

Matthew 25:1-46 | Final Parables

- Matthew 25:1-13 – Parable of the Ten Virgins
 - See session 17 – no message of grace, 100% a message of faithful works.
- Matthew 25:14-31 – The Parable of the Talents
 - See session 17 - *work and produce a return in order to receive a reward.*
 - The one who claims that this is only a parable about rewards and not about salvation must reconcile the words of verses 29-30 into their claim.
- Matthew 25:32-46 – the Judgment of the Nations
 - Verse 32 - There are some important truths in this verse.
 - This gathering is on earth, as opposed to amillennialism which typically associates this judgment with the Great White Throne judgment. This judgment is the same as seen in Isaiah 34:1-2, Joel 3:1-2, etc.
 - The church is not here. It has been previously raptured.
 - Verse 33-40 –
 - This “right hand” station is the blessed station of the sheep.
 - These are Jews, by necessity of verse 34.
 - They will **inherit the kingdom** that has been **prepared for you from the foundation of the world.**
 - If it is just “good people,” then the Kingdom has been prepared to give to non-Jews, which goes against every Biblical teaching.
 - The Jewish nation at this time has been gathered, **changed in a moment** (1 Cor. 15:50-52), and is now given their Kingdom.
 - Both inheritance and kingdom are wholly Jewish concepts, foreign to a Jewish audience.
 - Note that the judgment is completely based on works (as is true in all kingdom-related passages, compare 1 Cor. 6:9, for example).
 - Verses 41-46 –
 - It is possible that the “goats” end up in two groups - those who **did it not to one of the least of these** (v. 45) and **the righteous** who enter into the Kingdom dispensation (v. 46).
 - The most natural reading would be that the righteous are the “sheep” of the previous section (see v. 37).
 - However, such an interpretation creates a scenario in which all living humans have a resurrected body, a scenario which doesn’t fit other known aspects of the kingdom era.
 - No proposal is without difficulty:
 - The standard proposal: the sheep are gentiles. In this case, gentiles (presumably in the flesh) inherit a kingdom which is not theirs and which flesh and blood cannot inherit.

- The “righteous goat” proposal (above): some on the right are allowed to avoid destruction. This is not a natural reading of the text, but solves the dilemma.
 - The “children of the righteous” proposal, in which those under a certain age are not given glorified bodies. This is also not a natural reading of the text, but does solve the dilemma. This is the view of the Grace Evangelical Society.
 - The point to consider is that the standard view, though convenient, is the one that most glaringly contradicts the text.
- Does this passage teach a “social justice” gospel?
 - The entire gospel of Matthew teaches a social justice gospel, which is one evidence that Matthew does not contain the Gospel under which we are saved.
 - This is not a general “if you’ve done anything nice to any person, you have done something nice to Jesus.” Rather, it is to “the least of these, my brethren.”
 - It certainly does not prohibit humanitarianism (nothing in the Bible does). But the Bible does not teach humanitarianism as a Christian exclusive.