

# Matthew 25:31-46

Sunday 10/15/2006

I had to laugh a couple of weeks ago when Barb had her surgery. We were in the waiting room, and Jamie and I were sitting there. I was working on my leadership material, and she was working on her Leviticus material. She had her Bible out, her wide margin Bible like we have back here, and she was sitting there busily just going through, putting all of this stuff in. We were at St. Joseph Hospital, which is a Roman Catholic hospital, and they have clergy there made up of priests and sisters that come in and check everybody.

They were coming through, and the priest, I was busy working on my stuff, and I heard this guy say, "Now that's something I've never seen before in my life: somebody studying the Scriptures." Then he walked over and said, "My, I have never seen a Bible like that. Look at all this space around it." The next thing he said was, "You must be a seminary student." Of course, Jamie, in her sweet little way, said, "No, I just like to study the Bible." He said, "Well, I want to commend you for that." That was just wonderful.

On his way, we went down to get somebody, and I told her, "Did you catch that? There was a great lesson in that little adventure God just put you through. When he saw you studying the Bible in public, when he saw you caring about the Scriptures enough that you would bring it into a hospital waiting room and open up the Scripture, and then he saw that you had this weird Bible from Mars that has all this room around the deal, he thought you had to be a seminary student."

You know why? Because nobody today really just studies the Scriptures because they study the Scripture. That's not a reflection on the priest; he's a nice guy. It's just a reflection on, and people will look at you, but his first idea was, "You can't be an ordinary person," because ordinary people don't study the Bible to that depth. They go to church. They don't have to bring their Bibles anymore because they're in the pews in front of you, so you would take one and put it back, and you don't even have to own one. Everything is automated for you. They just couldn't grasp the fact that somebody would really care about it enough to study it and to be there taking notes and then putting notes in a Bible.

## I. The Degradation of Biblical Doctrine

This is fundamentally why this judgment, as well as many other things in the Bible, is completely unknown. The clear teaching today of Bible doctrines has been degraded to a gray mush of confusion. We've forgotten the great admonition in 2 Timothy 2:15 that says:

*2 Timothy 2:15*

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

This judgment we're going to talk about today, you'll never get unless you use the Scriptures to rightly divide them and lay it out the way that God wants them to be laid out. So this judgment that I'm going to give you today is absolutely unknown. You get all these books on prophecies and all these books on the end times that are out there. I promise you, I'm not saying they're not

good books. I'm not saying you shouldn't read them. I'm just saying don't lean too heavily on them as far as being doctrinally correct.

You'll read through all this material on the end times today and the Second Coming of Christ and the Tribulation Period and the Millennium. You'll get all the books and all the material, and it's a big topic today. I promise you, you'll never find one of those guys that ever talks about this judgment that's right smack dab in the middle of it all. You know why? Because they don't know their Bible. They know the issues. They know the big segments, but they don't know how to rightly divide the Scripture. That's the key.

If I want to accomplish anything in your life, and I'm not under any illusion that most of you will get this, it will be a very few number. It always is God's faithful few. We're always the minority. I think we got our share of them in this room this morning, but I'm not under any illusion that everybody in here will get to the place in your life where you really understand how to rightly divide the Scripture. The reason why you won't is because it takes a lot of work and a lot of hard work outside of what I give you on Sunday morning and Thursday night on your own to get to that point. Very frankly, it's just too easy to wrongly divide it.

You're in one of two camps this morning:

1. You rightly divide it.
2. You don't rightly divide it; you wrongly divide it.

That's where most of Christianity is.

## II. The Judgment of the Nations: A Lost Doctrine

This judgment is called the Judgment of the Nations. You won't find it in any books today. You won't find it anywhere in anybody's teaching today. For the most part, you won't find it anywhere but in your Bible. The only way you get it in your Bible is to rightly divide it.

Back at the turn of the century, around 1900, this was basic Bible 101. It was common knowledge. You had men like Clarence Larkin, who around 1910, 1920, did the great works on dispensational truth. Clarence Larkin knew it. Back before him, you had a guy that really set up what Larkin learned, a guy named John Darby. John Darby was back in the early part of the 1800s, and he was one of the outstanding Bible teachers of the King James Bible of his day. What Larkin got, and a little bit later on what Pentecost got, and a little bit later on what Harry Rimmer got, and a little bit later on what we got, started all the way back there by men preserving the Word of God because they understood how to rightly divide it. These men held the line, so to speak, as they passed down Bible truth. It's all made its way into a great big bowl of mush today, and nobody knows anything about the Bible, not at all.

This judgment takes place at the Second Coming of Christ when Christ comes back.

## III. The Timeline of Judgments

Let me give you the order of events here. Up to this point where we're at, let's put the judgments in. Let's look at our timeline so far.

3. Judgment number one starts with Christ on the cross. If you want to draw a little line about five or six inches, at the beginning of that line, you want to put a little with three crosses on it. Right above that, put number one. That's your first judgment. We studied that when we started it. Judgment number one is you are judged as a sinner at the cross of Calvary, every man and woman.
4. Then you're going to put on that line about a half an inch, and then you want to draw an arrow up. In that line from the three little crosses that will line up, you want to write in the Church Age. That was judgment number two. Judgment number two is the fact that after you get saved, God judges you as His son on this earth. We talked about all the ramifications of that.
5. You have a little arrow going up. On that little arrow going up, you want to write the word "Rapture." That is the body of Christ going up. Then you want to put another little line of space about an inch long, and you want to write in there "The Tribulation Period." At the top, you want to write "The Judgment Seat of Christ" right above each other in that third little space. You want to put a number three by the Judgment Seat of Christ. That is the third judgment we studied, which is you are judged as a servant. I showed you how the first three judgments in the Bible follow a little acronym: sinner, son, and servant. You are judged as a sinner at the cross of Calvary. Once you get saved, God judges you as His son. Then once you go through the Rapture and go up to the Judgment Seat of Christ, you are judged as a servant.
6. Below that, you should have the word "Tribulation." You want to put the number four. We studied this last week. The one we studied last week is while we're going through the Judgment Seat of Christ up there, the nation of Israel is going through the Tribulation Period down here, which marks the fourth judgment.
7. The next thing you want to do here is you want to put another little arrow that comes down, and you want to write on that "Second Coming of Christ." Then right after that, you want to give it about a half an inch, and you write in there "Judgment number five, Judgment of the Nations."

#### IV. The Tribulation Period and Helping the Jew

I'm going to lay this thing out for you. You pretty much know how the story goes now. The Rapture is going to take place any minute. Once the Rapture takes place, God fully turns His attention again to the nation of Israel, and He begins to deal with the nation of Israel. The Antichrist shows up. He reigns for seven years. He's going to try to kill and wipe out the Jews. He makes everybody, Revelation 12 and 13, take either His name, His mark, or His number, on the forehead or their hand.

