

**“The Lesson of the Sheep and the Goats, Part 1” Matthew 25:31-46, Sermon Notes**  
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**Saving Grace Bible Church**  
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**Morning Worship Service**

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.<sup>32</sup> "And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;<sup>33</sup> and He will put the sheep on His right, and the goats on the left.<sup>34</sup> "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.<sup>35</sup> 'For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in;<sup>36</sup> naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'<sup>37</sup> "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink?<sup>38</sup> 'And when did we see You a stranger, and invite You in, or naked, and clothe You?<sup>39</sup> 'And when did we see You sick, or in prison, and come to You?'<sup>40</sup> "And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even* the least of *them*, you did it to Me.'<sup>41</sup> "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;<sup>42</sup> for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink;<sup>43</sup> I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.'<sup>44</sup> "Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'<sup>45</sup> "Then He will answer them, saying, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'<sup>46</sup> "And these will go away into eternal punishment, but the righteous into eternal life." (Matt. 25:31-46 NAS)

**Textual Purpose:** To inform the disciples of the coming judgment of the righteous and the unrighteous at His second coming

**Sermonic Purpose:** To identify which judgment Matt 25 is and explain how it relates to the final judgment of the dead in Revelation 20

### **Introduction**

As we turn our attention to God's Word, we find ourselves in this final section of the Olivet Discourse

- This week and next will conclude our study in Jesus' final sermon

Here is what Jesus taught His disciples:

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.<sup>32</sup> "And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;<sup>33</sup> and He will put the sheep on His right, and the goats on the left.<sup>34</sup> "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.<sup>35</sup> 'For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me drink; I was a

stranger, and you invited Me in;<sup>36</sup> naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'<sup>37</sup> "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink?'<sup>38</sup> 'And when did we see You a stranger, and invite You in, or naked, and clothe You?'<sup>39</sup> 'And when did we see You sick, or in prison, and come to You?'<sup>40</sup> "And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even* the least of *them*, you did it to Me.'<sup>41</sup> "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;<sup>42</sup> for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink;<sup>43</sup> I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.'<sup>44</sup> "Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'<sup>45</sup> "Then He will answer them, saying, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'<sup>46</sup> "And these will go away into eternal punishment, but the righteous into eternal life." (Matt. 25:31-46 NAS)

Now there is so much going on in this passage so we are not going to get very far today

- We are going to make one observation and seek to answer one question and that will fill our time this morning

Let us start with the observation. Notice verse 31

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne." (Matt. 25:31 NAS)

- The observation is the glory of the Son of God
- We are accustomed to thinking about the Glory of Christ for we know He is the center of all we hope and believe
- But up to this point Christ has not talked about His glory in the same way
- Matthew records here a teaching on the Kingdom which no other Gospel writer records
- He presents Jesus in His Glory as a King who comes and sits on His glorious throne
  - He records a Picture of Jesus fulfilling what has been anticipated from the OT

Up to this point the glory of Jesus Christ has been hidden. He had come as a servant. When He comes again He will come as a King

This has been Matthew's theme:

Matthew has given a series of Proofs demonstrating that Jesus is the Messiah

Proof 1 Jesus possess a Messianic genealogy Ch 1:1-17

- Comes as a Son of David, and as a Son of Abraham
- The record of the genealogy of Jesus the Messiah, the Son of David, the Son of Abraham: (Matthew 1:1 NAU)
- With Matthew there is no guessing where He is going with his argument. Jesus is the Messiah and His genealogy is the first proof

Proof 2 Jesus birth into this world was supernatural Ch 1:18-25

- He was conceived by the Holy Spirit
- This work was affirmed by an angel of the Lord to Joseph, who had the right to be the greatest skeptic since it was his soon to be wife who was pregnant
- Yet the virgin birth affirms the OT Prophecy of Isaiah that a sign would be given
- The Sign of the Virgin birth is proof of the Messiah's presence

