

THE PARABLE of the 10 VIRGINS (Pt. 1)

READ MATTHEW 25:1-13

"I am often referred to the parable of the ten virgins....This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time..."(RH, August 19, 1890 par. 3)

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people...Then shall the kingdom of heaven be likened unto ten virgins." HERE IS BROUGHT TO VIEW THE CHURCH LIVING IN THE LAST DAYS..."(GC 393.2)

"The coming of Christ, as ANNOUNCED BY THE FIRST ANGEL'S MESSAGE, WAS UNDERSTOOD TO BE REPRESENTED BY THE COMING OF THE BRIDEGROOM. THE WIDESPREAD REFORMATION UNDER THE PROCLAMATION OF HIS SOON COMING, ANSWERED TO THE GOING FORTH OF THE VIRGIN..."{GC88 393.3}

"WE ALL NEED TO STUDY AS NEVER BEFORE THE PARABLE OF THE TEN VIRGINS..."{4BC 1179.6}

"EVERY SPECIFICATION OF THIS PARABLE SHOULD BE CAREFULLY STUDIED..."{RH, October 31, 1899 par. 13}

- **Woman** = a church (2 Corinthians 11:2; Ephesians 5:25; Jeremiah 6:2)
So a **VIRGIN** = a pure church
a **HARLOT** = a corrupt Church
- **Lamp** = Word of God (Psalms 119:105)
- **Bridegroom** = Jesus Christ
- **Wise** = They Discern both Time(time prophecies) and Judgment (of the dead and the living)(Ecclesiastes 8:5)
Wise = They lay up knowledge (Proverbs 10:14...See Proverbs 2:6; Matthew 4:4)
Wise = They Receive God's commandments(Proverbs 10:8...See also CD 17.2-.3)
Wise = They Teach others (Proverbs 10:21; 15:7)
Wise = They Feareth and depart from evil(See Revelation 14:6-7; Proverbs 8:13)
Wise = They Disperse knowledge (Proverbs 15:7)
Wise = Easy to be entreated; gentle, peacable, pure, full of mercy, full of good fruit, without partiality, without hypocrisy
Wise = Will Understand the 1290 and 1335 dealing with Paganism and Papalism(Daniel 12:10-12)
Wise = They Understand the Old Testament Apocrypha(Apocrypha...See 15MR 66.3-66.5)
To see what the 14 Apocryphal books are, go to the pioneer section of the EG White CD Rom hit the large binoculars on the top left, and then type in apocryphal books fourteen without quotation marks

"AT ANOTHER TIME AT A MEETING HELD AT BROTHER CURTIS' IN TOPSHAM, MAINE, SHE WAS TAKEN OFF IN VISION, AND AROSE TO HER FEET, TOOK THE LARGE FAMILY BIBLE FROM THE TABLE, AND HELD IT ON HER HAND SOME TIME AT AN ANGLE OF FORTY-FIVE DEGREES, AND SAID THE HIDDEN BOOK WAS NOT THERE. WHEN SOME ONE ASKED IF THE APOCRYPHA WAS NOT IN THE BIBLE, BROTHER CURTIS REMARKED IT WAS NOT. SHE TALKED SOMETIME ABOUT THE HIDDEN BOOK. NO ONE KNEW BUT BRO. CURTIS FAMILY THAT THE APOCRYPHA [APOCRYPHA] WAS NOT THERE."{15MR 66.3} *****continue on next page*****

"All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of that lovely Jesus whose countenance shines brighter than the sun at noon day. I then saw the word of God pure and unadulterated, and that we must answer for the way we received the truth proclaimed from that word... **I SAW THAT THE APOCRYPHA WAS THE HIDDEN BOOK, AND THAT THE WISE OF THESE LAST DAYS SHOULD UNDERSTAND.** I saw that the Bible was the standard book, that will judge us at the last day. I saw that heaven would be cheap enough, and that nothing was too dear to sacrifice for Jesus, and that we must give all to enter the kingdom."--Manuscript 4, 1850, (A copy of E. G. White's Vision which she had at Oswego, N.Y.) : {15MR 66.5}

From the Pioneer Writings section in the EG White CD Rom

"Apocrypha, Value of.—The voice of prophecy was utterly hushed in this period [between the Testaments], but the old literary instinct of the nation asserted itself; it was part and parcel of the Jewish traditions, and would not be denied. Thus in this period many writings were produced, which although they lack canonical authority, among Protestants at least, still are extremely helpful for a correct understanding of the life of Israel in the dark ages before Christ. {1922, HBS 14.3}

The Apocrypha.—First of all among the fruits of this literary activity stand **THE APOCRYPHAL BOOKS OF THE OLD TESTAMENT.** It is enough here to mention them. **THEY ARE FOURTEEN IN NUMBER: 1 and 2 Esdras, Tobit, Judith, 2 Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Song of the Three Holy Children, History of Susannah, Bel and the Dragon, Prayer of Manasses, 1 and 2 Maccabees.** As **3 and 4 Maccabees fall presumably within the Christian era, they are not here enumerated.** **All these apocryphal(old testament) writings are of the utmost importance for a correct understanding of the Jewish problem in the day in which they were written.**—Id., art. "Between the Testaments," p. 457. {1922, HBS 14.4}

- **Oil** = Character that we need (See RH February 11, 1896 par. 6)
Oil = The messages given to us through the Spirit of Prophecy (See quotes below)
- **"There is a world lying in wickedness, in deception and delusion, in the very shadow of death,--asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, when the signal will be given. "Behold, the Bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.** {RH, February 11, 1896 par. 6}

"The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me came again," writes Zechariah, "and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, July 20, 1897 par. 5}

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. {RH, July 20, 1897 par. 6}

"Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.--Letter 50, 1906. {3SM 83.5}

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- **Sleep = Death (John 11:11-14)...This is a spiritual death**
What wakes up these virgins out of their spiritual death?
 1. Prophecy (See Ezekiel 37:1-11) (the messages given to use from 1840-1844)
This prophesying causes a shaking(see Ezekiel 37:7)
Shaking = Caused by false theories taught in the churches(Ezekiel 37:7)

“God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. **When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. . . . DANIEL AND REVELATION MUST BE STUDIED, AS WELL AS THE OTHER PROPHECIES OF THE OLD AND NEW TESTAMENTS...**”{TM 112.1}

2. The Midnight Cry (we will study more of that tomorrow in Matthew 25:6-13)

VERSES SHOWING ALTHOUGH WE ARE NOT PHYSICAL JEWS, WE ARE SPIRITUAL JEWS AND HAVE BEEN ADOPTED INTO THE JEWISH FAMILY AND RECEIVE THE RIGHTS OF THE JEWISH FAMILY THROUGH THE BLOOD OF JESUS

- Romans 8:15
- Ephesians 1:5
- Ephesians 2:13-15
- Galatians 3:28
- Colossians 3:11
- Romans 2:28-29
- Romans 9:4,6-8
- John 1:47

THE PARABLE of the 10 VIRGINS (Pt. 2)

PUT JOSEPH BATES QUOTE HERE ON HOW VIRGINS TRIMMED THEIR LAMPS

Chap. 29 - "To Meet the Bridegroom"

Christ with His disciples is seated upon the Mount of Olives. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. In full view is a dwelling house lighted up brilliantly as if for some festive scene. The light streams from the openings, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East, wedding festivities are held in the evening. The bridegroom goes forth to meet his bride and bring her to his home. By torchlight the bridal party proceed from her father's house to his own, where a feast is provided for the invited guests. In the scene upon which Christ looks, a company are awaiting the appearance of the bridal party, intending to join the procession. {COL 405.1}

Lingering near the bride's house are ten young women robed in white. Each carries a lighted lamp and a small flagon for oil. All are anxiously watching for the appearance of the bridegroom. But there is a delay. Hour after hour passes; the watchers become weary and fall asleep. At midnight the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." THE SLEEPERS SUDDENLY AWAKING, spring to their feet. They see the procession moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The ten maidens seize their lamps and BEGIN TO TRIM THEM, IN HASTE TO GO FORTH. But five have neglected to fill their flasks with oil. They did not anticipate so long a delay, and they have not prepared for the emergency. In distress they appeal to their wiser companions saying, "Give us of your oil; for our lamps are going out." (Margin.) But the waiting five, with their freshly trimmed lamps, have emptied their flagons. They have no oil to spare, and they answer, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." {COL 405.2}

While they went to buy, the procession moved on, and left them behind. The five with lighted lamps joined the throng and entered the house with the bridal train, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, "I know you not." They were left standing without, in the empty street, in the blackness of the night. {COL 406.1}

As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating THE EXPERIENCE OF THE CHURCH THAT SHALL LIVE JUST BEFORE HIS SECOND COMING. {COL 406.2}

The two classes of watchers represent the two classes who profess to be waiting for their Lord. THEY ARE CALLED VIRGINS BECAUSE THEY PROFESS A PURE FAITH. BY THE LAMPS IS REPRESENTED THE WORD OF GOD. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path."

