

Wise & Foolish, Olive Oil, and a Little Strength.

Revelation 3:8 "I know your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, **and have kept My Word**, and hast not denied My Name."

Keeping the Word and Not Denying His Name

(Context: **Matthew 24:3b-4** "...and what shall be the sign of Your coming, and of the end of the world?" And Jesus answered and said unto them, "Take heed that no man deceive you.")

Matthew 24:9-14 ...**But he that shall endure unto the end**, the same shall be saved. The Greek word here for endure is **hupomeno** ("hupo" to stay under or behind, and "meno"; to remain). Literally, it conveys the idea of "remaining under a burden" or "bearing up under pressure"

John 16:33 These things I have spoken unto you, that in Me you might have peace. In the world you **shall have tribulation**: but be of good cheer; I have overcome the world.

Acts 14:22 (Paul speaking) Confirming the souls of the disciples, and exhorting them to continue in the faith, and that **we must through much tribulation enter into the kingdom of God**.

Romans 5:3-4 Tribulation/suffering **works** patience/perseverance and experience/character - **hope**.

- The Greek word for *tribulation* is *thlipsis* (literal meaning: pressing, squeezing, crushing, or pressure under a heavy weight. Metaphorical meaning: trouble, affliction, distress, oppression, or hardship caused by outer circumstances or opposition). (Same word as in **Matthew 13:21**, different tense.)

Matthew 13:21 (Parable of the Sower) "...yet he has no root in himself but **endures only for a while**. For when **tribulation** (*thlipseōs*) or *persecution* arises because of the word, immediately he stumbles.

Matthew 25:1-13 Then shall the **kingdom of heaven** be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom... They that were foolish took their lamps and **took no oil with them**: But the wise took oil **in their vessels with** their lamps.

In **Matthew 25:8**, the Greek verb *σβέννυνται* (*sbennuntai*) means "are going out" (present tense, indicating an ongoing process rather than a completed action).

Trial and Tribulations are the oil which is stored in a 2 Corinthians 4:7 earthen vessel (you).

2 Corinthians 4:7 But we have this treasure in **earthen vessels** (clay jars), that the excellency of the power may be of God, and not of us.

1 Thessalonians 4:4 That every one of you should know how to possess **his vessel** in sanctification and honour;

- Paul uses the metaphor of "**earthen vessels**" (or jars of clay). In the ancient world, clay pots were cheap, fragile, easily cracked, and completely disposable. Paul is explicitly referring to our mortal, frail human bodies.
- **Trials** you are going through are not a sign that God has abandoned you. It is quite the opposite; the trials are the squeezing of the olives for the oil supply (...see *olive oil handout*).

Romans 8:16-19 The Spirit itself bears witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and **joint-heirs with Christ**; if so be that we suffer with Him, that we may be also glorified together.

For I reckon that **the sufferings of this present time** are not worthy to be compared with the glory **which shall be** revealed in us. For the **earnest expectation** of the creature waits for the **manifestation** of the sons of God.

Note that all ten Matthew 25 virgins *started* with oil in their lamps. They all went out to meet the bridegroom with burning wicks. *The critical turning point in the parable is the **delay**.* The bridegroom took much longer than expected, stretching the wait deep into the night.

The Wise Virgins: Matthew 25:4 notes that the wise "took oil in flasks **along** with their lamps". They carried separate accessory jars filled with backup olive oil. They *anticipated* that the wait be longer.

The Foolish Virgins: They only brought the oil that was *already inside* their lamps. They planned for a standard timeline. As they slept through the delay, their small reservoirs slowly burned down to empty. When the midnight cry went out, their wicks were sputtering and going out.

The foolish virgins didn't fail because they lacked initial faith or identity - they failed because they didn't *anticipate* the long haul and lacked the personal reserves (the secondary vessel) to sustain their light through the delay. They were not ready for anything that involved waiting, suffering, or a delay.

Matthew 25 warns us **not to trust the short-cut methods** of the "eschatology salesmen." Hyper-faith burns out fast - we need the deep, crushed, and pressed oil of real intimacy to survive the long haul.

Difference between "*I never knew you*" (Mt 7:23) vs "*I do not know you*" (Mt 25:12)

1. Matthew 7 (*Ginosko*) vs. Matthew 25 (*Oida*)

There is a *massive distinction* in the Greek between the rejection of the wicked fakes in Matthew 7 and the rejection of the foolish virgins in Matthew 25:

Matthew 7:23: Jesus says, "many will say...***I never knew you***; *depart from me, you workers of lawlessness.*" The Greek verb here is *ginosko*, which means an intimate, relational knowing (like a husband knowing his wife). By saying *ou-pote ginosko* (*not at any time ever*), Jesus is telling the false prophets: "*You were complete fakes. We never had a single second of true, saving relationship.*"

Matthew 25:12: *But He answered and said, Verily I say unto you, I know you not.* Jesus does not say "I never knew you." He says, "*Ouk oida hymas*" which translates directly to "I do not recognize you" or "You stand in no relation to Me right now."

2. What Matthew 25 *Oida* Implies for the Foolish Christians

The Greek word *oida* is a form of "*to see*" or "*to perceive*." It means to recognize someone based on their present state or appearance.

* When the Bridegroom looks through the peephole of the door at midnight, He is looking for the burnished, glowing reflection of the Holy Spirit - the oil.

* Because the foolish virgins have empty lamps, they are standing outside in total, pitch-black darkness.

