

Matthew

Chapter 25

4

How this study handout is structured

We will go verse by verse (as appropriate)

Matthew 1:1

Scripture references are found at the end of the slides in the handout

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- The book of the generation. This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge. 5:1](#). "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

- **Matthew 1:1**
This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

Barnes

Different references will be used. In this case Albert Barnes Notes on the Bible. This is a clickable link if you have the SwordSearcher Bible Software

The Bible software used for references and KJV scripture is from SwordSearcher

<https://www.swordsearcher.com/>

If you would like a pdf copy of this handout email jtbrown@cfl.rr.com

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Zoom Info – Bible Study Meeting Information

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Chapter 25 Background

1. The Parable of the Ten Virgins. 25:1-13
2. The Parable of the Servants and the Talents. 25:14-30
3. The Judgment of Nations. 25:31-46

4

Chapter 25 Introduction

- This chapter contains the last public discourse which our Lord uttered before he was offered up. He had before frequently declared what would be the portion of all the workers of iniquity. But what will become of those who do no harm? Honest, inoffensive, good sort of people? We have here a clear and full answer to this important question.

Wesley

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Contextual Reading – Matthew 25:1-13 The Parable of the Ten Virgins

- “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones took their lamps but did not take any oil with them. The wise ones, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep. “At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’ “Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’ “ ‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

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Contextual Reading – Matthew 25:1-13 continued The Parable of the Ten Virgins

- “But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut. “Later the others also came. ‘Lord, Lord,’ they said, ‘open the door for us!’ “But he replied, ‘Truly I tell you, I don’t know you.’ “Therefore keep watch, because you do not know the day or the hour.

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Matthew 25:1

- Here, as elsewhere, that kingdom is the visible Church. ...But these virgins all alike took their lamps; all alike went forth to meet the Bridegroom; all too had oil in their lamps, though not all had a store of oil in their vessels also. Then all were something more than nominal Christians; all had, in some sense, come out of the world, and had gone to meet the Bridegroom. There are no hypocrites in the parable, no openly wicked and disobedient men. This consideration gives it a very awful meaning; it is not enough to have been once awakened, there is need of constant persevering watchfulness...

Pulpit

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- **Matthew 25:1**
“At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

Matthew 25:2-3

- The foolish virgins went forth to meet the Bridegroom. They had their lamps; and the lamps were not empty or dark, they were burning, they had oil in them. ... They all had oil in their lamps; the oil is the Holy Spirit of God... Then even the foolish were using the means of grace, ... they seemed to be living Christian lives, they had made some real progress. But they took no oil with them; they acted as if the lamps, once lighted, would burn on forever; they had no store of oil for future use. They had "the washing of regeneration;" they delighted in their past experience and trusted in it as if they had all that was needed for their spiritual life. They had not "the renewing of the Holy Ghost." ... These virgins were like the seed that was sown upon the rock.

Pulpit

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Matthew 25:4

- The wise took oil in their vessels with their lamps. They knew that it was not safe to trust to the grace of their baptism, to a flush of excitement, to past experience, however precious; ... they forgot what was behind, and ever reached forth unto those things which were before; they sought in persevering prayer and daily self-denials, and the constant faithful use of the appointed means of grace for "the supply of the Spirit of Jesus Christ." ... not quenching the Spirit, as careless slothful Christians do, but treasuring in their hearts that sacred Gift, striving always to grow in grace, to walk in the Spirit, to mind the things of the Spirit, to be filled with the Spirit, to increase in the Holy Spirit more and more.