Psalms 119:105. THE OIL IS A SYMBOL OF THE HOLY SPIRIT. Thus the Spirit is represented in the prophecy of Zechariah. "The angel that talked with me came again," he says, "and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zechariah 4:1-14. {COL 406.3}

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From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. **So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path.** "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6. {COL 408.1}

In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. {COL 408.2}

WITHOUT THE SPIRIT OF GOD A KNOWLEDGE OF HIS WORD IS OF NO AVAIL. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but UNLESS THE SPIRIT OF GOD SETS THE TRUTH HOME, THE CHARACTER OF GOD WILL NOT BE TRANSFORMED. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan. {COL 408.3}

THE CLASS REPRESENTED BY THE FOOLISH VIRGINS ARE NOT HYPOCRITES. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but THE CLASS REPRESENTED BY THE FOOLISH VIRGINS HAVE BEEN CONTENT WITH A SUPERFICIAL WORK. They do not know God. THEY HAVE NOT STUDIED HIS CHARACTER; THEY HAVE NOT HELD COMMUNION WITH HIM; THEREFORE THEY DO NOT KNOW HOW TO TRUST, HOW TO LOOK AND LIVE. Their service to God degenerates into a form. "They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, "In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5. {COL 411.1}

THIS IS THE CLASS THAT IN TIME OF PERIL ARE CRYING PEACE AND SAFETY. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but IN SPIRITUAL THINGS NO MAN CAN MAKE UP ANOTHER'S DEFICIENCY. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. But CHARACTER IS NOT TRANSFERABLE. NO MAN CAN BELIEVE FOR ANOTHER. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20. {COL 411.2}

IT IS IN A CRISIS THAT CHARACTER IS REVEALED. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. SO NOW, A SUDDEN AND UNLOOKED-FOR CALAMITY, SOMETHING THAT BRINGS THE SOUL FACE TO FACE WITH DEATH, WILL SHOW WHETHER THERE IS ANY REAL FAITH IN THE PROMISES OF GOD. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied. {COL 412.1}

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall. {COL 412.2}

At the final day, many will claim admission to Christ's kingdom, saying, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." "**Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out**

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devils? and in Thy name done many wonderful works?" But the answer is, "I tell you, I know you not whence ye are; depart from Me." Luke 13:26; Matthew 7:22; Luke 13:27. **IN THIS LIFE THEY HAVE NOT ENTERED INTO FELLOWSHIP WITH CHRIST; therefore they know not the language of heaven, they are strangers to its joy.** "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:11. {COL 412.3}

Saddest of all words that ever fell on mortal ear are those words of doom, "I know you not." The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. **You are shut out from heaven by your own unfitness for its companionship.** {COL 413.1}

We cannot be ready to meet the Lord by waking when the cry is heard, "Behold, the Bridegroom!" and then gathering up our empty lamps to have them replenished. We cannot keep Christ apart from our lives here, and yet be fitted for His companionship in heaven. {COL 413.2}

In the parable the wise virgins had oil in their vessels with their lamps. Their light burned with undimmed flame through the night of watching. It helped to swell the illumination for the bridegroom's honor. Shining out in the darkness, it helped to illuminate the way to the home of the bridegroom, to the marriage feast. {COL 414.1}

So the followers of Christ are to shed light into the darkness of the world. Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. **By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. THE LIGHT OF HIS GLORY—HIS CHARACTER—IS TO SHINE FORTH IN HIS FOLLOWERS. THUS THEY ARE TO GLORIFY GOD,** to lighten the path to the Bridegroom's home, to the city of God, to the marriage supper of the Lamb. {COL 414.2}

The coming of the bridegroom was at midnight--the darkest hour. So THE COMING OF CHRIST WILL TAKE PLACE IN THE DARKEST PERIOD OF THIS EARTH'S HISTORY. **The days of Noah and Lot pictured the condition of the world just before the coming of the Son of man.** The Scriptures pointing forward to this time declare that Satan will work with all power and "with all deceivableness of unrighteousness." 2 Thessalonians 2:9, 10. **His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight, impenetrable as sackcloth of hair. TO GOD'S PEOPLE IT WILL BE a night of trial, a night of weeping, A NIGHT OF PERSECUTION FOR THE TRUTH'S SAKE.** But out of that night of darkness God's light will shine. {COL 414.3}

"Behold," says the Scripture, "the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isaiah 60:2. {COL 415.2}

IT IS THE DARKNESS OF MISAPPREHENSION OF GOD THAT IS ENSHROUDING THE WORLD. MEN ARE LOSING THEIR KNOWLEDGE OF HIS CHARACTER. IT HAS BEEN MISUNDERSTOOD AND MISINTERPRETED. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. HIS CHARACTER IS TO BE MADE KNOWN..."{COL 415.3}

This is the work outlined by the prophet Isaiah in the words, "**O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.**" Isaiah 40:9,10. {COL 415.4}

THOSE WHO WAIT FOR THE BRIDEGROOM'S COMING ARE TO SAY TO THE PEOPLE, "BEHOLD YOUR GOD." THE LAST RAYS OF MERCIFUL LIGHT, THE LAST MESSAGE OF MERCY TO BE GIVEN TO THE WORLD, IS A REVEATION OF HIS CHARACTER OF LOVE..."{COL 415.5}

Thus in the night of spiritual darkness GOD'S GLORY IS TO SHINE FORTH THROUGH HIS CHURCH IN LIFTING UP THE BOWED DOWN AND COMFORTING THOSE THAT MOURN.{COL 417.2}

All around us are heard the wails of a world's sorrow. **ON EVERY HAND ARE THE NEEDY AND DISTRESSED.** It is ours to aid in relieving and softening life's hardships and misery. {COL 417.3}

PRACTICAL WORK WILL HAVE FAR MORE EFFECT THAN MERE SERMONIZING. WE ARE TO GIVE FOOD TO THE HUNGRY, CLOTHING TO THE NAKED, AND SHELTER TO THE HOMELESS. AND WE ARE CALLED TO DO MORE THAN THIS. The wants of the soul, only the love of Christ can satisfy. **IF CHRIST IS ABIDING IN US, OUR HEARTS WILL BE FULL OF DIVINE SYMPATHY.** The sealed fountains of earnest, Christlike love will be unsealed. {COL 417.4} ***continue***

GOD CALLS NOT ONLY FOR OUR GIFTS FOR THE NEEDY, BUT FOR OUR CHEERFUL COUNTENANCE, OUR HOPEFUL WORDS, OUR KINDLY HANDCLASP. When Christ healed the sick, He laid His hands upon them. SO SHOULD WE COME IN CLOSE TOUCH WITH THOSE WHOM WE SEEK TO BENEFIT. {COL 418.1}

THERE ARE MANY FROM WHOM HOPE HAS DEPARTED. BRING BACK THE SUNSHINE TO THEM. Many have lost their courage. SPEAK TO THEM WORDS OF CHEER. PRAY FOR THEM. There are those who need the bread of life. READ TO THEM FROM THE WORD OF GOD. UPON MANY IS A SOULD SICKNESS WHICH NO EARTHLY BALM CAN REACH NOR PHYSICIAN HEAL. PRAY FOR THESE SOULS,BRING THEM TO JESUS. Tell them that there is a balm in Gilead and a Physician there. {COL 418.2}

Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. So it is with the light of the Sun of Righteousness. The whole earth, wrapped as it is in the darkness of sin, and sorrow, and pain, is to be lighted with the knowledge of God's love. From no sect, rank, or class of people is the light shining from heaven's throne to be excluded. {COL 418.3}

THE MESSAGE OF HOPE AND MERCY IS TO BE CARRIED TO THE ENDS OF THE EARTH. Whosoever will, may reach forth and take hold of God's strength and make peace with Him, and he shall make peace. No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome. {COL 418.4}

BUT NO MAN CAN IMPART THAT WHICH HE HIMSELF HAS NOT RECEIVED...{COL 418.5}

Read the rest of the chapter in your own time

August 6, 1894 The Ten Virgins.

By Mrs. E. G. White.

Seated upon the Mount of Olives, which was over against the temple, with his disciples around him, Jesus seeks to make clear in a prophetic discourse the deeper mysteries of the kingdom of God. THROUGH HIS FAVORITE MEDIUM, BY PARABLES, he endeavors to imprint upon their minds the special truths connected with his second coming to our world. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. A dwelling house is lighted up brilliantly, as though for some festive scene. The lights shine from the open spaces, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East wedding festivities are held in the evening. The bridegroom goes forth to meet his bride, and bring her to his home. By torchlight he will bring her along the streets from her father's house to his own, where a supper is prepared for the guests invited to the wedding. {ST, August 6, 1894 par. 1}

Lingering near the bride's house are ten young women, in attire suitable for the occasion. Ten was the usual number who were chosen as bridesmaids. Each of the bridal attendants has a lamp and a small vessel for oil. Their lamps are lighted, and as hour after hour of waiting goes by, they grow weary of watching, and, one after another, they fall asleep. About midnight the sleepers are awakened with the cry, "Behold, the bridegroom cometh." They exchange their slumbers for life and activity. They spring to their feet. The wedding procession is in sight, with the brilliant torches shining, and they can hear the joyous music as they approach. The ten virgins seize their lamps, and begin to trim them to go forth; but five of the watchers have been wise and five foolish. Five have neglected to fill Their vessels with oil. They have not expected the bridegroom to tarry so long, and have not prepared for the emergency. They are in distress, not because they see that their lamps are going out, but because they know that there is nothing in their vessels by which to replenish them. They address a piteous appeal to those who have provided themselves with oil; but they are denied, for the wise virgins have only enough to fill their own lamps, and they are bidden to hasten away and buy oil from the dealer. And while they are away on this errand, the bridegroom comes. The wise virgins, with lamps trimmed and burning, join the procession, and go in to the wedding, and the door is shut. {ST, August 6, 1894 par. 2}

Soon after the door is shut, the foolish virgins come, knocking for admittance to the banquet hall, but they meet with an unexpected answer to their call. The Master of the feast says, "I know you not." There is no evidence given that the foolish virgins did obtain oil, but there is abundant evidence that they did not enter into the marriage feast, but were left standing outside in the empty streets in the blackness of the night. {ST, August 6, 1894 par. 3}

Jesus used the parable of the ten virgins to represent the condition of the church before his coming, and the question that concerns each one of us is, Are we among the five wise or the five foolish virgins? Without going into

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the details of the parable, we may ask ourselves, What is our condition before God? **Those that were wise went in to the wedding. WE SHALL MAKE IT MANIFEST WHAT IS OUR TRUE CONDITION BY OUR CONDUCT AND CONVERSATION.**

Jesus has warned us as to what should be our position at this time. He says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." {ST, August 6, 1894 par. 4}

