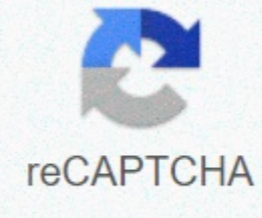




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Home > Content Index > Jesus Christ > Parable of Jesus > Parable of Sheep and Goats Question: What does the parable of Sheep and Goats mean? Answer: The parable of sheep and goats is part of the Olivet Discourse. It was found in Matthew from 25:31 to 46. A parable is a short, simple story of comparison. Jesus used parables to teach spiritual truths in mortal situations. Jesus began the parable by saying it related to His glorious return to establish His kingdom (Matthew 25:31). So the setting of this event is at the beginning of the millennium, after the tribulation. All the people on earth at that time will be brought before the Lord, and He will separate them as a shepherd separating the sheep from the goats. He'll put sheep on the right and goats on the left (verses 32–33). The sheep are those who were saved in the tribulation; the goats are those who have not been saved from the tribulation. The sheep on Jesus' right hand are blessed by the Father God and given an inheritance. The reason yet: Since I'm hungry and you gave me something to eat, I'm thirsty and you gave me something to drink, I'm a stranger and you invited me in, I needed clothes and you dressed me, I'm sick and you take care of me, I was in prison and you visited me (verses 35-36). The just will not understand: when do they see Jesus in such a pitiful condition and help Him? The king will answer, 'I tell you the truth, whatever you have done to one of my least brothers, you have done for me' (verses 39-40). The goats on Jesus' left hand are cursed with eternal hellfire, preparing for the devil and his angels (verse 41). The reason given: they have the opportunity to serve the Lord, but they do nothing (verses 42-43). The damner asks, Lord, when do we see you hungry or a stranger who either needs clothes or is sick or in prison, and doesn't help you? (verse 44). Jesus replied, I tell you the truth, whatever you did not make one of the least of these, you did not make me (verse 45). Jesus then concluded the speech with a contrast: They will go to eternal punishment, but the just man for eternal life (verse 46). In the Parable of the Lamb and the Goat, we are looking at the redeemed and saved man, and man is sinned and lost. A normal reading seems to show that salvation is the result of good er00 things. The sheep acted charitably, giving food, drinks, and clothing to people in need. The goats showed no charity. This seems to lead to salvation for sheep and cursing for goats. However, the Bible does not contradict itself, and the Bible clearly and repeatedly teaches that salvation is by information through god's grace and not by our good work (see John 1:12; Public Service 15:11; Romans 3:22-24; Romans 4:4-8; Romans 7:24-25; Romans 8:12; 3:6-9; And And 2:8-10). In fact, Jesus himself made it clear in the parable that the salvation of the sheep was not based on their work – their inheritance was theirs since the creation of the world (Matthew 25:34), long before they could do any good! The good jobs mentioned in the parable are not the cause of salvation but the influence of salvation. As Christians, we become like Christ (see Romans 8:29; 2 Corinthians 3:18; and Cossy 2:6-7). Latina 5:22 tells us that the fruit of the Spirit is love, joy, peace, patience, kindness, kindness, meekness, faithfulness, and autonomy. Good jobs in a Christian's life are a direct overflow of these characteristics, and are only acceptable to God because of the relationship that exists between servants and Teachers, their saved and Saviors, their sheep, and their Shepherds (see Eritist 2:10). The core message of the Parable of the Lamb and Goat is that God's people will love others. Good jobs will be the result of our relationship with the Shepherd. Followers of Christ will treat others with kindness, serving them as if they were serving Christ itself. Life does not reproduce in the opposite way. While goats can actually perform acts of kind and charitable, their hearts are not true to God, and their actions are not for the right purpose – to glorify and worship God. Recommended Resources: James Montgomery Boice's Parable of Jesus More Detailed Information from Your Bible Study - Start with Free Bible Logos Software! Related topics: Who is the least of these in the Bible? What is the parable of the uncompromising/unforgiving Servant? What does the parable of the Good Mary mean? What does the parable of the rich fool mean? What does the Parable of Mustard Seeds mean? What does the allegory of the sower mean? What does the parable of the Paralyse Son mean? What does the Parable of Talents mean? What does the Parable of ten Minas mean? What does the Parable of the Fig Tree mean? What does the Parable of the Ten Virgins mean? What does the vineyard parable mean? What is the meaning of

the parable of lost sheep and lost coins? What does the parable of the wedding mean? What is the parable of wheat and grass tares? What does the Parable of the Workers in the Vineyard mean? What does the Parable of the Pharisees and Tax Collecting People mean? What does the parable of two sons mean? What is the meaning of parables about hidden treasures and high-priced pearls? What is the meaning of the allegory about the person you are in need of (the persistent neighbor)? What can we learn from the parable of the persistent widow and the judge Public? What is the meaning of allegory of fasting at weddings, old fabrics and wine skins? What is what what does it mean for the Parable of the Manager of Justice (Luke 16:1-13)? What does the Parable of The Seed In Progress (Mark 4:26-29) mean? What does the allegory of Dagnet mean? What does the Parable of the Great Banquet (Luke 14:15-24) mean? What does The Leaven's parable mean? Return: What is the parable of Jesus The Meaning of the Parable of sheep and goats? The parable of sheep and goats in Matthew 25 is, I think, one of