in The**
Kingdom of Heaven (Mt. 25:1-13).

Introduction: Having examined the Lessons that The Lord Jesus taught in The Temple to the multitude and His disciples during the day on Wednesday, we then considered:

I. His exit from The Temple (c. 6:30 P.M.) and

II. His prophetic teaching on the journey up to and upon The Mount of Olives (c. 6:30 P.M.).

A-F. The Lord Jesus answered the disciples three questions concerning when and what signs His disciples were to look for to indicate the Time of His Return To Earth to set up His Kingdom. He then told The Parable of The Fig Tree followed by a description of the Conditions on Earth which shall prevail before The Son of the (Hu)Man Returns to Earth. The fourth Prevailing Behavior Reveals Laxity of Stewardship (c. 6:40-7:30P.M.). All that we have and are was purchased by The Lord Jesus Christ by His paying the debt of Sin for us on the cross of Calvary, which every human owed. Therefore our bodies, souls, and spirits and every possession of ours was purchased by Him to use as He intends. But He will not force anyone to surrender it. It must be voluntarily surrendered to Him.

G. The Parable of the Faithful, Prudent, and the Evil Bondslaves (c. 7:50 P.M.).

In this parable The Lord Jesus presented the options of the two alternatives which every human must choose whose bondslave he or she shall be for the remainder of time and for eternity, either to Satan or Sin or to The Lord Jesus Christ and Righteousness. All who claim The Lord Jesus Christ to be their Master fit into one of these two alternatives. Ultimately they shall prove in their lives to be either faithful and prudent bondslaves or alternatively evil bondslaves in reality to be judged as evil and sentenced to the Lake of Fire with all other hypocrites. It must be one or the other!

From this parable He progressed from the parable, illustrating the consequences of serving either: as evil bondslaves to Satan, Sin, Disobedience, and Unrighteousness and having one's part with Satan and the hypocrites in everlasting torment or as Faithful prudent bondslaves serving The God, The Lord Jesus Christ, Obedience, and Righteousness and having one's part with The Lord Jesus Christ The New Master in sharing with Him and being "appointed over all His possessions," to the parable of the five prudent virgins and five (not merely foolish but) moronic virgin attendants at the marriage of the Bridegroom King. Therefore note the progression of emphasis from The Lord Jesus Christ's relationships first as Son of The Hu(Man) in relation with bondslaves as Master and then as The Bridegroom King in relation to virgin ladies-in-waiting at The Marriage.

But the context of these parables continues in the setting of the period of the tribulation which was indicated back in Matthew 24:9,21,29,30. The context of these parables (Mt. 24:9-25:46; Mk. 13:9-37; Lk. 21:10-36 relates to The Tribulation Period of seven years including The Great Tribulation of the last three-and-a-half years. Although the parable and setting thereof applies to Israel

during and at the end of the tribulation, but the principle taught thereby in the last two verses (Mt. 25:12,13) does apply to us, in that once the door is locked shut, it shall not be opened again. And no one knows the day nor the hour when both the time that the door shall be locked shut or when The Lord, The Bridegroom comes again, either first for His bride or later again with His Bride. Now consider the parable.

H. The Parable of The Ten Virgins in The Kingdom of Heaven - c. 7:50 P.M. (Mt. 25:1-13 Please read).

“¹At-that-time the Kingdom of-the Heaven shall-be-likened-to ten virgins, who^[whoever]^ after-taking the-torches of-theirs exited unto a-meeting-up with-the bridegroom. ²Now five of-them were prudent-ones^ and the five ^[were] morons^[worthless-thinkers]^ . ³Though- ^[the-ones]^ whoever^ ^[were] morons^[worthless-thinkers]^ -took the torches of-themselves, they-did- not -take olive-oil with themselves. ⁴But the^ prudent-ones took olive-oil in-the containers of-theirs with the torches of-theirs. ⁵Now while the bridegroom delayed, they all became-drowsy and were-sleeping. ⁶Then midst night-time a shout has-occurred, Lo! the bridegroom comes! Exit unto a-meeting-up with-him! ⁷At-that-time all those^ /virgins arose and ^[they]^arranged-in-order the torches of-theirs. ⁸Then the^ morons^[worthless thinkers] said to the^ prudent-ones, Give to-us out-of^[source] the olive-oil of-yours& because our /torches ^[inceptive present]begin-extinguishing. ⁹But the^ prudent-ones answered, saying, Lest-ever there not be-sufficient for-us and for you&, rather journey& now to^[the-face-of] the+ ones selling! And buy-in-a-marketplace for-yourselves! ¹⁰Now while they-were-departing to buy-in-a-marketplace, the bridegroom came and the^ ready-ones entered with him into the wedding-festivities and the door was-locked-shut. ¹¹Then last-of-all the remaining^ virgins come, saying, O-Lord, O-Lord, open to-us! ¹²But He-answered-and said, Amen I-am-saying to-you&, I-am- not -aware of-you&. ¹³Therefore persistently-watch&! because &you-are- not -aware-of the day nor the hour in-which The Son of-The [Hu-]Man is-coming” (Mt. 25:1-13 APT).

