

THE LAST WEEK OF THE LORD JESUS ON EARTH
IVπ. Jesus' Final Day of Public Teaching (cont.)

Jesus Proclaims Truth (Part 25) First Watch c. 8:10 P.M. Wednesday, 12th Nisán (April 1), A.D. 33. Lesson: **The Judgment of The Nations** (Mt. 25:31-46).

Introduction: Having examined the Lessons that The Lord Jesus taught in The Temple to the multitude and His disciples during the day and evening on Wednesday, we then considered:

I. His exit from The Temple (c. 6:30 P.M.) and

II. His prophetic teaching on the journey up to and upon The Mount of Olives (c. 6:40 P.M.).

A-I. After answering the disciples three questions concerning when and what signs His disciples were to look for to indicate the Time of His Return To Earth to set up His Kingdom. He then told a total of five parables during the second evening, the hours between 6:00-9:00 P.M., beginning with The Parable of The Fig Tree followed by a description of the Conditions on Earth which shall prevail before The Son of the (Hu)Man Returns to Earth.

Then The Lord Jesus taught **The Parable of the Faithful, Prudent, and the Evil Bondslaves** (c. 7:50 P.M.) in which He presented the options of the two alternatives which every human must choose whose bondsman he or she shall be for the remainder of time and for eternity. It is either either to Sin and Satan and or to The Lord Jesus Christ and Righteousness, one of these two alternatives. Ultimately they shall prove in their lives to be either faithful and prudent bondsmen or alternatively evil bondsmen in reality to be judged as evil and sentenced to the Lake of Fire with all other hypocrites. It must be one or the other! With The God there is no half way or standing on the fence

He followed this parable with **The Parable of The Ten Virgins in The Kingdom of Heaven** at c. 7:50 P.M. After considering twelve pertinent facts found in this parable, we noted The Lord and Bridegroom's Answer to the Five Morons' Plea in which The Lord Jesus stated bluntly that He was not aware of the moron virgins. Then we noted that the Particular Reference of the parable is to the faithful remnant of chaste Jewish disciples as a result of the properly responding to the proclamation of the Gospel of The Kingdom of Heaven during the Tribulation period, so that they will be properly prepared for The Bridegroom's Return to Earth and will persistently watch. The Prevailing Principle is that regardless of how things look to human eyes, we must keep our eyes looking up and be persistent in following and serving Him to the end. For 'at an hour when least expected,' He will surely come. In this parable the virgins are waiting for their lord and teaches us to be expectantly waiting for The Lord Jesus Christ to come to celebrate His marriage feast while in the next parable of The Talents, His bondsmen are to be enthusiastically working when The Lord Jesus Christ Comes Again.

Then He progressed to **The Parable of The Talents** c. 8:10 P.M. by using the conjunction 'for' indicating the reason for the emphatic, urgent warning by giving the example of the foreign travelling human lord and his bondsmen to whom he assigned each, according to his ability, his portion of managing all their lord's affairs and his possessions in his absence. We first considered The Nine Pertinent Facts in the parable (Mt. 25:14-30) followed by the

primary application of this parable. It was told at the time just before His Crucifixion and applies to the proper management of the monies and possessions that He places in our hands to use for Him to accomplish benefit thereby and to receive glory therefrom. Since it was addressed only to those bondsman-disciples that accompanied Him through the last three years of His public ministry up to his betrayal and arrest, that they would be instructed in proper service and stewardship and then would pass this instruction on to future bondsman-disciples for the benefit of each bondsman-disciple. So that the generation of new disciples in turn would instruct all His disciples on the ultimate outcome of the reward or loss thereof.

The Particular Reference of this parable is so that all The Lord Jesus Christ's bondsman-disciples would understand their responsibility to, and actually use the money with which The Lord has endowed us, whether much, or average, or little. He expects us to use all monies that come into our possession wisely, discreetly, and beneficially for Him and His glory, and not to hide it or store it away nor waste it on worldly distractions, but see to it that it is properly used for Him, for His glory, and for the building of His Church.

Finally, we considered that The Prevailing Principle is that whether we have abundance, much, mediocre, or little money coming into and passing through and from our hands, we must disperse it wisely, unselfishly, discreetly and beneficially for our Lord and Master, The Lord Jesus Christ and His Work of building His Church and be ready when He unexpectedly appears and calls us to give account of how we used what He has placed in our hands was used for Him to benefit thereby and to receive glory therefrom.