the more misunderstood passages in the Bible. Like others, I spent years misunderstanding it and worried about what it meant. But once you find the key, it makes perfect sense. The parable of sheep and goats is this: the New Testament tells us over and over again that we are saved by faith, not by 100 things. But in the common explanations of parables, salvation is undoubtedly due to the works. Sheep were saved because they helped the king's brothers when they were poor, naked, or in prison. Goats were condemned because they saw the king's brothers in the same suffering and did not help them. Salvation by works. SALVATION BY FAITH OR BY WORKS Now the compromise that some people make is just to say, We are saved by faith, but by works too. That sounds contradictory. But it's a little like the teaching of the Letter of The Family: God gives us faith, but faith has to lead to good institutions or we're not saved. So these people may be left in a position to try to earn salvation by their good actions. But that, of course, is just what most New Testaments say is the wrong approach. For the Apostle Paul said, For it is by grace you have been saved through faith, and this is not from yourself; it is God's gift, not by work, so that no one can boast. (Episodes 2:8-9) And the Apostle Peter speaks of an inheritance that can never perish, perish, or fade, kept in heaven for you, who through faith are shielded by the power of God until salvation is ready to be revelation in the past. (1 Pet. 1:4-5) John the Apostle said, God loved the world so much, that he had given His only son that anyone who believed in Him should not perish but have eternal life. (John 3:16) And Jesus himself said, Whoever listens to my word and believes that the person who sent me has eternal life and will not go into judgment. He passed from death to life. (John 5:24) So the dominant teaching of Jesus and the apostles is that we are saved by belief in the gospel. So reading the Parable of sheep and goats is salvation by works that oppose the most obvious teaching of Jesus and the New Testament. Now, I believe Jesus didn't contradict himself. And so we should ask if perhaps we do not read the parable in a body. So let's see if there is another way to read it ... READ AGAIN THE PAR ON SHEEP AND GOAT The Parable of Sheep and Goats begins with the king sits on his glorious throne. All the nations were gathered together before him, just as when the Messiah appeared in Xa-cha-charia 14- and he divided all the people into two groups. A group goes towards his right hand, the priority place. They are called sheep. The other group walked towards his left hand, where he was unhappy. And they're called goats. And quickly reading the parable can make you think there are three actors in the movie: King, Sheep and Goat. The king, sheep, and goats are brothers of the king but if we read it carefully, we see that there is another group. You see, sheep and goats are judged according to whether they did or did not help the king's brothers when they were in distress. Now note that the king called his brothers, my brothers. This means he is pointing at them. And that means they are in the proceedings. They are silent, to be sure. But there they were, standing around the king and listening to his judgment. So the cast of the Parable of Sheep and Goats has increased. Perhaps now it should be called the Parable of sheep and goats and brothers of the king. If we wanted to make an image it would look like this. The king, his brothers, sheep, and goats The silent brothers of the king are very important people, for everything that is going to happen to sheep and goats depends on how they treat the king's brothers. Sheep, who have mercy on the king's brothers, receive eternal life. But the goats will be thrown into eternal fire because they despise the king's brothers. Obviously, the king thought his brothers were very important people really. WHO ARE THE KING'S BROTHERS? So who are the king's brothers? Someone might answer that they are his brothers after the flesh, that is, all the Hebrews, including the first-century Judgm and the Zadokites. But, remember, many of them objected to Jesus altogether and abused him to death. That's not very brotherly. Remember, you have the same father. But Jesus spoke of Judging who opposed him, You are from your father, the devil (John 8:44). So they can't be their brothers. Jesus himself told us who his brothers were. When his mother and brothers wanted him to return home quietly, he said, Who is my mother, and who are my brothers? Pointing to his disciples, he said, This was my mother and my brother. For anyone who does my Father's will in heaven is my brother and sister. (Matt. 12:48-49) So that seems pretty obvious. The king's brothers were those who did what his Father wanted in heaven. They were His disciples, who obeyed His teaching. They have fathers like Jesus because he taught them to pray, our Father in heaven. That is, they are the normal followers of whether first century Galileans or modern people like you and me, scattered all over the world. THEY DON'T GO INTO JUDGMENT Over-view of how the King's Brothers are not judged. Sheep are judged, and so are goats. But the king brothers are standing there with the judge. They're not in the dock. It is a perfect picture of what Jesus said: Anyone who listens to my word and believes that the person who sent me has eternal life and will not go into judgment. (John 5:24) And it's good to see, isn't it, that the King brothers are not only brothers, but also sisters in it. Women are co-heirs to the men of God's kingdom. This is something unique to the Christian faith. Other Abraham faiths put women in a lower place both here and later. SO WHAT IS THE PARABLE OF SHEEP AND GOATS ABOUT? So the king's brothers in the parable of sheep and goats were his disciples, the Christians. And from there we must conclude that sheep and goats are not our disciples. 