

The King's Judgment

Matthew 25:31-46

Pastor John Miller

Jesus said, starting in Matthew 25:31, "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left."

Today we come to the conclusion of our series, The King's Return. Our text for this series has been the Olivet Discourse. The Olivet Discourse is recorded in Matthew 24-25 and also in Mark 13 and John 21. But Matthew's account is unique; he presents Jesus as the King. It's a fascinating, prophetic word from the Lord about His Second Coming. It's based on a response that Jesus gave to His disciples' questions in Matthew 24:3, when Jesus was describing the destruction of the temple. They asked Him three questions: "When will these things be?" They were asking, "When will Jerusalem be destroyed?" They also asked, "And what will be the sign of Your coming..."—referring to the Second Coming of Christ—"...and of the end of the age?" The "age" refers to the *aiónios* or the Jewish age.

So Jesus went on to speak about the general signs, called the "birth pains": the famines, the wars, the pestilence, the earthquakes in different places, which were the "beginning of sorrows." Then Jesus went on to talk about the sign of the "abomination of desolation," spoken of by Daniel the prophet. Jesus gave that specific sign. He said that there would be tribulation like never before and never will be again. Then there will be "the sign of the Son of Man." "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be."

Then Jesus gave the parable of the fig tree; when it buds, it tells you that summer is near. So these signs of the tribulation will tell you that His coming is near, "at the doors."

He gave us the teaching on the days of Noah. The people of Noah's time didn't expect the flood. They were "eating and drinking, marrying and giving in marriage." They didn't realize the flood was going to come, but it came and took them all away.

Then Jesus gave three parables. The parable of the stewards and the parable of the 10 virgins. Five virgins were wise and five were foolish. Next Jesus gave the parable of the talents. Five talents were given to one, two to another and one to another. They were to use them faithfully until the master returned.

So these parables were teachings on working, being ready and using our opportunities for the Lord until He comes again.

Now in our text today, Jesus is no longer teaching in parables. He abandons His parabolic predictions and now gives a prophetic prediction. His prediction is that when the King returns,

He returns to judge the world.

This is a vast subject. But the Bible speaks all through the Old Testament and the New Testament about the Lord coming to judge the earth. It is all through the Gospel of Matthew. Our text today is predictive prophecy. It's called the judgment of the nations, most commonly, but is also known as the judgment of the sheep and the goats.

It's interesting that our text today, verses 31-46, can be found only in Matthew and not in the other Gospels. Another interesting fact is that it is the first and only time in Matthew that Jesus refers to Himself directly as "the King." That's interesting because Matthew's Gospel is the Gospel of the King. In Mark's Gospel, he said, "Behold the servant." In Luke's Gospel, he said, "Behold the man," and in John's Gospel, he said, "Behold your God."

There are three ways that Jesus is revealed in Matthew's Gospel. He's revealed as the King, he's rejected as the King and He's returning as the King. Jesus is the "King of kings and Lord of lords."

Why is the King returning? There are many reasons why He is returning, but our text says that He's coming to judge the earth in righteousness. John the Baptist alluded to this when he said that Jesus Christ would baptize the people "with the Holy Spirit and fire," Matthew 3:11. Sometimes we put the two together and think that the Holy Spirit is the baptism of fire, but I think that John was talking about Jesus' first coming when He would come to save us, and we would get the gift of the Holy Spirit. Then the baptism of fire is the baptism of judgment at His Second Coming.

You ask, "Well, what makes you think that?" Because Matthew went right on, in context, to say that "His winnowing fan..."—or "fork"—"...is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

When John the Baptist mentioned that Jesus would baptize "with...fire," he wasn't talking about with the Holy Spirit at His first coming; he was talking about a judgment in His Second Coming. Jesus came the first time to die for sins, but He comes the second time to judge for sins. He came the first time as the Lamb to die for sins. He comes the second time as the Lion of the tribe of Judah, the "King of kings and Lord of lords," to judge mankind for their sins. So John the Baptist distinguished the two comings of Jesus: He'll baptize you "with the Holy Spirit and fire." Jesus will separate the wheat from the chaff. The wheat will be put in the barn, and the chaff is burned with "unquenchable fire."

