

No.

99.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS  
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE  
RIGHT HAND OF GOD." COL. 3. 1.

MATTHEW XXV. 31 - 46.  
-----

*An Address (revised) at*

65, St. Mary Axe. E. C.

13th March, 1917.

by

PERCY W. HEWARD.

---

*Correspondence welcome:*

Scriptural literature for Believers

Gottlieb-Daimler-Str.1 – 74343 Sachsenheim – GERMANY

An Address by Mr. P. W. Heward,

At 65, St. Mary Axe, E. C.

13th March, 1917.

OUTLINE:-

1. The Context.
2. The Exact Wording of the Parable, and Its  
Explanation.
3. The Fulfilment.
4. Present Application of the Principles.
5. Quiet Meditation in View of God's Majesty  
and Judgments.

-----

We accept the Scriptures as authoritative. The literal personal glorious Coming of the Lord Jesus as a revealed fact we recognize, that His people will be caught up to meet Him, and that He will also rule at Jerusalem. Of His position as to Israel we have no doubt. We are also conscious that He will reign from sea to sea, and from the new river to the ends of the earth. We praise God for this precious unveiling. Matthew 25 contains some of our beloved Lord's own words. Of His many words only a few are given. We do not complain, God knew what to record. Sometimes we are asked, "Have inspired epistles been lost?" Lost to us, not to God. To some the thought seems strange, but if the

2.

words of Christ have not been handed down, inspired words are plainly removed from us. Nor need we think this strange, God has not given us everything, but everything we need. We are not to decide but to thank Him. If you know Matthew 24 I take it you have read Matthew 25. Is there a child of God present who has not read through the Gospel of Matthew? Is there a child of God present who has not read through the parallel passages in Mark and in Luke? I wish I could ask, with a similar answer, Is there a child of God present who has not read through the whole of the Scripture? Let me affectionately commend to the dear people of God, definite and thorough acquaintance with the WHOLE of their Father's words.

The context in Matthew 25 is familiar, in measure. Let us not misuse this precious familiarity. The first verse is not a fresh beginning, it goes on from 24. 51. It contains the emphatic "Then", and refers to the time of the END when the kingdom of heaven shall be likened unto ten virgins. At present we have the Lord's people as a hid treasure, and the harlot of Babylonian Christendom. THEN at the time of the removal of the tares from the kingdom, there will be a virgin-like appearance among all, though only a proportion (five) will be truly wise. The defect, even of the wise, is plainly noticed, but He Who is not slack concerning His promise, will see to it that they are

### 3.

made ready ones before He returns. All of His dear people who are alive and remain unto the Coming of the Lord will be brought to repentance. This is encouragingly set forth in various Scriptures (2. Peter<sup>s</sup>/9) and is a refutation of many erroneous teachings. Though by grace we know something of the order of events, the order of events is not given to make us careless. Love is stronger than human logic. Human logic is apt to err. We are continually watch, only as we watch do we show we are alive. Awake, thou that sleepest and arise from among the dead. We know neither the day nor the hour. Ready ones will go in to the marriage feast, which will be the Marriage Supper of the Lamb. That will evidently take place in the air when redeemed ones are caught up. It will be closely linked with the Judgment Seat of Christ, in order that believers may come forth to have their spheres of authority and privileges in the kingdom. Hence we are not surprised that the parable of the feast is linked with the parable of the talents. Parables are somewhat condensed. At the end of that second parable, not before, we have the one who has only received a talent; he comes and criticizes the Lord, an evidence that he is NOT a failing believer, for failing believers in resurrection will be brought to judge their failures, they will have been delivered from the body of this death, they will be perfected. There may be a certain problem. The Lord can raise up, if He pleases, ungodly