Proof 3 Jesus as a young child was worshipped and honored by religious leaders- Ch 2:1-12

- While the coming of the Messiah was missed by the Jewish religious leaders it was not missed by the rest of the world
- Magi came honored Christ and gave gifts

Proof 4 God protected Jesus from Jealousy within Israel Ch 2:16-23

- The coming of the Messiah should have been a time of great rejoicing and instead it was filled with sadness because sin was in the house of Israel
- Herod's jealousy and decree to execute every male child 3 years and younger led to the death of many children Bethlehem

Proof 5 The forerunner to the Messiah, John the Baptist, affirmed Jesus as the Messiah Ch 3:1-12

- The one who was coming to make straight the way of the Lord
- The one who came as a voice crying in the wilderness
- The one who he himself had a unique entrance into this world
  - Though not a virgin birth
  - He was born to parents who had been without child and were older
  - His birth was announced by angels
- John came making ready the way of the Lord

Proof 6 Divine Testimony from God the Father at the Baptism of Christ Ch 3:13-17

- God speaks out of heaven and says "This is my beloved Son in whom I am well pleased."

Proof 7 That Jesus is the Messiah: He resists the Evil one and walks in Obedience to the Father Ch 4:1-8

- Resists the temptations after great personal suffering
- Walks in perfect obedience even while suffering personally

Proof 8 The Messiah comes preaching the Way of God Ch 5-7

- The message of the King

What is tragic in Matthew's defense of Jesus as the Messiah, is that he is going to demonstrate that Jesus is the Messiah and His people rejected Him because He did not come saying and doing what they expected or wanted

The point Matthew is making here is that you must see Jesus as who He really is, the Promised Messiah

Jesus is the King who had come to bring the Kingdom, the problem is His own people would not receive Him

- Matthew demonstrates this theme

9 The next Proof in Matthew's Argument is the proof of His power over disease and illness. Ch 8-9

The Ministry of the Messiah Proof 10 chapters 10-16

- He calls his disciples and begins his ministry reaching the lost

11 The rejection of the Messiah foretold in Matt 16:21

12 The Rejection of the Messiah fulfilled Matt 21-23

13 The Arrest, Condemnation, and Death of the Messiah Ch 26-27

14 The Resurrection of the Messiah Ch 28

*Matthew then presents Jesus as the King of Israel. Their long awaited and anticipated King. The Messiah who would come and deliver them. The one who they rejected was the one they had been waiting for*

Now up until this point Jesus has not come as the Son of God, as the King of Israel. Jesus has referred to himself as the Son of Man

Yet Matthew has been demonstrating that Jesus is the Son of God –

- First God the Father states this in Matt 3:17 –

“and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased." (Matt. 3:17 NAS)

- This is the first account of Jesus being the Son of God in Matthew's gospel

Then you have Satan and the Demons recognizing the Sonship of Christ

- Satan Calls Jesus the Son of God
  - “And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." (Matt. 4:3 NAS)
  - “and said to Him, "If You are the Son of God throw Yourself down; for it is written, 'He will give His angels charge concerning You'; and 'On *their* hands they will bear You up, Lest You strike Your foot against a stone.'" (Matt. 4:6 NAS)
- The Demons call Jesus the Son of God
  - “And behold, they cried out, saying, "What do we have to do with You, Son of God? Have You come here to torment us before the time?" (Matt. 8:29 NAS)

Finally Peter calls Jesus the Son of God

“And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." (Matt. 16:16 NAS)

- Here Peter is speaking out of body. The Spirit is leading him

In all of these accounts outside Parties recognized and affirmed Jesus as the Son of God. God the Father, Satan, Demons and Peter affirmed who Jesus was

But Jesus on the other hand refers to himself as the Son of Man 29x

Matt. 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27, 28; 17:9, 12, 22; 18:11; 19:28; 20:18, 28; 24:27, 30, 37, 39, 44; 25:31; 26:2, 24, 45, 64

Particularly in this sermon:

"For just as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be." (Matt. 24:27 NAS)