He who relaxes his vigilance because he knows not the day nor the hour when his Lord shall come, who becomes careless, and neglects to have his vessel filled with oil (the grace of Christ), **will be found unprepared, and will not go in to the wedding.** How solemn is the oft-repeated warning that our Lord has given to watch! He says, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." **If a much-loved friend in the last hours of his association with us should give us counsel, warning, or instruction, how carefully would we treasure his words, how faithfully would we follow his instruction, and give attention to his cautions! CHRIST IS OUR BEST FRIEND, for he has purchased us at infinite cost, and has made us his sons and daughters, and these soul-stirring words have been uttered by him for our benefit.** Shall we not regard his claim upon us, and give him our service and our sympathy? **If we do this, we shall not be neglectful of his warning, "Watch ye therefore; for ye know not when the Master of the house cometh, at evening, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you [my disciples] I say unto all, Watch."** "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." {ST, August 6, 1894 par. 5}

NOW IS THE TIME TO LOOK TO IT THAT WE HAVE ON HAND AN ABUNDANT SUPPLY OF THE OIL OF THE GRACE OF CHRIST. It was the wisdom of the wise virgins in supplying themselves with oil that made the difference between their fate and that of the foolish virgins, who had neglected to keep oil in their vessels with their lamps. **In the Scripture, oil is used as a symbol of the Holy Spirit. THE WISE VIRGINS ARE THOSE WHO HAVE FAITH AND LOVE AND PATIENCE, WHOSE EXPERIENCE DAY BY DAY IS NOURISHED BY THE HOLY SPIRIT. THEY DO NOT CONFORM TO THE WORLD IN CARELESS INATTENTION.** They do not put off their daily preparation, but follow Jesus wherever he leads the way. **GOD IS NOT PLEASED WITH A FLICKERING FAITH. It is compared to a lamp that is going out. He is pleased with those whose experience is like that of a lamp that is burning brightly. His followers are to shine as lights in the world. CHRIST'S SERVANTS ARE TO KEEP THEIR LAMPS TRIMMED AND BURNING, that they may add their light to the light of others who are following Christ. Those who are not daily desirous of gaining a living, daily experience in the things of God, will not meet his approval, but will be found with those whose lamps are going out, and will not be prepared to go in to the marriage supper of the Lamb. We cannot be ready to meet the Lord by waking up at the last minute, when the cry is heard, "Behold, the Bridegroom cometh," gathering up our lamps, from which the oil has burned away, and thinking then to have them replenished. OUR ONLY HOPE IS DAILY TO LOVE GOD, TO LOVE THE TRUTH, not for the sake of its clear arguments, but for truth's sake alone. We must bring the truth into our hearts and minds, and every day be living, shining lights, learning daily more and more of Jesus. Our conversation must be in heaven, from whence we look for our Lord Jesus Christ. WE SHOULD TALK MUCH OF HIS COMING; then we shall be constantly receiving the grace which cometh from above, from the Source of all spiritual power.** {ST, August 6, 1894 par. 6}

The time is far spent. **It is too late now to sleep the careless sleep of indifference. It is time now to rejoice greatly because of the Bridegroom's voice. It is time to sing of the marriage supper of the Lamb. THE QUESTIONS FOR US TO SETTLE IS, WHICH CLASS SHALL WE BE AMONG, THE WISE FOR THE FOOLISH? God help us to be among the wise.** "Blessed are they that are called unto the marriage supper of the Lamb."

SEE 8T 75.1

"The watchmen on the mountains
Proclaim the Bridegroom near;
Go meet him as he cometh
With hallelujahs clear.

"The marriage feast is waiting;
The gates wide open stand;
Up, up, ye heirs of glory,
The Bridegroom is at hand."

THE PARABLE of the 10 VIRGINS (Pt. 3)

READ MATTHEW 25:1-12:

"I am often referred to the parable of the ten virgins.... This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time..."(RH, August 19, 1890 par. 3).....(See also The Parable by: James White)

"We all need to study as never before the parable of the ten virgins..."{4BC 1179.6}

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people... Here is brought to view the church living in the last days..."(GC 393.2)

The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of his soon coming, answered to the going forth of the virgins..."{GC88 393.3}

WHAT THESE TEN VIRGINS REPRESENT TODAY:

By Ellen White:

October 31, 1899 The Parable of the Ten Virgins.

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Mrs. E. G. White.

"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. {RH, October 31, 1899 par. 1}

"Afterward came also the other virgins, saying, Lord, Lord, open unto 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." {RH, October 31, 1899 par. 2}

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, **ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay.** {RH, October 31, 1899 par. 3}

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." {RH, October 31, 1899 par. 4}

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At the call, the sleeping eyes are opened, and everyone is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go forth to meet the bridegroom(see Second Advent Waymarks and High Heaps, pg. 72.1-73) by: Joseph Bates). {RH, October 31, 1899 par. 5}

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night. {RH, October 31, 1899 par. 6}

THIS PARABLE IS NOT A REPRESENTATION OF OPEN SINNERS, but of those who profess Christ(see COL 411.1/See also. {RH, April 14, 1903 par. 35 AND RH, October 3, 1899 par. 5}). The bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. IIN THE PROCLAMATION OF THE FIRST AND SECOND ANGELS OF REVELATION 14, A SPECIAL MESSAGE HAS COME TO OUR WORLD. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." {RH, October 31, 1899 par. 7}

The first and second angels' messages are united and made complete in the third. -John says: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." {RH, October 31, 1899 par. 8}

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world. {RH, October 31, 1899 par. 9}

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them. {RH, October 31, 1899 par. 10}

THE FIRST, SECOND, AND THIRD ANGEL'S MESSAGES ARE TO BE REPEATED. THE CALL IS TO BE GIVEN TO THE CHURCH(see 21MR 437.1): "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, October 31, 1899 par. 11}

MANY WHO WENT FORTH TO MEET THE BRIDEGROOM UNDER THE MESSAGES OF THE FIRST AND SECOND ANGELS, REFUSED THE THIRD, THE LAST TESTING MESSAGE TO BE GIVEN TO THE WORLD(see 10MR 314.1), and a similar position will be taken when the last call is made. {RH, October 31, 1899 par. 12}

EVERY SPECIFICATION OF THIS PARABLE SHOULD BE CAREFULLY STUDIED. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The

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Oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil(RH, July 20, 1897 par. 6) is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears. {RH, October 31, 1899 par. 13}

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not LET THEIR LIGHT SHINE IN WORDS of TRUTH AND DEEDS of HOLINESS. UNCONVERTED MEN WHO CLAIM TO BE CHRISTIANS ONLY ENCOURAGE THE SINNER TO CONTINUE IN HIS SIN. In the place of seeking to save the souls that are ready to perish, THEY LIVE FOR SELF. Their vessels are empty, and therefore they cannot keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. YOU HAVE NOT WALKED IN THE LIGHT OF MY WORD. YOU HAVE NOT COME UNDER MY YOKE. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity. {RH, October 31, 1899 par. 14}

We are not to rest in the idea that because we are church-members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, October 31, 1899 par. 15}

THIS REPRESENTATION SHOULD CALL FORTH OUR EARNEST STUDY in order that we may know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, October 31, 1899 par. 16}

THE TEN VIRGINS are watching in the evening of this earth's history. ALL CLAIM TO BE CHRISTIANS. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. THERE ARE MANY WHO CRY, PEACE, PEACE, WHEN THERE IS NO PEACE. THIS IS THE MOST PERILOUS BELIEF THAT THE HUMAN SOUL CAN ENTERTAIN (SEE SJ 181.6-.8. {4T 308.2}. {GC 605.3}. CHRIST CALLS UPON ALL WHO BEAR HIS NAME, WHO CLAIM TO BE HIS FOLLOWERS, TO EAT HIS FLESH AND DRINK HIS BLOOD(see FE 456.4 AND OHC 209.2-3), OR THEY CAN HAVE NO PART WITH HIM. {RH, October 31, 1899 par. 17}

Be not like THE FOOLISH VIRGINS, who take for granted that the promises of God are theirs, while they DO NOT FOLLOW THE INJUNCTIONS OF CHRIST. CHRIST TEACHES US THAT PROFESSION IS NOTHING. "IF ANY MAN WILL COME AFTER ME," he says, "LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS DAILY, AND FOLLOW ME." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." {RH, October 31, 1899 par. 18}

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." {RH, October 31, 1899 par. 19}

"The sad fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden. {BEcho, November 5, 1894 par. 1}

The five foolish virgins represent the careless, indolent, self-satisfied professor of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. THEY UNDERSTAND THE THEORY OF TRUTH, BUT HAVE NO VITAL CONNECTION WITH GOD. THEY TRUST TO FEELING AND NEGLECT TO SEARCH THE SCRIPTURES.