When you start to look at this, you're going to find that there are some people that don't do that. This is where you kind of get lost in the books that are out today, where they kind of depart from the Scriptures. The Bible teaches very clearly that during the Tribulation Period, the Antichrist is

not going to get everywhere in the world to force everybody to do what He wants them to do. You have to remember, He's only got seven years. Really, He's only got three and a half years. The first three and a half years, He fools everybody. But the last half is only three and a half years. The Bible is very clear that there are places where He does not get to enforce everything that He wants them to do.

There are also people that are in the nations where He does take control that simply do not follow what He does. They begin to understand what's going on. These people are the people that begin to realize that He's wiping out the nation of Israel. What He's doing is wrong. They may not understand all the ramifications of the Second Coming of Christ, but they're people who see that the nation of Israel is being severely persecuted. They may be in the very nations which the Antichrist is controlling, but underground they try to help the nation of Israel and the Jew.

## V. The Waldensian Heritage and Biblical Roots

It's been that way all down through history. In the Dark Ages, when the forces of the Roman Catholic Church were wiping out not only Christianity but greatly wiping out the nation of Israel, you know who it was that helped out the Jew during that time? It was the group called the Waldensians. During the Dark Ages, the Waldensians are the groups from which the Baptist Church comes from in time. I've told you many, many times, the first Baptist Church in America is in Providence, Rhode Island, about 1623, and is started by a man by the name of John Clark. John Clark was a Waldensian out of Europe.

I've been asked many, many times why I'm a Baptist. In fact, I was asked by a young man last week that visited our church. He wanted to know why I was a Baptist, not asking in a wrong way, just asking, "Why are you a Baptist?" He wasn't a Baptist. I told him, "I know that the Baptists today for the most part are pretty shot, but in spite of that, the Baptist heritage is a great heritage." I toyed with the idea, not very long, about taking the name Baptist off the church or not putting it on when we started. But I didn't go very far with that. Somebody suggested I do that. That didn't go very far because I think one of the problems in Christianity today is we don't know our roots. We don't know where we came from.

I realize that 90% of the Baptist churches in America today are absolutely screwball. I know they're part of the Laodicean mess. I know they've departed from the Scriptures. I know that they have all kinds of situations going on that have nothing that resemble the true church of Jesus Christ. But where do you not find that? What name are you going to take that doesn't have some kind of goofiness associated with it? Unless we call ourselves the First Church of the Mars People of the Venus Planet or something like that, but even that is going to be strange.

I would rather stay with the heritage from which I came, knowing the stock by which I come from as a Baptist, down the line of history, and then take people and teach them their heritage, teach them why we are who we are and why we are different from the other people that call themselves Baptists. I would rather do that. In fact, I told this guy, "I'm a Baptist, but I'm a Baptist with an explanation. I never want you to accept the fact that I'm a Baptist and lump me in with everybody else. I'm a Baptist by explanation." I would have loved to call this the First

Waldensian Church of Kansas City, but nobody would have understood that either. I would have understood it.

You begin to see that during the Dark Ages, the Bible-believing groups, which during the time of the end of the Dark Ages was the Waldensians. If you would go to a library today or you get most Christian books on church history, you know what they'll tell you. On the Christian books on church history, they'll tell you that the Waldensians were a cult group. You know why they're told today in the books on church history written by Christians that they're cult groups? Because they're just like you. The Waldensians believed they had an absolutely infallible Bible that they could bet their soul on, and so do I. So in that, we're the same. The name may be different, but what we believed is the same. What we believe is the same. Of course, the Waldensian believed exactly what I believed, or I believe what he believed. So they helped the Jew because they understood the Scriptures and all the things that went along with it.

They began to see that when he gets into this time and this Antichrist, not everybody is going to go along with what he does. There are people and there are nations that are going to help the Jew, and they're going to protect them during this time called the Great Tribulation Period. As I said, it's nothing new. It's been done all down through history.

## VI. Romans 11 and God's Plan for Israel

It's based on Romans 11, which the average Christian couldn't find today if you asked them. The average preacher couldn't find it today. But Romans 11 is why we take the position we take on the nation of Israel. Our nation of Israel on a daily basis is being squeezed by every nation on this planet. The whole United Nations is anti-Semitic and has been for the last 50 years. Romans 11:25-29 is the reason why you and I can never get anti-Semitic, though many churches today, if not most churches today, have rejected the nation of Israel for a number of reasons.

Here's what Paul said in verse 25:

*Romans 11:25-29*

*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

*And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

*For this is my covenant unto them, when I shall take away their sins.*

*As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*

*For the gifts and calling of God are without repentance.*

This is one of the seven things that you and I as a Christian were told not to be ignorant of. Yet it is exactly the seven things that Christians are ignorant of. He's talking here about the nation of

Israel. He said, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits," because what happens is this: once you and I as a Christian lose sight of what God's doing with the nation of Israel, and this ties into last week's message, then you think that you're better than the Jew, and you become wise in your own conceit. That's exactly what's happened today.

He says that "blindness in part has happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer," that's Christ, "and shall turn away ungodliness from Jacob," that's Israel. "For this is my covenant unto them," this will be the covenant of Hebrews 8, "This is my covenant unto them, when I shall take away their sin."

Now here comes the verse to you and me: "As concerning the gospel," that's you and me in the Church Age, "as concerning the gospel, they are enemies for your sakes." Right now, the Jew looks at you as his enemy. He looks at you as a Christian as an enemy. He will use and he will abuse you. He will take advantage of you every way that he can, and he will look down on you with disdain because he rejects Christ. They reject the person of Christ. They crucified Him, obviously. They have set themselves up in a mystical, spiritual thing that they, in their own minds, think that represents God, when in actuality they are so far away from God it's unbelievable. They hold you and I as Christians in disdain. They look at us as sub-level as far as religion is concerned. In fact, if you would talk to an Orthodox Jew over in Jerusalem and you get into a conversation with him, many of them, every time you name the name Jesus, will turn his head and spit because that's how they hold the concept of Christ. That's all going to get fixed, by the way, in a couple more years, last week, the Tribulation, but right now that's where they're at.

So what he says to you and me is right now, they are my enemies. But then he also goes on and says, "as concerning the gospel," Church Age, "they are enemies for your sakes." They're against you. "But as touching the election." That election there has nothing to do with the ones coming up in a couple of weeks between the Democrats and Republicans. That election there is the nation of Israel. The nation of Israel is God's elect. They are chosen by God out of Genesis 12 to be His nation. He elected them to be that nation. So when it talks about the elect for the elect's sake of the election, he's talking about the fact that God chose the nation of Israel. "But as touching the election, they are beloved for the Father's sakes."

