

# The Parable of the Ten Virgins

(An excerpt from the book, *Warnings From Jesus*)

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Matthew 25:1-13

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## Prologue

In what is known as the “Olivet Discourse of Christ,” the Lord Jesus Christ was asked five questions, by four of His disciples, three days before His crucifixion. What caused these four disciples, of the Lord Jesus Christ, to approach Him on that afternoon was what He had repeatedly said earlier that day regarding the future of the Jewish Temple in Jerusalem.

“And as some spoke of the temple, how it was adorned with [beautiful] stones and gifts, he said, *As for* these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down” (Lk. 21:5-6).

“And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus, answering, said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down” (Mk. 13:1-2).

“And Jesus went out, and departed from the temple; and his disciples came to *him* to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down” (Mt. 24:1-2).

“And as he sat upon the Mount of Olives (Mt. 24:3a; Mk. 13:3a) [opposite] the temple (Mk. 13:3b), the disciples (Mt. 24:3b) Peter, and James, and John, and Andrew (Mk. 13:3c) came unto him privately (Mt. 24:3c), And they (Lk. 21:7a) asked him (Mk. 13:3d; Lk. 21:7b) privately (Mk. 13:3e), saying (Lk. 21:7c), Master, but (Lk. 21:7d) Tell us, (Mt. 24:3d; Mk. 13:4a) when shall these things be” (Mt. 24:3e; Lk. 21:7e)? And what sign *will there be* when these things shall come to pass” (Lk. 21:7f)?

The entire conversation that followed is recorded in Matthew 24:3-26:2, Mark 13:3-37 and Luke 21:7-36. It should be noted that the Lord Jesus Christ did not see fit to answer the first question, since he had done so when He told the scribes and Pharisees, “Verily I say unto you, All these things shall come upon this generation” (Mt. 23:36). The answers given by the Lord Jesus Christ

to the second and third questions asked of Him, included not only all that the disciples would experience, but what would take place up to and including His “Second Coming” to earth. This caused His disciples to ask the fourth question, “And what *shall be* the sign when all these things shall be fulfilled” (Mk. 13:4b)? The “sign” that is given by the Lord Jesus Christ to that question, was the “Rapture!” A “composite” of the text of His answer to the fourth question now follows:

“But of that day and (Mt. 24:36a; Mk. 13:32a) *that* (Mk. 13:32b) hour knoweth no man, no, not the angels (Mt. 24:36b; Mk. 13:32c) of heaven (Mt. 24:36c), who are in heaven, neither the Son (Mk. 13:32d), but (Mt. 24:36d; Mk. 13:32e) the Father (Mk. 13:32f), my Father only (Mt. 24:36e). Take heed, watch and pray; for ye know not when the time is” (Mk. 13:33).

“But as the days of Noah *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away, so shall also the coming of the Son of man be” (Mt. 24:37-39).

“Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come” (Mt. 24:40-42).

“*For the Son of man is* like a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at [evening], or at midnight, or at [cockcrow], or in the morning; Lest, coming suddenly, he find you sleeping. And what I say unto you I say unto all, Watch” (Mk. 13:34-37).

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares, For like a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Lk. 21:34-36).

“But know this, that if the [householder] had known in what watch the thief would come, he would have watched, and would not have [allowed] his house to be broken [into]. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh” (Mt. 24:43-44).

“Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them [food] in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellow servants, and to eat and drink with the [drunkards], The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him

asunder, and appoint *him* his portion with the hypocrites; there shall be weeping and gnashing of teeth” (Mt. 24:45-51).

“Then shall the kingdom of heaven be likened unto ten virgins, who 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” (Mt. 25:1-7).

“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 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 in which the Son of man cometh” (Mt. 25:8-13).

“For *the kingdom of heaven is* like a man traveling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and [dug] in the earth, and hid his lord’s money” (Mt. 25:14-18).

“After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord” (Mt. 25:19-21).

“He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord” (Mt. 25:22-23).

“Then he that had received the one talent came and said, Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not [spread], And I was afraid, and went and hid thy talent in the earth; lo, *there* thou hast *what is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not [spread]? Thou oughtest, therefore, to have put my money to the exchangers, and *then*, at my coming, I should have received mine own with

[interest]. Take, therefore, the talent from him, and give *it* unto him who hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth” (Mt. 25:24--30).

As previously stated the disciples wanted to know what “sign” would indicate that all the things the Lord Jesus Christ had described taking place prior to and including His “Second Coming” to earth was about to happen. The Lord Jesus Christ answered the question, “What *shall be* the sign when all these things shall be fulfilled” (Mk. 13:4b) by describing the “Rapture” as being the “sign” they asked to know. His answer included how people would be before the “Rapture” and then with the “Rapture,” along with the reaction of those “left behind” (Mt. 7:22-23; 24:37-25:13; Mk. 13:34-37; Lk. 13:22-30; 21:34-36).

The “Rapture” will be the greatest supernatural “sign” since the bodily resurrection of the Lord Jesus Christ (Mt. 12:38-40; 27:62-63; 28:1-10; Mk. 16:1-14; Lk. 11:29-30; 24:1-43; Jn. 20:1-20, 24-29)! It will be a “sign” that the world will not be able to ignore, or to legitimately deny! It will be the “sign” that authenticates the “gospel of the kingdom” (Mt. 24:14). Those who are taken in the “Rapture” will be remembered and blasphemed along with God by the Antichrist (Rev. 13:6)!

