

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

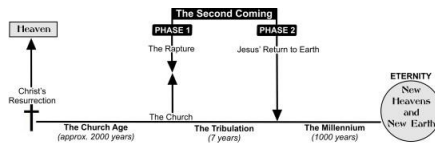
- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.
- Chp. 13 The Parables of the King.
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.
- Chps. 21-23 Formal Rejection of the King.
- Chps. 24-25 The Predictions of the King.**
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

Today we are finishing out our study of the Olivet Discourse in Matthew 24-25 which is the KEY prophetic text in the NT that the rest of the NT then builds on – what I call the “prophetic seedplot” of the New Testament.

If I was to ask you: What is the MAIN REVELATORY POINT that Jesus brings out in this section – what would you say?

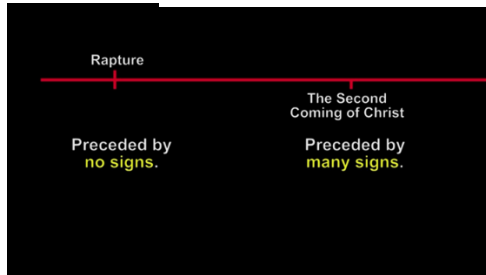
I would say it is the NEW concept that there are TWO phases to His second coming. That was brand new revelation that the rest of the NT then builds on. Christ’s second coming to the earth was prophesied in the OT, but the rapture phase of His second coming was NOT. That was brand new NT revelation as was all NT truth related to the Church.

Slide # 2



Jesus the MASTER teacher brought out the two distinct phases of His Second Coming by emphasizing that prior to the first phase there are no SIGN POSTS as it will come without forewarning as a thief in the night (Mt. 2:42-44). However, the second phase will have all kinds of signs so that the people living then will know “that it is near – at the doors! (Mt. 24:33)

Slide # 3



Second Question: Why did Christ deal with the 2 phase of His coming first instead of dealing with the first phase first. Normally, we would think you would deal with the first phase first and then the second phase. Dealing with in chronologically makes sense to us. And Paul does deal with it in that order in 1 Thess. 4-5.

But being the Master Teacher, Jesus had a good reason for doing it the way He did. You see FIRST He dealt with the disciples question: “What will be the sign of Your coming and the end of the age?” SIGNS relate to the second phase of His coming and so the first thing He does is answer their question which relates to revelation they already had in the OT.

But then building on that (as the Master Teacher) He then introduced new revelation related to the first phase of His second coming and then developed it through the use of 3 explanatory parables.

A good teacher first builds on what you know and then builds new additional information on that foundation. That’s what Jesus did.

Slide # 4**Overview of Matt. 24-25****Matt. 24:3 Q.** "SIGNS"**Matt. 24:4-35 A.** 70th Week "signs" usher in 2nd Coming*Transition...***Matt. 24:36-44** Introduced New Revelation – Another Phase to 2nd Coming

- No signs
- Don't know timing
- Unexpected (Thief in Night)
- Ushers in Judgment

Matt. 24:45 – 25:30 Three Explanatory Parables

- Delay
- Imminency
- Live Ready

Matt. 25:31-46 Culmination of the whole matter climaxing in Christ's Second Coming to the Earth

Keep in mind what Dr. Michael Vlach says...

The Rapture should not be studied as a stand alone issue. It is directly related to the Day of the Lord, and functions as an evacuation for the church before the Day of the Lord begins (1 Thess 1:10; Rev 3:10). – **Dr. Michael Vlach**

The first and second phases of Christ's second coming serve as "bookends" to the 70th week of Daniel and this whole package is often dealt with as a unit. The ultimate issue is always about the kingdom and who ultimately can go in as illustrated in those who have true faith and those who do not.

In all of the parables the prominent issue is ultimately who will go into the kingdom and who will not. Christ repeatedly goes to the end of the matter and speaks in terms of the ultimate issue of who will be saved and who will not be.