Now consider The Last Teaching that The Lord Jesus gave to His disciples on The Mount of Olives before and at the close of second evening (First Watch of night, 6:00-9:00 P.M.) before dark on Wednesday, 12th of Nisan (April 1), A.D. 33). Since this passage is not a parable but His final prophecy of His return to Earth to set up His Millennial Kingdom, The Lord Jesus progressed from The Parable of the Talents to this, His closing exhortation and warning by describing The Judgment of The Nations. This is the third in sequence of seven judgments altogether mentioned in The Bible. The first two Judgments are first the Judgment of the sins of The world suffered by The Son of The God, The Lord Jesus Christ on The Cross on Friday, 14 Nisan (April 3), A.D. 33. The second is The Judgment of Truly Regenerated Disciple's Works after The Rapture of The Church in the air to be with The Lord Jesus Christ.

J. The Judgment of The Nations (Mt. 25:31-46)

³¹Whenever The Son of The (Hu)Man come in the glory^[exaltation with majestic radiant splendor] and all the holy angels ^[in company] with Him, at-that-time He-shall-sit upon His throne of glory^[exaltation with majestic radiant splendor] ³²and all the nations-shall-be-gathered-together in front^[before the face] of-Him. And He-shall-segregate them from one-another even-as the shepherd segregates the-sheep away-from the goats. ³³And He-shall-stand, on-the-one-hand the sheep on His right[&], but on-the-other-hand the goats on |His| left[&]. ³⁴At-that-time The King shall-say to-the-ones on His right[&], Come[&] now! You[&], the having-been-blessed-ones of-The Father of-Mine, inherit The Kingdom having-been-prepared for-you[&] away-from ⁰world's establishment! ³⁵For I-hungered and [&]you-gave to-Me |something| to-eat. I-thirsted and [&]you-gave Me water-to-drink. I-was a-stranger

and &you-accommodated^[gathered-together-with] Me, ³⁶naked and &you-cast- |something| -around Me. I-was-chronically-infirm and &you-visited Me. I-was in-a-protective-guardhouse and &you-came to^[the-face-of] Me. ³⁷At-that-time the righteous-ones shall-answer Him, saying, O-Lord, at-what-time did-we-behold &You-hungering and we-nourished |You^S|? or thirsting and we-gave- |You| -water-to-drink? ³⁸But-at-what-time did-we-behold You^S a-stranger and we-accommodated^[gathered-together-with] |You^S|? Or naked and we-cast- |something| -around |You^S|? ³⁹Then at-what-time did-we-behold You^S infirm or in-a-protective-guard-house and we-came to-the-face-of] You^S? ⁴⁰And The King shall-answer and say to them, Amen, I-am-saying to-you&, In-so-far-as &you-did |it| to-one of-the-least of-these the brothers of-Mine, &you-did |it| to-Me.

⁴¹At-that-time He-shall-say also to-the-ones on ⁰left&, &You-journey away-from Me! ^[articularperfectpassive substantive participle]oh-standing-cursed-ones, unto the eternal /fire, |namely| the-one havng-been-prepared for-the devil and the angels of-his! ⁴²For I-hungered and you& did-not-give to-Me |something| to-eat. I-thirsted and &you-did-not-give- Me-water-to-drink.⁴³I-was-a-stranger and &you-did-not-accommodate Me, naked and &you-did-not-cast- |something| -around Me, infirm and in-a-protective-guardhouse and &you-did-not-visit^[so-as-to-meet-needs-of] Me.

⁴⁴At-that-time themselves, they-shall-answer Him saying, O-Lord, at-what-time did-we-behold You^S hungry or thirsting or a-stranger or naked or infirm or in-a-protective-guardhouse and did-not -domestically-serve You^S? ⁴⁵At-that-time He-shall-answer them saying, Amen, I-am-saying to-you&, For^[upon] as-many- |times| -as &you-did-not-do to-one of-the least of-these, neither did you& do to-Me. ⁴⁶And themselves, they-shall-depart unto eternal^[interminable] excruciation. But the righteous-ones unto Eternal^[interminable] Absolute-Life” (Mt. 25:31-46 APT).