What is a “parable?” A “parable” is a story told to illustrate and bring understanding of “truth.” With stories of familiar things in the “natural” or “material” world, the Lord Jesus Christ was able to teach important “spiritual truths.” To correctly “interpret” or understand a biblical “parable,” it is necessary to know what or who is represented by the “symbols” or “types” used in the story. This must be done by use of the Holy Bible. Thus, Scripture will interpret Scripture! There are a number of “symbols” or “types” used in the “Parable of the Ten Virgins.” They each shall now be identified with their “biblical” meaning by way of the holy Scriptures.

1. The “virgins” in this parable represent those in the “Church” (2 Cor. 11:2; Eph. 5:30-32).
2. The word “wise” is used to signify “saved” Christians (Prov. 3:35; 2 Tim. 3:15).
3. The word “foolish” is used to signify “professing” Christians (Ps. 5:5; 39:8; Titus 3:3).
4. The “lamp” is a symbol for the Holy Bible (Ps. 119:105, 130; Prov. 6:23).
5. The “lamps” of the “wise virgins” are lit by “oil” a symbol of the Holy Spirit (1 Sam. 16:13).
6. The “lamps” of the “foolish virgins” are lit by the “wick,” which is “symbolic” of false “religious” beliefs (Isa. 1:28-31). They will be “exposed” and put out (Prov. 13:9; 24:20).
7. Their “sleeping,” indicates them being unaware of the “Rapture” (Lk. 21:34-36; 1 Th. 5:4-7).

8. Their “rising up” indicates they are “aware” of the “timing” of the “Rapture” (Mt. 25:7).
9. The “trimming” of the lamps indicates the evaluation of what their salvation is based upon (Ps. 26:2; 1 Cor. 11:28; 2 Cor. 13:5).
10. The “foolish” virgins become aware they are not truly “saved” [Christians] (Mt. 25:8).
11. The “wise” virgins “know” the “timing” of the “Rapture” (Mt. 25:10).
12. The “bridegroom” is the Lord Jesus Christ (Jn. 3:29; Rom. 7:4; 2 Cor. 11:2).
13. The fundamental thought for the number “five” is “Whole responsibility under God.”
14. The fundamental thought for the number “ten” is “Natural Responsibility to God.”

Thus, the “Parable of the Ten Virgins” reveals the way “life” will be on earth, prior to the “Rapture,” then the “snatching out” of the “Church,” and the reaction of those who are “left behind.” The “Rapture” is the “sign” the disciples asked for which would indicate His “Second Coming” to earth was near, with all that would precede it, as described by the Lord Jesus Christ. His answer was for people who will be in one of three groups. 1. “Unbelievers” [non-Christians]. 2. “Professing” Believers [“unsaved” Christians]. 3. “True” Believers [“saved” Christians].

## **A View of This Parable!**

In the “Parable of the Ten Virgins,” the Lord Jesus Christ used the word “sleep” to illustrate how “unaware” some “true” Christians and “professing” Christians would be prior to His return for His “bride.” This is the return of His that is known as the “Rapture.” Thus, the Lord Jesus Christ is depicted as the “bridegroom” who will return for His “bride” - the “Church.” He then tells how the sleeping “church” members will wake up, then get up and actually go out to meet the Lord Jesus Christ. This indicates that it will be known when the “Rapture” is about to take place. After the “Rapture” has happened, the Lord Jesus Christ then describes the reaction by those who are “left behind.” He concludes this story with a warning to all who refused to trust Him as their personal Savior by “faith alone” (Mt. 25:1-13). Also given in this “parable” is a contrast between a “true” Christian [saved] and a “professing” Christian [unsaved]. This “parable” is applicable to all of the people now living on planet Earth!

The correct understanding or interpretation of this “parable” is based upon knowing the three “stages” that a Jewish couple had to fulfill before “consummating” their union as husband and wife, during the time of the “First Coming” to earth by the Lord Jesus Christ. Those who first heard this “parable” knew of these three “stages.” Most Christians during the “Church Age” were ignorant of them. The majority of Christians are also not aware that these three “stages”

will be “replicated” by the “bride” [Church] with the “bridegroom” who is the Lord Jesus Christ!

The first “stage” was the “engagement.” This “stage” began when a father chose a “bride” for his son (Gen. 24:1-67; 38:2-3,6; Mt. 22:2; Eph. 1:3-4), and then paid for her after her acceptance of the marriage proposal (Gen. 34:1-12; Ruth 4:10; 1 Sam. 18:22-27; 1 Cor. 6:19-20; 1 Pet. 1:18-19). If the “elected” woman declined the offer, like those today who choose not to accept the Lord Jesus Christ as their “personal” Savior, then the father of the groom would “elect” another woman for his son. This process continued until a woman accepted the proposal for marriage.

It is the same for the men and women, of today, who by faith alone, trust solely in the finished work of the Lord Jesus Christ for their “personal” salvation. They have accepted the marriage proposal offered by “God the Father” and been paid for with the blood of the Lord Jesus Christ. This “assembly” of believers consists of Jews and Gentiles and is identified either as the “Church of Christ,” the “body” of Christ, or the “bride” of Christ in the Scriptures! The name of every human being is placed in the “Lamb’s book of Life” when they are first conceived in their mother’s womb (Dan. 12:1; Phil. 4:3; Rev. 3:5; 21:27). Thus, every human being has been “elected” by “God the Father,” to be a member of the “bride of Christ.” This confirms that God is not willing that any should perish (2 Pet. 3:9).