Pulpit

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Matthew 25:5

- Note, That not only visible professors, but the holiest and best of Christians, are very prone to spiritual slumber. **While the bridegroom tarried, they all slumbered and slept.** Spiritual slumber consists in this: when graces are not lively and kept in exercise, particularly faith, hope, and love; when there is an abatement of our love and zeal, an intermission of our care and watchfulness; Burkitt
 - This circumstance is not to be used to prove that all Christians will be asleep, or cold and careless, when the Lord Jesus will come. It will not be true. Many may be so; but many also will be looking for his coming. This circumstance is designed simply to show more clearly the duty of being ready....Biblicus

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Matthew 25:6

- Learn hence, That the Bridegroom will certainly come, though at his own time; and then all shall be called upon, both prepared and unprepared, to go forth to meet him. Burkitt

- **Matthew 25:6**
"At midnight the cry rang out: 'Here's the bridegroom! Come out to meet him!'"

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Matthew 25:7-8

- This shows the consternation of those who are not ready to meet Christ at his coming. It is not safe to rely on outward professions as evidence of piety, nor upon any thing which does not imply supreme love to God and real good-will to men.
- ...the real difference between the two classes who profess to love the Lord's appearing is a radical one--the possession by the one class of an enduring principle of spiritual life, and the want of it by the other.
- **James 1:26 (KJV)** If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

- **Matthew 25:7-8**
"Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.'

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Matthew 25:9

- **Not so**; no believer can furnish grace for his fellow-men. This comes only from God.
- **Buy for yourselves.** This is important. Everyone must bear his own burden. The grace must be their own; what is required of those who would meet the Bridegroom without shame and fear is personal preparation, personal faith and holiness. We shall be judged individually; our Christian virtues must be entirely our own, wrought in us by the grace of God, with which we have humbly and thankfully cooperated.

- **Matthew 25:9** " 'No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.'

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Matthew 25:10

The closed door: —

I. THE CHARACTERS IN DANGER OF THIS GREAT CALAMITY.

1. The mere religious professor. 2. The procrastinating.

II. WHAT IS THE DOOR WHICH IS SHUT.

1. The door of repentance will be shut. 2. The door of religious opportunity and of hope. 3. The door of "glory, honor, and immortality" will be shut.

- **Matthew 25:10**
"But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

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Matthew 25:10 Lost Opportunities

- *Lost opportunities:* — In the spiritual world as well as in the natural world there is a seedtime, and unless you sow your seed in the seed-time it will rot in the ground. What would you think of the farmer who said, "It is not quite convenient for me to sow the corn at the time when the other farmers are sowing it. I very much prefer to enjoy myself, and go my own way, and do what I like. God is a God of love and mercy, and He is also omnipotent, and He certainly would not wish that my wife and children should starve for want of food; so I will sow my seed in the summer, and then God in His omnipotent mercy will cause it to bring forth a harvest, and I shall have a supply, and my wife and children will be provided with food."

Biblicus | 16

Matthew 25:10

Lost Opportunities continued

- Do you think this man's strange idea about the love of God will alter the facts of the case? I tell you that while he is talking thus, he is deliberately violating the laws of God revealed by nature, and as he deliberately violates the laws of God on selfish grounds, without the slightest necessity, and wantonly, that man shall put his seed into the ground and talk about the love of God, and his seed shall rot before his eyes and his children shall die of starvation, the love of God notwithstanding. You must sow at the right time, or it will not spring up.

Bibillus

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Matthew 25:11-12

- It will be a dreadful misery for any persons, but especially for such as have been eminent professors, to be disowned by Christ at his coming, to hear that dreadful word from the mouth of Christ, **Verily, I know you not.**
- It is too late to ask for mercy when it is the time of vengeance. In this present state of grace, we have the comforting injunction, "Knock, and it shall be opened unto you;" in the day of retribution the door is shut, and no knocking will unclosethe its barred portal. True it is that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father."

Burdett

Pulpit

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- **Matthew 25:11-12** "Later the others also came. 'Lord, Lord,' they said, 'open the door for us!' "But he replied, 'Truly I tell you, I don't know you.'

Matthew 25:13

- This is the scope or design of the whole parable. This is the great truth he wished to inculcate, and all parts of the parable are to be interpreted in reference to this admonition. Like the virgins, many are professedly going to meet the Bridegroom--the Lord Jesus Christ. Like the coming of the bridegroom, his advent will be sudden. It will be to many at an unexpected time. Many, even professing Christians, will be engaged in the business of the world; thoughtless about eternity; not expecting his approach, and not prepared. They will only *profess* to know him, but in *works* they will deny him. So death will come.