"and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory." (Matt. 24:30 NAS)

"For the coming of the Son of Man will be just like the days of Noah." (Matt. 24:37 NAS)

"and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be." (Matt. 24:39 NAS)

"For this reason you be ready too; for the Son of Man is coming at an hour when you do not think *He will.*" (Matt. 24:44 NAS)

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne." (Matt. 25:31 NAS)

Here in Matt 25:31 we have a change. The son of Man who came in humility the first time will come in glory the second time

- At His first coming He came in humility
- At His second coming He will come in power
- At His first coming He came as a servant
- When He returns He will come as a Triumphant King who sits on His glorious throne

What we find him doing when He comes the second time is judging

- When He comes, he will come to judge

John 5:22

"For not even the Father judges anyone, but He has given all judgment to the Son," (Jn. 5:22 NAS)

Here we see Jesus gathering the nations before Him and separating the sheep from the goats and judging their condition

- The sheep are recognized as the righteous and enter into the eternal Kingdom
- The goats are the unrighteous who are cast out into the place of weeping and gnashing of teeth

*Now before we get into this great passage of scripture and look at the lesson that is taught here, we must first talk about judgment*

So we have to answer a question: What Judgment is being referred to in Matt 25:31-46?

Many do not like the subject of Judgment

- *For some a discussion on judgment is incongruous with a god of love*
- For others when they think of a discussion on judgment they think about Fire and Brimstone preachers who seek to terrify people into repentance or penitence. They are put off by the idea of being intimidated into believing

Still for others the discussion of judgment is difficult because it is confusing

Are we waiting for the final Judgment or are there multiple judgments to come?

There are different views about the coming judgment which adds to the confusion because different people have given different explanations about what the judgment to come will look like

1. **View 1 is what we will call the two Judgment view.** This view, held by William Shedd, teaches that there is first a private judgment and then a public judgment. A private judgment where our soul rests and waits for final judgment. This view accounts for the blessings for the righteous and the intermediate state of the dead outside of Christ waiting for final judgment
2. **View 2 – 1 Judgment with one event.** This view says that there is one and only one judgment and this judgment occurs in one event. All people at all times from all nations, believer and unbeliever will come together to face the final judgment. This view is held by those like Wayne Grudem and Louis Berkhof
3. **View 3 – 1 Judgment with three events.** Each person will face a day of judgment. But this judgment will be different depending on which group one is a part. This has been described by some as three different judgments. I would prefer to describe them as three different events. Each event is described by the differing details. 1<sup>st</sup> you have the judgment of the Church, the resurrected and raptured believers who will stand before the Bema seat described in 2 Cor 5. 2<sup>nd</sup> The Judgment of the Nations which will be gathered together before the “Glorious throne of Christ” before the Millennial reign described in Matt 25 and Rev 20:1-6. 3<sup>rd</sup> The judgment of all unbelievers who have ever lived to appear before the Great White Throne at the end of the Millennial reign

These three events collectively make up the final Judgment because

- 1) Everyone who ever lived will only be in one of these events. The believer will not face the Great White Throne Judgment. The unbeliever will not be part of the Bema seat judgment
- 2) The times of these events are different. A clear reading of the details of these judgments will demonstrate a difference in the events
- 3) We can only be in one category
- 4) This view allows the believer to participate in the judgment to come as anticipated by Paul

“Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent *to constitute* the smallest law courts?<sup>3</sup> Do you not know that we shall judge angels? How much more, matters of this life?” (1 Cor. 6:2-3 NAS)

Which also seems to be implied in Rev 20:4

“And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years.” (Rev. 20:4 NAS)

The disciples will sit on thrones and judge the 12 Tribes of Israel

“that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.” (Lk. 22:30 NAS)

Yet with all of these indications of God’s Judgment taking place and believers taking part in helping carry out Christ’s righteous Judgment, many are still convinced there is only one judgment event which takes place in Rev 20:11-15