And that brings us to the end of the discourse where Christ brings us to the climactic culmination His second coming; namely His second coming to the earth as seen in Matthew 24:31-46.

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[In] the last three parables...[t]he principle which underlies each is the same... The fruit of faithfulness and preparedness would indicate the character of those living in the days before His coming. **In each parable, character is manifested by works.** (emphasis mine) This thought forms the key to the [next] passage which deals with the judgment of the nations (Matthew 25:31-46). – **Stanley Toussaint**

Today we pick our study up at Matt. 25:31 – “The Judgment of the Nations”.

Matthew 25:31–46 (NKJV)

31 “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

This clearly has in view Christ’s second coming to the earth where He will sit on the throne of His glory in the kingdom. The kingdom is clearly in view as Christ in verse 34 says to the blessed, “***inherit the kingdom***”.

“**Son of Man**” is the Messianic title Christ most used of Himself (80 times) in the gospels. It is traced back to Daniel 7:13-14 where the connection of the Son of Man with His glory and kingdom are all tied together (cf. Dan. 7:9-14; 22-27).

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Daniel 7:13–14 (NKJV)

13 “I was watching in the night visions, And behold, One like the **Son of Man, Coming** with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.

14 Then to Him was given **dominion and glory and a kingdom,** That all peoples, nations, and languages should serve Him. His dominion is an **everlasting** dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

When Christ comes at His second coming all the holy angels will be with Him (cf. Matt. 13:41-42; 2 Thess. 1:7). What a glorious sight that will be.

As the Son of Man comes He will sit on the throne of His glory and the first order of business will be judgment. Christ's throne of glory will serve as a throne of judgment. The purpose of this judgment will be to judge among the living who have survived the Tribulation, to see who will be allowed to go into the kingdom. It will be HIGH drama for the entire world!

There are various judgments described in the Bible. After the Rapture the believers who make up the Church will be judged at what is called the Bema Seat of Christ (cf. Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:9-10). This is the believer's judgment to determine degrees of rewards. After the millennial reign of Christ comes the Great White Throne judgment which is the final judgment of all the lost through all the ages which will determine degrees of eternal punishment (Rev. 20:11-15).

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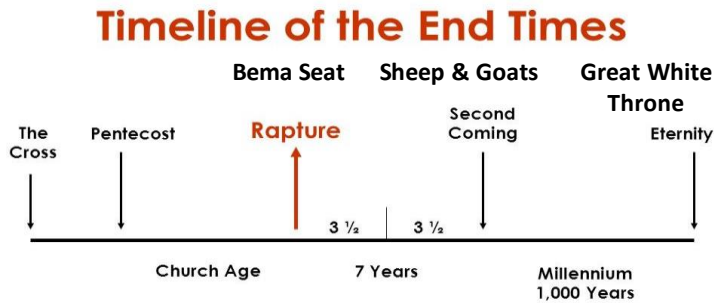
After the
Rapture...

After the
Millennial
Reign...

Slide # 8



At the time of the Second
Coming....

Slide # 9

32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.

The word “nations” (Gk. *ethne*) normally refers to Gentiles as distinguished from the Jews (cf. Lk. 21:24; Acts 14:16; Rom. 3:29; 9:24; 11:13; 15:27; 16:4; Gal. 2:12), although in some contexts it can refer to all people including Jews (cf. Mt. 28:19; Mk. 13:10; Lk. 7:5, 23:2; Jn. 11:48, 51, 52; 18:35; Acts 10:22; Rom. 16:26; Rev. 15:4).

Although all the nations at large are collectively gathered before Him the people will be judged individually. “**Nations**” is neuter while “**them**” is masculine in gender. The very personal activities defining the judgment further show this is a judgment of individuals.

It is important to note that there are THREE groups of people spoken of in this passage.

