

Matthew 25:11

Authorized King James Version (KJV)

Afterward came also the other virgins, saying, Lord, Lord, open to us.

Analysis

Afterward came also the other virgins, saying, Lord, Lord, open to us (Κύριε κύριε, ἄνοιξον ἡμῖν, Kyrie kyrie, anoixon hēmin). The foolish virgins return, frantically pounding on the door. Their repeated address, **Lord, Lord** (Κύριε κύριε, Kyrie kyrie), echoes Matthew 7:21-23 where Jesus warns, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven... And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.'

The foolish virgins' appeal demonstrates their assumption of inclusion: they call Him 'Lord,' they attended the waiting, they carried lamps—yet they lack entrance. External profession without internal reality fails at the final crisis. Their belated urgency contrasts with their earlier negligence: panicked at midnight but careless beforehand. The closed door symbolizes judgment's irreversibility—once Christ returns, pleas for admission are futile.

Historical Context

The double vocative 'Lord, Lord' was a common form of urgent appeal in biblical Greek (cf. Luke 6:46, Acts 9:4). In Jewish culture, a closed door signaled the feast had begun and no more guests would be admitted. Jesus's original audience would understand the social finality of exclusion from a wedding celebration.

Related Passages

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

Study Questions

1. How do you reconcile calling Jesus 'Lord' with actually obeying Him as Lord in daily life?
2. What areas of your life reveal the gap between religious profession ('Lord, Lord') and Spirit-empowered reality?
3. Why does Jesus refuse entry to those who address Him as 'Lord' and plead for admission?

Interlinear Text

ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι
G5305 Afterward came also G3588 the other virgins
G1161 G2064 G2532 G3062 G3933

λέγουσαι κύριε κύριε ἄνοιξον ἡμῖν
saying Lord Lord open to us
G3004 G2962 G2962 G455 G2254

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