However, just as women had the “option” of refusing a marriage proposal under the Jewish tradition, that same “option” is available to all those who “God the Father” has “elected” as a “bride” for His “Son” (Eph. 1:4-5, 11-14). Those who choose to reject the offer of salvation that is freely given by God through the Lord Jesus Christ will have their “name” blotted out of the “Lamb’s book of Life” (Ex. 32:32-33; Ps. 69:28; Rev. 13:1-8; 20:11-15). In contrast, those who do trust the Lord Jesus Christ as their personal Savior will have all of their “sins” blotted out (Acts 3:19). Thus, their name will remain in the “Lamb’s book of Life.” The doctrines of God’s “election” and mankind’s “free will” are clearly revealed in the Jewish transaction of marriage!

The second “stage” is called the “espousment” (Dt. 20:7; 22:23-27; 24:5; 2 Sam. 3:14; Song 3:11; Jer. 2:2; 2 Cor. 11:2). This is when a couple was legally united by ceremony and then lived apart, without seeing or knowing each other sexually, for a minimum of “361 days,” to as many as “720 days!” This was to ensure the bride was not pregnant, and to prevent procrastination by the bridegroom. It was during this time that the bridegroom would build a dwelling for his bride. It was the father of the bridegroom who decided when the dwelling was ready for her, and would then send his son for the “home taking” of his bride (Mt. 1:18-25; Lk. 1:26-35; 2:1-5; Jn. 14:1-3).

The second “stage” is to be “replicated” with the “bride” of the Lord Jesus Christ. The moment an individual “trusts” [believes], by faith alone, the Lord Jesus Christ to be their “personal” Savior, they become part of His “bride” and are legally bound to Him (2 Cor. 11:2). This “stage” will end either with their physical death, when they will find themselves immediately in His presence in Heaven (2 Cor. 5:1-8; Phil. 1:21, 23; 1 Th. 4:13-14, 18), or with the event we call the “Rapture” when the “Bride/Body/Church” of Christ is “snatched out” of the earth by Him, just

as a “bridegroom” or a “thief” in the night would do (Mt. 24:37-44; 25:1-13; Mk. 13:33-37; Lk. 12:35-48, 56; 13:25; 17:26-30, 34-36; 18:8; 21:34-36; Jn. 14:1-3; 1 Cor. 15:51-55; 2 Cor. 11:2; 1 Th. 1:10; 4:13-18; 5:2-6; 2 Th. 2:1-3, 6-7; 2 Tim. 4:8; Ti. 2:13; 2 Pet. 3:3-4; 1 Jn. 2:28; 3:2-3; Jude 18; Rev. 3:10-11; 22:20). The people who are “left behind” were never “true” Christians! They were “professing” Christians who were engaged in a form of “religion,” even though they might not have been aware of that fact (Mt. 7:21-23; 18:3; 25:11-12; Lk. 13:25-27; Jn. 3:5-8).

The third “stage” of a Jewish wedding began with a cry that the bridegroom was returning for his bride (Song 3:6-11; Mt. 25:6). This is when the bridegroom would learn whether or not his bride had been watching for him. The bride who loved her husband would simply count the days of their separation knowing he would return for her from between the “360th” and the “720th” day. After the bridegroom returned for his bride, he took her to their new home where their marriage was “consummated” and celebrated with a “marriage feast” or “marriage supper” that could last seven days (Jud. 14:1-3, 10, 12, 17; Jn. 2:1-10; Rev. 19:9). The primary participant in a Jewish wedding was always the bridegroom and never the bride, unlike in our day and age. The “marriage feast,” or the “marriage supper,” was the third and final “stage” of the union of a Jewish couple as husband and wife during the time of the “1st Advent” of the Lord Jesus Christ to earth.

The third and final “stage” for the “Church” is the same as a Jewish wedding. It begins with a cry that the bridegroom is returning for his bride (1 Th. 4:16) followed by the sudden snatching out [“Rapture”] of His bride [“Church”] by the Lord Jesus Christ (1 Cor. 15:51-53; 1 Th. 5:2). The “Rapture” will fulfill the promise He made to His disciples that He would come “for” His own and take them to Heaven (Jn. 14:1-3). At His “2nd Advent” to earth, the Lord Jesus Christ will return “with” His saints (Zech. 12:8-10; 13:1-14:9; Rev. 19:11-14) and angels (Mt. 25:31).

After the “Rapture,” the first thing the “bride” will do in Heaven is stand at the “judgment seat of Christ” (2 Cor. 5:10). This is not a judgment for “sin” in the life of the Christian while on earth (Jn. 3:16; Heb. 10:12, 14, 17), but a judgment concerning the things or “works” each did or did not do “after” they became Christians (Mt. 12:36; Rom. 14:10-12; Gal. 6:7; Eph. 6:8; Col. 3:23-25). The “rewards” received by each will be determined at this time (1 Cor. 3:8, 11-15; 2 Tim. 4:7-8; Rev. 2:10; 22:12). After the “judgment seat of Christ” is when the “marriage supper” of the “Lamb” [Christ] and His “bride” [Church] will be celebrated (Rev. 19:7-9).