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- v. 32 – Sheep
- v. 32 – Goats
- v. 40 – Christ’s “brethren”

The key to the identification of all three is the interpretation of “brothers of Mine.” – **Stanley Toussaint**

If the sheep are Christians from the Gentile nations and the goats are unbelievers from the Gentile nations then “**My brethren**” must refer to converted Jews.

The best understanding of “brother” in this context is that they are faithful Jews who are suffering in anticipation of Messiah’s return.

– **Ed Glasscock**

I take it that Christ’s “brethren” in this context is probably referring to Jewish believers. The context is that the Jews have just come through what the Bible calls “**the time of Jacob’s trouble**” (Jer. 30:7). Jer. 30:7 says, “**Alas! For that day is great so that none is like it**”. Dan. 12:1 specifically mentions the Jews and says then, “**there shall be a time of trouble, such as never was since there was a nation, even to that time.**” And Jesus said this will be a time of “**great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be**” (Mt. 24:21; also cf. Rev. 12:5-6, 13-16).

In addition, note what Joel the prophet says in relation to Christ’s second coming.... (cf. Joel 3:9-18).

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Joel 3:1-2 (NKJV)

1 “For behold, in those days and at that time, When I bring back the captives of Judah and Jerusalem,

2 I will also **gather all nations**, And bring them down to the Valley of Jehoshaphat [the Kidron Valley]; And I will **enter into judgment with them there On account of My people, My heritage Israel**, Whom they have scattered among the nations; They have also divided up My land.

The Bible very specifically mentions one of the KEY reasons for judgment in relation to Christ’s second coming involves the issue of how the nations have mistreated His people Israel.

It would seem that there is no specific judgment for Israel (the Jews) at this time because in the course of the Tribulation Period God will have already purged out all the unbelievers (Ezek. 20:34-38).

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Zechariah 13:8–9 (NKJV)

8 And it shall come to pass in all the land,” Says the LORD, “That two-thirds in it shall be cut off and die, But one-third shall be left in it:
9 I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, ‘This is My people’; And each one will say, ‘The LORD is my God.’”

Jeremiah 30:7 describes the “time of Jacob’s trouble” but then says, “he shall be saved out of it.” Deliverance is going to come to Israel because Israel at this point has been purged and a believing remnant is looking to the Lord in faith (cf. Zech. 12:10-13:1).

It seems that at the time of the second coming there will be a great turning to the Lord in Israel – so much so that Romans 11:26-27 says this:

Slide # 13

Romans 11:26–27 (NKJV)

26 And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

27 For this is My covenant with them, When I take away their sins.”

In Isaiah 40 it says to speak comfort to Jerusalem because her warfare is ended and her iniquity is pardoned (Isa. 40:2). Then it speaks of the voice preparing the way of the Lord which while having application to John the Baptist will ultimately be fulfilled in the person of Elijah in the Tribulation Period (Isa. 40:3-4). And then it says the glory of the Lord will be revealed and all flesh will see it together (Isa. 40:5). Note that in the flow of thought Israel’s pardon and the Lord’s coming are closely connected.

All this to say it would seem consistent to think that here in Matthew 25 the sheep and the goats are saved and unsaved Gentiles (respectively) and that Christ’s brethren in this context refer to converted Israel.

Matthew has been often been dubbed “The Gospel of Judgment” because it often addresses the subject (Matt. 3:12; 6:2, 5, 16; 7:24-27; 13:30, 48-49; 18:23-34; 20:1-16; 21:33-41; 22:1-14; 24:45-51; 25:1-12, 14-46).

Christ is often referred to as a “Shepherd”. The language of judging between the sheep and the goats is perhaps drawn from Ezek. 34:17-19.

Shepherds in the time of Christ often herded sheep and goat together but at night would separate them because the sheep with their heavy wool needed less shelter.

33 And He will set the sheep on His right hand, but the goats on the left.

The right hand is the position of favor.

34 Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

The “King” here is Jesus.

These Gentile converts (sheep) are called “blessed” as the favor of God rests upon them and they are invited enter into their inheritance in the kingdom which was prepared for them by God even before the foundation of the world. It definitely was not plan B.