In the story we read today, we have the sheep on His right hand, who go to heaven, and the goats on His left hand, who go to hell. The sheep enter into the kingdom and the goats into fire that is eternal. In the New Testament book of Jude, in verses 14-15, Jude says, quoting from Enoch, "Behold, the Lord comes with ten thousands of His saints, to execute judgment on all." When you read our passage today, you have to conclude that God judges sin. All sin will be

judged by a holy and righteous God.

This prophecy about Jesus' coming judgment has two main sections. The first section is in verses 31-33. It is the setting of the judgment. "When the Son of Man comes in His glory, and all the holy angels with Him, then..."—Notice the "when" and the "then"; it is setting the time of this holy judgment—"...He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, and the goats on the left."

There are four questions that I want to ask and that will be answered from these verses. The first is, "Who will be the judge?" The answer is in verse 31: "the Son of Man." Who is this "Son of Man" who is coming to judge all these nations? He is none other than Jesus Christ. This is the title that Jesus used most often for Himself. The title comes from Daniel 7:13, where Daniel saw, prophetically, the Second Coming of Jesus Christ. He said, "One like the Son of Man... coming." That title conveys His incarnation and His humanity. It describes His humility, that He came in lowliness. He was God incarnate, God manifested in the flesh.

There also is the title "Son of God" for Jesus. Jesus is both the Son of Man and the Son of God. Theologians call it the "hypostatic union"; two natures in one person, Jesus Christ. He is fully God—Son of God, and fully man—Son of man.

Isn't it interesting that being the Son of Man He is perfectly suited to judge mankind? We might be tempted to think, What right does God have to judge us? He's never been on earth. He doesn't know what it's like. Yes, He does. He "was in all points tempted as we are, yet without sin." In John 4 we read where Jesus was weary and He sat on the edge of a well and asked a woman for a drink. He needed water; He's a man. He was tired and thirsty. It speaks of His humanity.

So Jesus is perfectly suited to judge mankind, because He came to the earth and lived His life as a man. John 5:22 says, "For the Father judges no one, but has committed all judgment to the Son." All judgments—there is not just one judgment at the end of time—will be by Jesus Christ, the Son of Man, because He is perfectly suited, through the incarnation, to be the judge of mankind. Jesus came in love to die on the Cross to atone for man's sins, and now He comes back as the judge of those who rejected the provision and must be judged for their own sins.

So who is the judge? Jesus Christ, the Son of Man.

The next question is, "When will He judge?" When will this judgment take place? Verse 31 says, "When the Son of Man comes in His glory, and all the holy angels with Him." He's not coming back alone; He's coming with a myriad host of angels who will return with Him. When will this happen? I believe this is a reference to the Second Coming of Jesus Christ. Matthew 24:3 says, "What will be the sign of Your coming?" They're not talking about the rapture; they're talking about the Second Coming. The Second Coming happens at the end of the seven-year tribulation. So the time of the judgment is at the Second Coming or second Advent of Jesus

Christ.

There are three reasons why Christ comes back. First, He comes back to restore creation and to reverse the curse. The second reason He comes back is to reign upon the throne of David. God gave David a promise, the Davidic covenant, that on David's throne his son would reign over an eternal kingdom. He has to fulfill that, so there has to be a literal return of the Son of David—Son of Man, Son of God—to sit on the earth, in Jerusalem, on the throne of David, ruling the world.

Our text involves the third reason He comes back, and that is for retribution. He comes back to judge sin. All the wrongs must be set right. There are a lot of times in this world when we don't get justice, we don't get fairness. But someday Jesus Christ will return, and He is the righteous judge. No one can fool Him. He is omniscient; He knows all things. He will come back in His true holiness and will judge in righteousness.