The place where the Lord Jesus Christ is going to take His bride is a city He has prepared for her (Heb. 11:16). It is the city in which the Jewish patriarch Abraham looked forward to seeing (Heb. 11:8-10) and why Christians have thought themselves strangers and pilgrims while on the earth (Heb. 11:13). They knew their true citizenship was in this city located in Heaven (Phil. 3:20). Its beauty and size will be a wonder to behold (Rev. 21:2, 10-23; 22:1-5). The citizens of this city will only be those people who have done the “will” of “God the Father” during their life on earth; in whichever of the five “ages” they lived (Mt. 7:21; 1 Cor. 15:1-4; Eph. 2:8-9; Rev. 21:24-27).

A common teaching and belief is that the “Parable of the Ten Virgins” is about the judging of the

nation of Israel by God or it is about “saved” and “unsaved” Jews. These teachings cannot be correct since they are not supported by Scripture. The nation of Israel and the Jewish people have never been “symbolically” identified in Scripture as being “virgins.” Israel is described as the “unfaithful and adulterous wife of Jehovah” (Isa. 54:5; Jer. 3:20; Hos. 2:2, 7, 16) and never as a “virgin.” Thus, the Jewish people cannot identify themselves with the “Parable of the Ten Virgins” by way of the holy Scriptures. A “precept” for correct biblical “hermeneutics” or understanding is to use Scripture to interpret Scripture whenever possible!

In contrast, the only “body” [assembly] of people referred to as a “virgin” in the Scriptures is the “Church,” that is “espoused” to the Lord Jesus Christ, who is the “Bridegroom” (2 Cor. 11:2). In Revelation 19:7, we find the marriage of the Lord Jesus Christ [Lamb] has come, and His “bride” [Church] has made herself ready for Him. This is after “God the Holy Spirit,” who dwells within all Christians (Jn. 14:17; 1 Cor. 6:19; 14:25), has said, “...Come...” (Rev. 22:17). This request to, “Come” is for the return of the Lord Jesus Christ that is in the clouds and is called the “Rapture”

The “Parable of the Ten Virgins” begins with the word “then” which indicates that the Lord Jesus Christ is continuing to answer the forth question asked of Him by Peter, James, John and Andrew (Mk. 13:3). The question being, “And what *shall be* the sign when all these things shall be fulfilled” (Mk. 13:4b)?

“Then shall the kingdom of heaven be likened unto ten virgins, who 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” (Mt. 25:1-4).

When the Lord Jesus Christ said, “It is finished” (Jn. 19:30), meaning “Paid in full,” He made it possible for sinners to be completely forgiven for all of their transgressions against a holy God. The only requirement for that forgiveness was to simply “believe” [trust], by faith alone, that what He had done was sufficient for their “redemption.” Thus, the “will” of God the Father (Mt. 7:21b) for mankind since the crucifixion of the Lord Jesus Christ is to simply believe the sacrifice made by Him was sufficient payment for all of their sins (Jn. 20:30-31; Rom. 4:5; Eph. 2:4-13)!

The “salvation” of each individual must depend solely on what the Lord Jesus Christ has done for them, and not on what they have done, are doing, or might do for Him. God does all of the giving and we do all of the receiving when it comes to forgiveness for our sins and the “gift” of eternal life with God. The word “grace” means “unmerited favor.” The forgiveness for our sins and our being justified with God can only come about by His “grace” towards us. Unless one truly comprehends and accepts the “bad news” of the Old Testament that declares we are all lost sinners, without any hope of attaining forgiveness and redemption by our own efforts (Isa. 64:6), then it will not be possible to truly appreciate the “good news” (Jn. 3:16; 14:6) of the New Testament. The “good news” is, “. . . that Jesus came . . . to save sinners . . .” (1 Tim. 1:15).

The five virgins who were “foolish” thought they were saved and ready to meet the “bridegroom” [the Lord Jesus Christ] when He would return at the “Rapture.” Unfortunately, they were not truly “saved” [born-from-above] which is why they were unprepared to be taken by Him. They were “professing” Christians, thus the word “foolish” is used to describe them. In the Scriptures “foolish” usually refers to those who do not know the “ways” or “laws” of God and who do “works” of lawlessness. Those who are described by this word in the Scriptures are usually “lost” [unsaved] (Dt. 32:6, 21; Ps. 5:5; 39:8; 73:3, 22; 74:18, 22; Prov. 9:6, 13; 14:7; 15:7; 19:3; 24:9; Jer. 5:4, 21; 10:8; Ezek. 13:3; Rom. 1:21-23; 1 Cor. 1:18; 2:14; Ti. 3:3; 1 Pet. 2:15).

In contrast, the five virgins who were “wise” are truly “saved” Christians. Thus, they were prepared to meet the “bridegroom” [the Lord Jesus Christ] when He returned for His “bride” [Church]. This is indicated by them being described as “wise.” There are many passages in the Scriptures that speak of “wisdom” and those who are “wise.” Usually, those who are credited with having “wisdom” or of being “wise” are those who seek out the LORD along with the truth of His “Word,” the Holy Bible, and strive to keep His commandments (Prov. 2:1-9; 3:1-6; 8:14; Eph. 1:7-9, 17; Col. 1:9, 28; 2:1-3; 3:16; 2 Tim. 3:15; Js. 3:13). The destiny of the “unsaved” [foolish virgins] and the “saved” [wise virgins] is best described by the following portion of Scripture. “The wise shall inherit glory, but shame shall be the promotion of fools” (Prov. 3:35).