The kingdom has always been the goal that God has in view for His people. The whole of history is moving towards the kingdom. But it won’t be in place until the time of the second coming which is the entire context here. Until then we pray, “***Your kingdom come***” as Jesus taught us to pray (Mt. 6:10).

And if indeed, these are Gentiles (as I think they are) this means that Gentiles were included in God’s plan all along. The Messianic kingdom was predetermined and it was ordained that there would be a place for the Gentiles in the kingdom.

35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;

36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

Jesus here listed six specific things in which these “sheep” ministered to Him with compassion and mercy. The works mentioned here are not the ground of salvation but the evidence of it. A KEY way true believers show their faith is in loving fellow believers.

In the Tribulation Period, true Gentile believers will show their faith by ministering to believing Jews who will be going through their greatest trial in all their history. Only true believers would dare to do such a thing because Antichrist will seek to kill all whose allegiance is not to him.

37 “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink?

38 When did we see You a stranger and take You in, or naked and clothe You?

39 Or when did we see You sick, or in prison, and come to You?’

The saved Gentiles are called “*sheep*”, “*blessed*” and “*righteous*”. They are in a right relationship with God because they will have come to true saving faith. Being in right relationship with God demonstrates itself in how one lives – in how one responds to God’s people.

[Their surprise] indicates they were not doing [these things] in an attempt to gain admission into the kingdom. The implication from the passage is that while the good deeds do not produce righteousness, those who are righteous do good deeds.

– *The Moody Bible Commentary*

Their surprise is not in being recognized for doing these things; rather their surprise is in finding out that when they did these things for believing Jews (“Christ’s brethren”) they were actually doing it for Jesus...

40 And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’

At the very least these “brethren” are believers in Christ (cf. Mt. 12:47-50; 23:8; 28:8-20). But again, I take them to be a separate category from the Gentile sheep mentioned earlier – meaning I take it that they are probably converted Jews (cf. Rev. 7:1-8).

This is a very powerful verse. The least of Christ’s brethren refers to what society considered the lowest of the Jews. It will be open season on the Jews and Antichrist will make an all-out effort to exterminate them (cf. Rev. 12:17).

It would be very easy to not bother taking a risk to help these people that society puts NO VALUE on. But the righteous did. They cared. They intervened. They risked everything to help these very vulnerable Jews in the “lowest” of positions.

The defining hallmark of true believers is that they love and care for one another. This is not a new standard but rather one consistent with the new command given by Christ.

Slide # 14

John 13:34–35 (NKJV)

34 A new commandment I give to you, that you **love one another; as I have loved you**, that you also love one another.

35 **By this all will know that you are My disciples**, if you have love for one another.”

Slide # 15

1 John 3:14 (NKJV)

14 **We know that we have passed from death to life**, because we **love the brethren**. He who does not love his brother abides in death.

It is interesting that the TEST of who is qualified to go into the kingdom at this point is not a MORAL test; not a mere BELIEF test; not a RELIGIOUS test, etc. Rather the TEST is how the world treated God’s people – converted Jews. In a sense how people treat the Jews has always served as a test.

Slide # 16

Genesis 12:3 (NKJV)

3 I will **bless those who bless you**, And I will **curse him who curses you**; And in you all the families of the earth shall be blessed.”

You really don’t want to be on the “cursing” side of the Jews. That puts you in a position of being cursed by God. We see this in an ultimate sense here in Matthew 25 where one’s place in the kingdom is directly tied to how they treated the Jews.

The uniform testimony of the Bible is that salvation is by faith and not by works (Eph. 2:8-9). But the Bible is just as emphatic in teaching that true faith produces good works. – **William MacDonald**

And a KEY part of those good works that serve as evidence that one has true faith is in how a person treats God’s people – and here in the context of Matthew 25 – converted Jews.

Slide # 17**Matthew 10:40 (NKJV)**

40 **“He who receives you receives Me,** and he who receives Me receives Him who sent Me.