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They are satisfied to walk in sparks of their own kindling. **We are all exhorted to be diligent, that we make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. THEY ARE CHERISHING HIDDEN SINS, WHICH NO HUMAN EYE CAN SEE.** They know that they are not pure and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God. {BEcho, November 5, 1894 par. 2}

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honour, and manliness. Those who have little idea as to what constitutes religion will tell you that sin is murder, adultery, robbery, and crime. **But what does the word of God define it to be?** John writes, "**Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.**" **Without the law we have no knowledge of what sin is. Those who have no respect for the law will be deceived by entertaining hopes of entering heaven.** {BEcho, November 5, 1894 par. 3}

God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. Oh, that all who are falling short of the principles of righteousness might realize that they do not meet the broad, far-reaching claims of the law of God upon them! **Repentance for sin is the first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseeism permits of self-complacency, and those who are self-righteous appear to have a form of piety, but at heart they are corrupt.** They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven. {BEcho, November 5, 1894 par. 4}

We are not under a system of mere requirements, mere justice, and unsympathizing rigour. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. **The first step toward obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience.** {BEcho, November 5, 1894 par. 5}

He who is truly repentant, he who is regenerated, hates sin. All manner of selfishness is distressing to him. But THOSE WHO ARE BUT SUPERFICIAL CHRISTIANS SEEK TO EXALT SELF BY DEPRECIATING OTHERS. The clearer the views of the character of Christ, the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption. {BEcho, November 5, 1894 par. 6}

Those who are represented by the foolish virgins have not the sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders; one built upon the rock, and the other upon the sand. **Jesus says: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds (one of the definitions of wind = false doctrine(Ephesians 4:14) blew, and beat upon that house; and it fell not; for it was founded upon a rock(SEE RH, April 14, 1903 par. 35) . And everyone that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."** {BEcho, November 5, 1894 par. 7}

It is not a matter of little consequence to us as to HOW WE HEAR and HOW WE TREAT THE TRUTH OF GOD. TO MISUNDERSTAND THE TRUTH, or TO FAIL TO APPRECIATE IT, BECAUSE WE DO NOT CHERISH LIGHT THAT COMES TO US, WILL BE TO BUILD UPON THE SAND. The wise builder builds upon the Rock(SEE RH, April 14, 1903 par. 35) Christ Jesus, no matter what may be the inconvenience. He builds not upon human, but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. THE FOOLISH BUILDER BUILT UPON THE SAND, AND THROUGH HIS CARELESSNESS, or PREJUDICE(how can we be prejudice of the truth? (SEE TM 105.3) , or THROUGH THE DECEPTIONS OF THE NATURAL HEART, HE CHERISHES A SELF-RIGHTEOUS SPIRIT, and PLACES HUMAN WISDOM IN THE PLACE WHERE GOD'S WISDOM SHOULD HAVE THE SUPREMACY {RH, November 25, 1884 par. 23} ; and how terrible are the consequences! {BEcho, November 5, 1894 par. 8}

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There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The five foolish virgins had a real interest in the gospel. They knew what was the perfect standard of righteousness; but their energies were paralysed with self-love; for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, life-giving truth, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and THEY HAD A FLUCTUATING EXPERIENCE, BASED UPON UNCERTAIN PRINCIPLES.
{BEcho, November 5, 1894 par. 9}

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed His coming; but the wise roused themselves at the message of His approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set on things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had grace in their hearts, and did the very work that their Master did before them,--went forth to seek and to save those who were lost. {BEcho, November 5, 1894 par. 10}

"All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. They realize that "to obey is better than sacrifice, and to hearken than the fat of rams." They yield to Christ, who leads men to repentance of sin, who pardons the penitent soul, and clothes him with his own righteousness. The converted soul has a hatred of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self.
{RH, September 17, 1895 par. 4}

"The solemn fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden. {ST, August 13, 1894 par. 1}

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THE PARABLE of the 10 VIRGINS (Pt. 4)

"I am often referred to the parable of the ten virgins....THIS PARABLE HAS BEEN AND WILL BE FULFILLED TO THE VERY LETTER, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time..."(RH, August 19, 1890 par. 3).....(See also The Parable by: James White BELOW)

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The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. THE WIDESPREAD REFORMATION UNDER THE PROCLAMATION OF HIS SOON COMING, ANSWERED TO THE GOING FORTH OF THE VIRGINS..."{GC88 393.3}

The Parable

by: James White

MATTHEW XXV,1-12.

1

"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." {ND JW, PARA 1.1}

Many have desired to obtain a correct account of an eastern marriage that they might better understand this parable. But let it be distinctly understood that our Saviour has here given us the desired history, and testifies that the kingdom of heaven shall be likened ["compared," Campbell's translation] unto it. But when shall the kingdom of heaven be likened, or compared to an eastern marriage? Our Saviour says, **"THEN shall the kingdom," etc., showing beyond all doubt that there is some definite period in the history of the church where the parable may be applied. If the parable applies to a definite period, it is of the utmost importance that we understand what period it does apply to, so as to make a right application.** {ND JW, PARA 1.2}

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. In this discourse our Lord has pointed out the most important events, with which the Christian Church was to be connected, from the time of the First to the Second Advent. Such as the destruction of Jerusalem, and the Papal persecution of 1260 years. Next the special signs of the Second Advent, the darkening of the sun and moon in 1780, and the falling stars in 1833. **Our Lord next points out two classes of teachers. One class is represented by the "faithful and wise servant" who gave to his master's household "meat in due season." The other class of servants is represented by the "evil servant" who was**

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saying "in his heart, My lord delayeth his coming," was eating and drinking with the drunken, and was smiting "his fellow-servants." Those who have had any experience in the Advent, know that two such classes of servants as are pointed out by Christ have appeared. THE WISE AND FAITHFUL SERVANTS SEEING BY THE PROPHETIC PERIODS, AND THE SIGNS OF THE TIMES, but especially the signs in the sun, moon and stars, that Christ was soon coming, gave the warning to the church and world. This warning message called out and manifested the other class of servants who first said in their heart, The Lord is not so soon coming, then they began to "smite" those who were proclaiming the coming of the Lord, and by this time they were united with every class of wicked men on the earth - eating and drinking with the drunken. {ND JW, PARA 1.3}

But does not this portion of our Lord's discourse have a still more close application? The "evil servant" smites his "fellow-servants." Does not this show that both classes of servants had previously been united in proclaiming the coming of the Lord until they were disappointed? This seems necessary for them to be called "fellow-servants." One class "hold fast" the Advent, as proclaimed in its purity by all the servants united, and still follow down the track of prophecy, and receive the warning message of the third Angel, while the other class doubt, give up the past, fall into the spirit of the world, and say in their heart, My Lord delayeth his coming, etc. Thus closes the twenty-fourth chapter of Matthew. The twenty-fifth chapter commences thus: "THEN shall the kingdom of heaven be likened unto ten virgins," etc. Thus we are brought down into the experience of those who have been connected with the Advent doctrine, and are shown where the parable applies. This conclusion is natural and irresistible. {ND JW, PARA 2.1}

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But what shall we understand by the kingdom of heaven? - Certainly not all the component parts of the kingdom; for in that case the King, [Christ,] the territory, [New Earth,] and the subjects of the kingdom [the children of the resurrection] would all be represented as going forth, tarrying, sleeping, waking, and trimming lamps, etc. It is evident that the kingdom of heaven here can only mean what may be represented by the going forth, tarrying, etc., which must be the people of God who are interested in, and are looking for the coming and kingdom of Christ. The "kingdom of heaven" should be understood here, as it is generally used in the New Testament. - Then we understand it to mean as taught by Bro. Miller and the Advent lecturers, with hardly an exception, and as published in all the Advent papers till the Albany Conference in 1845, that the history or experience of the living people of God is to be likened, or compared, unto an eastern marriage. It has been said that the Second Advent people have literally fulfilled Matt.xxv,1-12. {ND JW, PARA 2.2}

It is not so. Jesus is there giving the history of an eastern marriage. But Second Advent people were to experience a series of events which were to have a natural application to the events of the eastern marriage rehearsed by Christ. After the signs of Christ's coming should be preached, the two classes of servants should appear, "then" Second Advent history was not only to have a natural application, but was actually to be compared to the history of the eastern marriage found in Matt.xxv. {ND JW, PARA 3.1}

In order that the two histories may be likened or compared, some things are indispensable. First, both histories must be complete; all the events in both must be in the past. It is not possible to compare past history with what has not taken place. Second, after each event in Advent history has occurred, answering to each point in the history of the marriage, shut door, and knocking not excepted, there must be time to compare the two histories, also those who will compare them. We say that this is a part of the work of the faithful and wise servant who is giving to the household meat in due season. Those who have given up the past Advent movement, as the work of man only, or of unclean spirits, choose to apply the parable to the future, to be fulfilled at the coming of the Lord. But if they would only carry out the natural and true position taken of it by Bro. Miller and the entire Advent host, with hardly an exception, up to 1845, it would lead them to acknowledge the work of God in the past, it would show them their present whereabouts, and give them living faith in the speedy coming of Christ. No one has yet shown how the events, represented by trimming lamps, asking for oil, going to buy, and the knocking of the foolish could be fulfilled at, and after the Second Advent. The cry, "Behold the bridegroom cometh," is made to apply by all classes of Advent believers, then why not let each part of the parable also apply? We ask, Why should the cry, this one point in the parable, be made to cover all time to the resurrection, and the other parts not be suffered to have any application? Consistency becomes us on this subject, as well as on others. - Some seem to make everything of the cry, "Behold the bridegroom cometh," but nothing of the other parts of the parable. By referring to the "Advent Herald" it will be seen that it is the editor's motto. If he is to give this cry till the coming of Christ, and the resurrection, then the other points in the parable that follow must apply after the Second Advent. But we do not hesitate to say that they will not then apply. No one will attempt to apply each event there. {ND JW, PARA 3.2}

The saints will be raised and the righteous changed "in a moment, in the twinkling of an eye," and caught away from the earth. The wicked who remain after the plagues, will be fleeing from the presence of the Lamb. None asking for oil, none knocking then. They will cry, but not "Lord, Lord, open unto us." No, no. They will flee from the burning glory of the Lamb, and their cry will be, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come." Rev.vi,15-17. No one will say that there is anything in this like asking for oil, going to buy, or knocking. **Wherever the Bible refers to the position of the lost, after they are apprised of their real condition, they are represented as hiding, fleeing, etc., from the presence of the Lord, instead of saying, "Lord, Lord, open to us." But this will be noticed hereafter. As we are convinced that we now occupy the time when Advent history was to be "likened" to the history of an eastern marriage, WE WILL NOW COMPARE THEM.**{ND JW, PARA 3.3}

