

DISPENSATIONALISM (36)

We believe that when Jesus Christ returns, He will first judge Israel for 30 days and then He will judge the nations for 45 more days. That will lead to the beginning of the one thousand year Millennial Kingdom for Israel.

It is predicted in Psalm 2 that one of the things that Jesus Christ will do to the nations is that He will come back to be King over the entire world and He will break the nations with a rod of iron and shatter them.

So when Jesus Christ returns, He will return to nations that are run by demon-driven political leaders, including the most diabolical of all, the Antichrist. Now from Matthew 25:31-46, we learn many key facts about this:

Fact #1 - The time of this judgment occurs when Jesus Christ returns in all of His glory. **25:31a**

This is described in Revelation 19:15 and in that context it is revealed that the Church returns with Him.

Fact #2 - The place of this judgment is on earth when He is sitting on His Throne as King of the World. **25:31b**

Based on what Paul says in I Corinthians 6:2-3, we conclude that Grace Age believers will assist in the execution of this judgment.

Fact #3 - The people who will be judged by Jesus Christ will be “all nations.” **25:32-33**

The Greek word “nations” refers to those non-Jewish. All Gentile nations will be here for this judgment. This will be an individual judgment of individual people from all nations. The shepherd will analyze each individual sheep and each goat.

Fact #4 - The outcome of the judgment will be entrance or exclusion from the Kingdom. **25:34**

Dr. Stanley Toussaint said that there are two purposes for this judgment; entrance into the kingdom and exclusion from the kingdom (*Behold The King*, p. 289).

Fact #5 - The basis for the judgment of those classified as sheep. **25:35-40**

The determining factor for getting into the Kingdom as a Gentile will be how the Gentile treated the Jew during the Tribulation.

- 1) When the Jews were hungry, the kingdom inheriting Gentiles gave them food.
- 2) When the Jews were thirsty, the kingdom inheriting Gentiles gave them drink.
- 3) When the Jews needed a place to stay, the kingdom inheriting Gentiles invited them in.
- 4) When the Jews needed clothes, the kingdom inheriting Gentiles gave them clothes.
- 5) When the Jews were in prison, the kingdom inheriting Gentiles visited them.

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The benevolent matters described here are not the same as our prison ministries. During the Tribulation these Jews are suffering because they are related to God and they refused to receive the mark of the Beast. Those in prison today are, in most cases, there because they have done evil, sometimes Satanically evil. Satanic evil during the Tribulation will keep you out of prison. Godliness will put you into prison.

To put this in some contemporary context, it would be like visiting a Christian in prison in North Korea. North Korea hates Christians and hates the Bible and if you are caught being a Christian, you can go to prison and even be executed. So if you went to visit a Christian or you did something very nice for a Christian like is described here in these verses, you literally risk your own life.

That is the way it will be worldwide for Gentiles in the Tribulation in regard to Israel. What is amazing about **verses 37-38** is that righteous people want to know when they did these Kingdom-worthy things. They aren't sure when or how they actually ministered to Jesus Christ the King. Apparently they do not understand the significance of Israel or of them doing these things for Israel. But the King says you did it to "one of these brothers of mine" (**v. 40**), you did it to Me. In other words, the good things Gentiles did for Jews during the Tribulation in helping them survive were so important to the King that they will have the privilege of entering into the Kingdom.

Fact #6 - The basis for the judgment of those classified as goats. **25:41-45**

The Gentiles who are judged as goats do just the opposite of what those classified as Gentile sheep did. **Verse 41** makes it clear that they are taken from Christ's presence and cast into eternal fire. They saw persecuted Jews during the Tribulation and they did nothing about it. During that dispensation, Jesus Christ will take Jewish treatment very seriously. God always takes the treatment of Israel seriously. Jesus Christ takes a very Personal interest in our attitude and treatment of her.

Fact #7 - The outcome of the judgment of the sheep and the goats. **25:46**

The goats inherit "eternal punishment." The sheep inherit "eternal life."

Now how do we reconcile these passages that seem to emphasize works getting one into the Kingdom, when other passages clearly state we are saved by faith and not works (Eph. 2:8-9; Rom. 3:10-12, 21, 28)? Dr. Walvoord gives a great answer: "The answer to this problem is found in the context of the passage. Those described here are people who have lived through the Great Tribulation, a time of unparalleled anti-Semitism, when the majority of Jews in the land will be killed. Under these circumstances, if a Gentile befriends a Jew to the extent of feeding and clothing and visiting him, it could only mean that he is a believer in Jesus Christ and recognizes the Jews are the chosen people. Accordingly, in this context, such works become a distinctive evidence that the Gentiles described as sheep are those who are children of God by faith in Jesus Christ" (*Matthew, Thy Kingdom Come*, p. 202).

DISPENSATIONALISM (38)

So far in our study of dispensationalism, we have examined two major discourses that were given by Jesus Christ that were specifically aimed at Israel. The Sermon on the Mount was given when Jesus Christ began His ministry as King of Israel. The Olivet Discourse was given when Jesus Christ ended His ministry as King of Israel. Both of these discourses have nothing to do with the Church. Although we may make application of all Scripture, none have to do with the Church.

But there is one Discourse that does have to do with the Church. It is very different from the other two and that discourse is **The Upper Room Discourse and it is found in John 13-17. The doctrine and the dispensational instruction that is revealed in these chapters belong only to the Church.**

Now this discourse looks forward to truth in the Scriptures that were not yet written. As Dr. Chafer said, this is the “seed plot of all grace teachings” (*Systematic Theology*, Vol. 5, p. 141).

Now this Upper Room Discourse has nothing in common with the Sermon on the Mount and the Olivet Discourse, other than they were all given as teachings of Jesus Christ. As we have carefully examined, the Sermon on the Mount and the Olivet Discourse specifically has to do with Jesus Christ being the Messiah of Israel and King who will one day set up His Kingdom in Israel. The Upper Room Discourse has nothing to do with that. This discourse lays the foundation for the coming Age of Grace.

After Christ gave the Olivet Discourse, a couple days later, Jesus took His Jewish disciples into an Upper Room and started teaching them things they had never heard before. He started talking to them about things they had never heard before. For example, He started talking about a unique vital relationship they would have with God through Him (John 14:20).

Now this discourse was specifically dated as being applicable in the future:

- 1) Jesus gave these teachings to them before they would be implemented. John 13:7, 19
- 2) Jesus specifically spoke of a future time that would feature the Holy Spirit after He was gone from the earth. John 14:25-26; 16:7
- 3) Jesus specifically said that the truth of the Grace Age would be revealed after He was gone and the Holy Spirit would come and reveal it to them. John 16:12-14

The information that Jesus presents in these chapters had never been given to Israel and the doctrines presented had never been presented before this discourse. Dr. Chafer said there were seven new major doctrinal themes brought out in this Upper Room Discourse (*Ibid.*, pp. 142-143).

- 1) A new relationship to God through Christ.
- 2) A cleansing that could keep one in unbroken fellowship with God.
- 3) A potential of abiding in Christ for the purpose of bearing fruit.
- 4) A new relationship with God and Jesus Christ by the Holy Spirit.
- 5) A new relationship that exists between all believers.
- 6) A new ground and basis for prayer.
- 7) A new future hope.