The “lamp” in the “Parable of the Ten Virgins” represents the Holy Bible (Ps. 119:105, 130; Prov. 6:23). It is the “Word of God” that enables us to see and understand the way to everlasting life through the Lord Jesus Christ (Jn. 11:25-26; 14:6). It was the Lord Jesus Christ who was described, and described Himself, as being the “light of the world” for both Jew and Gentile alike (Lk. 2:32; Jn. 1:4; 3:19; 8:12; 12:35-36, 46). It is only the lamps of “professing” Christians that will be put out (Prov. 13:9; 24:20) and not those of the “true” Christians. To understand why, requires knowledge of the seven ministries of “God the Holy Spirit” that began on Pentecost. We must also know the symbolic significance of the “oil” and the “wick” according to the Scriptures.

The “Holy Spirit” is the third “Person” of the “triune Godhead” (Isa. 48:12, 16; Mt. 28:19; Acts 17:29; Rom. 1:20; Col. 2:9), or what is known as the “Holy Trinity.” The “birth” of the “Church” and the beginning of the “Church Age” began on the “Feast of Weeks” [Pentecost] (Acts 2:1-4) when “God the Holy Spirit” began performing His seven vital ministries. They are:

1. Regeneration -- This means a “spiritual” birth has taken place when one is “born from above” by solely “trusting” [believing] the Lord Jesus Christ to be their personal Savior, by faith alone (Jn. 3:3-8; Ti. 3:5).

2. Baptizing -- Upon “trusting” [believing] the Lord Jesus Christ to be their “personal” Savior, the new believer is “identified” with Him in His death, burial and resurrection (Rom. 6:3-4; 1 Cor. 12:13; 15:1-4; Gal. 3:27-28; Eph. 4:5; Col. 2:9-12).

3. Indwelling -- “God the Holy Spirit” will become an everlasting resident within the body

of an individual who has come to “trust” [believe] the Lord Jesus Christ as their “personal” Savior by “faith alone” (Jn. 4:14; 7:37-39; Rom. 8:9-11; 1Cor. 3:16; 6:19-20; 1Jn. 3:23-24; 4:13).

4. Sealing -- All who “trust” [believe] the Lord Jesus Christ to be their Savior, by faith alone, are “sealed” by “God the Holy Spirit” for future delivery to Him, either by death or the “Rapture.” A seal signifies, in the symbolism of Scripture: a] **a finished transaction** (Neh. 9:38; Est. 8:1-8; Job. 9:7; Jer. 32:6-15). b] **Ownership** (Jer. 32:6-15; Acts 20:28; 2 Tim. 2:19). c] **Security** (Est. 8:8; Dan. 6:17; Eph. 4:30). Salvation is assured by this ministry that is performed by “God the Holy Spirit” (2 Cor. 1:22; Eph. 1:13; 4:30). Hence, “Once saved - Always saved.”

All four of the above described ministries of “God the Holy Spirit” take place “immediately” and “simultaneously” within each individual when they “trust” [believe] the Lord Jesus Christ as their “personal” Savior by “faith alone.” These four ministries concern themselves specifically upon the “salvation” of each person. The remaining three ministries of “God the Holy Spirit” have a different purpose since they are not involved with “new born” Christians in the same way. This is readily evident as they are described in the written “Word of God” - the Holy Bible.

5. Filling -- This happens when the “saved” Christian has allowed “God the Holy Spirit” to control their thoughts and actions while going about their daily life. It is a “day to day” dependency upon Him in all things, while at the same time not doing certain things to “grieve” or to “quench” Him (Gal. 5:16; Eph. 4:30; Col. 2:6; 1 Th. 5:19).

6. Convicting -- “God the Holy Spirit” convicts the world of “sin” and “righteousness” and “judgment” by way of the Holy Bible, and the personal witness of all who have placed their “trust” [believed] in the Lord Jesus Christ as their “personal” Savior (Jn. 14:26; 16:7-11).

7. Restraining -- Lawlessness, or sin, in the world is being hindered in its growth by the power of “God the Holy Spirit” (2 Th. 2:6-7). This particular ministry is the only one that will cease with the “Rapture.” The other six ministries of “God the Holy Spirit” will continue to be performed by Him until the “Age of Grace” ends with the physical return to earth [“2nd Advent”], of the Lord Jesus Christ to setup His “Millennial Kingdom Age” on planet Earth.

There are seven representations or types used in the Scriptures to signify the Person of “God the Holy Spirit.” They are: 1. Abraham’s Servant (Gen. 24:1-67). 2. Oil (1 Sam. 16:13). 3. Dove (Mt. 3:16). 4. Wind (Jn. 3:3-8). 5. Water (Jn. 7:37-39). 6. Fire (Acts 2:3-4). 7. Wine (Eph. 5:18).