A Gentile going out of his way to assist a Jew in the Tribulation will mean that Gentile has become a believer in Jesus Christ during the Tribulation. By such a stand and action, a believing Gentile will put his life in jeopardy. His works will not save him; but his works will reveal that he is redeemed. – ***The Bible Knowledge Commentary***

Often these verses are used to emphasize the importance of social or prison ministries. But the context should be noted here.

It is good and proper that believers should be involved in prison ministries, but it must be noted that v. 40 indicates that these acts of kindness are rendered especially (not exclusively) to the Jewish followers of Jesus (see Gl 6:10). – ***The Moody Bible Commentary***

By way of further application, we should be especially concerned about fellow believers who are in prison.

Slide # 18**Hebrews 13:3 (NKJV)**

3 Remember the **prisoners** as if chained with them—those who are **mistreated**—**since you yourselves are in the body also.**

41 **“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:**

To be “cursed” in this context is to be placed under the eternal judgment of God whereby one is removed from the presence of God and destined to a place of eternal misery and torment in everlasting fire.

The eternal domain of the lost is consistently described as a place of “outer darkness” in combination with “everlasting fire” (cf. Matt. 8:12; 22:13; 25:30; 2 Pet. 2:17; Jude 13).

Those who are offended by the idea of eternal hell-fire as the abode of the lost must at least reckon with the fact that it was Jesus Christ Himself who set forth this doctrine most emphatically (Matthew 5:29-30; 10:28; 13:41, 42, 50; 18:8-9; 23:33). – **Henry M. Morris**

Though the righteous have been pronounced blessed by the Father and enter a kingdom prepared for them before creation, the fate of the wicked is not stated in such specific terms of election.

– **Wycliffe Bible Commentary**

The everlasting fire is not stated to have been prepared for lost humanity, but rather for the devil and his angels. The devils angels are fallen angels who followed him in his rebellion and are called demons.

God specifically prepared hellfire for them, but all those who follow Satan in his rebellion will join him in his hell-bound fate. If you don't want God you will have Satan and the demons forever.

Slide # 19

Revelation 20:10 (NKJV)

10 The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.

[Hell] was prepared for the devil and his angels (Rev. 20:10). God never prepared hell for people. There is no evidence from Scripture that God predestinates people to go to hell. – **Warren Wiersbe**

42 for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;

43 I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

44 "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'

45 Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'

Note it's all about Jesus! He mentions either "I" or "Me" 19 times in this section. How one treats Jesus tells the story on them. And how one treats the "brethren" of Christ is really how they are treating Him.

That is sobering on a number of levels. But here we find it is telling on who is really saved and who is not – who will go into the kingdom and who will not.

Recall what Jesus said to Saul as he was on the road to Damascus breathing out “threats and murder” against the disciples of the Lord.

Slide # 20

Acts 9:3–5 (NKJV)

3 As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.

4 Then he fell to the ground, and heard a voice saying to him, “Saul, Saul, **why are you persecuting Me?**”

5 And he said, “Who are You, Lord?” Then the Lord said, **“I am Jesus,** whom you are persecuting. It is hard for you to kick against the goads.”

How one treats the disciples of Christ is how they are treating Jesus. This is a most serious matter! Jesus takes it very personally! And it is telling!

As people respond to His disciples, or “brothers” and align themselves with their distress and afflictions, they align themselves with the Messiah who identifies Himself with them. – ***D.A. Carson***

There are sins of omission and sins of commission (Ja. 4:17). Not doing good is the moral equivalent before God of doing evil. To not care about His people is morally evil.

Those who are not true followers of Jesus will not show kindness to believers (whether they are Jewish or Gentile believers), and will also thereby indicate that they have no connection with Him (cf. 1 Jn. 3:14-15; 4:7-14). – ***The Moody Bible Commentary***

46 And these will go away into everlasting punishment, but the righteous into eternal life.”

The goats who showed no kindness to God’s people demonstrated they didn’t really care about Jesus – they didn’t really know Jesus. And consequently, they will go away into everlasting punishment.

