

Children of the Millenium

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In the 25th chapter of Matthew's book, Christ gave a parable that revealed the future for those who understood many aspects of God's plan of salvation during their lifetime. As we will see, the outcome for these individuals is dependent upon their actions, and whether they remained faithful and obedient to God and His word until the end of their lives.

Show me your faith without your works, and I will show you my faith by my works (*James 2:18b; NKJV used throughout unless otherwise noted; emphasis added*).

But he who endures to the end shall be saved (*Matthew 24:13; emphasis added*).

Of the ten virgins mentioned in this parable, half are wise and the other half foolish. Why they are referred to as "virgins" is explained in the link below, as well as the symbolism associated with "oil," "lamps," "bridegroom," and "foolishness".

https://www.onetruthonelaw.com/uploads/4/2/3/5/42356753/five_foolish_virgins.pdf

In Matthew 25:5 all ten virgins fell asleep, which is symbolic language because Christ compared death to falling asleep.

Afterward Christ said to his disciples, "Our friend Lazarus sleeps, but I go that I may wake him up." Then his disciples said, "Lord, if he sleeps he will get well." However, **Jesus spoke of his death, but they thought that he was speaking about taking rest in sleep. Then Jesus said to them plainly, "Lazarus is dead"** (John 11:11-14; emphasis added).

So just as Lazarus died and was later brought back to life by Christ; so, all ten virgins are

pictured as being dead at some point. Matthew 25:6 then describes a cry, or shout, associated with a future resurrection of the dead. However, what is not clearly delineated is whether this refers to the first resurrection, or to the second resurrection. Before addressing this, it is important to show that there are two resurrections. The following statement was made by the Apostle Paul to those who already repented of their sins and were baptized. These individuals will comprise the first resurrection when Christ returns to save this planet from destruction per Matthew 24:12-14. This is also the resurrection that is referred to as "*a better resurrection*" because it is not associated with God's judgment (cf. Hebrews 11:35).

I do not want you to be ignorant, brethren, concerning those who have fallen asleep (died), lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God (the Father) will bring with him (Christ) those who sleep (died) in Jesus (having been faithful/obedient to the end of their lives). For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord (at the 1st resurrection) will by no means precede those who are (already) asleep (dead). For **the Lord himself will descend from heaven with a shout**, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then whoever is alive at this time shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord (1Thessalonians 4:13-17; Ed. notes in parentheses; emphasis added).

The next group consists of those who were not chosen to be part of the first resurrection (cf. Matthew 22:14; Romans 8:28-30; Ephesians 1:4-5, 11), which means they will come back to life and be judged at a later time. The goal of this future judgment is to teach them the serious consequences associated with sinful

conduct, and then give them an opportunity to repent of their sins (cf. 2Peter 3:9b). For many, this will be very unpleasant, which explains why Christ used the analogy of being refined in fire (cf. Revelation 3:18). It is possible that some could still refuse to repent during the time of this second resurrection. If this were to occur, they would die again, or for a second time, which is mentioned in Revelation 2:11; 20:6, 20:14 and 21:8.

Immediately after the tribulation of those days (cf. Revelation 20:7-10) the sun will be darkened, and the moon will not give its light; the stars (symbol of angels; cf. Revelation 1:20) will fall from heaven and the powers of the heavens will be shaken (cf. Ephesians 6:12). Then the sign of the Son of Man will appear in heaven, and then **all tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory** (cf. Revelation 1:7). **And he will send his angels with a great shout of a trumpet**, and they will gather together his elect (those faithful/obedient children of God who lived or died during Christ's 1,000 yr. reign on earth) from the four winds, from one end of heaven to the other (Matthew 24:29-31; Ed. notes in parentheses; emphasis added).

Note: Per Matthew 24:30 mentioned above, "*all the tribes of the earth*" will not see Christ when he returns for the first resurrection of the dead. Instead, "*all the tribes of the earth*," including those who pierced Christ per Revelation 1:7, will see him at the time of the resurrection to judgment; also known as the second resurrection. Why? Because those responsible for piercing Christ, including the religious leaders and Satan, will not be part of the first resurrection. This explains why these individuals are portrayed as "*mourning*," because they are aware that their judgment is at hand.

