

1. Last week I taught in part The Doctrine of The Second Advent Judgments of Israel and The Gentiles. When time expired I was about teach the judgment of the Jews surviving the Tribulation.

2. I want to review some of that learned before continuing with our study.

3. There is a separate evaluation of both believing and unbelieving Jews and Gentiles who survive the Tribulation. These attend the events of Christ's second coming.

4. These judgments have to do with the separation of those of the Tribulation counted worthy to enter the kingdom from those who are counted unworthy and excluded. Worthiness is always a product of faith alone in Christ alone.

5. Now let's return to our study of the Judgment of living Israel:

5.1 At Christ's Second Advent, He will also deliver many.

5.2 Vast numbers will have already been put to death (Zec 13:8-9), but those who survive will be delivered by Christ when He comes (Zec 14:1-9 and Rom 11:26).

Zec 13:8 "In the whole land," declares the LORD, "two-thirds will be struck down and perish; yet one-third will be left in it.

Zec 13:9 This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, They are my people,' and they will say, 'The LORD is our God.'

Zec 14:1 A day of the LORD is coming when your plunder will be divided among you.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

Zec 14:6 On that day there will be no light, no cold or frost.

Zec 14:7 It will be a unique day, without daytime or nighttime-- a day known to the LORD. When evening comes, there will be light.

Zec 14:8 On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter.

Zec 14:9 The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

Rom 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob."

5.2.1 The definition of all Israel is believing Israel:

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

5.3 All the Israelites who are delivered from their enemies, however, are not worthy to enter the kingdom, as some of them are unsaved. They will be gathered before the Lord and judged at His second coming (Eze 20:33-38 and by parable in Mat 25:1-30).

Eze 20:33 As surely as I live, declares the Sovereign LORD, I will rule over you with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:34 I will bring you from the nations and gather you from the countries ... with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:36 As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign LORD.

Eze 20:37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

5.4 There will first be a regathering of every Israelite from the entire world says Eze 39:28.

Eze 39:28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

5.5 On the basis of this text, regathered Israel is divided into two classes of people those who have accepted Jesus as their Messiah and Savior and are counted worthy to enter the kingdom, and those who are still rebels.

Ten Virgins

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Mat 25:2 And five of them were wise, and five were foolish.

Mat 25:3 They that were foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mat 25:9 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.

Mat 25:10 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.

Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not.

Mat 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

#### Talents

Mat 25:14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

Mat 25:15 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.

Mat 25:16 Then he that had received the five talents went and traded with the same, and made them other five talents.

Mat 25:17 And likewise he that had received two, he also gained other two.

Mat 25:18 But he that had received one went and digged in the earth, and hid his lord's money.

Mat 25:19 After a long time the lord of those servants cometh, and reckoneth with them.

Mat 25:20 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.

Mat 25:21 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.

Mat 25:22 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.

Mat 25:23 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.

Mat 25:24 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:

Mat 25:25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

Mat 25:26 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:

Mat 25:27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Mat 25:28 Take therefore the talent from him, and give it unto him which hath ten talents.

Mat 25:29 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.

Mat 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

5.6 Unbelievers are excluded and put to death. While Israel as a nation is a favored nation, and while God has showered special blessings upon them, personal salvation is a result of individual faith in the Messiah.

5.7 As it has been throughout the ages, so at this time there are those who are counted "true Israel" (that is, saved) and those who are Israel only in name, who are unsaved.

5.8 As Paul expresses it in Rom 9:6, "For they are not all Israel, which are of Israel." In Rom 9:8, he describes the unsaved as "the children of the flesh" who are "not the children of God."

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Rom 9:9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

Rom 9:10 Not only that, but Rebekah's children had one and the same father, our father Isaac.

Rom 9:11 Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand:

Rom 9:12 not by works but by him who calls-- she was told, "The older will serve the younger."

Rom 9:13 Just as it is written: "Jacob I loved, but Esau I hated."

5.9 The purging of the rebels will leave only the redeemed, and it will be their privilege to enter the land and possess it, in contrast to the unsaved, of whom God states, "They shall not enter into the land of Israel." (Eze 20:38)

## 6. The Judgment of Living Gentiles at His Second Coming:

6.1 The judgment of the nations concerns God's individual judgment on the Gentiles in contrast with His judgment on Israel. This judgment is described by our Lord in Mat 25:31-46, as a judgment which follows His second coming but after his defeat of the armies of the world and destruction of Babylon.

6.2 In Mat 25:31, it is said to occur in this way: "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."

Gentiles - The Sheep and the Goats

Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 25:33 He will put the sheep on his right and the goats on his left.

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

Mat 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

Mat 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Mat 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

Mat 25:38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

Mat 25:39 When did we see you sick or in prison and go to visit you?'

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Mat 25:41 "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Mat 25:42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink,

Mat 25:43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

Mat 25:44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

Mat 25:45 "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'

Mat 25:46 "Then they will go away to eternal punishment, but the righteous to eternal life."

6.3 In the description which follows, the Gentiles are described as sheep and goats intermingled and gathered before a shepherd. Differing in kind, they are divided one from another, the sheep being placed on the right hand of the King and the goats on the left.

6.4 Then the King invites the sheep to enter the kingdom. (Mat 25:34-37)

6.5 When the sheep asked the question as to when these deeds were done, the King replies in Matthew 25:40 "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."

6.6 The King turns to those on the left hand and declares: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Mat 25:41)

6.7 The King says to the goats: "you goats did not help these little ones." The goats respond, "Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (Mat 25:44).

6.8 The King replies, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Mat 25:45)

6.8.1 The goats are cast into everlasting punishment whereas the believing sheep are ushered into the blessings of the kingdom.

6.9 This passage has created some misunderstanding because of the emphasis on works. A superficial study would seem to indicate the sheep of the Tribulation are saved because of their works, and the goats of the Tribulation are lost because of their lack of works.

6.10 The Bible, however, makes clear that salvation is never by works in any dispensation. Even the Mosaic law which emphasized works never had among its promises salvation as a reward for faithful works or keeping the law.

6.11 Rather, the norm for all dispensations is stated in Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; Not of works, lest any man should boast."

6.12 Because of man's innate and total depravity, because of his being born with a sinful nature, and because of his position in Adam, all men are born lost and in themselves are lost and without hope. (Rom 5:12-14)

Rom 5:12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned--

Rom 5:13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law.

Rom 5:14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

6.13 As we studied in the Apocalypse, the Age of The Tribulation is uniquely designed for a unique people. These wonderful saints have been preselected for special duty as are all saints for all ages.

6.14 Those who believe during the Tribulation refuse the mark of the beast accepting death and/or economic privation rather than forsaking their faith.

6.14.1 In the Tribulation under the endowment of the Holy Spirit in Old Testament fashion we are told the Saints do not take the mark of the beast nor do they worship the beast; in fact many accept martyrdom, varied deprivations and incarceration.

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