professors, that there may be a striking witness even as it has been suggested He may raise up some, that their carcasses may be the abhorring of which Isaiah 66 speaks. But I do not know this is necessary. If a parable is condensed, may it not be that we have here at the end of the narrative the Lord's dealing in His authority as to those who have been apparently His servants, but who have been none of His? This will be linked with the Judgment Seat of Christ. Inasmuch as the next event in verse 31 is not His descending to the earth, but His position ON the earth, there is no reason why we should limit the parable just preceding to His position in the heavens. There is no reason that we should limit these who are present to those who are caught up to meet the Lord. Again I would repeat, parables are condensed. The subsequent context, the 26th chapter, shows that we reach a climax in the parable now before us, and its interpretation:- for "it came to pass when Jesus had FINISHED all these sayings, He said unto His disciples, "Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified". Oh how solemn that He spoke of His kingdom and glory thus, in view of His crucifixion. The parable ITSELF is comparatively brief. "When the Son of Man shall come in His glory" is a definite statement, "and all the holy angels with Him, then He shall sit on the throne of His glory, and there shall be gathered in front

of Him all the nations". Now there comes the brief parable, "And He will separate them from one another, AS the shepherd separateth his sheep from the goats", and He will make to stand the sheep out from His right hand and the goats out of His left". After that we read NO MORE of the sheep and the goats. It is very remarkable that this has been called the parable of the sheep and goats. But the parabolic part is only a verse and a half. The interpretation is in plain literal words and considerably longer. The exact wording of the whole passage should be prayerfully noticed. Not only the exact wording of the verse and a half, but of all. It is not when the Son of Man is coming, but when He shall have come, then He will sit on the throne of His glory. Where is His glorious throne? We read that the Lord Jesus is now sitting on His Father's throne but that the Father will give unto Him the throne of David. He will reign at Mount Zion and before His ancients gloriously. He shall sit upon the throne of His glory. There is no statement here of a heavenly throne. I am quite aware the both "Jerusalems" will be His. But the scene here does not seem to be heavenly. Where the first Adam lost dominion the last Adam will manifest that He HAS dominion. We have, therefore, the time of the parable. We are told that before Him will be gathered all nations. The subject of "ALL NATIONS" is deeply interesting. "Ye shall be hated of ALL NATIONS", "In thy seed shall ALL the NATIONS of the earth be blessed". "All nations" are brought before us in

a way which would indicate men of all nations. So is it here. Words might be studied in other places. Who are these from all nations that will be gathered before the Lord Jesus? Are they the church? Surely not, because first, the church will have been caught up, will have already received the Kingdom. Secondly "the church" are marked off in verse 40 "These My brethren", thirdly, the principle of that verse will not be a mystery to them, as it WAS to these, according to verse 37. Will these be men who have followed Antichrist and who have yielded obedience to him? The sheep are evidently not so. Remember too that his armies will be laid low in Palestine, according to Revelation 19. Who, then, are they? Are there others upon the earth? There must be. There are to be those who are to be in the millennial kingdom, and even these can be divided into more than one class. Some of His subjects will yield feigned obedience, and we read that AS SOON AS THEY HEAR of Him they will submit. They will not hear at first. I refer to Psalm 18. 44, 45. Others, somewhat as the mixed multitude with Israel coming out from Egypt, and those who, through fear of the Jews became Jews in the days of Esther; but in a far more encouraging way, will be gathered from the Gentiles and linked with Israel. To be blessed THEN a man will become associated with Israel. At the present time blessing is in heavenly places, and not linked with an earthly temple, but then,

when there is a temple, no stranger uncircumcised in flesh will be allowed near, though it is also written "Nor uncircumcised in heart". This addition of others to the Lord is marked out in various Scriptures. Isaiah 56, - "Neither let the son of the stranger that joined himself to the Lord speak saying, The Lord hath utterly separated me from His people, neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbath, and choose the things that please Me, and take hold of My Covenant, even unto them will I give, in Mine house and within My walls, a place and a name better than of sons and daughters; I will give them an everlasting name that shall not be cut off. Also the sons of the strangers that join themselves to the Lord to serve Him, and to love the Name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant, even them will I bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices shall be accepted upon Mine altar, for Mine house shall be called an house of prayer for all people. The Lord God Which gathereth the outcasts of Israel saith, Yet will I gather to him BESIDE THOSE THAT ARE GATHERED UNTO HIM". Isaiah 44 "I will pour water upon him that is thirsty, and floods upon the dry land. I will pour My Spirit upon thy seed and My blessing upon thine offspring; and they shall spring up as among