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."** {ND JW, PARA 4.1}

Let the reader be sure to shun the common error of confounding Advent History, with that of the marriage. Keep both distinct, then they may both be compared. **The ten virgins had literal lamps, and literally "went forth."** **Not so with Adventists, yet they had what is well compared to a lamp. Says David, "Thy WORD is a LAMP unto my feet, and a light unto my path."** Ps.cxix,105. **Those looking for the second coming of Christ did not literally go forth, yet the great movement produced by the proclamation that Christ would come in 1843, may well be likened to the ten virgins going forth with their lamps. This movement is also symbolized by the angel of Rev.xiv,6,7.** But it is said that this movement represented by the going forth of the ten virgins, commenced two hundred years ago. - To this we reply, that our Lord is giving in Matt.xxiv, and Chap.xxv,1-12, a connected history of the most important events, with which the Christian Church was to be connected, down to the Second Advent. **Therefore the special signs of Christ's coming, in the sun, moon, and stars, must first take place, and then be presented to the world, with other reasons, as evidences of the Advent near, before the movement represented by the going forth can take place.** As the presentation of the signs, with other evidences, **calls out the two classes of servants, and produces the movement, the going forth in the parable must of necessity be applied to a period of time after the fulfillment of the predicted signs.** Those who go back two hundred years to commence the "midnight cry," as they call it, the angel with the everlasting gospel, and the going forth, must not only cast aside the Advent movement with which we have been connected, but also the signs in the sun, moon and stars.. **Therefore it is evident that the parable applies to the Advent movement with which we have been connected. The taking of lamps, and going forth in the parable represent the effect that the judgment hour cry had on the Advent people, as they took to their Bibles, and with "the blessed hope" and joyful expectation of soon seeing the King of glory, were moved far out from the spirit and interests of this world.** {ND JW, PARA 4.2}

"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. {ND JW, PARA 5.1}

While the bridegroom tarried, they all slumbered and slept."** {ND JW, PARA 5.2}

Real believers, and those in the Advent ranks not having true faith, have been called wise and foolish virgins. This is incorrect. Such terms are confined to the history of the marriage. But that there has been in the Advent movement two classes manifested, whose character and acts well compare, and may be "likened" to the character and acts of the foolish and wise virgins in the parable, is evident. **Those represented by the wise, fully believed that Christ would come, they desired his coming. The class represented by the foolish who took no oil with them, only thought he was coming, and some of them feared that it might be so but still loved this world too well to give it up, that they might obtain true faith. The tarrying of the bridegroom is also in the history of the marriage. We now inquire, Has there been anything in Advent history that can be compared to this tarry?** {ND JW, PARA 5.3}

The first published time for the Second Advent was 1843, Jewish time. Cart-loads of books, written by Brn. Miller, Litch, Fitch, Storrs, Hale, Bliss, and many others, presenting the evidences that Christ would come in 1843, were scattered far and wide. And we had many reasons for supposing that these men fully believed what they taught. **But the Advent people were to meet with a disappointment. The time passed, and they were humbled before the world. Some publicly renounced the doctrine, but the majority followed down the track of prophecy, where they saw a tarrying time. This tarry was taught in all the Advent papers in the land.** Here we will give extracts from the "Advent Shield," No. 1, pages 122-124, published in May, 1844. This was a standard work for Advent believers, and presents the unanimous view taken of their true position at that time. {ND JW, PARA 5.4}

"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii,1-3,) when he says, "I will stand upon my tower, and will watch to see what he will say unto

me; and what I shall answer when I am reprov'd," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. **For the vision is yet for an appointed time,**" [the seven times,] **"but at the end** [of the prophetic periods] **it shall speak and not lie:** though it tarry," [beyond their apparent termination,] **"wait for it; because it will surely come,"** [in the fulness of the prophetic times, beyond which,] **"it will not tarry."**** {ND JW, PARA 5.5}

That this admonition has reference to the present time is evident from Paul's quotation of it in Hebrews x,36-39. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." {ND JW, PARA 6.1}

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarries - Matthew xxv,5, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] 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 drunken." {ND JW, PARA 6.2}

That which was positively true, and acknowledged by the Advent body in 1844, has not become untrue by the passing of a few years. - We choose to stand on the "original faith." While the bridegroom in the parable tarried, the virgins all slumbered and slept. This strikingly represents the state of the Advent body after the first published time passed. It was clearly seen that we were in the tarrying time, but how long it would be no one knew. In this state of uncertainty, without definite time, the Advent people as a body sunk into a dormant state, fitly represented by slumbering and sleeping. {ND JW, PARA 6.3}

"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(we learned that the publishing of Samuel Snow's TRUE MIDNIGHT CRY on August 22, 1844 caused them to trim their lamps). And the foolish said unto the wise, Give us of your oil, for our lamps have 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." {ND JW, PARA 6.4}

Says an objector, "I do not believe that the midnight cry has yet been given." Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matt.xxv,6, "Behold the bridegroom cometh," is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the delay, and the slumbering and sleeping. This followed our delay, having been disappointed, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to search the Bible as never before, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that the prophetic periods reached to that time, therefore, the evidence that had been presented from the periods to prove that the Advent would be in 1843, proved that it would be in 1844). We then saw an error in that manner of reckoning which terminated the 2300 days in 1843. None of those who wrote against the Advent saw it. The hand of Providence covered the mistake until the time came for it to be seen(see EW 236.1 and EW 74.1). The error was in taking 457 full years from the 2300, which left 1843, without making any account of the fraction of the year 457 B. C., that had passed, when the commandment went forth, from which the 70 weeks are reckoned. As it takes 457 full years and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 2300 days in 1844. This point is made clear in the following testimony from the "Advent Herald" of Nov. 13, 1844. {ND JW, PARA 6.5}

"Our minds were directed to that point of time, [1843,] from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the 'seven times,' or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years there remained A. D. 1843. We, however, did not observe that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844 as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full

years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated. {ND JW, PARA 7.1}

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point. {ND JW, PARA 7.2}

The right application of Hab.ii,2,3, was seen clearly by those who gave the seventh month message(this was Samuel Snow. Refer back to THE TRUE MIDNIGHT CRY). The Advent body then held that the publication of what is called the old chart was a fulfillment of the words of the Prophets, "Write the vision and make it plain upon tables." - Reference to the different Advent papers published in 1844, will settle this point. - As time is connected with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made "plain on tables," which was to be for "an appointed time." {ND JW, PARA 7.3}

"Though it tarry, wait for it; because it will surely come, it will not tarry." Here is a seeming contradiction, which can only be explained by facts in our Advent experience. The period, 1843, was written upon the chart, as the apparent time of the termination of the 2300 days; but that, as was clearly seen in 1844, was not the real date of their termination. Therefore the vision did not really tarry, but seemed to tarry. "Though it tarry, [beyond the period of expectation,] wait for it," for at the real point of time for the termination of the 2300 days, 1844, the vision "will speak, and not lie." It is said that the message of the 7th month, 1844, was a "lie," because Christ did not then come. True, the vision of 2300 days did not teach that Christ would then come(see EW 243.2 and GC 424.1), or that his coming would be at the end of the days; but we have the best of evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month. The types of the law of Moses(taught by Samuel Snow in The True Midnight Cry) did not teach us that our Great High Priest would come out of the heavens, on the tenth day of the seventh month, 1844, yet they, in connection with the 2300 days, clearly prove that Christ did then enter upon the work of cleansing the Heavenly Sanctuary, shadowed forth by the tenth day atonement in the law. Such a change in the position of our Great High Priest, represented by the coming of the bridegroom in the parable, was very properly heralded by those who gave the seventh month message. Neither did the parable teach that the Lord would come at the point in our history where the midnight cry applied. We now see points in the parable that apply later in our experience, yet before the Second Advent, such as the knocking. When giving the seventh month message the then future scenes of trial were sealed up to us, and for our lives we could not see any Prophecy to be fulfilled prior to the Advent. {ND JW, PARA 8.1}

The Advent people scripturally sought, and earnestly plead, for the "bread" of life in 1843, and we are loath to believe that our heavenly Father gave us a "stone," or that he gave us a "scorpion" in 1844. And we fail to see how it was possible for the Advent body to follow down the track of prophecy, without experiencing such a movement as that of the autumn of 1844. The vision that had seemed to tarry then spake. Let others call it "a lie." But we fully believe that then was experienced the fulfillment of the words of the Prophet "at the end [of the 2300 days] it shall speak, and NOT LIE." True we were disappointed as to the event to take place(see EW 236.2), but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy(see GC 457.1). Those that "cast their garments in the way," and cried "Hosanna to the Son of David," as Jesus rode into Jerusalem, entirely mistook the object of the first Advent, yet that display was all necessary to fulfill Zech.ix,9. The Pharisees said, "Master, rebuke thy disciples," Jesus answered, "I tell you, that if these should hold their peace, the stones would immediately cry out." If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it "Mesmerism." Our "mistake," as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent. No doubt but many who joined in the general shout of "Hosanna to the Son of David," were afterwards ashamed of it, and perhaps made their "confession" to the Pharisees. Adventists should not be ashamed of the very experience that called them from the world and churches, and has made them Adventists. Consistency requires them to own their experience, or give up the Advent name. {ND JW, PARA 8.2}

Jesus did not rebuke the shouting multitude. He showed the necessity for their giving vent to their joy, yet they were not to realize their expectations. He did not rebuke us for giving the seventh month cry. He blessed us abundantly in proclaiming it, though we were to be disappointed. Here we will give extracts from the "Advent Herald" for Nov. 13, 1844, J. V. Himes, S. Bliss, and A. Hale, Editors, which give the right view of the seventh month movement. {ND JW, PARA 9.1}

"The alarm was everywhere made; the cry was every where given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence, and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed - the day passed away and we were still here." {ND JW, PARA 9.2}