Barnes

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Matthew 25:13 - How do we watch?

- **Watch therefore**, In ordinances, in prayer, public and private, in hearing the word, at the Lord's supper, and in every religious exercise; over the heart, the thoughts and affections of it; over words, actions, life, and conversation; and against all sin and unbelief, Satan's temptations, the world, and its charms and snares, false teachers, and their doctrines, and for the bridegroom's coming.

Gill

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Contextual Reading – Matthew 25:14-30

The Parable of the Bags of Gold

- “Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability. Then he went on his journey. The man who had received five bags of gold went at once and put his money to work and gained five bags more. So also, the one with two bags of gold gained two more. But the man who had received one bag went off, dug a hole in the ground and hid his master’s money. “After a long time the master of those servants returned and settled accounts with them. The man who had received five bags of gold brought the other five. ‘Master,’ he said, ‘you entrusted me with five bags of gold. See, I have gained five more.’”

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Contextual Reading – Matthew 25:14-30 continued

The Parable of the Bags of Gold

- “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’ “The man with two bags of gold also came. ‘Master,’ he said, ‘you entrusted me with two bags of gold; see, I have gained two more.’ “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’ “Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your gold in the ground.’”

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Contextual Reading – Matthew 25:14-30 continued

The Parable of the Bags of Gold

- See, here is what belongs to you.’ “His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest. “ ‘So take the bag of gold from him and give it to the one who has ten bags. For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’”

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The Parable of the Bags of Gold - Introduction

- The parable of the talents which we have now read is near akin to that of the ten virgins. Both direct our minds to the same important event, the second advent of Jesus Christ. Both bring before us the same persons, the members of the professing Church of Christ. The virgins and the servants are one and the same people,—but the same people regarded from a different point, and viewed on different sides. The practical lesson of each parable is the main point of difference. Vigilance is the key note of the first parable, diligence that of the second. The story of the virgins calls on the Church to watch, the story of the talents calls on the Church to work.

The Parable of the Bags of Gold – Introduction continued

- We learn, in the first place, from this parable, *that all professing Christians have received something from God*. We are all God's "servants." We have all "talents" entrusted to our charge.
- The word "talents" is an expression that has been curiously turned aside from its original meaning. It is generally applied to none but people of remarkable ability or gifts. They are called "talented" people. Such a use of the expression is a mere modern invention. In the sense in which our Lord used the word in this parable, it applies to all baptized persons without distinction. We have all talents in God's sight. We are all talented people.

Ry|e|ETG

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The Parable of the Bags of Gold – Introduction continued

- Anything whereby we may glorify God is a talent. Our gifts, our influence, our money, our knowledge, our health, our strength, our time, our senses, our reason, our intellect, our memory, our affections, our privileges as members of Christ's Church, our advantages as possessors of the Bible,—all, all are talents. Whence came these things? What hand bestowed them? Why are we what we are? Why are we not the worms that crawl on the earth? There is only one answer to these questions. All that we have is a loan from God. We are God's stewards. We are God's debtors. Let this thought sink deeply into our hearts.

Ry|e|ETG

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Matthew 25:14

- I. As Christians, **We are serving an unseen master**. Our Lord is here compared to one who hath gone to a far country.
- II. He hath gone to **receive to himself a kingdom**. The conflict is past, and the labor is ended. He is exalted to the Father's right hand, etc. His people acknowledge Him to be their king.
- III. In the absence of this heavenly Prince a great and **responsible charge is placed upon his servants**. His servants are charged with perpetuating and administering the affairs of His kingdom. They are the living depositories of His truth. They are not only to conserve the truth, but to spread it, etc.

Bib|ili|us

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Matthew 25:15

- *To everyone according to his own ability*. By this term Christ does not distinguish between natural gifts and the gifts of the Spirit; for we have neither power nor skill which ought not to be acknowledged as having been received from God.