the grass, as willows by the watercourses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and SURNAME HIMSELF WITH THE NAME OF ISRAEL". In Zech. 2. we are encouraged with the Divine promise that "Many nations shall be joined to the Lord in that day, and shall be My people, and I will dwell in the midst of thee (Zion) and thou shalt know that the Lord of hosts hath sent me unto thee". Zech. 8 adds, "And ten men shall take hold of all nations, even shall take hold of the skirt of him that is a Jew saying, We will go with you, for we have heard that God<sup>is</sup> with you". Yes, beloved friends, there will be those of all nations who will be linked with Israel. In this context we notice Isaiah 66. "I will set a sign among them, and I will send those that escape of them from all nations unto the nations, Tarshish, Pul, and Lud,..... and they shall bring all your brethren for an offering unto the Lord, out of all nations upon horses and in chariots, and in litters, and upon mules, and upon swift beasts to My holy mountain Jerusalem". Here we have definite evidence that many nations will be blessed with Israel. Isaiah 14 also shows us the position some will have. "The Lord will have mercy on Jacob and He will yet choose Israel, and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place (that

is Jerusalem) and the house of Israel shall possess them (that is, the people) in the land of the Lord (that is Canaan) for servants, and handmaids, and they shall take them captives whose captives they were, and they shall rule over their oppressors". Thus the nations will be serving Israel. We find in Isaiah 61 "Strangers shall stand and feed your flocks, and the sons of the aliens shall be your plowmen and your vine-dressers":- the greatest alien problem will thus be solved, - "But ye shall be named the priests of the Lord, men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves". That, beloved friends, is YET to be fulfilled. It has never taken place. May this not give a key to Matthew 25? If God will afterwards gather certain ones to Jerusalem; if there will be various Divine workings at that solemn period, may it not be that those who are left among the nations where His people have been, will, many of them, be gathered at the outset to Jerusalem for this award and this judgment. That ALL the nations are not in the army of Antichrist is what we should expect, and this is emphasized in the Scripture, for whereas in Revelation 19 we find Antichrist at war in Palestine, in Revelation 18 we have the destruction of Babylon, and Antichrist is not there, but many others are there.

Jer. 50 and 51 have not yet been fulfilled. We see what will happen as to Babylon. God declares that there will be an array against Babylon because of the wrath of the Lord. He says He will punish the king of Babylon AND HIS LAND. The king of Babylon is trodden down in the mountain of Israel according to Isaiah 14. 25 but his land is punished necessarily IN his land; - there are these two punishments in the future, when the hammer of the whole earth is cut asunder and broken. Babylon becomes a desolation among the nations, but not only by the Lord's definite and direct working. We read that He commands certain ones to go against the land of Merathaim and against the inhabitants of Pekod. The archers are called to go against Babylon, and there are those that flee and escape out of the land of Babylon. Her young men fall in the streets, her men of war are cut off in that day. So there are those who fall, and there are those who escape. If this is so at Babylon, surely there are others in other parts who escape. A sword is upon the Chaldeans and upon the inhabitants of Babylon, A sword is upon their horses, a drought upon her waters, they shall be dried up. God will deal with the river Euphrates at this time. Behold people shall come from the north and a great nation, many kings shall be raised up from the coasts of the earth, they shall hold the bow and the lance, they are cruel and will not show mercy. The king of Babylon hears the report WHEN