What he's saying is that even though Israel is far away right now, which we talked about last week, God is going to bring them back through the Tribulation Period. But in the Church Age, I am to understand that they might be against me, but I am never to be against them. If I was president of the United States, thank God I'm not, but if I was president of the United States, my foreign policy would be real simple. Everything would go to the Jew. Nobody would get anything else. I'd make the nation of Israel the most formidable nation on the planet. I'd give them everything. By doing that, gas would go down to 40 cents a gallon. Because whoever helps the Jew gets the blessings of God. The more you help them, the more God blesses them. That's in the Bible. So I would give them everything that they need. I would do everything in my foreign policy to give to the nation of Israel. As Christians, that's the way it works.

There have always been people that wanted to help the Jew. I think one of the greatest contrasts of this is over in Holland. If you've ever been to Holland, particularly in Amsterdam, there's a place there called Anne Frank's house. We all know the story of Anne Frank. Anne Frank was a little Jewish girl that when the Nazis and the SS began to round up the Jews in Europe, they began to round them up in Poland. They began to round them up everywhere, and when they occupied Holland, they began to round up the Jews in Holland.

If you ever went to Amsterdam, it's one of the most beautiful things you ever see. Are you guys really cold? Is it cold in here? We can't just get this right today. I don't know what the deal is. I'm cold. I'm just moving around so I don't get hypothermia. But now it'll be real hot. I'm just going to tell you something, just bear with me.

In Holland, Amsterdam's an incredible city. You actually walk up and down the streets and you see on the tops of the houses the dates they were built. Most of them are in the 1600s. It's incredible. They are standing exactly the way they were when they were built in 1600. They're incredible. A great, great, great William of Orange was a great, great Bible-believing Christian that much influenced the Baptists of Holland and the Waldensians of Holland. They were a great group. Much of the Dutch Baptists were responsible for a lot of things that happened in American Christianity early on when they started to come over. Great, great heritage behind Holland as far as being Bible-believing.

During World War II, when the Germans occupied Holland, Amsterdam was taken, and they occupied that. They began to round up the Jews. Right there in Holland is Anne Frank's house. Anne Frank's father, when they began to round up the Jews, what they did was they built a secret compartment up in the top of the place, and he hid the Jews up there. When he hid the Jews up there, they got away with it for almost a year, I think. Then finally somebody rattled them. They had to stay up there during the day, and they couldn't come out. It was a very incredible time. Anne Frank kept her diary during that time. They got betrayed. Anne Frank went to Auschwitz concentration camp. She died in Auschwitz about three months or two months before it was liberated. It became a great story.

Anne Frank's house today is a memorial, and you can go through it as a tour. I remember when I first went to Holland a number of years ago, I remember going through Anne Frank's house, and it was based on the story of Anne Frank. Everybody that goes to Amsterdam ought to go see Anne Frank's house. They still have the hiding place there and all of those things where they hid them. It's incredible. It shows the secret compartment, and it's got a whole bio of everybody and what happened to them. It's a good deal.

The last time I was there, and this has been 15 years ago, I went into the Anne Frank house again because I went every year, and it had been completely changed. It had turned into a racial thing, and it had lost the concept of the Jews being protected. It now turned into anybody who persecuted any race. I'm not against that. What I'm saying is they lost the concept of what Anne Frank and what they did to help the Jews.

Everybody knows Anne Frank's house. Go up to Central Station, get on a little train, and take a 20-minute ride south to a place called Haarlem, not in New York, in Holland. If you go to the one

in New York, don't go by yourself. But get on a train and go down to Haarlem. Get off the station and walk right down. When you come there, you're going to see a little shop on the side with a little house on top. This is called the Ten Boom Place. This is where the story of Corrie Ten Boom, remember her? This is where that story plays itself out. Corrie Ten Boom and the Ten Boom family were Christians. Anne Frank's were not; they were Jews. Here's the great contrast.

Corrie Ten Boom and the Ten Boom family were under the same occupation in Haarlem as they were. It was run by the Nazis, and the secret police and the Gestapo were there. Their goal was to round up Jews. Because they were Christians, they knew what the Scriptures were all about, and therefore they were not going to turn the Jews in. So the Ten Boom house was a watch shop downstairs, and it was a hiding place, which later became the movie, *The Hiding Place*, upstairs. When you go up there, you'll find all the places that they hid them, and of course, it was incredible.

I really like that place more than the other because I've always, history will just, I will melt myself into history and lose myself. I remember them telling me the story early on, and we had just eaten right across the street at a little bakery and had a snack. Then we came over there and we found out that that bakery was a bakery during the war, and it was the guy that ran the bakery that turned them into the Gestapo. It was a whole deal. Down the street was the police station where they took her father, who died of a heart attack. The whole thing just came alive.

I'll never forget, I drove down there, I took the train down there one night because they were betrayed at night, and I just wanted to get the feel for the thing. I went down there, and I walked that same alley where the Jews used to come into that room. They had a little deal where they had a little sign that they put in the window. If the sign was faced one way, it was okay to come in. If the sign was faced another way, it was not okay to come in. The Jews, it was a way station where Jews who were trying to escape the Nazi roundup would hide there for three or four weeks, maybe two months, and then they would get them out and try to get them out of occupied country into a country that was more favorable for the Jews.

Of course, they got betrayed. I'll never forget, I walked down there that night, and there was a little building in the back. I was just walking around kind of looking at it, and it wasn't quite dark yet, and I wanted to get there just to get the feel for it. I looked down at the deal, and there was a brick that was sticking out about that far than the other ones. So I went over there, and I was looking at it, and I pulled it, and a brick pulled out, and inside that brick were three keys. Somebody had hid those keys in that secret compartment and put that brick back in there. I thought to myself, "Wow, what a part of history."

I looked at those things, and that whole thing, and what happened was they got betrayed, and all the Ten Boom family wound up, I think they went to Mauthausen. I think that's where they went to the concentration camp there. Maybe it was Treblinka, but they went to one of them, and they all died except Corrie. Corrie comes out later on, and she becomes lined up with Billy Graham and writes a number of great books, a great speaker, and really talks about how God used them and tells her whole story.

I thought to myself, "There's the contrast." Here's a case where at the Anne Frank house, they were just Jews who were trying to escape the Holocaust. But in Haarlem, here's Corrie Ten Boom, who were Christians who recognized what the Scripture said and put their life on the line under the oppression of the Gestapo, winding up in a concentration camp. The Ten Booms weren't Jews. They were Dutch Reformed Baptists, and they believed what the Bible said about in Romans 9. So they helped the Jew. It happened all down through history.