100,000 sheep and goats are not Christians. This makes a big difference to the way we verse parables. Now it is not about how Christian disciples receive eternal life. It is about how non-Christians may or may not receive life. And it all depends on how they treat the king's brothers. Let me give you an example ... A FEW EXAMPLES... In Pakistan, there is frequent persecution of Christians. Some use the country's blasphemy laws to accuse Christians, to drive them out of their land, and to oppress them to death. Year after year, vigilantes kill Christians for alleged blasphemy. Meanwhile militias carry out brutal attacks on people and Christian communities. However, in the midst of all this, some Muslims risking their lives are trying to protect Christians. Rashid Rehman is a prominent Pakistani lawyer. When he became a defense attorney for Junaid Hafeez, a Christian accused of blasphemy of the Islamic faith, he received death threats. In fact, the final threat came from the prosecution lawyer in the courtroom itself. But Rehman refused to drop the case. A month later, in May 2014, he was shot dead by two armed men who came to his office pretending to be clients. Similarly, Salmaan Taseer, governor of Punjab Province, defended herself Aasia Bibi, a Christian woman sentenced to death for blasphemy. He quickly became an object of hatred and asked bodyguards to protect himself. But one of his bodyguards shot and killed him inside his car in January 2011. WHERE ELSE DID JESUS SAY THE SAME THING? Such stories illustrate the teaching of the Parable of sheep and goats. People who are not yet Christians but who will be counted among the sheep. However, those who carry out cruel attacks on them, without mercy or remorse, will be found among the goats. And the reason why this happened is because the king loves Sisters. Now this is not the only place where Jesus taught this. There's a close parallel in Matthew 10:40 He receives you to receive me, and the person who receives me receives the one who sent me. 41 Whoever receives a prophet in the name of a prophet will receive the reward of a prophet; and who receives a righteous man in the name of a righteous man will receive the reward of a righteous man. 42 And whosoever will give a glass of cold water to drink to one of these children because he is a disciple, I truly say to you, he will not lose his reward. Here Jesus is saying that whoever receives a Christian because he is a disciple of Jesus will receive the same reward as his disciples. This seems like a big promise. But, you see, anyone who shows kindness to the king's brother, also shows kindness to the king, and so he will be rewarded. ANOTHER STORY I can tell you a story about this. When I was a young teacher in southern Africa, living alone as a monk, I would come from school every day and my neighbor, Mrs. Garnie, would call me over the garden fence. I just make you some curry. Garnie came from a Hindu but converted to Islam when she married. And she showed me more and more remarkable kindness. Sometimes she asks me about my faith and my church, but she is still a Muslim. Then, after I knew her for three years, she got sick and was taken to hospital. I was interested in her and prayed about this situation. The Lord answered me with the passage above, Matthew 10:40–42. And I understand that he has taken his kindness to me as the act of devotion to himself. I went to the hospital where she was in a coma. Her husband told me she couldn't move, but she heard everything we were saying. I asked him if I could talk to her about Jesus. He said, Okay, and he left the room. I told her, Mrs. Garnie, trust in Jesus and he will bring you to eternal life. Do you understand? Her eyes blinked. And soon after, she died. The Lord, in his own way, directed her heart to him, and she showed it in her kind act towards the young teacher who lived next door. I believe you trusted in the Lord before you died. Many like her could receive mercy among the sheep that day. A FEW WARNINGS ... It is now fair to over-say that the mis-explanation of the parable has led to much harm. The social justice movement used this parable to undermine the true gospel of faith and promote their own explanation of justness. Of course, Christians should definitely be ready to do good, as they say: So when we have the opportunity to let us do good for all, and especially for family members of faith. (Gal. 6:10) But let us remember that the Bible does not establish some rules about who we should and should not help. First, the apostles said do not rush to help those who are not prepared to do anything for themselves. If a man does not work, he will not eat. (2 Thess. 3:10) And the apostle John made it clear that we should not provide material support to those who come to us and do not believe in the Holy Third. Anyone who continues to teach has the Father and the Son. If anyone comes to you and does not bring this teaching, do not take them into your home or welcome them. Anyone who welcomes them shares in their wicked work. (2 John 9-11) And evidence of Christian characters should be taken into account before providing material support. No widow can be included in the list of widows unless she is over sixty years old, has been faithful to her husband, and is famous for her good deeds, such as raising children, expressing hospitality, washing the feet of the Lord's people, helping those in trouble, and dedicating themselves to all kinds of good institutions. (1 Tim. 5:9-10) CONCLUSION So let's pay attention to this parable and explain it correctly. Let us remember the brothers of the Lord. They are the key to explaining it. The Lord's brothers and sisters don't come into judgment. They're saved by faith. Don't let anyone tell you that you didn't do enough to please God. His children are saved by faith. Happiness is counted among the Lord's brothers and sisters. Read Why Do The Scots Love Unicorns? Unicorn?

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