"And we regard it as another, and a more SEARCHING TEST than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord come - whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day's journey, and cried, saying, 'yet forty days and Nineveh shall be overthrown. Nineveh was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the time of Nineveh's destruction? No; he had only preached the preaching that God had bid him.'" {ND JW, PARA 9.3}

THE PARABLE of the 10 VIRGINS (Pt. 5)

"I am often referred to the parable of the ten virgins...THIS PARABLE HAS BEEN AND WILL BE FULFILLED TO THE VERY LETTER, for it has a special application to this time, and, like the third angel's message, will continue to be present truth till the close of time..."(RH, August 19, 1890 par. 3).....(See also The Parable by: James White BELOW)

"We all need to study as never before the parable of the ten virgins..."{4BC 1179.6}

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people...Here is brought to view the church living in the last days..."(GC 393.2)

The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. THE WIDESPREAD REFORMATION UNDER THE PROCLAMATION OF HIS SOON COMING, ANSWERED TO THE GOING FORTH OF THE VIRGINS..."{GC88 393.3}

The Parable

by: James White

(continued)

"The preaching of Jonah served as a test to the inhabitants of Nineveh, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message as Jonah did when 'he rose up to flee unto Tarshish from the presence of the Lord;' that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed to the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, 'Doest thou well to be angry?' **We thus have an instance on record where God has justified the preaching of time, although the event did not occur as predicted.**" {ND JW, PARA 10.1}

"We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. **Had Abram stopped to inquire if he might not after all be mistaken, he would have sinned;** but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; 'for,' said God, 'now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me.' No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do **we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith.**" {ND JW, PARA 10.2}

The "Herald" for Oct. 30, says, - **"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that GOD WAS IN IT**(see Midnight Cry paper). **It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world - a healing of controversies and animosities - a confession of wrongs - a breaking down before God, and penitent, broken hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.** {ND JW, PARA 10.3} *****continue on next page*****

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. **It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement - when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit, and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?'** It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps (go read what caused this trimming of the lamps). **And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.**" {ND JW, PARA 10.4}

"In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as **the true midnight cry** (go read who gave the True Midnight Cry). **And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins;** for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time." {ND JW, PARA 11.1}

Says the "Voice of Truth," Nov. 7, 1844, - "**We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month** (see GC 457.1 and EW 42-44); **but we cannot yet admit that our Great High Priest did not on that very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID.**" {ND JW, PARA 11.2}

"**We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month** (go read who gave this date), **we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps** (Here S. S. Snow published the true midnight cry (Aug. 22, 1844). "Then all those virgins arose and trimmed their lamps). **This work continued until the tenth day passed.**" {ND JW, PARA 11.3}

Testimonies of this kind can be given to great length from the pens of Miller, Marsh, Cook, Brown, Mansfield, Fassett, Needham, Porter, Shipman and others; but what we have given shows the faith of the Advent body in the seventh month cry, a short time after the time passed. We do not, by any means, base our faith on their testimony; we give it only to show that our present position relative to the cry in the parable, is the same as was held by the entire body of Advent brethren when God was with them, when they were united, and manifested the spirit of the gospel. {ND JW, PARA 11.4}

Says the "Herald" for Nov. 6, 1844, - "**Let each and all see to it that the lesson we have received be not lost upon us. Let us hold fast that unto which we have attained. Let none go back, nor look back. - Remember Lot's wife. Keep low in the valley of humiliation, at the foot of the cross. Let no man draw back unto perdition. Now is the trying moment. Persevere a little longer and all will be gained. Go back now, and all is lost.**" {ND JW, PARA 11.5}

Such excellent advice as the above, cheered the drooping spirits of the disappointed, yet waiting saints who had consecrated all for the kingdom. Had the "Herald" continued to exhort the brethren to hold fast and not lose the lesson received in the seventh month cry, thousands, doubtless, would have been kept from the spirit of the world, and would now have living faith in the coming of Christ, who have given up their hope. But when the "Herald," and "Voice of Truth," changed their position, gave up the past work of God, and many of the leaders pronounced the seventh month movement the result of "mesmerism," the Advent body was shaken well nigh to pieces. It was said at the Albany Conference in 1845, "The seventh month movement produced mesmerism seven feet deep!" {ND JW, PARA 12.1}

"**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.**" {ND JW, PARA 12.2}

The foolish asking for oil, when the midnight cry was given in the parable, we think represents the inquiries for light made by those who were half-hearted, and were moved with fear only at the proclamation of the seventh

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month message. But the five wise virgins, in the history of the marriage, had none to spare. They directed the foolish to go and buy. **This strikingly illustrates our position, and the nature of our message in giving the cry. The time had then come when one could not depend upon another.** Each of those who heard the cry must have a living experience of his own. **"Go to God for yourself for light" was a common reply to those who asked for it.** {ND JW, PARA 12.3}

"And while they went to buy the bridegroom came," etc. **Here it may be asked if we believe that the bridegroom came in 1844. To this we answer, No, we do not. The coming of the bridegroom was in the history of the eastern marriage, which must be kept distinct from Advent history. But that an event connected with Advent history, which may be "likened" to the coming of the bridegroom in the parable has taken place, we will show.** {ND JW, PARA 12.4}

The 2300 days was the main pillar of the Advent theory. At their termination the Sanctuary was to be cleansed. It was inferred that the cleansing of the Sanctuary was the burning of the world at the second coming of Christ. And we understood Dan.viii,14, as though it read unto 2300 days, then Christ will come, and at his coming the earth Sanctuary, will be renovated and made new. That the 2300 days commenced B. C. 457, was made clear in 1843, 1844, and has since been settled in the "Herald" of 1850 and 1851, beyond a doubt. It has been shown that Christ was crucified A. D. 31, in the midst [middle] of the 70th week, therefore the 70 weeks terminated in the autumn of A. D. 34, and the 2300 days consequently terminated in the autumn of 1844. See No. 2 of the "Review and Herald." {ND JW, PARA 12.5}

But Christ did not come at the end of the days, and the earth remains unchanged. Therefore we shall do well to search more carefully, and see if the earth, or the land of Canaan is the Sanctuary. Only three texts [Ex.xv,17; Ps.lxxviii,54; Isa.lxiii,18] have been quoted to prove that the earth, or the land of Canaan is the Sanctuary, and when they are compared with their connection, they really disprove the point they are said to prove. See No. 4 of the "Review and Herald." - Also, the articles on the Sanctuary by O. R. L. Crosier, in the pamphlet, "Advent Review," pages 37-48, and No. 10 of the "Review and Herald." {ND JW, PARA 13.1}

As the 2300 days reach down into the gospel dispensation, we should seek the signification of the Sanctuary to be cleansed at their end from the New Testament. Paul has written a commentary upon the typical law, and has shown us clearly the true Sanctuary in heaven that has taken the place of the earthly, the only thing that can properly be called God's Sanctuary in the gospel dispensation. We will here quote from his epistle to the Hebrews. {ND JW, PARA 13.2}

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first therein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. And over it, the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year." - Chap. ix,1-7. {ND JW, PARA 13.3}

"Now of the things which we have spoken this is the sum: We have such an high priest; who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man... For if he were on earth, he should not be a priest. [Here is positive proof that Christ's priesthood was not fulfilled on earth at the time of the first advent, but, that it was to be fulfilled in heaven, after his ascension,] seeing that there are priests that offer gifts according to the law. Who serve unto the example and shadow of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for see (saith he) that thou make all things according to the pattern shewed to thee in the mount." - Chapter viii,1-5. {ND JW, PARA 13.4}

The "pattern" that was shown to Moses in the Mount was the "True Tabernacle," or Sanctuary in heaven, of which Christ was to be a Minister or Priest in the gospel dispensation. Did Moses obey God and follow the "pattern?" If he did, then we have overwhelming evidence that the type is a perfect guide to the substance, the heavenly things themselves. It will lead us to a correct view of the priesthood of Christ in the heavenly Sanctuary. {ND JW, PARA 13.5}

The place for the "candlestick" in the typical Sanctuary was the Holy Place. See Heb.ix,2. John had a view of Christ A. D. 96, a Priest in the Holy Place of the heavenly Sanctuary. He says: {ND JW, PARA 14.1}

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; ["And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, etc." - Ex.xxv,37;] And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot." - Rev.i,12,13. {ND JW, PARA 14.2}

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The only place for the Ark of the covenant in the typical Sanctuary was in the Most Holy Place, within the second vail. This most sacred place is called the "tabernacle of the testimony." **The Most Holy Place of the heavenly Sanctuary was to be opened under the sounding of the seventh angel, just before the Second Advent, and the Ark of the covenant was then to be seen by the church.** The eleventh chapter of Revelation gives the events under the sounding of the seventh angel. One is as follows: {ND JW, PARA 14.3}

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." - Rev.xi,19. {ND JW, PARA 14.4}

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." - Rev.xv,5. {ND JW, PARA 14.5}

Thus we have sufficient proof that the distinct Holies, furniture and holy vessels of the heavenly Sanctuary exist, as really as did those of the earthly. When Moses received instructions how to make even the golden tongs and snuff-dishes, the Lord said to him, "And look that thou make them after their pattern, which was shown thee in the mount." Ex.xxv,38-40. {ND JW, PARA 14.6}

The earthly Sanctuary was cleansed on the tenth day of the seventh month, at the end of 364 days. That cleansing was not because the Sanctuary of itself was unclean, but "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev.xvi,16. **The heavenly Sanctuary, for the same reason, was to be cleansed at the end of the 2300 days.** Says Paul, - {ND JW, PARA 14.7}

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." - Heb.ix,11,23. {ND JW, PARA 14.8}