Now study this parable:

1. Consider The Nine Pertinent Facts (Mt. 25:14-30).

a. The Time of Judgment (25:31). When shall this Judgment of **all** the nations occur?

This Judgment takes place when The Lord Jesus Christ returns to Earth after the seven year period of Israel’s Tribulation which follows The rapture of The Redeemed Church to meet Him in the air. After The Marriage takes place in Heaven, The Heaven opened The Lord Jesus Christ, The King and His Bride return to Earth on white horses and with a broadsword proceeding out of His mouth, with which He shall smite the nations gathered against Him and the He “treads the winepress of the wine of the passionate wrath and of the anger of The God” (Rev. 19:11,14,15,19 APTcf.2 Thes. 1:7d-10).

“7and to-you&, the-ones being-afflicted ^[put-under-pressure], relaxation ^[in-company] with us at-the-time-of the Revelation of-The Lord Jesus ^[away]from Heaven with^[in-midst-of] His angels of-miraculous-power ^[accompanying-circumstantial &v]with-fire ^[descriptive genitive]blazing, giving avenging to-the-ones not being-aware-of God and to-the-ones not obeying The-Gospel of-The Lord of-ours, Jesus [Christ] ^[Ms. divided]” (2 Thes. 1: 7d-10 APT).

After this conquering of the nations warring against Israel by The Lord Jesus Christ with His Bride and His Heavenly Hosts to conclude the Battle of Armageddon, The Judgement of The Nations takes place in this way.

b. The Place of Judgment (please read: Joel 3:2,11,13,14-16; cf. Zech. 14:2-4; Mt. 25:32a). Where shall this Judgment of **all** the nations take place on Earth?

“²I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . ¹¹Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O **LORD**. ¹²Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. ¹⁴Multitudes, multitudes in the valley of decision: for the day of the **LORD** is near in the valley of decision.” (Joel 3:2,11,13,14).

So from this prophecy of Joel we learn that the place of Judgment of the Nations shall be in the valley of Jehoshaphat which is at the northern section of the ravine eroded by the constant flow of the **Kéhdron** brook just east of The Temple. The Hebrew word for ‘valley’ in the title Valley of Jehoshaphat really refers to a ‘ravine’ and not to a ‘broad valley.’ The elongated **Kéhdron** ravine would not be large and broad enough to handle the multitudes that shall be judged. However The God took care of that in the prophecy of Zechariah (14:2-4).

“²For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. ³Then shall the **LORD** go forth, and fight against those nations, as when he fought in the day of battle. ⁴And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south ” (Zech. 14:2-4).

After the warring nations are conquered by The Christ on His white horse, He will step down onto The Mount of Olives and it shall cleave in the midst and half will move northward and half southward thus creating a vast expanse, a huge area called ‘a very great valley’ enlarging ‘the valley of Jehoshaphat’ to contain the gathering multitudes during judgment.

c. The Gathering of the Nations (Mt. 25:32).

“³²and all the nations-shall-be-gathered-together in front[before the face] of-Him” (v. 32 Apt).

The Hebrew plural noun translated ‘nations’ or ‘Gentiles’ is **Gōeem** meaning any people who are not of Abraham’s seed (Joel 3:2). To the orthodox Jews it is a derogative word. The Greek plural noun is **ἔθνη** (éthnay) with four meanings: 1. ‘a multitude of people associated or living together’; 2. ‘a multitude of the same nation’; 3. ‘a race or nation’; 4. ‘foreign nations not worshipping The True God, pagans, heathen, or Gentiles.’ These nations are all arraigned before the face of The Lord Jesus Christ.

d. The Placing of The Judged (25:3).

“And He-shall-segregate them from one-another even-as the shepherd segregates the-sheep away-from the goats. ³³And

He-shall-stand, on-the-one-hand the sheep on His right&, but on-the-other-hand the goats on |His| left&’’ (25:3 APT).

(1) He shall separate the sheep from the goats with a space between them. The sheep nations are commanded to stand on His right hand side.

(2) The goat nations are to stand on His left hand side with The Lord Jesus Christ in the middle. No doubt this created concern in the minds of the goat nations with such a distinction and separation being particularly made.

e. The Order of Judging (25:34,41).