So in the Tribulation Period, there will be people within the very nations which the Antichrist controls, as also there will be nations where he can't get to, and they will help the Jew, and they will help the Jew through the Tribulation, try to escape the wrath of the Antichrist, and they will be sympathetic to the nation of Israel and try to help them. When Christ comes back at the Second Coming, there's a judgment. Sometimes the judgment is called the Judgment of the Sheep and the Goats, but it's called the Judgment of the Nations in the Bible. We're going to see it here in a minute. This is going to be a good doctrinal study for you today. You can go back and lay this one out when we're done. This is not much inspiration, but if you want to learn your Bible, this is a great one to see how it all ties in together.

What happens is this one is called the Judgment of the Nations. When He comes back at the Second Coming of Christ and goes into His kingdom for a thousand years, He brings forth the nations and the individuals who helped the Jew or did not help the Jew. This is a great judgment in the Bible.

Before we get into the definitive verse of it in the Bible, I want to show you some of the Old Testament verses. The first one we want to go to is in Psalms 9. I'm going to show you four or five verses in the Old Testament that show you the dominant, there are scores of them, but let me give you some of the main ones here so you can kind of get the feel for it. What we want to do now is what I taught you. We want to start picking on keywords. I'm going to show you some real keywords here. These keywords are very important.

*Psalms 9:17-20*

*The wicked shall be turned into hell, and all the nations that forget God.*

*For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.*

*Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.*

*Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.*

You see that thing? That's a reference to the Judgment of the Nations. "For the needy shall not always be forgotten: and the expectation of the poor shall not perish for ever." You want to start watching the words "needy." You want to start watching the words "somebody being poor." Those are always referenced in the Old Testament to the Jews in the Tribulation Period being poor and needy. In there, somebody will, coming right after that, somebody will be after them to wipe them out and kill them, or somebody will help them. It's just that simple.

Look at verse 19. This is a plea for the Second Coming of Christ by the nation of Israel in the Tribulation who are needy and poor and are being chased by the wicked. "Arise, O LORD."

Anytime you find the word "arise" in the Old Testament in the sense of the book of Psalms, it's always going to be a reference to the Second Coming of Christ. "Arise, O LORD; let not man prevail: let the heathen be judged." There it is in plain sight. "Put them in fear, O LORD: that the nations may know themselves to be but men." There it is. There's a Psalm, there's a reference in Psalm that shows you the Judgment of the Nations.

Come over to Joel 3:9-12. Here's what it says:

*Joel 3:9-12*

*Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:*

*Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.*

*Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.*

*Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.*

When Christ comes back, you find the verse that's just the opposite. They beat their swords into plowshares and their spears into pruninghooks. But now they're doing it the opposite because they're going to go to war. "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." There are the people within those nations that get judged when Christ comes back because they didn't help the Jew.

Job 24:1-14.

*Job 24:1-14*

*Why, seeing times are not hidden from the Almighty, do they that know him not see his days?*

*Some remove the landmarks; they violently take away flocks, and feed thereof.*

*They turn the needy out of the way: the poor of the earth hide themselves together.*

*Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.*

*They reap every one his corn in the field: and they gather the vintage of the wicked.*

*They cause the naked to lodge without clothing, that they have no covering in the cold.*

*They are wet with the showers of the mountains, and embrace the rock for want of a shelter.*

*They pluck the fatherless from the breast, and take a pledge of the poor.*

*They cause him to go naked without clothing, and they take away the sheaf from the hungry;  
Which make oil within their walls, and tread their winepresses, and suffer thirst.*

*Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.*

*They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.*

*The murderer rising with the light killeth the poor and needy, and in the night is as a thief.*

"Why, seeing times are not hidden from the Almighty, do they that know Him not see His days?" That is one of the greatest verses in all the Bible. That needs to be marked in your Bible in red, yellow, purple, chartreuse, and about five other colors. That is without a doubt one of the greatest statements, and it's a question. That is one of the greatest statements in all the Bible. What it's saying is if God can see the way things are in the time, how come it's hidden from them that are supposed to know Him? That's a verse. You preach that verse by itself for about 24 days straight. "Why, seeing times." You know what those times are found? They're found in Revelation 12:14. It tells you right in Revelation 12:14: "time, times, and half of times." You couldn't get five preachers in this city to make the correlation, let alone one Christian. You know why? It's "study to shew thyself approved," rightly dividing the word of truth. So God looks at this mess called Christianity and He says, "Hey, if the times are not hidden from God, why are they hidden from you who are supposed to know God?" That's a good question. That's a real good question.

"Why, seeing times are not hidden from the Almighty, do they that know Him not see His days?" Wow, that's a great verse. "Some remove the landmark." We know who the landmarks are. Who removes the landmarks? Any church out there that believes God's all finished with the nation of Israel and they've taken the place of the nation of Israel. Some of those landmarks are found in Proverbs 22 and 23. "Some remove the landmarks; they violently take away flocks, and feed thereof. They drive the ass of the fatherless." The ass of the fatherless. Let's talk about that for a moment. The ass of the fatherless is the nation of Israel. Don't you know that in Matthew, Mark, Luke, and John, when the Lord comes down to go into Jerusalem on the triumphal entry, don't you know that He's got two animals to choose from? One of them is an ass. The other one is the foal of an ass, a young colt. Don't you know that in the Bible, the ass represents the nation of Israel, and the young colt of the ass represents the Body of Christ, the Church? Don't you know in that passage that He chooses to ride one over the other? The one He chooses to ride represents the Church, and the one He refuses to ride is the nation of Israel because they rejected God, and they are the ass of the fatherless. No God. You wouldn't take a little thing like the word "ass" in your Bible and lay that thing out and come to that kind of a deep study. Every word in that Bible is important. Every word in that Bible is important.

He says, "They drive away the ass of the fatherless." They drive away the nation of Israel. When He brings them down there, He's got, you know why He didn't ride the adult ass and He rode the colt? Because that ass was unrideable. Nation of Israel. We tried to ride them for 2,000 years. They just said, "No way." So finally He didn't ride that ass, and He rode the ass that came from

the other ass, which is a picture of the Church coming out of the nation of Israel, Romans 9 and Romans 11. That's how the Bible goes together.

Look at verse 4: "They turn the needy out of the way: the poor of the earth hide themselves together." There's the Jew, needy and poor. There's your word. "Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children." There's God feeding them with manna in the Tribulation Period. "They reap every one his corn in the field: and they gather the vintage of the wicked. They cause the naked," there it is, another word, "to lodge without clothing, that they have no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of a shelter." No place to go. We already learned last week that in the middle of the Tribulation Period, when the nation of Israel is being judged, they run out of the wilderness. When they are out of the wilderness, they have nothing: no clothing, no food, no shelter. God provides the things for them, and then God provides people for them like Corrie Ten Boom that says, "You hungry? Come on in. Man, it's cold out. You can't stay here tonight because the SS are running patrols all through the houses, and they're going to search our house. But here, take my coat. It's cold out." That's what's going to happen. It's always happened. When men and women know the Scriptures, they know where they stand and what they're up against. That's what you got.