In the typical law there were two atonements. One was for the forgiveness of sins, while the priests only entered the Holy; and to make it, they could enter that apartment "always," or daily. The other was **the yearly atonement for the cleansing of the Sanctuary, while the high priest alone entered the "Holiest of all."** **It was on the tenth day of the seventh month. On that day a change took place in the services of the Sanctuary.** "The tabernacle of the testimony" of the earthly Sanctuary, that had been closed for 364 days, was on that day opened. While speaking of the priests who officiated in the worldly Sanctuary, the Apostle says: {ND JW, PARA 14.9}

"Who serve unto the EXAMPLE and SHADOW of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount." - Heb.viii,5. {ND JW, PARA 15.1}

Here let it be clearly understood that the services connected with the two atonements of the law, were an "example and shadow of heavenly things," that is, the heavenly things, or priesthood of Jesus Christ, the substance or body, cast its shadow back into the Jewish age. And to make it still more sure that **the services of the earthly Sanctuary, the "shadow,"** were framed from the then future services of the heavenly Sanctuary, the "good things to come," the Apostle adds, that when Moses was about to make the tabernacle, he was charged to "make ALL THINGS according to the pattern shewed" to him "in the mount." Says Paul, "The law having a shadow of good things to come, and not the very image of the things." **It was not possible that the services of the earthly Sanctuary should be the "very image" of those of the heavenly, but as nearly so as a shadow corresponds to the substance. There is this difference. The priests officiated in the daily ministration in the Holy, for 364 days, then a change took place in the services of the worldly Sanctuary. The high priest entered the Most Holy, on the tenth day of the seventh month, and on that day made an atonement for the cleansing of the Sanctuary. This change was yearly. But no such change was to take place in the service of the heavenly Sanctuary until the end of 2300 prophetic days.** "Unto 2300 days, then shall the Sanctuary be cleansed," said the angel to Daniel. The slaying of beasts in the law was repeated daily and yearly; but Christ was slain but once. **The daily atonement was continued only 364 days before the services of the earthly Sanctuary changed, and the tenth day atonement for the cleansing of the Sanctuary was introduced. But in the priesthood of Jesus Christ, his continual intercessions in the Holy Place of the heavenly Sanctuary, were to continue more than 1800 years, down to the end of the 2300 days, [years,] which was the autumn of 1844, when a change was to take place in his mediation. He could no longer be a "Minister" in the Holy Place for all the world, as he had been for more than 1800 years, for the time had come for the heavenly Sanctuary to be cleansed. Jesus, therefore, on the tenth day of the seventh month 1844, at the end of the 2300 days, having closed his mediation for all the world, must pass into the Most Holy Place, within the second vail, or into that apartment of the "Temple of God in heaven" called the "tabernacle of the testimony."** "Testimony" here means the ten commandments, which in the typical Sanctuary were placed in the

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"Holiest of all." This change in the position of our Great High Priest is illustrated by, and may well be "likened" to the coming of the bridegroom in the parable of the ten virgins. The priesthood of Christ is "unchangeable" in this respect, it does not pass from him to another as did the Levitical priesthood; but that a change was to take place in his position and ministration, at the end of the 2300 days, is clear. {ND JW, PARA 15.2}

It is said that the view that Adventists have fulfilled the parable of Matt.xv,1-12, leads to spiritualism. This may be true; but take notice, this is not our position. The coming of the bridegroom is in the history of the marriage. Our position is, that a change has taken place in the position and work of our literal High Priest in the literal Sanctuary in heaven, which is to be compared to the coming of the bridegroom in the marriage. This view is a perfect safeguard against spiritualism. We not only believe in a literal Jesus, who is a "Minister of the Sanctuary," but we also believe that the Sanctuary is literal. - And more, when John says that he saw "one like the Son of man" "in the midst of the seven candlesticks," that is, in the Holy Place, we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal, and that John saw Jesus while a "Minister" in the Holy Place. John also had a view of another part of the Sanctuary, which view applies to the time of the sounding of the seventh angel. He says, "The temple of God was opened in heaven, and there was seen in his temple the ARK OF HIS TESTAMENT." Rev.xi,19. Also, "The tabernacle of the testimony was opened in heaven." Chap.xv,5. This being an event to take place under the sounding of the seventh angel, it could be fulfilled at no other time than at the end of the 2300 days. The Most Holy, containing the Ark of the ten commandments, was then opened for our Great High Priest to enter to make atonement for the cleansing of the Sanctuary. If we take the liberty to say there is not a literal Ark, containing the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken." {ND JW, PARA 16.1}

THE PARABLE of the 10 VIRGINS (Pt. 6)

"I am often referred to the parable of the ten virgins.... THIS PARABLE HAS BEEN AND WILL BE FULFILLED TO THE VERY LETTER, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time..."(RH, August 19, 1890 par. 3).....(See also The Parable by: James White BELOW)

"We all need to study as never before the parable of the ten virgins..."{4BC 1179.6}

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people... Here is brought to view the church living in the last days..."(GC 393.2)

The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. THE WIDESPREAD REFORMATION UNDER THE PROCLAMATION OF HIS SOON COMING, ANSWERED TO THE GOING FORTH OF THE VIRGINS..."{GC88 393.3}

The Parable

by: James White
(continued)

"And they that were ready, went in with him to the marriage." - The inquiry is often made, How did true believers go in with Christ to the marriage in 1844? To this we reply, the going in, and shut door, is in the history of the marriage. The ten virgins had literal lamps, literally walked forth, and the "wise" went in with the bridegroom, and a literal door was shut. Not so in Advent history. Those therefore who contend that the going in must be literally fulfilled by the saints entering the New Jerusalem, or some other place, should also make the lamps, going forth, and knocking, literal. At the seventh month, 1844, we were called out from the world. At the tenth, our sympathy was wholly with the expected Jesus. Previous to this, we were warning the world with tears to be ready for the Lord's coming: but on that day, or about that time, our labor for unbelievers rolled off from us, and an unseen hand drew us away from the world, and shut us up in sweet communion with Jesus. The thrilling testimonies of leading brethren, published after the tenth, and the experience of the entire body of Advent brethren establish this point. The church of Christ, since the day of pentecost, has not experienced so sudden and so great a change in labor and feeling, as Adventists experienced in 1844. A few days before the tenth of the seventh month, thousands were running to and fro, giving the cry, and papers containing the message were scattered everywhere, like the leaves of autumn. But about the tenth, every Advent paper was stopped, and the traveling brethren returned to their homes, feeling that they had given their last message to the world. The state of feeling throughout the entire body of Advent brethren can be accounted for in no other way, than that a change then took place in the position of the "vine," [Jesus,] and the living "branches" felt it. And as he ceased to plead for the world, and moved within the second veil, the living branches were called away from the world, and their sympathy was with Jesus, and with each other. {ND JW, PARA 16.2}

This well compares with the wise virgins in the parable going in to the marriage. We might here remark also that on the day of atonement for cleansing the earthly Sanctuary, the high priest bore into the Holiest, upon the breast-plate of judgment, the names of all Israel that could be benefited by the tenth day atonement. Thus our High Priest bore in, on the tenth day of the seventh month, 1844, all that had not rejected light and truth sufficient to be cut off from Israel. In this way the branches were borne in with the Vine. {ND JW, PARA 17.1}

"And the door was shut." This also was a literal door in the marriage, and was designed to illustrate an important event connected with Advent history, which we have already referred to in our remarks upon the coming of the bridegroom, and the going in with him to the marriage. Christ, the "Minister of the Sanctuary, and of the True

Tabernacle," was to officiate in the anti-typical daily ministrations, until the termination of the 2300 days. Then that work for the world was to cease forever; and he was to pass within the second veil, and enter upon the work of cleansing the Sanctuary. This subject is made very clear by the following, addressed to the church of brotherly love. {ND JW, PARA 17.2}

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH, and no man SHUTTETH; and SHUTTETH, and no man OPENETH: I know thy works; behold, I have SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT; for thou hast a little strength, and hast kept my word, and hast not denied my name." {ND JW, PARA 17.3}

This language is addressed to only one church of the seven. Adventists have agreed in applying them to seven periods, or states of the church. This language does not apply to the Sardis, [nominal church,] neither to the Laodicean church; but to the Philadelphia, the church of Brotherly Love, that came out of the different sectarian bodies, and were united in the Advent faith in 1844. All denominational tenets were laid aside, and although the Advent brethren came out from the different sects, yet all were perfectly united on the great subject of Christ's coming. To this church, one door is opened, while another is shut. "Behold, I set before thee an open door." This door Christ opens, while he shuts another. As the Philadelphia church applies to no other period than the time of the termination of the 2300 days, when Christ closed his work for the world in the Holy, and opened the door of the "Holiest of all," the conclusion seems irresistible that the open and shut door of Rev.iii,7,8, refers to the change in the position and work of our Great High Priest in the heavenly Sanctuary. He then closed the work or "door" of the daily ministrations in the Holy, and opened the door of the Most Holy. "The tabernacle of the testimony" was then opened; but before this could be done, the "door," or work of Christ's continual mediation in the Holy had to be closed. This may well be "likened" to the shut door in the parable. {ND JW, PARA 18.1}

The idea that the door of God's mercy is closed, or ever was to be closed to those who do not reject the offers of mercy, is not found in the Bible. No such door is mentioned in Scripture. But that there ever has been a point, beyond which men may go, where, according to the plan of salvation, the intercession of Christ could not benefit them, is evident. The Jewish church, having rejected and condemned Christ, could not be benefited by his mediation in the Holy. The nominal Gentile church, as a body, having rejected the Second Advent, cannot be benefited by his intercessions in the Most Holy. {ND JW, PARA 18.2}