After separating the sheep nations from the goat nations, The Lord Jesus addressed the sheep nations with a positive determination of blessing first.

(1) The Sheep

‘‘³⁴At-that-time The King shall-say to-the ones on His right&, Come& now! You&, the having-been-blessed-ones-of-The Father of-Mine, inherit The Kingdom having-been-prepared for-you& away-from ⁰world’s establishment!’’

(2) The Goats

Then after blessing the sheep nations, he turned to the goat nations with a negative determination of curse and eternal suffering.

‘‘⁴¹At-that-time He-shall-say also to-the-ones on ⁰left&, &You-journey away-from Me! [articul ar perfect passive substantive participle]oh-standing-cursed-ones, unto the eternal /fire, /namely| the-one havng-been-prepared for-the devil and the angels of-his!’’ (25:41 APT)

f. The Basis for Judgment.

(1) The Sheep (25:35,36).

After pronouncing the blessing upon the sheep nations, immediately He told them why they were being so blessed.

‘‘³⁵For I-hungered and &you-gave to-Me |something| to-eat. I-thirsted and &you-gave Me water-to-drink. I-was a-stranger and &you-accommodated [gathered-together-with] Me, ³⁶naked and &you-cast- |something| -around Me. I-was-chronically-infirm and &you-visited [so-as-to-meet-needs-of] Me. I-was in-a-protective-guardhouse and &you-came to [the-face-of] Me’’ (25:35,36 APT).

During the Great Tribulation the faithful redeemed Jews who heed to The Gospel of The Kingdom of Heaven will refuse to bear the mark of the beast, number 666, tattooed to the forehead or forearm of theirs and therefore are unable to buy or sell food, water, clothing, or shelter. The sheep who care for those needy faithful ones with food, clothing, and hidden shelter, as many Germans did during the holocaust under Hitler’s regime, shall be rewarded as The Lord Jesus Christ accounts such care as rendered unto Himself.

(2) The Goats (25:42,43).

After pronouncing the negative determination of curse, damnation, and eternal suffering upon the goat nations, immediately He told them why they were being so cursed.

‘‘⁴²For I-hungered and you& did-not-give-to-Me |something| to-eat. I-thirsted and &you- did-not-give- Me-water-to-drink. ⁴³I-was a-stranger and &you-did-not -accommodate Me, naked and &you-did- not -cast- |something| -around Me, infirm and in-a-protective-guardhouse and &you-did- not -visit [so-as-to-

meet-needs-of] Me’’ (25:42,43 APT).

Because they either failed to or refused to render any care or help to those faithful Jews (brothers of The Lord Jesus Christ) during the reign of the Antichrist under the absolute control of the empire by Satan, the Antigod, and the Antichrist, the counterfeit trinity of the end-time, they are cursed to Eternal Suffering along with the counterfeit trinity, Satan, the Antigod, and the Antichrist.

However The Lord Jesus Christ is a Righteous Judge so He gave to each of the judged an opportunity to question His judication.

g. The Question: At What Time? (25:37-39, 41-44).

(1) The Sheep (25:37-39).

When the sheep nations heard the judication of blessing they were puzzled as to when they cared for The One Judging and so asked Him the following question.

“³⁷O-Lord, at-what-time did-we-behold &You-hungering and we-nourished |You\$|? or thirsting and we-gave- |You\$| -water-to-drink? ³⁸But-at-what-time did-we-behold You\$ a-stranger and we-accommodated |gathered-together-with| |You\$|? Or naked and we-cast- |something| -around |You\$|? ³⁹Then at-what-time did-we-behold You\$ infirm or in-a-protective-guard-house and we-came to-the-face-of| You\$?” (25:37-39 APT).

(2) The Goats (44).

Likewise when the goat nations heard the judication of cursing, damnation, and eternal suffering they were puzzled as to when they beheld The One Judging in need and did not care for Him so they asked the following question.

“⁴⁴. . . O-Lord, at-what-time did-we-behold You\$ hungry or thirsting or a-stranger or naked or infirm or in-a-protective-guardhouse and did- not -domestically-serve You\$?” (25:44 APT).

h. The King’s Answer to their Question.