Cal|vin

- **Matthew 25:15**
To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability. Then he went on his journey.

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Matthew 25:16-17

- The two who had received most employed their money in trade, and by honest industry doubled it before their master returned; representing the conduct of those who make a good improvement of their abilities, and employ them in doing good.
- Went at once - The one who had received the five talents, the mark of the greatest trust, lost no time, but betook himself to business with zeal and energy.

Barnes

Pulpit

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- **Matthew 25:16-17**
The man who had received five bags of gold went at once and put his money to work and gained five bags more. So also, the one with two bags of gold gained two more.

Matthew 25:18

- *dug a hole in the ground*, etc. This represents the conduct of those who neglect the abilities that God has given and fail to do what he has required. This is done often:
 - 1st. On the plea that they do not occupy a high station.
 - 2nd. That they have slender abilities, and can do little good.

Barnes

- **Matthew 25:18** But the man who had received one bag went off, dug a hole in the ground and hid his master's money.

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Matthew 25:18

- 3rd. As it was in this case, that God had not given them as much, as he did others, and they will therefore do nothing. God does not require us to do as much as those who have greater abilities; but this is not a reason why we should do nothing, [2Co 8:12](#). Every situation is honorable, and may be useful, where God has placed us; and though humble, yet in that we may do much good, [1Co 12:11-31](#). Men of slender abilities may often do more good in the world than men of much greater talents. It is rather a *warm heart* than a *strong head* which is required to do good. A humble Christian, by his life, example, and conversation, may often do much more good than is done by those in more elevated stations, and with far greater gifts.

Barnes

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Matthew 25:18

- We are not to suppose by this, however, that our Savior meant to teach that only those of feeble talents neglected their duty. The parable does not require us to do this; and the fact is, perhaps, that those most highly endowed are the farthest from properly improving their talents.

Barnes

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Matthew 25:19

- **After a long time.**—Here, as in the previous parable, there is a faint suggestion, as it were, of a longer delay than men looked for in the Coming which is the counterpart to this.

Ellicott

- **Matthew 25:19**
“After a long time the master of those servants returned and settled accounts with them.”

33

Matthew 25:20

- How beautifully does this illustrate what the beloved disciple says of “boldness in the day of judgment,” and his desire that “when He shall appear we may have confidence, and not be ashamed before Him at His coming!”
- **1 John 4:17 (KJV)** Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.
- **1 John 2:28 (KJV)** And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

JFB

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Matthew 25:21

- **I will make thee ruler over many things.** (1) Observe here that it is God's talents that have made the ten talents. The fruitfulness of our work depends on what God has given us. (2) In God's government, promotion depends on fidelity. This is in a measure true, here and how; fulfillment of duty in a lower and lesser station is rewarded by the providence which bids us to go up higher. (3) Present duties are trials of character; God gives the talents that he may test and see who is worthy of a trust. (4) The trusts given here below, by our use of which we are to show ourselves capable of receiving the crown above, Jesus calls *a few things*. This is in contrast with the trusts we will enjoy in the heavenly kingdom.

PNTC

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Matthew 25:22-23

- **Good and faithful servant;** he receives the same reward as the servant to whom five talents had been entrusted; because it is not the amount of talents given, but the faithful use of them, that Christ regards.

FBN

- **Matthew 25:22-23** “The man with two bags of gold also came. ‘Master,’ he said, ‘you entrusted me with two bags of gold; see, I have gained two more.’ “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!’

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Matthew 25:24

- ...and said, Master, I knew that thou art an hard man; he calls him "Master", though he had not served him, and pretends he knew him; but if he had, he would have had a true affection for him, faith in him, and would have observed his commands; and he would also have appeared altogether lovely to him, and of an kind character, and not in such a light as he represents him; which makes it a clear case, that he was ignorant of him, or he would never have said, that he was an hard, severe, or austere man; one very difficult of being pleased, ...all which is the reverse of Christ's true character;... Gill

- **Matthew 25:24**
"Then the man who had received one bag of gold came. 'Master,' he said, 'I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed.' 37

Matthew 25:25

- And I was afraid - Lest if I had improved my talent, I should have had the more to answer for. So from this fear, one will not learn to read, another will not hear sermons!