In Psalm 9:8, the psalmist said, "He shall judge the world in righteousness, and He shall administer judgment for the peoples in uprightness." Jesus returns in His Second Coming in majesty and glory. "Every eye will see Him," and He is coming back to judge.

When John described the Second Coming in the book of Revelation, he said, "His eyes were like a flame of fire," "His...hair" was "white like wool," the ancient of days. "Out of His mouth went a sharp, two-edged sword." Jesus will judge by giving His Word. "His feet were like fine brass." Brass was the metal of judgment in the Bible. So Jesus Christ is coming back not meek and mild, as a little child laid in a manger, but He is coming back in power and majesty and splendor and glory. He is coming back to rebuke and give retribution for sins in judgment.

The third question is, "Where will He judge?" Verse 31 says, "He will sit on the throne of His glory." This is that Davidic throne, the reign of the Son of David, as God gave that promise to David. So there will be a literal fulfillment: Christ coming back to sit upon the throne of David.

Now this is not the "great white throne." At the end of the millennium, a thousand years after this judgment at Christ's Second Coming, Christ will sit on a "great white throne," and all the wicked dead, the unbelievers, will be resurrected and stand before Christ. The books will be opened, their names will not be found written in the Book of Life, and they will be cast into the lake of fire, which is the "second death." The unbelievers are resurrected out of hell, which is Hades, they stand before Christ, who is on the "great white throne," and they are then thrown into the lake of fire, which is the eternal-hell judgment that will last forever. What a sobering thought! This is described in Revelation 20:11-15. So this will be a separate judgment from Christ's judgment at His Second Coming.

There will also be a judgment of the Antichrist and the false prophet in Revelation 13. They will be judged and thrown into hell, the lake of fire. They will be the first ones there, and the only ones there for 1,000 years during the millennium. Also in Revelation 20, we see that Satan will be bound for 1,000 years. No more devil! You're thinking, Why only 1,000 years? Why not

forever? He'll get there. But first he has to be locked up for 1,000 years while Christ reigns on earth.

When Christ returns, it will be awesome. No more politics. Praise God! It won't be Republican or Democrat. You'll either be a sheep or a goat; you're either saved or not saved. It will be too late to change then. You can't say, "Oh, I change my mind! I want to be a sheep!" No; it's too late. The finality when Christ comes to judge is a sobering thought. There is no changing of position at that time.

Question number four is, "Who will be judged?" Verse 32-33 shows the setting of this judgment. "All the nations will be gathered before Him." Who are "all the nations"? I believe they are the Gentiles. The word "nations" could be translated "Gentiles" or non-Jewish peoples. Quite frequently it is translated "Gentiles." I believe this is the judgment of the Gentile nations.

In the parable of the ten virgins, we have the judgment of the Jews and of the nation of Israel. Now we have the judgment of the Gentile nations in our text.

Now don't misunderstand this. Though the Gentiles are gathered nationally, it's a judgment of individuals. No nation is condemned completely, because God looks at each heart. So even though they are gathered there nationally as Gentile people, it is an individual judgment.

Notice verse 32 says, "He will separate them one from another..." Only God can do that, because In His omniscience, He knows the wheat from the tares, the sheep from the goats, the believers from the nonbelievers. Continuing, "...as a shepherd divides his sheep from the goats."

"A shepherd" here is a metaphor. It's not parabolic teaching; He's using a metaphor. That is a fitting, correct metaphor for Jesus, who said, "I am the good shepherd. The good shepherd gives His life for the sheep." So in the Middle East where the shepherd would divide the sheep out from the goats, Jesus will separate the sheep from the goats.