### **Proof of View 2 - Final Judgment is one event:**

"Nevertheless I say to you that it shall be more tolerable for the land of Sodom in *the* day of judgment, than for you." (Matt. 11:24 NAS)

“And He answered and said, "The one who sows the good seed is the Son of Man,<sup>38</sup> and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*;<sup>39</sup> and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.<sup>40</sup> "Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age.<sup>41</sup> "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,<sup>42</sup> and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth.<sup>43</sup> "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear." (Matt. 13:37-43 NAS)

"For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds." (Matt. 16:27 NAS)

“and He gave Him authority to execute judgment, because He is *the* Son of Man.<sup>28</sup> "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice,<sup>29</sup> and shall come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment.” (Jn. 5:27-29 NAS)

“because He has *fixed a day* in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.” (Acts 17:31 NAS)

“And as he was discussing righteousness, self-control and the judgment to come, Felix became frightened and said, "Go away for the present, and when I find time, I will summon you." (Acts 24:25 NAS)

“But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,” (Rom. 2:5 NAS)

“Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men's* hearts; and then each man's praise will come to him from God.” (1 Cor. 4:5 NAS)

“For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.” (2 Cor. 5:10 NAS)

“of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment.” (Heb. 6:2 NAS)

“For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;” (2 Pet. 2:4 NAS)

“But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.” (2 Pet. 3:7 NAS)

“And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for *the judgment of the great day.*” (Jude 1:6 NAS)

All of these passages on judgment seem to indicate then one great day of judgment is coming. A day when all will be judged; The living and the dead, the righteous and the unrighteous; Humans and Angels; All on one great day

Theologians have thus argued like this:

“It should be noted however that the Bible always speaks of the future judgment as a single event. It teaches us to look forward, not to days, but to the day of the judgment . . .” pg 730 Systematic Theology L Berkhof

“ . . . a final separation of the righteous and the wicked cannot possibly be made until the end of the World. It is hard to see how anyone can give a tolerable and self-consistent interpretation of Matt 25:31-46, except on the supposition that the judgment referred to is the universal judgment of all men, and that they are judged, not as nations, but as individuals.” Pg 731 L Berkhof

F.E Hamilton states:

“The only sane interpretation is the obvious one that all the judgments mentioned are the same judgment, when both the dead and the living are gathered before the great white throne after they have both been raised and raptured or, in the case of the wicked, gathered for judgment before the throne of Christ. After the General resurrection and the rapture of the righteous. . . the final judgment follows at once, and the eternal Kingdom is set up.” Millennialism: The Two Major views Feinberg quoting F. E. Hamilton pg 359-60

*So I guess it falls to me to present a sane and tolerable and self-consistent explanation of the final judgment which accounts for the Biblical details though it differs from these great men*

- You can see the point that when the Bible speaks it clearly speaks of coming judgment
- It often speaks of the day of Judgment
- And it clearly distinguishes between the Judgment of the Righteous, the Unrighteous, and the Angels

The question is what is happening here in Matt 25:31-46

- Which judgment is this? Is this the final judgment at the end of the Millennium?
- Simply put the answer is no. But I will explain more next week. When I talk about what this judgment is here

But let me first demonstrate this to you, while each of us will face a day of judgment. God's Final judgment will occur over many events

We can say legitimately each man will face the day of judgment

- We can say to the Christian, you will face a day of judgment
- We can say to the unbelieving in the world you will face a day of judgment
- And we can say of the dead OT Saint they will face a day of judgment
- And yet that day will be a different event for each group I just mentioned and the experience will be radically different depending on which group you are a part of

How do we know this? By looking at the details of the scriptures

*If the details of God's Word mean anything, if the passage of scripture dealt with in its immediate context has any objective meaning at all, if any passage can teach truth and that truth be known and understood from the author who wrote it then we must necessarily see that the judgment to come will manifest itself in three different events*

Let me show you this by first demonstrating that the events in Matt 25:31-33 are different than what is happening in Rev 20:11-15