This information about “God the Holy Spirit” is given to show that the five “foolish” virgins of the “Parable of the Ten Virgins” are not “true” Christians. They are “professing” Christians since they are called “foolish” and have no “oil” [the Holy Spirit] in their “lamps” (Mt. 25:3)! The “wise” virgins, in contrast, are “true” Christians since they are described as “wise,” and they had “oil” [the Holy Spirit] in their “lamps” when they went out to meet the “bridegroom” [Christ].

“While the bridegroom tarried, they all slumbered and slept” (Mt. 25:5). The word “slept,” as used in this “parable,” means being “unaware.” The “virgins” in this “parable” represent “true” [saved] Christians and “professing” [unsaved] Christians, who do not know the “bridegroom” [Christ], is about to return for His “bride” [Church] at the “Rapture.” They are “asleep!”

“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 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” (Mt. 25:6-10).

The “sleeping” Christians who are members of “the Church,” by solely trusting in the finished work of the Lord Jesus Christ alone, for their salvation and justification will “wake up” from their “sleep.” The “sleeping” Christians who are members of “a church” by trusting in “things they have done” in addition to what was done for them, by the Lord Jesus Christ, will also “wake up” from their “sleep.” These are people who have been deceived by false Bible teachers (Mt. 7:15-20; 13:24-30, 36-43; Acts 20:29-30). The people in these two groups who had been “unaware” of the nearness of the “Rapture,” will now become “aware” that it is about to happen!

It isn’t until the “foolish” virgins [“professing” Christians] trimmed the lighted “wicks” in their “lamps” that their light began to go out (Mt. 25:7-8). This is why some teach and believe that salvation can be lost since the “lamps” were lit at one point but are now going out. Those who teach this “assume” that the “foolish” virgins [“professing” Christians] started out with “oil” [the Holy Spirit] in their “lamps” but neglected to bring an additional supply of oil for their lamp (Mt. 25:3). This false teaching cannot be true since the salvation offered by the Lord Jesus Christ is binding (Jn. 6:37; 2 Cor. 1:22; Eph. 1:13; 4:30; 1 Jn. 5:13). Also, once “God the Holy Spirit” has entered the new believer He will remain forever (Jn. 14:16-17, 26). Thus, salvation is assured!

As previously pointed out, the lamps of the “foolish” virgins [“professing” Christians] were not lit by “oil” [God the Holy Spirit] but by its “wick.” The “wick” is a symbol of their false “religious” beliefs (Isa. 1:28-31). This “wick” is made from an extremely inflammable material (Jud. 16:9). It isn’t until the “wick” in their “lamps” are trimmed that the “light” from their “lamps” begin to die out. The trimming of their “wick” must refer to these “professing” Christians doing a serious self-examination on what their salvation is based upon (2 Cor. 13:5).

The teachings of every manmade “religion” and false teachers is that “salvation” consists of faith plus “works.” The “works” might be as simple as being “baptized” [sprinkled/dipped/immersed] in water, of having an “experience,” or by joining a “church” or “denomination.” The “works” might include making “Jesus Lord of your life,” or “repenting” of your sins. The “works” might be something impossible to do like never “sinning again.” No matter what the “works” may be, the basis of the false teaching regarding “salvation” is always the same. It is that you must “do”

something for your salvation to be genuine. The “fundamental” teachings of biblical Christianity, on the other hand, have always been that salvation is by the “grace” of God, based on faith plus nothing else. Salvation is a “gift” that must be received in the same manner as any other “gift,” which is freely (Rom. 4:5; Eph. 2:4-13). We are to trust only in the finished work of our Savior!

It is not until the charred end of the “wick” [false religious beliefs] has been disturbed that the “lamps” of the “foolish” virgins [“professing” Christians] begin to go out (Prov. 24:20; Mt. 25:8). This will take place as they all [“true” and “professing” Christians], arise to go and meet the “bridegroom” [Christ] (Mt. 25:7). Aware that their “lamps” are going out, the “foolish” virgins [“professing” Christians] reveal their ignorance of the “gift” of salvation by asking the “wise” virgins [“true” Christians] for some of their “oil” [the Holy Spirit]. They seem to not know that the individual who has been “born again” can only tell how they came to “trust” the Lord Jesus Christ to be their “personal” Savior by faith alone. It is impossible for the “true” Christian to give “some” of that moment or to give a “piece” of it to anyone else!

The ignorance shown by the “foolish” virgins is similar to that of Simon “the sorcerer” who publicly “identified” [baptized] himself with the Lord Jesus Christ by saying he “believed” on Him (Acts 8:9-13). His lie was revealed when he tried to purchase the power of “God the Holy Spirit” with money (Acts 8:18-19). After Simon the “sorcerer” did this, the apostle Peter told him that he had neither part nor lot with “God the Holy Spirit” (Acts 8:21). Thus, Simon the “sorcerer” was a “professing” [unsaved] Christian and not a “true” [saved] Christian.

The action of Simon the “sorcerer” showed his ignorance concerning “salvation” and the “gift” [indwelling] of “God the Holy Spirit. Peter also told him his heart was not right in the sight of God (Acts 8:21) and to “repent” [have a change of mind] in regards to his wickedness and to ask God to forgive his evil thoughts (Acts 8:22). After being told that he had a bitter feeling and was in the bond of “lawlessness” (Acts 8:23), Simon the “sorcerer” continued to reveal his “unsaved” condition. He did this by ignoring Peter’s advice to pray to God for his own forgiveness (Acts 8:22). Rather than pray himself, Simon the “sorcerer” asked Peter to pray for him (Acts 8:24).