Who are the "sheep"? The sheep are saved Gentiles. They are whoever is saved at the time of the tribulation. The "sheep" is not the church, because they have already been raptured, "caught up to meet the Lord in the air." This judgment of the nations supports a pre-tribulation rapture. If Jesus comes back to take up the church at the end of the tribulation, there would be no need to separate sheep and goats, because the sheep have already been caught up in a pre-tribulation rapture. When He would come back, there would be no sheep to be placed at His right hand. But since the rapture occurs before the Second Coming, there is time during the tribulation, after the rapture, for people to turn to Him to get saved.

So this passage supports a pre-tribulation rapture, and it supports a pre-millennial return of Christ in His Second Coming. It's very clear from the passage that Jesus judges to determine who gets to go into the millennium or kingdom age. Simply stated, the "sheep" are the saved Gentiles who become believers during the time of the tribulation. They are tribulation saints.

Who are the “goats”? They are the unsaved Gentiles, the lost.

Now we move to the second main division of our text. It is the process of the judgment, verses 34-46. This section is broken down into two more sections: the inheritance of the sheep and the judgment of the goats.

Let's look first at the inheritance of the sheep, starting at verse 34. “Then...”—notice the time again—“...the King will say to those on His right hand...” This is the first time in Matthew that Jesus refers to Himself as “the King.” First, He is a shepherd dividing sheep from the goats; now he is “the King.” He is talking to “those on His right hand,” the saved sheep, “Come...”—it's an invitation—“...you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?’ And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’”

Now we see the process of this judgment that takes place on that day when the Lord returns in His Second Coming in glory and sits on His throne.

Verse 34 says, “Then the King will say to those on His right hand...” So He first addresses the sheep. One commentary I read said—and I laughed about it—they were black sheep but now they're saved sheep. There are going to be all kinds of sheep. You may say, “Well, I'm a black sheep,” but you can be a saved sheep, too. You can repent and be forgiven and become a child of God.

So Jesus says to the sheep on His right hand, “Come...”—This is an invitation—“...you blessed of My Father.” The goats are going to be referred to as “cursed,” and the sheep are referred to as being “blessed.” He tells the sheep to “inherit the kingdom prepared for you from the foundation of the world.”

What is this “kingdom” He is referring to? In the Lord's Prayer we pray, “Your kingdom come. Your will be done on earth as it is in heaven.” There is coming a kingdom of Christ upon the earth. That's why I said this passage lends itself to a pre-millennial Second Coming of Jesus Christ. The King returns to set up His kingdom. But only the saved can enter into that kingdom. You must be born again to inherit the kingdom of God.

Jesus says to the sheep “on His right hand, ‘Come you blessed of My Father, inherit the kingdom.’” This is the fulfillment of everyone who has prayed, “Your kingdom come. Your will be done.” This is the fulfillment of all the prophecies in the Old Testament; that the nations of the earth will “beat their swords into plowshares and their spears into pruning hooks.” “Then the lion shall lay down with the lamb. And a little child shall lead them.” Then there will be peace

on earth. Righteousness will cover the earth “as the waters cover the sea.” What a day that will be when Jesus Christ comes to reign as “King of kings and Lord of lords”! So Jesus invites them to inherit the kingdom.

I want you to notice the word “prepared” in verse 34. The word also appears in verse 41. When it appears in verse 41—the same Greek word—it is used for hell, “prepared for the devil and his angels.” You have heaven prepared for the chosen sheep but hell prepared for the devil and those who follow him. How interesting that those who follow the Lord have heaven prepared for them, but those who reject Jesus Christ and follow the devil are going to the same place prepared for the devil and his angels. I believe that this is talking about a literal, 1,000 years. That’s how long it will last. Revelation 20:3 says it will last for 1,000 years.

Some say that we’re in the millennium right now. Really? If the devil is bound during the millennium, he certainly has a long chain, because he is wreaking havoc right now. And the post-millennial view of Christ does not fit this prophecy of Jesus. When He comes to judge, the world will have wicked people, it will have goats that need to be separated at this time.