Wesley

- **Matthew 25:25**
So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.'

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Matthew 25:26

- God will judge men, not merely for doing wrong, but for not doing right... Barnes
- This man's wickedness lay in his slothfulness, in not doing the good he might, and had gifts and abilities for; and in entertaining wrong thoughts of, and in bringing false charges against his Lord: and he might be truly said to be "slothful"; since he took no pains to improve in spiritual knowledge; and instead of digging for that, as for silver and hid treasure, dug in the earth, and hid his talent there: he neglected the gift that was in him; did not stir it up, or study to show himself a workman that needeth not to be ashamed; did not give himself up to reading, meditation, and prayer; ... Gill

- **Matthew 25:26**
"His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed?' 39

Matthew 25:27

- Note, In the day of account, wicked and slothful servants will be left quite without excuse; frivolous pleas will be overruled, and every mouth will be stopped; and those who now stand so much upon their own justification will not have one word to say for themselves.

MHWBC

- **Matthew 25:27**
Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

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Matthew 25:28-29

- The talents were first disposed of by the Master, as an absolute Owner, but this was now disposed of by him as a Judge; he takes it from the unfaithful servant, to punish him, and gives it to him that was eminently faithful, to reward him.



- **Matthew 25:28-29** “So take the bag of gold from him and give it to the one who has ten bags. For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them.” 41

Matthew 25:28-29

- This may be applied, (1.) **To the blessings of this life**--worldly wealth and possessions. These we are entrusted with, to be used for the glory of God, and the good of those about us... (2.) **We may apply it to the means of grace.** They who are diligent in improving the opportunities they have, God will enlarge them, will *set before them an open door* (Re 3:8); ... (3.) **We may apply it to the common gifts of the Spirit.** He that hath these, and doeth good with them, shall have abundance; these gifts improve by exercise, and brighten by being used; the more we do, the more we may do, in religion; but those who stir not up the gift that is in them, who do not exert themselves according to their capacity, their gifts rust, and decay, and go out like a neglected fire.



Matthew 25:30

- All the servants of Christ ...when they have done the most and best, they have done but their duty: but this man was unprofitable with respect to himself, having not improved the gift and talent bestowed on him; and with respect to men, being of no use for the conversion of sinners, or the comfort of saints, or the edifying of the body of Christ; and brought no honor to his master, and was of no service for the spreading of his Gospel, and the enlargement of his kingdom and interest; and therefore, as one good for nothing, the ministering angels are bid to take him, and cast him into outer darkness...



- **Matthew 25:30** And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’ 43

Contextual Reading – Matthew 25:31-46 The Sheep and the Goats

- “When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. 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. He will put the sheep on his right and the goats on his left. “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. 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, 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.’”

Contextual Reading – Matthew 25:31-46 continued

The Sheep and the Goats

- “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’ “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. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, 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.’

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Contextual Reading – Matthew 25:31-46 continued

The Sheep and the Goats

- “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?’ “He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’ “Then they will go away to eternal punishment, but the righteous to eternal life.”

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Matthew 25:31

- *When the Son of man, etc.* This is in answer to the question which the disciples proposed to him respecting the end of the world, [Mt 24:3](#). That this refers to the last judgment, and not, as some have supposed, to the destruction of Jerusalem, appears (1.) from the fact that it was in answer to an express inquiry respecting *the end* of the world. (2.) *All nations* were to be assembled-- which did not take place at Jerusalem. (3.) A separation was to take place between the righteous and the wicked --which was not done at Jerusalem. (4.) The rewards and punishments are declared to be eternal. None of these things took place at the destruction of Jerusalem.