He says in verse 11: "Which make oil within their walls, and tread their winepresses, and suffer thirst. Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor." Take a break at night, then you hunt them again in the morning. "The murderer rising with the light killeth the poor and needy, and in the night is as a thief." That's all pictures of the nation of Israel being out there in the Tribulation Period and being poor, destitute, naked, hungry, cold.

Look at Isaiah 21:11-15.

*Isaiah 21:11-15*

*The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?*

*The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.*

*The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.*

*The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.*

*For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.*

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" The watchman said, "The morning cometh," Second Coming of Christ, "and

also the night," Tribulation Period. "If ye will enquire, enquire ye: return, come. The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war." There's a picture showing you somebody out there that is thirsty and has nothing to eat, and somebody bringing them water and bringing them food.

You read those passages coming through the Bible, and this is why you scratch your head sometimes and say, "What in the world is this talking about?" You see how it makes sense once I give you the context? That's how you rightly divide the Scriptures. Everything in the Bible means something. You just have to tie it back to what the key is. What you got here is a picture of the Jew in the Tribulation Period being hunted by the Antichrist, going through all the things that he's going through, and not being able to sustain himself, and somebody helping that Jew, under the nose of the Antichrist, who are defying his authority.

Somebody says, "What about Romans 13?" Let me tell you something. Romans 13 goes just fine up to what butts up against the Word of God. Then you throw Romans 13 right out the window. Romans 13 is good right up to where it violates what God's Word says. I would never lead a revolt against my government under present circumstances, as much as I think our government is corrupt. We're making all this big deal about Foley and the pages. Let me tell you something. The Senate and the Congress of the United States are just like the Roman Empire right before it fell. It is totally immoral, corrupt, decadent, and depraved. The Foley deal is just the tip of the iceberg. It's an absolute cesspool in Washington. If you don't know that, wake up.

Am I going to lead a revolt against the country to establish a new one? No. You know why? Because the one we establish in time would just be like the one that's right there right now. God's going to deal with it all. That's not my fuss. My job is to preach the Word of God and do what's right. If the government comes out tomorrow and says to me in Kansas City, "Turn in all the Jews," you know what I'm going to say? "Up your novella rubber hose. Clear out the basement, move the dogs. You can hide in here." I'll help the Jews. Somebody comes down and says, "You can have church, but you can't preach the Bible anymore." You know what we're going to do? We're going to have church just like we always do. "Well, we'll throw you in prison." Fine. No problem. We're going to preach the book just like it's supposed to be preached. Those things bump up against Romans 13. Romans 13 doesn't apply to that. When it comes to the nation of Israel, they're God's people. Romans 11 says, "for the elect's sake." I'm to understand and not be ignorant of what they are to God.

That's why I don't care what kind of government we have. It doesn't bother me a bit. When elections come around, you get all these Christians, and they start saying, "Hey, let's start to get, let's get." You always can tell where a person really, I always tell where a person's at with their Bible by how they vote. I'm not a Democrat or Republican. I'm a Bible-believing Christian. I'm under no delusion that one is better than the other. I think all politicians are like babies' diapers. They need to be changed frequently and for the same reason. The whole system's corrupt. You can't be a Christian and be in a political system and not be corrupted because if you're a true Christian, they'll kick you out so fast you won't know what hit you. To be political, you have to

be wishy-washy. That's what's wrong with churches. That's why they become political icons. You get to be somebody because you're the preacher's buddies. You get to be somebody because you give a lot of money. You get to earn your position or buy your position or do this because you've got great influence, and it becomes political, and you get some of the most godless messages you ever find in your life because you've got godless people getting in godly positions who have no ability to do it godly.

That's the mess we're in. So I never get turned up about the elections. They all start moving around. "We got to get this. We got to get the Republicans in, get rid of the Democrats. We got to get this guy in. We got to get that guy out." All this stuff. Let me tell you something. You know what I'm for? I'm for getting the guy that brings the Second Coming of Christ and the Rapture of the Church faster. That's who I'm for. If Putin, this bozo in office, hastens the Rapture of the Church, let's vote for him. Let's get him in because I'm under no delusion what this thing is down here. Maybe you are. You think it's going to get fixed.

I went to an astronomy meeting last night, and I'll tell you what, the big kicker is now is that there's an asteroid that's going to hit the earth in 2036 on a collision course with earth. It's about the size of Nebraska. It's going to make Armageddon and Deep Impact a reality. They're up there talking about it, and they got a few calculations they got to make, but they found this thing out there. The problem is it's going to be into the sun, and they're not going to be able to get the calculations to make the exact readings. But it kind of comes in orbit like this, and our earth goes through. It's coming through here, and our earth orbits, and we miss it the first time, and then it comes back around the sun, and then bang, the second time in 2036. I think the first one's in 2016, and the second one's in 2036. Twenty years later, wrong place, wrong time. You should have seen them last night. Then the guy was talking about how we can prevent that. You have to hear the stuff they got. One guy says we can hit it with a laser and just keep a strong laser on it, and it'll break it into pieces. One guy said, "Well, we can put big solar wings on it and let the solar wind blow it off course." I raised my hand and said, "Hey, how can we make it hit about 2006?" You don't have to worry about no asteroids. There's a lot bigger thing going to hit the earth than that.

That's where we're at. Everybody today gets the concept completely off the track. The bottom line is this: it's coming, and when it hits, this whole world is going to go against that Jew. You and I will be gone. The world will be focused on the nation of Israel. The Antichrist, the great counterpart to Christ, will show up first, and he'll do his work. Then when Christ comes back, he's going to take those individuals. There are people here that feed the Jew, bring them water, give them bread, give them clothes. All these verses are on this judgment called the Judgment of the Nations. God said in Genesis 12:3, "I'll bless those that bless thee and I'll curse those that curse thee." That's as good as any hundred-dollar bill you can find today. During this time, some helped the nation of Israel. All this comes into focus when we look at the definitive chapter on this, which is in Matthew 25.

## VII. The Matthew 25 Parables: Context and Interpretation

Let's turn over there now and look at this great chapter. Matthew 25 is probably prophetically one of the greatest chapters in all of the Bible. When you read chapter 25, you're going to find there are three great stories in this chapter. Those great stories are separated by two paragraph marks. I told you the importance of paragraph marks in your Bible before. In Matthew 25, you have three stories. The first story comes down here around verse 13. Then you have a paragraph mark in 14. It runs down here to the next paragraph mark, which is down here in verse 30. Then 31 picks up the third story and brings it to the end. You have to see these three. This great passage talks about these three great stories in the Bible representing the three great events in the Bible.

