

Briefing Document: Judgment of the Nations Lesson 5

February 1, 2026

Executive Summary

This briefing synthesizes the theological examination of divine judgment as presented in "Judgement Will Come to the Nations, Lesson 5." The discourse identifies a critical transition between the Old and New Testaments, shifting from temporal, earthly judgments to the New Testament's emphasis on eternal consequences. A central theme is the "Sheep and Goats" judgment in Matthew 25, which the text argues is a definitive separation occurring in Jerusalem following the Tribulation.

Key takeaways include:

- **The Nature of Warning:** The extensive teachings of Jesus regarding hell and judgment are framed as an act of divine love, designed to warn humanity of eternal danger.
- **Sovereignty vs. Works:** Entry into the Kingdom is predicated on being "blessed by the Father" and having a pre-ordained inheritance from the foundation of the world, rather than human philanthropy or social activism.
- **The Process of Separation:** The King (the Son of Man) will judge living nations, separating individuals based on their identity as believers (sheep) or unbelievers (goats).

The Shift from Temporal to Eternal Judgment

The source establishes a clear distinction between how judgment is portrayed in the Old Testament versus the New Testament.

- **Old Testament Focus (Temporal):** Primarily deals with "temporal judgment," which refers to judgments occurring on earth. This involves God raising up or putting down powers, the destruction of nations (such as Babylon or Nineveh), or individuals being "cut off" from their physical life.
- **New Testament Focus (Eternal):** While the New Testament contains instances of temporal judgment—such as the deaths of Ananias and Sapphira, the blinding of a sorcerer, or the death of Herod Agrippa—its primary emphasis is "eternal judgment." This focuses on the afterlife and the destiny of the soul.
- **Chronological Relationship:** A temporal judgment (the loss of physical life) is immediately followed by eternal judgment. The New Testament emphasizes that the "wrath to come" is a future, eternal reality.

The Character of Divine Warning

A significant portion of the teaching addresses why Jesus spoke extensively about judgment and hell. The discourse posits that Jesus' words, though intense and inescapable, are the ultimate expression of His love.

- **Love as Warning:** Just as a parent warns a child of danger, Jesus warns of eternal damnation because He loves humanity. To withhold a warning about a danger that could "eternally damn" someone would be unloving.
- **Frequency of Teaching:** It is noted that Jesus taught more on hell than He did on heaven. He utilized dramatic language—such as "wailing and weeping and gnashing of teeth," "outer darkness," and "everlasting fire"—to emphasize the gravity of the choice facing mankind.

- **The Goal of Warning:** The intent is to draw individuals to salvation not merely through the attraction of benefits, but through an understanding of the "alternative horror of judgment."

The Mechanics of the Final Judgment (Matthew 25)

The briefing outlines the specific details of the judgment of the nations based on the Olivet Discourse in Matthew 24 and 25.

The Setting and Subjects

- **The Judge:** Jesus Christ, referred to as the "Son of Man" (denoting humility) and "The King" (denoting His arrival in His kingdom).
- **The Timing:** Following the close of the Tribulation and the defeat of the armies at Armageddon.
- **The Location:** Jerusalem, where Christ establishes His "glory throne."
- **The Subjects:** All living people remaining on earth from every *ethne*¹ (ethnic group/nation).

The Separation (Sheep and Goats)

The King will separate all people into two categories, using an analogy common to Middle Eastern shepherds:

- **The Sheep (Believers):** Placed on the right hand, the position of honor, authority, and blessing. They are described as docile, gentle, and responsive to the shepherd.
- **The Goats (Unbelievers):** Placed on the left hand. They are described as unruly, rambunctious, and fearless, representing those who are not blessed.

The Theology of Salvation vs. The Fruit of Works

A critical interpretive point in the source is the relationship between Matthew 25:34 and the subsequent verses describing good deeds (feeding the hungry, clothing the naked).

The Primacy of Verse 34

The document argues that verse 34 defines the criteria for entering the kingdom: "*Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world*" (NKJV).

- **Sovereign Grace:** Entry is based on being "blessed of the Father." This indicates that the source of salvation is God's sovereign determination to bless the individual.
- **Family Inheritance:** The word "inherit" implies that the sheep enter the kingdom because they are part of the family of God, becoming joint heirs with Christ.
- **Selectivity:** The kingdom was "prepared" for these specific individuals before the foundation of the world, emphasizing an eternal covenant of redemption.

The Role of Works

The actions mentioned in Matthew 25:35-36 (philanthropy and human kindness) are framed not as the *cause* of salvation, but as the *fruit* of it.

- **Not Social Activism:** One cannot enter the kingdom through social orientation or philanthropy.

- **Evidence of Redemption:** These "good deeds" are the innate reality and evidence of someone who has already been justified and blessed by the Father.

Community Observations and Prayer Concerns

The source includes various administrative and community points that reflect the practical application of the theme of love and service mentioned in *1 John 4:11*: "*Beloved, if God so loved us, we also ought to love one another*" (NKJV).

- **Community Support:** Initiatives such as the "Christian Cowboy Ministries of Arizona" and the "Baby Bottle Drive" for "We Care" reflect the ministry's focus on service.

- **Intercessory Requests:**

- **Cindy Meason:** Suffering from foot injuries following a fall from a ladder.
- **Sarah Widman:** A Tucson homicide police officer requesting prayer for her difficult work and for her husband, a non-believer in the Border Patrol facing deployment to Minneapolis.
- **Granddaughter of Addie:** Recovering from a total loss of property due to flooding.
- **Spiritual Seekers:** Two young men who inquired about the Lord's Supper, opening the door for discipleship regarding their salvation.

Phonetic Pronunciation and Definitions

Greek Word	Phonetic Pronunciation	Brief Definition
Ethne²	ETH-nay	Nations, people groups, or ethnic groups; the subjects of the final judgment.
Bema³	BEE-muh	A judicial seat or tribunal; the location of judgment.

¹ Source Context refers to the "ethnic groups" being judged. ² See entry in table. ³ Referred to in the transcript as the "beimma seat."