He said, “Inherit the kingdom prepared for you from the foundation of the world.” It is a literal kingdom. Don’t misinterpret this verse as saying that they went into the kingdom because they did good works. Ephesians 2:8-9 says, “By grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.” So people don’t go into the kingdom because they fed people, clothed people, visited people in prison, took care of people, gave them something to drink—did good deeds. That would be a misinterpretation of this story.

What Jesus is saying is that because they were saved, they did good works. Their works were evidence of their salvation. That’s always the way it’s laid out in the New Testament. Works cannot save you, but if you’re saved, it will work. True, saving faith will produce good works in your life. If you know Jesus, then you will feed and clothe people, visit them, reach out to them and take care of them. So their works were the evidence, the fruit of their salvation; not the root or the cause. We’re not saved by our good works.

I’ve heard verses 35-39 used as an impetus for social action. We have a large segment of the church today in which preachers will call it the social Gospel, but that’s not the Gospel. They say the church’s primary calling is to feed the sick, clothe the naked, go to prisons and to help people out. We should do that, and the Bible encourages us to do that. If we love God, who we have not seen, then how can we not love others, who we can see? The Bible gives us instruction to do these things.

But in this passage—keep it in context—when it says, “What will be the sign of Your coming, and of the end of the age?” this happens during the tribulation. The church has already been caught up “to meet the Lord in the air,” so we come back with Him in the Second Coming and will reign with Him for 1,000 years. It is not talking about the church feeding the poor, clothing the naked, visiting the sick and imprisoned; it’s talking about those who are here during the

tribulation. I think what's happening is those who are saved Gentiles, tribulation saints, will take care of those who are unsaved and need help. So those will be the Jewish people. Now many of them will turn to Christ and be saved.

Notice what Jesus says about them in verses 39-40: "'When did we see You a stranger and take You in, or naked and clothe You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'" I believe the words "My brethren" here is talking about the Jewish people. It could be that there are 144,000 of them, sealed from each of the tribes. It could be that they are Jews who are tribulation saints who turned to Messiah. It could be that they are just Jewish people. But what they will do to show their love of Christ is to take care of His people. All through the Bible the Jews would refer to themselves as "brethren." It's all throughout the New Testament.

So Jesus is most likely referring to the Jewish people and how they were taken care of by the Gentiles, because these Gentiles were born again and loved their master and took care of the Jews.

Now we move in this last section to the judgment of the goats. It's very sobering. Starting at verse 41, He says, "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared...'—there's that word again—"...for the devil and his angels.'" He said to those "on His right hand, 'Come, you blessed of My father.'" Continuing, "For I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into eternal life." Now Jesus turns on His throne to those on His left hand and says, verse 41, "Depart from Me, you cursed, into the everlasting fire."

I want you to take note of the word "everlasting." It could be translated "eternal." It's the same word used in verse 46: "everlasting punishment" and "eternal life." There are those who try to deny the existence of hell. This is clear teaching here in the Bible that hell does exist. These words in the Bible are in red, meaning that this is Jesus talking. Jesus talked more about hell and the judgment of God than anyone else in all of Scripture. And hell is "everlasting." It has everlasting fire. It is not a place where you are annihilated and you cease to exist; it is a place of conscious punishment for all eternity. Jesus also said that there will be "weeping and gnashing of teeth."

Notice who hell is prepared for, in verse 41: "for the devil and his angels." We know that the devil is Satan, Lucifer. He was created by God as an angel. All angels were created. He was "Lucifer, son of the morning," light bearer. But pride came into his heart—that's the origin of evil and sin; it started in Lucifer. So God kicked him out of heaven, and when he fell from heaven, he took other angels with him. It's called the "angelic rebellion." Those angels we call

“demons.” There is only one devil, but there are a lot of demons. They are fallen angels.