I told you, and I say it again because the price of learning is repetition, if you're serious about learning your Bible, obviously the Old Testament looks much more complicated than this. Personally, I think the Old Testament is a piece of cake compared to the New Testament. But people look at the Old Testament in its many books, bigger books, a lot of weird words, a lot of weird places, and we're not as familiar with that as we are in the New Testament, so we associate that and it must be harder. As far as I'm concerned, the Old Testament is a piece of cake compared to the New Testament. I don't think the New Testament is hard, but I'm saying on a scale, I think the Old Testament is probably easier than the New Testament. I'll tell you why that is. Because we already know what's happening historically, that's an easy part. Many times the inspirational application, you can see it very clearly. What's really tough about the Old Testament is how it lays out doctrine and what's really going on here that shows you prophetically what's taking place in the future. That's where people get confused with it.

I told you before, the Old Testament, doctrinally, is about three events. I don't care where you read. Anywhere in Genesis, anywhere in Judges, anywhere in Joshua, anywhere in 1 Samuel, anywhere in 2 Samuel, anywhere in Esther, anywhere in Job, anywhere in Psalms, I don't care where you want to go. When you're reading that, you know this: doctrinally, you are reading about one of three events. You're either reading about the Tribulation Period, you're either reading about the Second Coming of Christ, or you're either reading about the Millennium. It's one of the three. There are no fourth options. When you start to come through it, you will be in those three areas or the stuff that is connected with those three.

When you come through here, the first story, and I guess we probably ought to go through all three of these stories. I might as well not be unjust to do one and not the other two. Let's break them down for you. We've got plenty of time. Let's break them down for you.

The first one's in Matthew 25:1. This one's a story of the ten virgins. Five were wise and five were foolish. This becomes for people who don't know their Bible, this becomes the great verse, and you hear this all the time, this becomes the great passage that shows you and I as Christians, we can lose our salvation. Standard teaching is this for those that don't know the Bible. Standard teaching is this: these ten virgins are pictures of Christians, and they're all Christians who were saved. But during the process, five of these Christians lose their salvation. The other five keep it. Then when the Lord comes back, they try to run around and get it, but they can't get it, so they get left. This is where the charismatic crowd comes to and says, "See, this is where you can lose

your salvation." Of course, Matthew 25 has nothing to do with anybody in the Church Age. This is dealing with Israel.

You can't explain that to a charismatic. Trying to explain the Bible to a charismatic is trying to explain atomic physics to a four-year-old Eskimo. It can't happen. You might as well sit down with a three-year-old someplace down in the nursery there and take out Einstein's book on relativity, theory of relativity, and say, "Now, Johnny, light travels at the speed of light, and it bends at six parsecs of a second past the prime of the L factor of the light shamefully. You get that, kid? Johnny, over here. Put Jack's harmonica down and look at me. I'm trying to give you this." It's not going to happen. Trying to teach somebody the Bible that has no clue about the Bible is a waste of time. If they're not willing to get the basics down and build upon it.

I know you guys call me all week long, and I love it, and you're all dealing with people at work that are idiots. I love it. I get calls probably 10 times, 15 times a week by some of you people out there telling me about your battles, and I love it. I think it's great. I never hold the illusion that you're going to change anybody's mind. I encourage you to do it because it's good for you. It's like bayonet practice on a bayonet course where you got to get out there and really stick somebody. I look at those people you talk with at work like pop-up targets at 250 meters. You've got an M14, you're knocking them down. They can't shoot back, but it gets you ready so when you get into a real battle where somebody can shoot back, it's all automatic. You line your front sight up with the thing there, and you put it right on midsection of 250, and a round set up for 225 meters low so it'll get 250 right on the money, and you pull the trigger, squeeze it. Hold your breath so you don't have to teach you those things. It's all automatic. They teach how to shoot, they put you out there, they put this big up there to show you your front sight, and they show you this, and they tell you put it in the middle bar out the middle, and you get that, you got to even it all out, and then you got to hold your breath while you squeeze, and you don't jerk it, you squeeze it. They used to put a dime in our front sights, and you have to hold that thing down there and squeeze that round off, and if that dime fell off, you did some push-ups. Superglue keeps that dime on really good, I want you to know that, but that's what they do. Why? Because you have to shoot somebody, you ain't got time to say, "Okay, got this lined up right. Wow, I'm nervous." You're dead by that time. There's got to be one movement, bang, and the guy's down. So right now, when you go to work, you play with the little guys out there, and the little gals out there, and you batter back and forth, that's good for you. But I love it. I think it's good. I encourage it, and you'll move up the level, and you'll get in there, and you'll learn how to fight, and you'll learn how to sling, you'll learn how to slash, that's good. But I'm under no illusion that you're going to come back and say, "Hey, so and so is coming to church Sunday. They wouldn't believe they could lose their salvation speaking tongues, and their mother was born on the first planet of Zatar, but now here they are today." It's not going to happen. Fundamentally, you have to learn the basics of the Bible to build on the Bible. So go at it, go at it, but they'll get in there. I promise you, you probably have already had somebody say to you, "What about Matthew 25?" I always say, "Well, what about Hezekiah 67:4?" There is no Hezekiah 67:4, but they don't know that. I've actually done it. Somebody said, "Well, what about Matthew 25, brother?" I say, "What about 2 Hezekiah 43:2?" "Well, yeah, that kind of fits, doesn't it?" Yeah. If you're going to do it, and you don't have enough money for a PlayStation, it's how you learn.

This has nothing to do with you losing your salvation. This story, number one here, is the story of the Jews in the Tribulation. Five were wise and five were foolish. The whole book of Proverbs, the whole book of Psalms, the whole book of Ecclesiastes is about two things: a wise man, a foolish man. You know who they are? It's the Jews that get Christ and the Jews that don't. That's all it is.