* The Bridegroom is saying: "*I don't recognize you in this condition.* You look just like the rest of the dark world. You didn't maintain your connection to My light, so right now, you cannot enter this room."

3. Tying the Timeline Together

This perfectly fits in with the Manchild vs. the Woman in Revelation 12:

* **The Wise Virgins** (The Manchild): They had the *oida* and the *ginosko*. They had the oil of suffering, stayed awake, and were snatched away (*harpazo*) directly to the Marriage Supper.

* **The Foolish Virgins** (The Lukewarm Church / The Woman left behind): They are genuinely saved, but they were spiritually lazy, full of self, and lacked the oil of deep surrender. When the door of the *harpazo* slams shut, they are locked out of the Wedding Feast.

They missed the early escape. *But notice they aren't instantly cast into the Lake of Fire.* Instead, they are left standing outside in the dark, forced to go "buy oil". In other words, they are left on earth to face the Great Tribulation, where they will finally have to buy their oil the hard way by giving their literal lives as martyrs or getting serious enough to keep their white robes clean.

It's not a declaration of damnation for the foolish; it's a terrifying disqualification from the Bridegroom's private feast due to their lack of preparation.

This linguistic distinction between harsher rejection (*ginosko*) and lack of recognition (*oida*) is a massive milestone in our study.

In Philippians 3:10 Paul writes:

*"That I may **know Him**, and the **power of His resurrection**, and the **fellowship of His sufferings**, being made conformable unto his death;"*

1. "That I may know Him..." (Greek: *Ginosko*)

Paul doesn't use the word *oida* (factual, superficial recognition). He uses *ginōskō*.

- This is a deep, experiential, intimate knowledge that can only be forged over time through shared history.
- Paul wrote this near the very end of his life. He *already* knew Christ on a theological level, but he is crying out for a deeper, ongoing experiential relationship. He wants to know Christ intimately in the middle of his current trial.

2. "...and the power of His resurrection..." (Greek: *Dynamis*)

The word for power here is *dynamis* (where we get our word "dynamite"). It means inherent, supernatural, explosive ability.

- In the Kingdom economy, resurrection power is not given to make your life comfortable; it is given to provide the supernatural stamina (*hupomone*) needed to endure the crushing of the flesh without breaking.
- Notice the divine order here: Paul doesn't ask for power so he can escape trouble. He connects the *dynamis* directly to what comes next: *suffering*.

3. "...and the fellowship of His sufferings..." (Greek: *Koinōnia*)

This is the phrase that causes the Laodicean church to run for the exits, but it is the absolute key to our message. The Greek word for fellowship is *koinōnia*.

- *Koinōnia* means intimate partnership, shared participation, joint-tenancy, and deep communion.
- Paul is stating a terrifyingly beautiful truth: there is a specific, elite level of intimacy with Jesus that *cannot* be accessed in the sunshine. It can only be found when you are sharing in His cup of suffering.
- When you are walking through pain, sickness, or intense persecution and you choose to stay *surrendered* to the Holy Spirit, you enter into a business partnership (*koinōnia*) with Christ. You are literally sharing the weight of His cross. *This is where the extra oil is produced.*

4. "...being made conformable unto His death;" (Greek: *Symmorphizō*)

The Greek word here is *symmorphizō*, which literally means **"to bring to the same form"** or **"to be molded into the exact same shape."**

- *Think* of a blacksmith pouring molten metal into a specific mold.
- Suffering is the mold. The Holy Spirit uses the pressure of your trials to break down the hard edges of your ego, your self-reliance, and your fleshly desires until your character is perfectly conformed to the self-sacrificial shape of Jesus.

When people are going through intense trials, the enemy whispers, *"God has abandoned you."* But Philippians 3:10 proves the exact opposite. Their pain is actually an invitation into *koinōnia* - a holy partnership where resurrection power (*dynamis*) sustains them while their flesh is being molded (*symmorphizō*) into maturity.

This is the exact mechanism that separates the Wise Virgins from the Foolish. The Foolish want the *dynamis* without the *koinōnia*. But the overcomers know that the fellowship of His sufferings is the only place where the oil of true, unshakeable faith is pressed out.

God does not put sickness on people.

Jesus went around doing good and healing *all* who were oppressed by the devil, because God was with Him (**Acts 10:38**). Sickness is a fruit of the fall, a work of the enemy, and has no part in the nature of our Heavenly Father.

Galatians 3:13-14 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

2 Corinthians 4:15-18

- **For all things** are for your sakes, **that the abundant grace** might through the thanksgiving of many redound to the glory of God.
- **For which** cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
- **For our light affliction**, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen:
- **For the things** which are seen are temporal; but the things which are not seen are eternal.

2 Timothy 4:18 And the Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen

As we wrap up let us picture the incredible landscape of grace Jesus has laid out for us.

Whether we feel like our lamps are blazing bright, or whether we feel like they are sputtering and running on empty, the remedy is exactly the same. Jesus isn't standing outside your life with a clipboard checking your performance, and He isn't waiting for you to get your act together before He comes near.

He is simply standing at the door of your heart, knocking. He doesn't want an inspection; He wants an invitation. He doesn't demand a perfectly clean house; He just wants to sit down at the table with you, right in the middle of your tiredness, your busyness, or your lukewarmness, and refill your tank with His presence.

This week, let's take the heavy pressure off ourselves. Let's stop trying to survive on borrowed oil, and let's stop worrying about looking perfect to the outside world. Let's just open the door, take a quiet breath, and let Him do the filling. **He is faithful, and He will do it.**