To summarize so far, there are two resurrections, and both commence with a cry or shout from heaven. The first one involves all those who repented of their sins and went on to live a new life of trust and obedience toward God from the time of Adam and Eve to the commencement of Christ's one-thousand-year reign on earth (cf. Romans 6:1-6). The second resurrection consists of everyone who lived an unrepentant life from the time of Adam and Eve to the end of Christ's one-thousand-year reign on earth. The five foolish virgins will be in this latter group as Christ's parable indicates. However, all repentant people who lived or died during Christ's millennial rule are described as being gathered together in Matthew 24:31. Therefore, the second resurrection is not exclusively limited to those who remained in a state of sin during their physical lifetime. In fact, Christ said that repentant individuals who lived during his millennial rule will be joined in fellowship with Abraham, Isaac, and Jacob just before all unrepentant "*sons of the kingdom*" enter a period of judgment.

And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast into outer darkness. There will be weeping and gnashing of teeth (Matthew 8:11-12).

This scripture cannot refer to those who were raised during the first resurrection because they already have been with Abraham, Isaac, and Jacob for a thousand years. With this background information, we can return to the parable of the ten virgins.

A previously mentioned, all ten virgins had died at some point. Therefore, when the heavenly cry or shout is heard, it refers to them being resurrected. As "*unrepentant individuals*" will not be in the first resurrection, all ten are brought back from the dead at the time of the second resurrection, and the five wise virgins will join Abraham, Isaac and Jacob while the

five foolish will enter a period of judgment, even though they claim to have known God. This explains why they express shock at what is about to happen to them.

Afterward the other (five) virgins came saying, 'Lord, Lord, open to us!' But he answered and said, 'Assuredly, I say to you, I do not know you' (Matthew 25:11-12; Ed. note in parenthesis).

Christ said he did not know them because they adopted a casual approach to his Father's law and commandments as the next section of scripture confirms.

Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father in heaven. Many will say to me in that day (second resurrection), 'Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name?' And then I will declare to them, 'I never knew you; depart from me, **you who practice lawlessness!**' (Matthew 7:21-23; Ed. note in parentheses; emphasis added)

In another parable, Christ gave a second witness to the separation that will occur coming up to the end of Christ's one-thousand-year reign on earth. It involves a rich man who was devoid of mercy and compassion for the less fortunate, and a poor man named Lazarus who could have benefited from a tiny amount of the blessings that were bestowed upon the rich man. As he was being resurrected from the grave, the rich man saw Lazarus with Abraham, and suddenly became aware that he was not going to be united with them in God's kingdom. This was terrifying to the rich man who was used to having things his way during his previous lifetime.

And being in torments in Hades (the grave), he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried

and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted, and you are tormented. And besides all this, **between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there** (where the rich man was) **pass to us'** (Luke 16:23-26; Ed. notes in parentheses; emphasis added).

Upon genuine repentance, this rich man will be granted entry into God's kingdom, but he first has to go through some very stressful experiences to learn that God's laws are the only means to happiness and harmony within a family, and by extension a kingdom. And Christ identified what was central to all of his Father's laws.

But go and learn what this means: '**I desire mercy** and not (animal) sacrifice.' For I did not come to call the (self) righteous, but sinners to repentance (Matthew 9:13; Ed. notes in parentheses; emphasis added).

Cain would be in the same category as the unwise virgins because he was told about the serious consequences of his lawless attitude in Genesis 4:6-8, but he ignored this instruction and ended up killing his brother Abel. Obviously, anyone murdering his brother is not exercising "*mercy*". So Cain and every other lawless individual is "*marked for correction*" during the second resurrection.

O Lord, You have appointed them for judgment; O Rock (symbol representing Christ; cf. 1Corinthians 10:4), **you have marked them for correction** (Habakkuk 1:12b; Ed. note in parenthesis; emphasis added).

God marked Cain for the correction that will occur during the second resurrection, and that meant no one else was to kill him during his lifetime.

And the Lord said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And **the Lord set a mark on Cain**, lest anyone finding him should kill him (Genesis 4:14; emphasis added).

In conclusion, Christ's parable of the ten virgins reveals that there will be a separation of the children of God who sought to trust and obey God during Christ's one thousand year reign on earth, and those who did not consistently and genuinely trust and obey God's word during that same period of time. However, as God is not willing that anyone perish forever, it is likely that most, if not all, will repent and be restored in their relationship with God and His family.

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