In contrast, the righteous “sheep” who did care for God’s people, in reality showed that they did really know Jesus and consequently they will enter into eternal life.

While **eternal** may imply a qualitative as well as a quantitative concept, the aspect of unending duration cannot be dissociated from the word. – *Wycliffe Bible Commentary*

The word used here for everlasting/eternal is the very same word used to describe the eternity of God in Rom. 16:26 and 1 Tim. 1:17.

Some have tried to say that while eternal life in heaven is forever the suffering in hell is only temporary and eventually annihilation will consume them. However, the Greek word translated “**eternal**” in “eternal life” is the VERY SAME Greek word used to translate “**everlasting**” in “everlasting punishment”.

Slide # 21

Matthew 25:46 (ESV)

46 And these will go away into **eternal punishment**, but the righteous into **eternal life.**”

If the punishment is not eternal then neither is eternal life. The very same word is used to qualify both. The punishment is just as eternal as is the eternal life experienced by the saved. Both are eternal.

The very same adjective (Gk. aionios) is used in reference to both the punishment and the blessing of life. Both are equal in duration.

Sometimes people want to say that everyone has eternal life – it’s just that some will experience it in hell and some in heaven. Really, that is not biblically accurate.

The lost have eternal existence, but it is not eternal life. They will experience “eternal death” or “eternal punishment. Rev. 20:14 describes being cast into the lake of fire as “second death”. There is nothing about LIFE there. It’s all DEATH – eternal death – eternal punishment.

Only saved people will go into the kingdom. Jesus told Nicodemus “unless one is born again, he cannot see the kingdom of God.” (Jn. 3:3). When Nicodemus asked, “How can these things be?” Jesus went on to say...

John 3:16 (NKJV)

16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

And who are true believers? Well, true faith manifests itself in a love for God's people. That is a major identifying mark of those born again.

The following is the testimony of a man who lived in Germany under the tyranny of Adolph Hitler.

I lived in Germany during the Nazi Holocaust. I considered myself a Christian. We heard stories of what was happening to the Jews, but we tried to distance ourselves from it, because what could anyone do to stop it?

A railroad track ran behind our small church and each Sunday morning we could hear the whistle in the distance and then the wheels coming over the tracks. We became disturbed when we heard the cries coming from the train as it passed by. We realized that it was carrying Jews like cattle in the cars!

Week after week the whistle would blow. We dreaded to hear the sound of those wheels because we knew that we would hear the cries of the Jews en route to a death camp. Their screams tormented us.

We knew the time the train was coming and when we heard the whistle blow we began singing hymns. By the time the train came past our church we were singing at the top of our voices. If we heard the screams, we sang more loudly and soon we heard them no more.

Years have passed and no one talks about it anymore. But I still hear that train whistle in my sleep. God forgive me; forgive all of us who called ourselves Christians yet did nothing to intervene. – **Story shared in the book "Hitlers Cross" by Erwin Lutzer, p. 99-100**

Most discussions of the Holocaust speak of two groups of people - the Nazi perpetrators and the Jewish victims. There were also many bystanders who numbered in the millions, most of whom would have described themselves as Christians. The majority 'sought refuge in neutrality.' Yet whether we like to admit it or not, this neutrality was, in effect, complicity." - **Erwin Lutzer** in HITLER'S CROSS, p. 164

Proverbs 24:11–12 (NKJV)

11 Deliver those who are drawn toward death, And hold back those stumbling to the slaughter.

12 If you say, “Surely we did not know this,” Does not He who weighs the hearts consider it? He who keeps your soul, does He not know it? And will He not render to each man according to his deeds?

By way of application: God help us to have the mind of Christ towards His “brethren” - all fellow believers. For in ministering to them, we are indeed ministering to Christ Himself!

It’s all about Jesus!