Says the objector, "I believe that Jesus is still on the mercy-seat." To this we reply, that Jesus never was on the mercy-seat, and never will be. The place for the mercy-seat is over the Ark containing the ten commandments, in the Most Holy Place. Jesus did not enter that apartment till the end of the 2300 days, much more, take his position upon the mercy-seat. This is one step further than we can possibly go. We do believe, however, that Jesus entered the "tabernacle of the testimony" at the end of the 2300 days, and now stands before the mercy-seat, pleading his blood before the Father, in our behalf. There he stands an intercessor between the Father and the scattered members of his body, ready to pour salvation and mercy on those who zealously repent of their backslidings, turn to God with the whole heart, and receive the present truth. Oh, may God wake up the Laodiceans, and lead them by the power of his Spirit and truth to the open door, which presents to our view Jesus in the Holiest, standing beside the Ark of the ten commandments. Amen. {ND JW, PARA 18.3}

"Afterward came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily, I say you, I know you not." {ND JW, PARA 19.1}

The wise virgins in the history of the marriage, entered in, and a literal door was shut, and the foolish came to that shut door, fully expecting to enter. Our Saviour has shown us the application of this portion of the parable in the following text. {ND JW, PARA 19.2}

"When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, Saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." - Luke xiii,25. {ND JW, PARA 19.3}

The foolish, in the parable, knocked at a literal door. Christ has shown us that the cry "Lord, Lord," after the Master of the house [Jesus] should rise up [from his mediation for the world in the Holy] is the event connected with Advent history, that may be "likened" unto it. It is evident that the five foolish, in the parable, fully expected to enter. If not, they were indeed foolish to come and seek admission when they knew they could not enter. Those who say "Lord, Lord," and seek the presence and favor of God, after Jesus rises up from his mediation in the Holy Place, are laboring under a similar deception. - This leads us to a brief examination of the nature of the knocking. - Said Jesus, - {ND JW, PARA 19.4}

"Ask, and it shall be given you, seek, and ye shall find, KNOCK, and it shall be opened unto you." - Matt.vii,7. {ND JW, PARA 19.5}

The word knock, in this text represents earnest and urgent cries and entreaties for the presence and favor of God, such as ever have been necessary in the conversion of men from sin to holiness. It is evident that the knocking, after Jesus has risen up from his mediation in the Holy, is of the same nature. But those who thus "knock" and say, "Lord, Lord," and seek the favor of God, are evidently under a similar deception to that of the five foolish, who expected admission after the door was shut, not to be opened. If this position is correct, then the knocking will appear very much like the work of God in past time; therefore, we may expect to see what the churches and Adventists who have gone back with them, call reformations. This is strikingly taught in the following testimony from the Prophet. {ND JW, PARA 19.6}

"They shall go with their flocks and with their herds to seek the Lord; [a mediator for all the world, in the Holy;] but they shall not find him; he hath withdrawn himself [to the Most Holy] from them. - They have dealt treacherously against the Lord, for they have begotten STRANGE CHILDREN; [apparent converts;] now shall a month devour them with their portions." - Hosea v,6,7. {ND JW, PARA 20.1}

Those who refuse to follow down the track of Prophecy, so as to learn the present position and work of our Great High Priest, will "knock," or seek the Lord as a Minister in the Holy, where he is not. Therefore they will not find him, and his present intercessions in the Most Holy Place will not benefit them, any more than the blood of beasts, and the services of the priests in the worldly Sanctuary benefited the Jewish nation, after Christ ascended on high, a Minister of the "True Tabernacle" in heaven. Had the Jews believed John and Christ, and then followed down the track of Prophecy to the day of Pentecost, they would have received the Holy Ghost, that was then poured out, which signified that the way of the heavenly Sanctuary was then opened. {ND JW, PARA 20.2}

But it may be said that those represented by the foolish virgins will not knock until Christ comes, or not until they know that the door is shut against them. To this we reply, that as the foolish in the parable expected admission, so will those who knock after the Master of the house is risen up. This seems very necessary that one should be "compared" with the other. Also, the Bible teaches that men will not say, "Lord, Lord, open unto us," when Christ comes, or when they know that the door is shut. Their only desire and object will then be to flee and hide from his presence. Those who knock say, "Lord, Lord, OPEN UNTO US." They desire his presence. But when they are apprised of their real condition, their cry will be, "Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne, and from the wrath of the Lamb." Those who can make the words, "hide us from," etc. mean "open unto us," will probably still apply the knocking to the future, after men know that they are lost. - **But Scripture and reason teach that the knocking should be applied to the period of time beginning at the end of the 2300 days, in 1844, and closing in the great day of wrath, at the point of time when men will be made to know that the door is shut.** {ND JW, PARA 20.3}

We have now gone through with the history of the marriage, and have seen that it compares well with Advent history. And that all the events in Advent history, that were to be "likened" to the corresponding events in the marriage, are in the past, excepting the knocking, which applies not only to the past and present, but more especially to Satan's last hour of deception and triumph, that is just before us. We say, therefore, that the time has come for the fulfillment of our Saviour's words, "THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom," etc. Now they can be compared, for the events of both are history. - May the servants of the Lord be endowed with meekness and heavenly wisdom, so as to compare the two in such a manner that the scattered flock may see their present position, and be ready to hail with joy the King of glory, "when he shall return from the wedding." {ND JW, PARA 20.4}

But it may be asserted that the church is the bride of Christ, and that the marriage cannot take place till Christ comes to earth to take his people to himself. We have not space to take up the subject of the bride at this time as we should be glad to, and answer every objection, but will present a very few ideas. Said the Angel to John, "Come hither, I will shew thee the bride, the Lamb's wife." Well, this is the very thing we wish to understand. The angel promised to show John the bride, and if he showed him the church, then it is forever settled that the church is the bride of Christ. One positive testimony is worth more on this point, or any other, than a hundred inferences. But what did the angel show to John in fulfillment of his promise that he would show him the bride? Let John answer. {ND JW, PARA 21.1}

"And he carried me away in the Spirit to a great and high mountain, and shewed me that Great City, the Holy Jerusalem, descending out of heaven from God." Rev.xxi,9,10. {ND JW, PARA 21.2}

Then instead of the bride being the church, it is the "Great City, the Holy Jerusalem." But, says an objector, "It will take a great deal to make me believe that a City, made of different kinds of stone is the bride of Christ. Let me say, my

brother, your objection is against the plain testimony of the Bible. If you object to that, we can say nothing to help you. Do be reconciled with the word of God. But, really, is it not as easy to credit the testimony of the beloved disciple, when he testifies that the Holy Jerusalem is the bride of Christ, as that of Paul that the New Jerusalem is the mother of the church? Says Paul; "But Jerusalem which is above is free, which is the mother of us all." Gal.iv,26. It may also be said, that it is hard to believe that a literal city of stones is the mother of the church. But Adventists should not be "slow of heart" to believe Bible testimony. {ND JW, PARA 21.3} (See GC 426.2-427)

The principle Scripture brought to prove that the church is the bride of Christ, is Eph.v,22-33. But it should first be particularly noticed, that Paul's subject is the duty of husband and wife. The union that should exist between them is strikingly illustrated by the union that exists between Christ and the church. But the Apostle does not intimate that the church is the bride of Christ. Those who use this text to prove that the church is the bride, infer that it is so, merely because Paul chose the union existing between Christ and the church, to show the duty of man and wife. Those who have had much to say upon the insufficiency of inferential reasoning should not rest their faith relative to the bride, on such a weak inference, which contradicts the plain testimony of John. Rev.xxi,9,10. {ND JW, PARA 21.4}

Christ is the "everlasting Father" of his people, [Isa.ix,6,] the New Jerusalem the mother, [Gal.iv,26,] and the members of the church of Christ are the children. Soon the whole family in heaven and in earth will be gathered. The view that the church is the bride of Christ, not only unites by marriage, the father with the children, but the bridegroom with the guests. **It should here be understood that the virgins in the parable were not the bride. They represent the church, while the bride represents the New Jerusalem, the Lamb's wife.** This fact being understood, we may now see that the marriage of the Lamb takes place in heaven, where the bride is, before he comes to call forth the sleeping saints, and to change the living righteous. For when he comes, he does not come to the wedding, but returns from the wedding. Says Jesus: {ND JW, PARA 22.1}

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will RETURN FROM THE WEDDING." Luke xii,35,36. {ND JW, PARA 22.2}

The marriage of the king's son [Matt.xxii,1-14,] was designed to illustrate the same as the parable of the ten virgins, though its application may embrace more. There was a period in the marriage of the king's son, when the king came in to examine the guests. He found one destitute of a wedding garment, who was bound hand and foot, and cast out. Now this is an important portion of the parable, and has a direct application, as well as the other parts of it. But it is perfectly impossible to make any application of it to the view of the marriage, that the church is the bride, and that the marriage takes place at, or after the Second Advent. For it cannot be supposed that Christ, at his second coming, would take any to himself, into the air, or into the City, who were unprepared, and upon examination would be found destitute of what may be represented by a wedding garment, and have to be cast out into the earth again! But apply the marriage where it should be applied, to the preparatory scenes of the coming of the Son of man, and all is clearly understood. {ND JW, PARA 22.3}

As we are now in the time of the marriage, we may expect a message to be given, that will test and try those who have been called out from the world and churches, by those messages that brought them to the time of the marriage in 1844. The work of this message will compare with the examination of the guests in the marriage. And we believe that the third angel's message is just such a test, by which the guests are now being examined. If there had been no danger of some losing their garments in this trying time, in which the saints were to wait for the return of the Lord from the wedding, then there would have been no need of the caution. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev.xv,15. Those who have drawn "back," we fear "to perdition," have been improperly called foolish virgins. It seems evident that those who really believed the Lord's coming in 1844, and acted out their faith, are represented by the wise virgins. Such had their names borne in with Christ to the marriage. But the state of those who have drawn back to perdition, is represented by the man destitute of a wedding garment. We must now leave this interesting subject for the present, and may God add his blessing. {ND JW, PARA 22.4}

We have hastily written out this subject, and doubtless our readers will discover many defects, we shall, however, be happy to answer all reasonable objections and inquiries relative to it. JAMES WHITE. {ND JW, PARA 23.1}