These two events are clearly different events and the details of the text indicate this clearly:

1<sup>st</sup> **Difference:** The judgment in Matt 25 involves believers and unbelievers. (People)

- The sheep who are placed on his right hand and called righteous
- While you have the goats who are placed on his left hand and are cast out

But in Revelation 20:12 the dead resurrected there are those who were not part of the first resurrection and who were dead in their sins

"And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds." (Rev. 20:12 NAS)

- The only stated outcome here in Rev 20:12 and following is that of being thrown into the lake of fire

"And if anyone's name was not found written in the book of life, he was thrown into the lake of fire." (Rev. 20:15 NAS)

There is no mention of the believer in Revelation 20:11-15 and their judgment or their entrance into eternal life

There are no believers resurrected in Rev 20:11-16 for the believers had their part in the first resurrection in Rev 20:6

**2<sup>nd</sup> Difference:** There is no resurrection recorded in Matt 25. (Resurrection)

Revelation speaks of the resurrection of the dead for judgment while Matt 25 speaks of those who are alive gathered together from the nations

- There is no reference to a resurrection in Matt 25:31-46 at all
- In Matt 25 you have the gathering of the nations while in Rev 20 you have the gathering of the dead from the sea and the grave
- In Rev 20 you have no one alive being gathered for judgment just those raised from the dead

**3<sup>rd</sup> difference:** The location of the judgments (location)

- In Matt 25 the judgments take place on Earth when the son of Man returns in His glory and sits on His throne
- In Rev 20:11-15 the heavens and the Earth have been destroyed and there is no place for them

“And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.” (Rev. 20:11 NAS)

- After this judgment comes the new heaven and the new earth in Rev 21

In Matt 25 Jesus comes and sets up his earthly millennial reign. While the events in Rev 20:11 and ff occur after the 1000-year reign

**4<sup>th</sup> Difference: (Timing)** is that the separation of the sheep and the goats take place at the return of Christ in Matt 25 while the dead are judged at the end of the Millennium

In Revelation 20:11-15 people are not separated from each other. The dead are raised and judged according to their works and sent into the lake of fire

“And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.” (Rev. 20:15 NAS)

BUT there is an event in Revelation 20 which describes a separating by resurrection which occurs 1000 years before the Great white throne Judgment. Look at Rev 20:1-6:

“And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand.<sup>2</sup> And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years,<sup>3</sup> and threw him into the abyss, and shut *it* and sealed *it* over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years.<sup>5</sup> The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.<sup>6</sup> Blessed and holy is the one who

has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.” (Rev. 20:1-6 NAS)

You see friends these are clear and plain differences between these accounts

- The only way you do not see these differences is if you have already determined there can only be one event and that there will be no literal Kingdom and no literal reign because we are in the Kingdom now. If you have already determined there is no literal 1000-year kingdom then you will not see or acknowledge the differences between these accounts
- And if you hold these presuppositions nothing literal will be sane or tolerable or self-consistent because you have abandoned the plain reading of the scripture
- At that point you spiritualize everything and try to fit everything into your system

## Conclusion

A plain reading of the scripture leads to a sane, tolerable, and self-consistent explanation

- If we just let the Bible Speak it makes plain sense

And you see I have taught this not because of a systematic theology lecture but because of the details of the text. If the Bible has any authority at all you would let it speak plainly here

- Each person who ever lived will face a judgment.
- The question is which Judgment will you be a part of in the end.
  - Will it be the Bema Seat reserved for the Church? A judgment of our works and the giving of rewards
  - Will it be the judgment of the nations of the earth who lived through the Tribulation before the glorious throne of Christ?
  - Or will it be the great white throne judgment after the millennial reign?

You will be on the defendant side of the bench in at least one of these judgments. Will you be prepared? Have you heeded the message of Christ and turned to him and followed as a faithful servant? Have you heeded his warning and guarded your life?

Who is being judged here? Come back next week and we will see