he is in Palestine, for Daniel 11 tells us "Tidings out of the east and north shall trouble him". In Jeremiah we read that the report reaches him (50. 43). His Hands wax feeble. The next verse adds at once, "Behold he shall come up like a lion from the swelling of Jordan, (That is WHERE he is found), unto the habitation of the strong". Instead of going to attack Babylon at once, he turns to the habitation of the strong, he goes to Jerusalem. "But I will make them suddenly run away from her". The army of Babylon will soon be running away from her (Zion), Why? "And Who is a chosen Man that I may appoint over her? for Who is like Me? and who will appoint Me the time, and Who is that Shepherd That will stand before Me". THE Shepherd-King arrives, and therefore Babylon's armies must suddenly run away from her. The 51st of Jeremiah has not yet been fulfilled. God declares He will roll Babylon down from the rocks and make it a burnt mountain. They shall not take a stone for a corner. Isaiah 13 illustrates and says that none shall dwell there. This has not yet come true. The passage adds that the kingdoms of Ararat, Minni and Ashchenaz are called together against her and the land trembles and sorrows for every purpose of the Lord shall be fulfilled against Babylon. One post shall run to meet another, and one messenger to meet another to show the absent king of Babylon that his city is taken at one end. He is quite away from the city. God will deal with Babylon through fire and

water, the sea is said to be coming up over Babylon, yet there will also be a burnt mountain. The Lord will destroy Babylon, yet He will also use men. The spoiler will come unto her. Her mighty men are taken, every one of their bows is broken, for the Lord God of recompenses will surely requite. Now this brings before us that there will be a tremendous army marching against Babylon; just at the time of the end that army will be successful. We can well understand how many will run from that land and from other lands toward Jerusalem to declare the vengeance of the Lord. They will have heard, meanwhile, of the Lord's wonderful work at Jerusalem. Hence, and by supernatural power, it may be, men will be gathered at Jerusalem, particularly the remnants of the ten nations, or many of them. We have seen that ALL these will not be in the armies of Antichrist. Psalm 83 and Revelation 18 taken together will, I think, emphasize this thought. May it not be therefore that those gathered in Matthew 25 are those from various parts of the earth, where GOD'S PEOPLE have been, and the Lord will deal with them according to their actions toward His people during the time of trial? "Behold, I come quickly, and My reward is with Me to give every man according as His work shall be". But does this emphasize merit? No. We are told in Revelation 13, and this is a crucial passage, that all who dwell upon the earth will worship Antichrist WHOSE NAMES ARE NOT WRITTEN in the book of life of the Lamb. It does not say

all worship him who are not believers. There are who will withhold their worship who are not believers, but their names are in the book of life, and THEREFORE, it would seem the restraining from that worship which will bring certain doom, will be granted because of a Divine election; and the accompanying kindness to the Lord's dear people, though it will be the stepping stone to blessing, will itself be the fruit of His blessing. Thus grace is the background and when God uses means He no more subordinates Himself to means than when He makes the things of earth to grow through human instrumentality. God is Omnipotent. God is the Sole Source of blessing. We bow and worship.

Will this interpretation fit the context? It will. For the parable before us comes subsequently to the Judgment Seat of Christ. Will it fit the wording? Undoubtedly, for there we have those who are to possess a kingdom prepared for them from the foundation of the world. We are not told they have at this time a HEAVENLY place, but an earthly kingdom, from the foundation of the world, and the word may also mean the "casting down" of the world, and may refer to the arrangements whereby the earth was prepared for Adam's sovereignty after Genesis 1, 2. That kingdom will be shared by those privileged persons who are described as "Ye blessed of My Father", - a beautiful Name, because they have been blessed therefore they receive this prepared kingdom. "In thy seed shall all the nations of the earth be blessed".

#### 14.

Will this come true? The sheep are put on the right hand and the goats are put on the left. Is this extraordinary? By no means. He Who will have multitudes in the valley of decision with respect to Antichrist's warfare, may have a further DECISION, and surely will. You will notice how the Lord is described with respect to them as "The King", He does not say, as to those, who about the time of speaking, enter into a heavenly calling, "My Father and your Father", but simply "My Father", He speaks of others in wondrous nearness. When He shall be on His throne He will link His blood-bought people with Himself in a name of closest love. He is not ashamed to call THEM brethren. That these before Him will finally share in the FINAL glory I believe, but that they will be dispensationally put on an earthly plane as men in the flesh, seems to me in accord with Scripture. So Israel will be blessed in an earthly position, and will accordingly keep the arrangements of an earthly temple with the earthly service during the 1,000 years. Dispensational blessings do not negative eternal arrangements, dispensational blessings are temporarily precious, but not the full fruition.

