

## **Study Guide: Judgement Will Come to the Nations: Lesson 6**

**February 8, 2026**

This study guide provides a comprehensive review of the theological principles and scriptural interpretations presented in the lesson "Judgement Will Come to the Nations." The content focuses on the separation of the sheep and the goats, the nature of sovereign grace, and the external manifestations of a redeemed life.

### **Part I: Short-Answer Quiz**

**Instructions:** Answer the following questions in two to three sentences based on the provided text.

1. What is the symbolic significance of the "right hand" and the "left hand" in the context of the Lord's judgment?
2. How does the text explain the relationship between Matthew 25:34 and the subsequent verses 35 and 36 regarding salvation?
3. According to the lesson, what is the specific "mark of salvation" that distinguishes a Christian?
4. In the Greek translation of Matthew 25:36, what is the more precise meaning of the word often translated as "naked"?
5. How does the speaker define the "righteous" in contrast to "good deeders" or social activists?
6. According to the discussion of Hebrews 2:11-12 and 1 Corinthians 6:17, who are the "brethren" of Jesus Christ?
7. What is the "bottom line" truth regarding how believers should treat one another?
8. Why is the "everlasting fire" described as being prepared for the devil and his angels rather than for humanity?
9. Based on the examples of the ten virgins and the servant with the talent, what causes the "goats" to be damned?
10. What observation does the speaker make regarding the Greek words for "everlasting" and "eternal" in the context of punishment and life?

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## Part II: Answer Key

1. The right hand serves as an indicator of blessing and inheritance for those the Lord welcomes. Conversely, the left hand is an indicator of being cursed and devoted to destruction.
2. Verses 35 and 36 do not indicate salvation by works but are subservient to verse 34, which focuses on the inheritance prepared by the Father. The deeds mentioned are the outward evidence of an inward sovereign grace already bestowed upon the believer.
3. The mark of salvation is righteousness, specifically manifested through selfless love. This is revealed when a believer meets the needs of others in areas such as hunger, thirst, estrangement, sickness, and imprisonment.
4. In the original Greek, the term suggests one who is "ill-clad" or improperly clothed. It does not necessarily mean the person has no clothing at all, but rather that their clothing is insufficient for their needs.
5. The righteous are those who possess imputed righteousness placed upon them by Jesus Christ as an outflow of salvation. They are not merely "good doers" or philanthropists acting on human kindness, but the predetermined elect whose deeds demonstrate a changed heart.
6. The "brethren" are the redeemed people who believe in Jesus Christ and are joined to Him in one spirit. Because Christ lives within His people, He is not ashamed to call those who are sanctified His brothers and sisters.
7. The fundamental truth is that whatever a person does to another believer, they are doing directly to Jesus Christ. Because He is intimately identified with His followers, receiving or helping a believer is equivalent to receiving the Savior and the Father.
8. The fire was originally prepared for the devil and his angels because they chose unholiness despite being in the presence of God, a choice that is unredeemable. Humans only enter this punishment if they choose to identify with Satan's rebellion and reject the redemption offered by Jesus Christ.
9. The "goats" are damned not necessarily for committing vile or immoral acts, but for what they failed to do. Their condemnation stems from negligence, a lack of faith, and the absence of the love of God, which is the "oil" they did not possess.
10. The speaker notes that in the Greek text, the words for "everlasting" (referring to punishment) and "eternal" (referring to life) are exactly the same word. The distinction in English translations is attributed to the preferences of translators rather than a difference in the original language.

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### Part III: Essay Questions

**Instructions:** Use the principles discussed in the source text to provide detailed responses to the following prompts.

- 1. Sovereignty and Responsibility:** Discuss the tension between God's sovereign election and the believer's responsibility to "abide" in the word. How does the text reconcile the idea of being "chosen before the foundation of the world" with the necessity of human action?
- 2. The Nature of Imputed Righteousness:** Explain the difference between "forensic" or declared righteousness and the "manifest righteousness" described in the lesson. How do good works serve as evidence of salvation without becoming the basis for it?
- 3. Christological Identification:** Analyze the concept that Jesus Christ is intimately identified with "the least of these." What are the implications of this doctrine for how members of a church congregation should interact with those whose personalities or status might otherwise be unappealing?
- 4. The Sin of Omission:** Using the parables of the ten virgins and the unprofitable servant, evaluate the argument that people are damned more for what they "don't do" than for their "gross sins." What is the specific "unpardonable" failure identified in the text?
- 5. The Final Judgment and Zechariah 14:** Compare the description of the final judgment in Matthew 25 with the prophetic imagery in Zechariah 14. How does the speaker use these passages to illustrate the physical and spiritual consequences of rejecting the King?

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### Part IV: Glossary of Key Terms

- **Abide:** The responsibility of a believer to remain or continue in the word of Jesus Christ as a manifestation of their election.
- **Election:** The sovereign act of God the Father in choosing individuals for salvation and an inheritance from the foundation of the world.
- **Foreordained:** Decisions or outcomes determined by God in advance; specifically refers to the preparation of the Kingdom for the righteous.
- **Good Deeders:** A term used by the speaker to describe those who perform social or philanthropic acts without the foundation of imputed righteousness.
- **Imputed Righteousness:** The righteousness of Jesus Christ that is placed upon the believer, which then flows outward into manifest acts of love.
- **Least of These:** The most insignificant, inconsequential, or spiritually immature members of the body of Christ with whom He intimately identifies.
- **NKJV:** The New King James Version of the Bible, the standard reference used for scriptural citations.

- **Sovereign Grace:** The unmerited favor of God that acts independently to redeem the elect, ensuring their eternal security.

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#### Part V: Greek Language Reference

The following terms from the original Greek were utilized in the source text to provide deeper linguistic context to the scriptures:

<b>Greek Concept</b>	<b>Phonetic Pronunciation</b>	<b>Definition/Context</b>
<b>Gumnos</b> [^1]	<i>goom-nos'</i>	Often translated as "naked" in Matthew 25:36, but more accurately describes being "ill-clad" or poorly clothed.
<b>Aiōnios</b> [^2]	<i>ahee-o'-nee-os</i>	The single Greek word used for both "everlasting" (punishment) and "eternal" (life) in Matthew 25:46.

[^1]: Used to clarify that the "righteous" were helping those who were improperly dressed for their circumstances, not necessarily entirely without clothing. [^2]: Highlighted to show that the duration of both the punishment for the cursed and the life for the righteous is identical in length.