1. Consider The Eleven Pertinent Facts (Mt. 25:1-13).

a. The Virgins (vs. 1,2).

The Greek feminine noun translated ‘virgin’ is *παρθένος* (parthénohs) which means ‘a female virgin, a moral woman who has never had sexual intercourse’ but the same word also is used to refer to ‘a man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity’ (Rev. 14:4). Therefore in this parable it is literally referring to virgin ladies in waiting and in the eschatological sense it may be representing The faithful Jews both men and women who are in The Tribulation anticipating The Lord Christ as The Bridegroom coming again to set up His Kingdom and establish His Millennial Reign. In either case it refers to faithful Jews of The Tribulation Period according to the context of The Christ’s teaching to His disciples on the Mount of Olives (Mt. 24:8-25:46).

The Lord Jesus used this noun for two classes of virgins in this context: the prudent faithful virgins and the morons or worthless thinkers. The difference between the two groups of five is the provision each made for meeting The Messiah Bridegroom at His

Coming-back to celebrate His marriage feast. The number five is important because it is the number that represents 'responsibility.' These virgins recognized their responsibility to go with the bride to meet the bridegroom upon his return. The five prudent ones completely fulfilled their responsibility, but the five worthless thinkers only partly met their responsibility. They did not complete their task. They did not go to meet the bridegroom in the darkness because they did not have oil to keep their lamps burning.

(1) The Prudent Faithful Virgins

However those five virgins, that were prudent 'exercising forethought and good judgment in the use of resources' (Webster's New Collegiate Dictionary) and faithful, did fulfill their responsibility and took olive oil so as to keep their lamps burning so that the bride could see the way. They represent

(2) The Morons or Worthless Thinkers.

The Greek noun which The Lord Jesus Christ used to define these other five virgins was **μωρός** (mōrós) from which the English noun 'moron' is derived. It means 'worthless thinker.' They were neither prudent nor faithful and made no preparation for the near future.

b. The Torches (v. 3).

The Greek noun which The Lord Jesus Christ used to define the form of light the people used for attending weddings usually held at night in Israel is the same noun used to describe the 'torches' used by the band of men led by Judas to arrest The Lord Jesus for trial and crucifixion (Jn. 18:3). But it is not translated that way consistently throughout The New Testament. The noun used was **λάμπας** (lámphas) meaning 'torch,' that is a brazen dish or open pot, attached to a long pointed staff at the top, which contained oily rags doused with olive oil or sometimes with pitch

c. The Necessity - Olive Oil (vs. 3,9).

Accompanied with the torch, a container filled with olive oil was carried to replenish the torch when the flame began to dim. Without a supply of olive oil the torch will gradually dim and ultimately go out before the carrier arrives at the place where the marriage feast was being held. Without such equipment one was not allowed to join the procession to the place where the wedding feast was being held. The worthless thinking virgins realized their torches were dimming even before they joined the procession.

d. The Motivation of the virgins (v. 3).

The Greek pronoun which The Lord Jesus Christ used to define the morons' motivation is the reflexive pronoun **ἑαυτῶ** (hehautō) meaning 'of themselves.' They themselves were their own reason or motivation for their action. That is they were acting in their flesh to fulfill a custom and not out of respect for the bridegroom, just as many people in our day act on their own initiative to be considered as one of the faithful ones. But their lack of preparation and readiness for this important occasion, which the prudent and faithful virgins were anticipating, caused these to be left out. There was no excuse. They were alerted to be ready just as the prudent, faithful ones were alerted. But their motivation was different. The prudent, faithful ones were motivated by obedience, anticipation of observing the bridegroom in all his glory wedded to their mistress, and to be present with her in this glorious event.

e. The Prudent, Faithful Virgins' Preparation (v. 4).

They prepared ahead for the time when they needed to be ready. So when the shout, for which they were waiting would be heard, they were ready and had a full supply of olive oil in their containers. They were determined not to be left out when the bridegroom came.

f. The Delay (vs. 5,8,10,11).

Firstly, the bridegroom delayed his coming for whatever reason and they all became drowsy and began sleeping. No matter to the faithful virgins, they were ready and willing to be wakened by the shout that the bridegroom comes. And when the shout came that he is about to arrive, it was too late to get oil and be admitted by their lord, the bridegroom.

g. The Awaited Shout (v. 6).

Finally the bridegroom came when least expected and the ten virgins were sleeping. The shout was made, "Lo! the bridegroom comes! Exit unto a meeting up with him."

h. The Wedding Festivities and The Prudent Virgins' Portion (v. 10b.)