There are present applications of this principle which we do well to notice. First, we ourselves should treat the dear people of the Lord as representatives of Himself. Secondly, we should seek the privilege of doing

seemingly tiny things unto His glory. An object makes that which is small to be large. Let us not be occupied with the thought of prominence. Pleasing God alone is valuable. Thirdly, actions of deliberate wickedness are noticed by God, but let us not make light of the SEEMINGLY small sins of omitted acts of love. But this passage also has a further application at the present time. There are those whom God lays upon the hearts of His people before they are born again. Certain actions they show seem to indicate He is working with them, and He will draw them to Himself. There is no merit in kindness, but yet our hearts are sometimes drawn, we believe by the Spirit of God, to pray for those who show a peculiar interest in God's dear people amid their strain and stress, and surely this is not a harmful thought. If we ascribe any merit to any action we grieve God, for man at his best state is vanity. But if we see that the gracious mighty God can say "Live", when He beholds us in our blood, before we are brought to know His love, - if we can enter into the words "I have much people in this city" before they were claimed by Him, and "many sheep I have" before He brings them, surely it is not strange to feel that those who, perhaps in governmental authority, are gracious (I use the word in its earthly, wider sense; perhaps I should say, are thoughtful), may be those whom He will yet bring to Himself, and through whom He works out His purposes for His beloved people. True the wrath of man shall praise Him, and the indifference

of a Gallio can bring Him glory, but yet it is interesting to see that the Holy Spirit records the courteous treatment which a Julius, a centurion, gave to Paul, and the kindness of the Barbarous people of Malta. These things are not unnoticed by the Lord. Just as the Moabites were dealt with because they met not Israel with bread and water, but hired Balaam, so the converse is true. Even bread and water may be given in a way that shall be a blessing. There are other applications of this passage to-day. Believers must not at any time expect an easy life upon earth. A climax of suffering will SOON arise. The description of affairs under Antichrist is given by inference here, - hungry, thirsty, strangers, naked, sick and in prison. The Lord's people will be preserved. At least some of them. There are those who must die, but some will be preserved, that it may be seen the Lord's hand is not shortened. How beautiful will sound His words of love to them, when they are welcomed into their Lord's presence, when their bodies are fashioned anew like unto His body of glory. Then will they appreciate the precious statement, They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat. Beloved friends, we are often very "comfortable" upon this sinstained earth. Oh that we might be more comfortable in our comforting Lord, and willing to be uncomfortable here, and to lose here, and to suffer here, for the world which crucified our Lord, and

to which we have been rightly crucified, will only embrace us when we are unlike Him. Let us in this present time not seek after tribulation, but to be willing for tribulation, willing to endure in the power of the Holy Spirit, Let us not count our lives dear unto ourselves, but let us simply count all we have as dear unto HIMSELF.

We would ever meditate in view of God's majesty which shall SOON be displayed, when His beloved Son, Who is Over All God Blessed for ever, shall be revealed. We would meditate in view of His judgment, for if there is the exceeding precious promise that there will be eternal life, already received within, there is also the solemn testimony that there will be those who will be sent into everlasting punishment, - as everlasting as He is everlasting, - sent into everlasting fire. Oh, are there any present who know not Christ as the Saviour? To them we would sound out the words and remind them of that precious Saviour Who died once for the guilty, Who is the only Way of Salvation, and Who is still able to save unto the uttermost, and Who welcomes the lost without merit, and apart from works, without human effort, and apart from human preparation, that no flesh may glory in His presence, and that salvation may ever be to the praise of the glory of His grace.

-----