(1) The Sheep (25:40).

“⁴⁰And The King shall-answer and say to-them, Amen, I-am-saying to-you&, In-so-far-as &you-did lit| to-one of-the-least of-these the brothers of-Mine, &you-did lit| to-Me’’ (25:40 APT).

(2) The Goats (25:45).

“⁴⁵At-that-time He-shall-answer them saying, Amen, I-am-saying to-you&, For^{upon} as-many- |times| -as &you-did- not -do to-one of-the-least-of-these, neither did you& do to-Me’’ (25:45 APT).

Therefore from this statement by The Lord Jesus Christ, The Righteous Judge, it can be determined that what we do now in the Age of Grace for His bondslave-disciples who are proclaiming The Gospel Truth to the lost and making disciples of those who respond to The Gospel shall be remembered by The Lord Jesus Christ when we stand before Him in Judgment in Heaven while The Tribulation of Israel is prevailing on Earth.

i. The Result of Judgment (25:34,41,46).

(1) The Sheep

“³⁴At-that-time The King shall-say to-the-ones on His right&, Come& now! You&, the having-been-blessed -ones of-The Father of-Mine, inherit The Kingdom having-been-prepared for-you& away-from ⁰world’s establishment!” “⁴⁶. . . But the righteous-ones |shall depart| unto Eternal^[interminable] Absolute-Life’’ (Mt. 25:34,46b APT).

(2) The Goats

“⁴¹At-that-time He-shall-say also to-the-ones on ⁰left&, &You-journey away-from Me! [articular perfect passive substantive participle]oh-standing-cursed-ones, unto the eternal /fire, [namely] the-one hav- ing-been-prepared-for-the-devil and the angels of-his!” “⁴⁶. . . And themselves, they-shall-depart unto eternal[interminable]excruciation” (25:41,46a).

[For futher consideration and description of this event of judging the nations, read Isaiah 11:1-14:27.]

2. Consider The Primary Application of this Prophecy.

This prophecy pertains primarily to The Remnant of Israelites and ALL the nations living during and at the end of The Great Tribulation period, which occurs from after the Rapture of The Church, His Bride to meet The Lord Jesus Christ, The Bridegroom in The air to be judged at The **Báymah** (Judgment Seat of Christ) in Heaven. This takes place before The Marriage of The Lamb. Immediately following the Marriage Supper of The Lamb His Glorious Appearance to Earth and the Battle of Armageddon occurs.

3. Consider that The Particular Reference is to The Lord Jesus Christ’s bonds slave-disciples who respond to The Gospel of The Kingdom during the Tribulation, which has been suspended when The Lord Jesus Christ was rejected by Israel after John the Baptizer was beheaded (Mt. 11:12-30; 12:22-45). This Gospel of The Kingdom is to be preached again during The Tribulation Period until the Judgment of all the nations (Mt. 24:14).

4. Consider The Prevailing Principle of this Prophecy.

Every individual human must face The Judgment of The Holy God in the end, no matter in which age one lives. Therefore make every effort to be ready! The consequences of being unprepared are devastating. The benefits for being prepared are abundant and rewarding. Which do you prefer?

Conclusion: Today we studied **The Judgment of The Nations**. After considering the nine pertinent facts stated in prophecy, we noted that The Primary Application of this parable applies to The Remnant of Israelites and ALL the nations living during and at the end of The Great Tribulation period.

The Particular Reference is to The Lord Jesus Christ’s bonds slave-disciples who respond to The Gospel of The Kingdom during the Tribulation period which shall be preached again, “Repent for The Kingdom is at hand!”

The Prevailing Principle is that every individual human must face The Judgment of The Holy God in the end, no matter in which age one lives. Therefore make every effort to be ready!

Application: Beginning today what adjustments will you make as to how you care for the bonds slave-disciple-servants of The Lord Jesus Christ, who live by faith proclaiming Truth and making disciples?

Dr. Fred Wittman

For next week: **The Day of Preparation for The Last Supper (Passover)**, Thursday 13th Nisán (April 2), A.D. 33. **Read and meditate upon:** Mt. 26:1-5, 14-19; Mk. 14:1,2, 12-16; Lk. 22:1-13; Jn. 12:20-50; 13:1.