*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.*

*And five of them were wise, and five were foolish.*

*They that were foolish took their lamps, and took no oil with them:*

*But the wise took oil in their vessels with their lamps.*

*While the bridegroom tarried, they all slumbered and slept.*

*And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.*

*Then all those virgins arose, and trimmed their lamps.*

*And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.*

*But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.*

*And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*

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

*But he answered and said, Verily I say unto you, I know you not.*

*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

"Then shall the kingdom of heaven," you think that might be your first clue, but not when you don't know the Bible. "Then shall the kingdom of heaven be like unto ten virgins." You think that'd be your second clue, but they don't know the key words in the Bible. "Which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish." That'd be about 67 verses in Proverbs, 48 verses in Psalms, and about 10 verses in Ecclesiastes. But let's not confuse the issue with facts. "They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight," midnight's a great study. That's when the death angel came across in Exodus 12, but we don't have time to get into that. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while

they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." You find that door in Genesis 6, you find that door in John 9, you'll find that door a couple places in the Bible worth looking at. "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Let me just say this. There's never a place anywhere in the Bible where the Son of Man is ever likened to the Rapture of the Church. Wherever you find the phrase "Son of Man," it's always a Second Coming. I don't know how to break that news to you, but that's just the way it is. Never, never, never is Christ referred to as the Son of Man, any other thing than the Second Coming, ever. You'll never find Paul talking about the Son of Man unless it's a reference to the Second Coming anywhere in his epistles. So what we're dealing here is with the virgins, ten of them, five wise, five foolish. What we've got here is a picture of the nation of Israel, typified by the wise and the foolish man all the way back through Proverbs, all the way back through Psalms during the Great Tribulation Period. The first one we have here has to do with one of the main sub-general testaments, which is the Tribulation Period.

Story number two starts in verse 14 with a paragraph mark. This one focuses on the Second Coming.

*Matthew 25:14-30*

*For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*

*And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.*

*Then he that had received the five talents went and traded with the same, and made them other five talents.*

*And likewise he that had received two, he also gained other two.*

*But he that had received one went and digged in the earth, and hid his lord's money.*

*After a long time the lord of those servants cometh, and reckoneth with them.*

*And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.*

*His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

*He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.*

*His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

*Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:*

*And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.*

*His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:*

*Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.*

*Take therefore the talent from him, and give it unto him which hath ten talents.*

*For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.*

*And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

"For the kingdom of heaven is as a man travelling into a far country." This man in the gospels, whenever you find a man traveling into a far country, will always be God the Father. You'll find that a couple of places in the Old Testament that really give you the key to figuring out the context, but we don't have time for that this morning. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Great principle, "I will make thee ruler over many things." Better get that one down. The way up starts down. The way to preaching starts in the nursery.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." You're faithful in the little things God gives you to do, that's how you get to do the big things. Some of you think that you can do the big things without doing the little things. That's between you and you. "He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." He gave it to you again just in case you're the fastest one in the slow class. "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou

hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury," that means interest. "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." That one's at the Second Coming.

Every Baptist preacher in the world wants to preach this when he wants you to give more money. That's how they do it. Some of them will take the word "talents" and they'll say, "Well, God gave you all talents, and you're not using your talents." That's not what it's talking about. Rightly divide. A talent is a measure of Jewish money. They had two kinds of talents: they had gold and they had silver. 1 Corinthians 3, gold represents God, silver represents the redemption of Christ. In other words, these guys are a picture of investing the true riches that God gave Israel. You say, "Well, how do you make that to the Church?" You don't. You want to make it to the Church, you go over to the one in Luke. The one in Luke is the same story, but Luke is to the, it's not kingdom of heaven, it's kingdom of God. In Luke, it doesn't say "talent," it says "pounds." Pounds are English form of money from where your King James 1611 Authorized Version came from. This parallel with the talents shows you that basically Israel has made some really bad investments with the true riches.

I'm not saying that God's people don't too. If you insist on making this, every Baptist preacher that ever preached this is about as crooked as a dog's hind leg. I bet he has to screw his socks on in the morning, he's so crooked. Because he'll bring it right down here and talk about all this, and when he gets down to verse 30, which says, "Take that unprofitable Christian and cast him into the lake of fire," he drops that verse out because that doesn't fit into his message. Well, pal, it's in the chapter. Please don't tell me you just take passages out for what you want and discard the rest because it doesn't fit into your plan. Preach the whole counsel of God, just find out the context so you know where to go. This isn't talking to the Church, but Israel had true investment, God and God's redemption of Israel, and the issue of Israel made bad investments. That's what got them in the mess they got into.

## VIII. The Judgment of the Nations: Sheep and Goats (Matthew 25:31-46)

The third one starts in verse 31. This is where we're at. The third one deals with the Second Coming, and this is where you find the Judgment of the Nations.

*Matthew 25:31-46*

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:*

*And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

*And he shall set the sheep on his right hand, but the goats on the left.*

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

*For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:*

*Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

*Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?*

*When saw we thee a stranger, and took thee in? or naked, and clothed thee?*

*Or when saw we thee sick, or in prison, and came unto thee?*

*And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*

*For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:*

*I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*

*Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*

*Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

*And these shall go away into everlasting punishment: but the righteous into life eternal.*

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The context is the Second Coming, Christ going into the Millennium. He's not coming back; He's already back, and He's on His throne. This one's the Millennium. When He comes back in this time period, you're going to find the definitive passage on the Judgment of the Nations. "And before him shall be gathered all nations." There they are, just like we saw them in Psalms, just like I showed you back in those Old Testament passages, all nations. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." There's why it's called the Judgment of the Sheep and the Goats. This is the Judgment of the Nations put into two categories: the sheep and the goats.

Let's go on and see who's who. "And he shall set the sheep on his right hand." I think that'd be good. Right hand is always good in the Bible. "But the goats on the left hand." Uh oh, that's not good. "Then shall the King," He's already back. He's crowned King in Revelation 19:16. He comes back in 19:11, He's crowned King in verse 16. He's back on the throne. We're in the Millennium at the Judgment of the Nations. The first one had to do with the ten virgins, Tribulation. The next one had to do with the talents and God rewarding the faithful, Second Coming. This one has to do with the Millennium at the Judgment of the Nations.

"Then shall the King say unto them on his right hand," the good guys, the sheep, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Verse 37, then scratching their heads, "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." You see that thing? He says, "You did it to my brethren in the Tribulation Period, and you fed them, you clothed them, you visited them, you took care when they were sick, and you doing that to them, you did it to me. Come into my kingdom. Come on in."

Verse 41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Let me give you the standard teaching on this, and you're going to get this in all the mainline Christian churches today who don't believe the Bible. This is what you get: the King is Christ at the Last Judgment. The sheep are the people that were saved by good works, Christians. The goats are people with no works. The brethren are anybody you do good to. So you run around putting little bumper stickers in the back of your car saying, "Stop me, I'm a Shriner, I'll help." You go out and do all kinds of good works, help all kinds of people, do all kinds of good things for all kinds of people so when you die, people just lie in the hallways, come down to your casket and say, "Boy, she did a great thing. She was just giving to people all her life." "He did a great job. He was just one of the kindest, nicest guys. He just gave everything to anybody all their life. Boy, he's got to be in heaven just because he was a nice guy or she was a nice lady. They gave everything." That's not what gets you to heaven.