The “wise” virgins [“true” Christians] correctly tell the “foolish” virgins [“professing” Christians] that their supply of “oil” [the Holy Spirit] was not enough for all of them (Mt. 25:9). Their reason for saying so is that those who become “indwelt” by “God the Holy Spirit,” by “trusting” [believing] the Lord Jesus Christ to be their “personal” Savior, by faith alone, cannot give a “piece” of their belief or “salvation” to another. The “professing” Christian must simply “renounce” whatever type of “work” of theirs that they are trusting, that is in addition to the finished work of the Lord Jesus Christ. This is so they may become “true” Christians (Jn. 3:5-7).

The “wise” virgins [“true” Christians] then advise the “foolish” virgins [“professing” Christians] to go to “them that sell oil” [God the Holy Spirit] and buy some for themselves (Mt. 25:9). This refers to “God the Father” and “God the Son,” for it is the “Father” (Jn. 14:16-17, 26) and the “Son” (Jn. 16:7) who send “God the Holy Spirit” (Jn. 15:26).

While the “foolish” virgins [“professing” Christians] think about what they had been trusting in for their salvation, and consider to “solely” believe in the Lord Jesus Christ to be their personal Savior, by faith alone, He, as the “bridegroom,” returns for His “bride” [the “Rapture”]. The “wise” virgins [“true” Christians] are then taken by the Lord Jesus Christ to participate in the “marriage feast” prepared for them and the door is closed behind them (Mt. 25:10). “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 in which the Son of man cometh” (Mt. 25:11-13).

After the “Rapture” there will be a plea from “professing” Christians who were “left behind.” They will plead for the Lord Jesus Christ to come back for them (Mt. 25:11). Some will plead their case with Him by pointing out the things [works] they did in His name (Mt. 7:22). Others will remind Him of their observance of the “ordinance of communion” and of hearing His teachings (Lk. 13:26). His response to all of these pleas will be the same, “I never knew you” (Mt. 7:23), “Verily I say unto you, I know you not (Mt. 25:12), and “I know you not from where ye are” (Lk. 13:25, 27). These people were never truly “born-again” [saved] (Jn. 3:5-7). Their reaction to being “left behind” will be one of weeping and grinding of teeth (Mt. 24:48-51).

It is possible that many people will drown in the floodwaters caused by the tears of the “professing” Christians who have been “left behind” after the “Rapture” has taken place. The Lord Jesus Christ then concludes the “Parable of the Ten Virgins” with a warning He has given many times. It is a warning to all people in regards to the day of His return now known as the “Rapture.” We are all to watch for it (Mt. 25:13)!

## Epilogue

The concept of time, as we know it, began with God when He first created “angelic” beings and then the heavens and the earth (Gen. 1:1; Job 38:4-7; Ps. 102:25; Isa. 14:12-14; 42:5; 48:12-13; Ezek. 28:12-15; Rom. 1:20; Eph. 3:9; Col. 1:12-17). Time, as we now know it, will cease to be with the conclusion of the “Great White Throne Judgment” of those who had trusted in their life, “works” or religion for their personal salvation in whatever “age” in which they lived (Isa. 65:17; 2 Pet. 3:10-13; Rev. 20:11-21:5; 22:5). They did not do the “will” of God while living on earth!

An “age” is a definite period of time during which the people living within its confines are tested by God regarding their obedience to some specific revelation of His “will.” In other words, an “age” is a distinguishable period of time in the outworking of God’s purpose (Mt. 24:3). These periods of time are also known as “dispensations” or “economies.” Thus, the English word “age” is translated from the Greek noun “aion” which has various connotations, e.g. a period of time, an age; perpetuity of time, eternity, forever. The English word “dispensation” is a derivative from the Greek word “oikonomia” which is a verb meaning, “to administer” or “to manage.”

There are five “ages” with a definite beginning and ending that can be identified in the Scriptures. All of mankind is wholly and naturally responsible to God for what each thinks, says and does! It is impossible for any man or woman to “justify” themselves before the God of the Holy Bible since each of us has been conceived and born in sin (Job 15:14; 25:4; Ps. 51:5; Rom. 3:9-10; Gal. 3:22) and guilty of sin against God by way of our sinful thoughts (Mt. 5:19-20, 27-28; Jas. 2:10). Thus, salvation can only be by the grace of God (Eph. 2:8-9), through faith alone, which is why the purpose of each “age” is to place mankind under a specific rule of conduct for that particular period of time (Gen.2:15-17; Ex. 15:25-26; 16:4; 20:20; Dt. 8:1-2,16; 13:1-5; Jud. 2:20-23; 3:1,4).

The title given to each “age” conforms to mankind’s state of existence during that particular time period. The biblical account of when the five “ages” began and when they end along with the duration of each are as follows:

1. The “Age of Innocence” began with the creation of Adam (Gen. 2:7) and ended when he ate the forbidden fruit (Gen. 3:6-7). It’s duration was probably for 40 years and 40 days.