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Matthew 25:32

- All that have ever lived shall one day give account of themselves at the bar of Christ. All must obey the summons of the great King, and come forward to receive their sentence. Those who would not come to worship Christ on earth, will find they must come to His great hearing, when He returns to judge the world.

RyrieTG

- **Matthew 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.

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Matthew 25:33

- All that are judged will be divided into two great classes. There will no longer be any distinction between kings and subjects, or masters and servants, or dissenters and churchmen. There will be no mention of ranks and denominations, for the former things will have passed away. **Grace or no grace, conversion or un-conversion, faith or no faith, will be the only distinctions at the last day.** All that are found in Christ will be placed among the sheep at His right hand. All that are not found in Christ will be placed among the goats at His left.

RyleETG

49

- **Matthew 25:33**
He will put the sheep on his right and the goats on his left.

Matthew 25:33

- The true principle of Christian benevolence rests on the identifications of Christ with His people; and in the transactions of the great judgment this principle is brought out and wielded by the Judge, to the surprise alike of the righteous and the wicked. The righteous, to their astonishment, hear themselves commended for loving services to the King, which they are quite unconscious of ever having rendered. The wicked, on the other hand, to their amazement and dismay, hear themselves condemned for having refused to the King services which they are quite unconscious of ever having had opportunities to render or refuse.

BibIllus

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Matthew 25:34

Yes!

- **Matthew 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.’”

51

Matthew 25:34

- *Prepared for you, etc.* That is, *designed for you, or appointed for you.* The phrase, *from the foundation of the world*, is used to denote that this was appointed for them in the beginning; that God has no new plan; that the rewards which he will now confer on them he always *intended* to confer... If it is right for God to give eternal life to his people, or to admit them to heaven, it was right to *determine* to do it, which is but another way of saying that God resolved from all eternity to *do right*. Those who perish *choose* the paths which lead to death, and will not be saved by the merits of Jesus. No blame can be charged on God if he does not save them against their will.
- **John 5:40 (KJV)** And ye will not come to me, that ye might have life.

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Matthew 25:35-36

Why is the exercise of Christian Benevolence so important?

1. Christian benevolence is the image of God--the nearest approach we can make to His likeness.

2. *Peculiarly an imitation of Christ.*

3. The distinguishing bond of Christian profession.

4. *Is the fulfilling of the law and contains every kind of virtue that has our fellow-creatures for its object.*

5. Is the spirit of heaven.

Bibillus

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- **Matthew 25:35-36** 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, 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.'

Matthew 25:37-39

- Christ keeps a faithful record of all our acts of pious charity, when we have forgotten them. If we remember to do good, Christ will be sure to remember the good we have done; yes, and reward it as well as remember it.
- Such is the endearing intimacy between Christ and his members, that whatsoever is done to any of them, is esteemed by him as done unto himself.

Burkitt

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- **Matthew 25:37-39** "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'

Matthew 25:40

- What is striking is, that our Lord should make no reference to the cultured and sanctified personal life of his disciples, but fix attention on their service to others, their sympathies, generousities, and charities... There is a goodness which finds expression in serving others for Christ's sake; serving others because we have not Christ to serve. That goodness is Christ-likeness. Pulpit
- So then, whenever we are reluctant to assist the poor, let us place before our eyes the Son of God, to whom it would be base sacrilege to refuse any thing. By these words he likewise shows, that he acknowledges those acts of kindness which have been performed gratuitously, and without any expectation of a reward.

Calvin

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Matthew 25:41

- *His angels (The devil's).* His messengers, his servants, or those angels that he drew off from heaven by his rebellion and whom he has employed as his messengers to do evil. The word *may* extend also to all his followers --fallen angels or men. There is a remarkable difference between the manner in which the righteous shall be addressed, and the wicked. Christ will say to the one that the kingdom was prepared for *them*; to the other, that the fire was not prepared for *them*, but for another race of beings. They will inherit it because they have the same character as the devil, and therefore are fitted to the same place--not because it was originally fitted for them.