There really is a devil. One of his number one lies is to get you to believe he doesn't exist. There are people who follow the devil, and they don't even believe he's real; they are duped and deceived. The Bible says that he comes “to steal, and to kill and to destroy.” He's not a very nice guy. But Jesus says, “I have come that they may have life, and that they may have it more abundantly.” Jesus came not to condemn us but to save us. So don't be foolish and say that there is no devil. There really is a devil, but he is not coequal with God. God is eternal, but he is a creature. He was created by God, but he is less than God; he's not omnipresent, he's not all powerful, he's not all knowing, but he's a powerful, spiritual being, and he has the fallen angels with him.

Now hell was primarily designed and made for Satan and his demons.

You ask, “Well, does that mean no people will go there?”

“No. Those who follow Satan will go to hell.” But God made it not for man but for the devil and for his angels.

Notice that Jesus says the opposite to these goats. He says, “For I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.”

There is such a thing as the sin of omission, as well as the sin of commission. To know to do right and not to do it is a sin. But the reason they did not take care of the brethren of the Lord, these Jewish people, is because they weren't born again. They didn't believe in Jesus Christ. They didn't have faith, so they didn't do their good works. Their lack of good works was evidence of their sinful state, their lost state. The good works of the sheep was evidence of their salvation.

Now Jesus turns to the goats and says, “Go away into everlasting punishment...”—that's one destiny—“...but the righteous into eternal life.” How are they made righteous? The same way anyone else has ever been made righteous—by faith. The Bible says, “All have sinned and fall short of the glory of God. There is none righteous, no, not one.” The only way for us to be made righteous is by faith in Jesus Christ, who died on the Cross for our sins. His righteousness is given to us, imputed to us by faith. You don't become righteous by doing good deeds. You are made righteous by believing in God's Son.

Notice you have two individuals. You have the goats—to “everlasting punishment”—and you have the sheep—to “eternal life.” There are only two groups; no third or fourth. No other options. Simply stated, it's either heaven or hell. There are only two eternal destinations for every human being: heaven or hell. What determines where you will spend eternity depends on your relationship with Jesus Christ.

John 3:16-19 says, “God so loved the world that He gave His only begotten Son, that whoever

believes in Him should not perish but have eternal life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.”

You have a choice to make today: heaven or hell, saved or lost. You’re either a sheep or you’re a goat. Your eternal destiny is at stake.

When Jesus went into the synagogue at Nazareth to begin His public ministry He was handed the scroll of Isaiah 61. He opened the scroll that day and He began to read verses 1-2. “The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the Lord....” Then Jesus stopped reading, rolled up the scroll, handed it back to the attendant and said, “Today this Scripture is fulfilled in your hearing.”

Isaiah 61: He came to set the captives free. “The Spirit of the Lord” is upon Him. It’s a beautiful passage. He came “to proclaim the acceptable year of the Lord.”

You ask, “Well, what’s the big deal?”

If you look at Isaiah 61:2, Jesus stopped reading that passage in the middle of the verse, rolled up the scroll and handed it back to the attendant. That verse continues on to say, “...and the day of vengeance of our God,” which is His Second Coming.

Jesus came the first time to preach “the acceptable year of the Lord.” That’s the time period we are in right now. “Now is the accepted time; behold, now is the day of salvation.” The Bible says, “Today if you will hear His voice, do not harden your hearts.”

You can actually come to Jesus Christ today and be forgiven of all your sins. You can be saved. You can become a child of God and have the hope of heaven.

But when Jesus comes back the second time, it will be “the day of vengeance of our God.” “For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.” “Every eye will see Him.” At that time, it will be too late to get right with Him, too late to repent, too late to change your mind. You need to be ready for the Lord’s return.

If you’re not a Christian, this is the day of the Lord. This is “the acceptable year of the Lord.” But there will come a “day of vengeance of our God” when Christ returns.

Make sure you’re a child of God. Don’t let this day end without trusting Jesus Christ as your Lord and as your Savior.