2. The “Age of Beginnings” began immediately after Adam ate the forbidden fruit (Gen. 3:6-7) and ended when the Israelites agreed to keep the “Mosaic Covenant” [“the Law”] (Ex. 19:5-8; 20:1-31:18; Dt. 5:27-8:20). Its duration was about 2,500 years.

3. The “Age of Law” began when the Israelites agreed to keep the “Mosaic Covenant” [“the Law”] (Ex. 19:5-8; 20:1-31:18; Dt. 5:27-8:20). It ended when the Lord Jesus Christ gave up His spirit while on the cross at Calvary after fulfilling “the Law” (Mt. 5:17; Jn. 19:30; Heb. 9:11-28). Its duration was about 1,500 years.

4. The “Age of Grace” began when the Lord Jesus Christ gave up His spirit, while on the cross at Calvary after fulfilling “the Law” (Mt. 5:17; Jn. 19:30; Heb. 9:11-28). This “age” will end with the “Second Coming” of the Lord Jesus Christ to earth (Zech. 12:8-14:15; Mt. 25:31-46; Rev. 19:11-21). Its duration is 1,987 years.

5. The “Age of Messiah’s Kingdom” will begin with the “2nd Advent” of the Lord Jesus Christ to planet Earth (Zech. 12:8-14:15; Mt. 25:31-46; Rev. 19:11-21). This “age” will end with the release of Satan from the abyss (Rev. 20:1-3, 7-9). Its duration will be for 1,000 years.

All those who refuse to acknowledge the doctrine that people have lived in different time periods with instructions from God “unique” to their specific “age” will be unable to “rightly divide” (2 Tim. 2:15; 3:7) the written “Word of God” - the Holy Bible. This doctrine is known as “dispensationalism.” The refusal to acknowledge this doctrine has been a leading cause for false teachings, confusion and deception by laity, clergy and theologians who perceive themselves to be “Christians” (2Tim. 3:13). The Lord Jesus Christ described them as being “foolish” [unsaved].

The “Age of Grace” began when the Lord Jesus Christ gave up His spirit while on the cross at

Calvary (Lk. 23:46) after fulfilling the “Age of Law” (Mt. 5:17; Gal. 4:4; Heb. 9:11-15; 10:1-17; 1 Pet. 2:21-25). It was fifty-three days later on the “Feast of Weeks” [Pentecost] when “God the Holy Spirit” began His seven ministries on earth (Lk. 24:21; Acts 1:3-5; 2:1-4). This was the beginning of the “Church Age” and the “espousment” stage of the marriage between the Lord Jesus Christ and the “Church.” The “Church Age” is unique for being an “age” within an “age!”

The “Church Age” is simply a period of time in which a unique and distinctive group of people called “Christians” is being “assembled” (Acts 11:26). These are people who by faith alone, have solely placed their “trust” [belief] in the finished work of the Lord Jesus Christ for their personal salvation. They are known by three titles: 1. the “Church” (Mt. 16:18; Eph. 5:22-32). 2. the “Body” (1 Cor. 12:12-27; Col. 1:18, 24). 3. the “Bride” (2 Cor. 11:1-2; Rev. 19:7-10) of Christ. The “Church Age” will end with the “Rapture.” The “Age of Grace” will continue until the “Second Coming” to earth of the Lord Jesus Christ when “Messiah’s Kingdom Age” will begin.

My hope is that the reader of this treatise will reexamine what their “salvation” is based upon to avoid being among those called “foolish” (2 Cor. 13:5). As we have seen, people who are trusting in something they have done, are doing, or hope to do, to “ensure” their salvation remain “lost” [unsaved] and in their sins. What was necessary to do in a prior “age,” is considered a “work” in our current “Age of Grace.” As has often been said, those who are trusting something in addition to what the Lord Jesus Christ has done for them are engaged in a form of “religion” and are not truly “saved!” As a result, they will be “left behind” when the “Rapture” does takes place.

I also hope that the reading of this treatise will “wake up” those who have been guilty of not being “aware” of the nearness of the “Rapture.” This is something they have repeatedly been warned about in the Holy Bible, which is the only source of “truth” in the world. There can be no doubt that ours is the blessed generation of “Christians” who will witness and participate in the greatest supernatural event since the bodily resurrection of the Lord Jesus Christ. The “signs of the times” confirm this to be true on a daily basis to those who are “awake.”

The majority of “Christians” seem to be unaware that the “Church” was “never” to look forward to the “Second Coming” of the Lord Jesus Christ to the earth. The reason being that it would take place after the worst period of time in the history of mankind (Mt. 24:21) and at the end of the “Battle of Armageddon” (Zech. 12:1-9; 14:1-4; Mt. 24:27-30; Rev. 9:13-18; 16:12-14, 16; 19:17-21). Those days will be so horrible that God will find it necessary to reduce the number of hours in a day to sixteen (Mt. 24:22; Rev. 8:12). This is His way to fulfill the 2520 days or seven years (Dan. 9:27) that precede the “2nd Advent” of our Savior, and still preserve life on planet Earth.

The “Church” was only to anticipate the return now known as the “Rapture” or the “blessed hope” (1 Th. 4:13-18; Ti. 2:13). The “Rapture” has also been referred to as the “great escape” since those “snatched out” of the earth, by the Lord Jesus Christ, will not have to live in a world where “chaos” will be the rule and not the exception. “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth [near] (Lk. 21:28).