Barnes

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- **Matthew 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.'

Matthew 25:42-43

- Observe the kind of sin charged on the wicked at the great day. In general, it is a sin of omission. Learn, that sins of omission are certainly damning as well as sins of commission, or lack of love to Christ and his members. Note, if such as who do not give to Christ in his members shall be miserable at the great day, what will the condition of them be that take from them, who strip and starve them, who persecute and hate them, who imprison or banish them? If the uncharitable shall scarcely be saved, yea, shall certainly be damned, where shall the unmerciful and cruel appear? 57

Bankitt

Matthew 25:44

- Men thought that they were only neglecting their fellow men and thinking that they had wronged no man. It is significant that the sins here are, all of them, sins of omission. As in the case of the parable of the Talents, the opportunities (those that are common to all men...) have simply not been used. 58
- It is lack of faith which in general produces hard-heartedness to the poor. The man who only sees with eyes of flesh is never likely to discover Christ in the person of a man destitute of the necessities of life. Some pretend not to know the distressed; because they have no desire to relieve them; but we find that this ignorance will not avail them at the bar of God. 58

Ellicott

Clarke

Matthew 25:45

- By not doing good to the followers of Christ, they showed that they had no real love to *him*. By not doing good to the poor and needy, to the stranger and the prisoner, they show that they have not his Spirit, and are not like him, and are unfit for his kingdom. Let it be observed here, that the public ground of their condemnation is the *neglect* of duty, or because *they did it not*. We are not to suppose that they will not also be condemned for their open and positive sins. See [Ro 2:9](#); [Eph 5:5](#); [Col 3:5](#); [4:18](#); [1Co 6:9](#); [10](#); [Re 21:8](#); [Ps 9:17](#), but their neglect of charity, or of doing good to him and his people, may be the public reason of condemning them.

• Matthew 25:45

“He will reply,
‘Truly I tell you,
whatever you did
not do for one of
the least of these,
you did not do for
me.’”

59

Matthew 25:46

- We shall not enter into the discussions that have arisen over this controverted passage. These things are certain: (1) A separation between the righteous and the wicked takes place at judgment. (2) The righteous inherit the kingdom; the wicked "depart into everlasting fire." (3) The state of the righteous is "life eternal;" the state of the wicked is "everlasting punishment."

PNTC

• Matthew 25:46

“Then they will go away to eternal punishment, but the righteous to eternal life.”

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Reference Scriptures

- **Colossians 3:5 (KJV)** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
- **Colossians 4:18 (KJV)** The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.
- **1 Corinthians 6:9 (KJV)** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

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Reference Scriptures

- **1 Corinthians 10:1-33 (KJV)** Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

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Reference Scriptures

- **1 Corinthians 10:1-33 (KJV) continued** ...Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ?

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Reference Scriptures

- **1 Corinthians 10:1-33 (KJV) continued** ... The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But *I* say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

64

Reference Scriptures

- **1 Corinthians 10:1-33 (KJV) continued** ...Let no man seek his own, but every man another's *wealth*. Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: For the earth *is* the Lord's, and the fulness thereof. If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

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Reference Scriptures

- **1 Corinthians 10:1-33 (KJV) continued** ...Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.
- **1 Corinthians 12:11-31 (KJV)** But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

66

Reference Scriptures

- **1 Corinthians 12:11-31 (KJV) continued** ... is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

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Reference Scriptures

- **1 Corinthians 12:11-31 (KJV) continued** ... For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

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Reference Scriptures

- **2 Corinthians 8:12 (KJV)** For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.
- **Ephesians 5:5 (KJV)** For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
- **Matthew 24:3 (KJV)** And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall* be the sign of thy coming, and of the end of the world?
- **Psalms 9:17 (KJV)** The wicked shall be turned into hell, *and* all the nations that forget God.

69

Reference Scriptures

- **Revelation 3:8 (KJV)** I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
- **Revelation 21:8 (KJV)** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
- **Romans 2:9 (KJV)** Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

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