That's the social mentality today. That's why there's so much about people's rights. That's why it's all about racism. That's why it's all about this, it's all about that. That's what the hallmark of the Laodicean church is. It says Laodicean means "rights of the people," not God's rights. It's about

people's rights. So we get this stuff, and we take it out of context, and we believe you got to work your way to heaven because you do one to others before they do it to you and follow the golden rule and all that stuff. You put all that stuff together, and you think when I come back, if I've done good works all my life, if I helped the poor, if I gave to the poor, if I helped build great hospitals, if I helped get all this, if I helped my fellow man, that's going to cut some ice with God. Somebody over here that didn't do anything, they're going to be in trouble. They think that's what it means. It has nothing to do with that.

You can build five million hospitals. You can give food to the whole world. You can do everything good as you think to do and let them die and go to hell spiritually. If you've never trusted Jesus Christ as your own personal Savior, you're going to split hell wide open. People don't like that today. That's the way it is. The whole world is against that. This is for this, and the Bible's for this. This is why, and I say it many, many times, this is why we'll never build a church of a thousand people. Don't want to. In fact, I'm working on getting rid of some of you right now. But it's a thing where, but it's a, it'll never get that point. You know why? Because this kind of preaching, though it be true, is not popular. When you preach it, you're not popular. That's why already you're experiencing it at work. You're the oddball out when you take a stand from the book and preach the truth. You will be the oddball out. Get used to it.

This standard teaching is, "You know, that we just are good works, and here's a great picture of it." No, it's dealing here with the nations that helped the Jew during the Tribulation or they did not. When Christ comes back, He gathers those nations like the sheep and the goats. He puts the sheep on His right hand, the goats on His left. Then He says, "Okay, you helped me. You fed me. You clothed me. You took care of me." They're saying, "Lord, when did we do you?" "Because you did it to Israel, come on in." "And you, you didn't do anything to me. I was hungry. I was thirsty." "Lord, what are you talking about? We never even saw you before you came back." "I'm talking about my brethren," because the Bible says, "I'll bless those that bless thee and I'll curse those that curse thee." That's where it is. So the fifth judgment, the sheep and the goats, has to do with nations and people in those nations. You'll find it in Zechariah 14 if you want to read the whole chapter. It's laid out right there in a great, beautiful concept.

## IX. The Book of Psalms: Historical, Inspirational, Doctrinal

Let me just give you one more thing here, and then we're going to be done. In the Old Testament, if you want one guy in the Old Testament that if you can study his life, you'll study this aspect of it, it's the man David. You're going to find in the book of Psalms, and you're going to find in David's life in 1 Samuel and 2 Samuel, that David typifies the nation of Israel going through the Tribulation Period. In his life, it'll be the times when he's a long way from God and out of fellowship, and the enemies that follow after him. The first one we think of is David when Saul tries to get him. David is a type of the nation of Israel. Saul is the type of the Antichrist. So Saul tries to kill him.

The Bible says in Luke 12:53, "For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the

mother in law against her daughter in law, and the daughter in law against her mother in law." That happens in the Church Age. Matthew 24 says, "nations shall rise against nation," and says, "they shall deliver you to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Families turn on families. So what do you got with David? You got David and his son Absalom. His son Absalom tries to get David killed. You got the other nations in 1 Samuel 22 with Achish, king of Gath, that tries to. David feigns madness at the gate. David's enemy is going to kill him, and you see it all through the life of David.

Let me give you the book of Psalms real quick. You want the book of Psalms? Here's what you got. The book of Psalms historically is David, and it's about David in three modes:

8. It's David when he's in fellowship.
9. It's David when he's out of fellowship.
10. It's David when he's trying to get back in fellowship, when he knows he's wrong.

That's it. Historically, that's all it's about. Historically, the book of Psalms is about David saying, "God, I'm with you, and it's great. God, I'm without you, and it's a mess. God, I'm in a mess, I want to get back." That's simple.

Inspirationally, you and me are in the same mess. It's either you with a joy, joy, joy, joy down in your heart, it's either you where you're standing on the promises, or it's you when you're sitting on the premises out of fellowship with God, or it's you trying to get back to God saying, "God, my life is a mess. I messed it up. I'm out here. It's cold, it's dark. There's nothing here. I want to get back. Help me, Lord." That's what it is for you and for me.

Doctrinally, it's the nation of Israel typified by David in the same three modes:

11. When he's out of fellowship with God, it's a picture of the Tribulation Period.
12. When he's trying to get right with God and get back to God, it's a picture of the Second Coming.
13. When he's right with God and everything is going great, it's a picture of the Millennium.

Just that simple. I just gave you the whole book of Psalms. You've got it in two minutes or less. That's it. You can take that little formula, go home, and you can lay out the book of Psalms right down the line because that's what you got.

So we find these things typified in Psalms.

*Psalms 64:1-4*

*Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.*

*Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:*

*Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:*

*That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.*

He says, "Lord, hear my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not." That's a picture of the people in the Tribulation Period going after the nation of Israel.

*Psalms 54:1-3*

*Save me, O God, by thy name, and judge me by thy strength.*

*Hear my prayer, O God; give ear to the words of my mouth.*

*For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.*

"Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them." Same thing.

*Psalms 35:1-8*

*Plead my cause, O LORD, with them that strive with me: fight against them that fight against me.*

*Take hold of shield and buckler, and stand up for mine help.*

*Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.*

*Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.*

*Let them be as chaff before the wind: and let the angel of the LORD chase them.*

*Let their way be dark and slippery: and let the angel of the LORD persecute them.*

*For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.*

*Let the destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.*

"Plead my cause, O LORD, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the LORD chase them. Let their way be dark and slippery: and let the angel of the LORD persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul." Look at all those words in there, all those keywords. Anytime you find the

word "net" as in throwing a net to catch something, or "pit" as in digging a hole for somebody to fall into, the context will always be the Antichrist or the people of his Antichrist after the Jew in the Tribulation Period.

So now you have a great lesson under your belt. That great lesson is the Judgment of the Nations. That Judgment of the Nations fits into your Bible exactly where the fifth judgment sits in at the Second Coming of Christ before we get into the Millennium. We got two judgments left, and those two judgments we're going to combine next week because they take place at the same time. That'll be the Judgment of Angels over there in Corinthians and the Great White Throne Judgment in Revelation 20. This was a great lesson today on rightly dividing the word of truth. A lot of things in here that you need to go back and glean out and get into your Bible, and you need to get these things down so you don't fall into that gray mush. If you really want to do something with God, learn the Bible. If you don't, then just go home and check the Chiefs out this afternoon. It'll be fine. But this is where you separate the men from the boys in learning the Scriptures and rightly dividing that book.

Let's pray. Father, we thank You and praise You for the Lord Jesus. We love You. Thank You, Lord, for all that You do. Thank You for the lesson today. Thank You, Lord, for opening up the Scriptures and showing us.