It was while they were seeking oil that the bridegroom came. But what marketplace would be open at this hour, after dark. It would be early the next morning before they could buy oil. Even so they came late and knocked on the door and called out, "O-Lord, O-Lord, open to-us!" But the shocking reply was, "Amen I-am-saying to-you&, I-am- not -aware of-you&." I sincerely hope and pray that not a single person listening to or reading this lesson will need to ask this too late and hear this reply.

i. The Sin of Omission (v. 3 cf. Jas. 4:17).

The worthless thinking virgins omitted being sure that they had a supply of olive oil in their containers ready for the shout. It was this sin of omission that condemned them. James wrote, "17Therefore [dative-of-reference-substantival -participle] with-reference-to-one-perceiving to-do intrinsically-good and not persistently-doing [it], to-him it-is sin" (Jas. 4:17 APT). But they had plenty of opportunity. They wasted it by putting it off, just like so many people do today and have been doing through the years. Make sure that you are not counted among their number and warn your friends and loved ones also!

j. The Morons' Absence and Preclusion because of Procrastination (vs. 8-10).

They presumed that they could prevail upon their coworkers to help them out and share their oil with them. But they were wrong! However it took them until the urgency arose to find out that their assumption was a gross miscalculation of their coworkers and of the amount of olive oil that was needed for their coworkers to share without running short themselves.

k. The Locked-shut Door (v. 10c,11).

When the prepared guests and faithful bridal party had entered the place of where the wedding festivities took place, the door was locked-shut so no one else could enter. When the moronic virgins finally could get to the bridegroom's house, They pleaded with him and urged him to open to them and waited for his answer.

l. The Lord and Bridegroom's Answer to the Morons' Plea (v. 12).

"Amen I-am-saying to-you&, I-am- not -aware of-you&."

Now we shall consider The Primary Application, The Particular Reference, and The Prevailing Principle of this parable.

2. Consider that The Primary Application is to Israel in answer to the disciples' question as to the future when The Lord Jesus Christ shall return to Earth. At that point in time the disciples had no information concerning His Return in the air known as The Rapture. He had not yet laid the foundation for His Church which He Promised His disciples that He shall build (Mt 16:18). The Church cannot come into existence on Earth until The Spirit of Truth comes to dwell upon Earth to indwell in His disciples which occurred at Pentecost (Acts 2:1,4) after Jesus was glorified (Jn. 7:37-39) and to begin building His Church (Acts 2:41,42, 46,47).

Therefore this parable at this time just before His Crucifixion had to relate to the context of His teaching in answer to their questions in which he referred to The Tribulation and His Coming back to Earth in Glory. He told this parable so that the faithful remnant of chaste Jewish disciples as a result of the proclamation of the Gospel of The Kingdom of Heaven, after the Rapture and during the Tribulation will properly prepare for The Lord, The Bridegroom's Return to Earth and will persistently watch even though His Coming Seems to be delayed (please read v. 13 again).

3. Consider that The Particular Reference is to Israel's prudent, chaste remnant during The Great Tribulation so that they shall persistently watch for The Lord, The Bridegroom's Return.
4. Consider The Prevailing Principle is to prepare for His Coming again and be ready, waiting, and anticipating each day that although The Lord Jesus Christ in human eyes appears to be delaying His Coming, it is not so in The God's eyes. The apostle Paul wrote,

“³⁵Therefore never cast away your & /boldness which is having great reward of retribution! ³⁶For you & continually have need of patient endurance, so that, after persistently doing the determined will of The God, you & retrieve the promise for yourselves! ³⁷For yet a very, very little [space of time], The Coming-One+ shall arrive and He shall not tarry[delay]” (Heb, 10:35-37 APT).

Therefore regardless of how things look to human eyes, we must keep our eyes looking up and persist in following and serving Him to the end. For at an hour which we think not The Lord Jesus Christ surely will come!

Conclusion: Today we studied **The Parable of The Ten Virgins in The Kingdom of Heaven**. After considering eleven pertinent facts found in the parable, we noted The Lord and Bridegroom's Answer to the Five Morons' Plea which stated bluntly that he was not aware of the moron virgins. Then we noted that the Particular Reference of the parable is to the faithful remnant of chaste Jewish disciples as a result of the proclamation of the Gospel of The Kingdom of Heaven, during the Tribulation so that they will properly prepare for The Bridegroom's Return to Earth and will persistently watch. The Prevailing Principle is that regardless of how things look to human eyes, we must keep our eyes looking up and persist in following and serving Him to the end. For at an hour when you least expect it, He will surely come.

Application: Beginning today what steps will you take to be prepared for the soon return of The Lord Jesus Christ by following and serving Him as His faithful disciple?

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