

## Christogenea on Talkshoe – August 26th, 2011 – Matthew Chapter 25

Last week we covered Matthew chapter 24 and the Scriptures which discuss the abomination of desolation, “spoken of by Daniel the prophet”, which refers to several prophecies in Daniel chapters 11 and 12. We saw that the term reads “abomination which maketh desolate” in some manuscripts in some places in Daniel. The periods of time in prophetic days given by Daniel for this may be interpreted so that this abomination may be tied to both Mohammedanism & Judaism, and the Zionist Judaism which gave us the artificial Israeli state in 1948 in particular. Both Mohammedanism and Judaism, I believe, are Satanic religions devised by the jews, who have absconded the Old Testament and have abused the oracles of God for their own purposes.

We also discussed at length the prophecy by Christ concerning the budding of the fig tree, when it shoots forth its branches, and how that must have referred to that fig tree that was cursed by Christ. Let us read the parable of the fig tree, from Luke chapter 13: 6 Then He spoke this parable: “A man had a fig tree planted in his vineyard, and he came seeking fruit in it and found none. 7 And he said to the vine-dresser, ‘Look, it is three years from which I have come seeking fruit in this fig tree and I find none. Cut it down, for why should the land be useless?’ 8 But answering he says to him: ‘Master, leave it this year also, until when I should dig around it and cast manure 9 and so then it may produce fruit in the future, but otherwise if not, you shall cut it down.’” Jerusalem produced no fruit for Christ in His final year either. So the fig tree that was Jerusalem was indeed cut down, and from that time on we cannot imagine, under any circumstances, there ever having come one good thing from Judaism or from the descendants of those people. So where Christ says in Matthew 24:32-34: “32 Now learn from the parable of the fig tree, when already its branches should be tender and it would produce leaves, you know that summer is near. 33 Thusly also you, when you should see all these things, know that it is near by the doors. 34 Truly I say to you that by no means should this race escape until all these things should happen!” Today the jews are producing leaves, and their branches have extended to control all the earth. So we know that the harvest approaches.

In Matthew chapter 24 we saw a single discourse by Christ which answered three questions, which I shall repeat here because He is still addressing those questions in the three parables which comprise Matthew chapter 25, as our Bibles are now divided. The questions posed to Him by the apostles were these: 1. “Tell us, when shall these things be?”, in reference to His statements concerning the destruction of Jerusalem. 2. “What is the sign of Your coming...?” in reference to the ultimate return of the Christ, and 3. “...and of the consummation of the age?” which is in reference to Christ's many statements which mentioned the end of the age. In Matthew chapter 24 we saw that some of Christ's discourse applied specifically to first century Judaea. This is especially evident, as it was expounded from a harmony of the prophecies of Christ here as they were also recorded in Mark and in Luke. Yet much of His discourse as it was recorded in Matthew 24 – and in Mark and in Luke - still awaits fulfillment: since it does not describe any circumstance which occurred in the first century at the destruction of Old Jerusalem, nor has it been fulfilled to this day. So the three parables which we are about to discuss, which are indeed a continuation of His answer to those questions regarding the time of the end and His coming, are especially pertinent to us now, and in the days which lie ahead.

**XXV “1 At that time the kingdom of the heavens shall be like ten virgins, who taking their own lamps went out for a meeting with the bridegroom. 2 Now five of them were fools and five wise: 3 for the fools taking their lamps did not take for themselves oil, 4 but the wise took oil in the vessels with their lamps. 5 And with the bridegroom delaying they all had gotten drowsy and slept. 6 Then there came a cry at midnight: ‘Behold, the bridegroom! Come for a meeting with him!’ 7 Then all those virgins arose and prepared their own lamps. 8 And the fools said to the**

**wise: ‘Give to us some of your oil, because our lamps are extinguished!’ 9 But the wise replied saying ‘Never! By no means would it be sufficient for us and for you! Rather you must go to the dealers and buy it for yourselves!’ 10 But upon their having departed to buy it the bridegroom came, and those who were ready entered in with him into the wedding-feast and shut the door. 11 Then later the rest of the virgins also came, saying ‘Master, master! Open for us!’ 12 But responding he said ‘Truly I say to you, I do not know you!’ 13 Therefore you must be alert, because you know not the day nor the hour!**

While this parable is certainly foreboding for those who should not seek and follow the will of Yahweh God, it must first be said that this can have nothing to do with the ultimate salvation of the Spirits of those who are of the race of Israel and who fall into disobedience. Isaiah was not a liar when he said that “In Yahweh shall all the seed [offspring] of Israel be justified, and shall glory.” (Isaiah 45:25) and Paul was not lying when he said that “all of Israel shall be delivered” (Romans 11:26), and Christ was not lying when he said that “every error and blasphemy shall be remitted for men, but blasphemy of the Spirit shall not be remitted”. Interpretation of this parable cannot nullify those other scriptures, and that should be a precept followed when interpreting all parables. We cannot justly interpret a parable in a manner which nullifies any of the plain statements of God made in other Scriptures. When an interpretation of a parable nullifies statements made by the Prophets or in the Gospels, or even in the epistles of the apostles, then the interpretation of the meaning of the parable is flawed.

Paul, in his epistle instructing the Corinthians concerning what to do with a certain sinner, told them at 1 Corinthians 5:5 to “deliver such a wretch to the Adversary, for destruction of the flesh, in order that the Spirit may be preserved in the day of the Prince.” So we see that there is punishment in this life, yet we still have that hope of forgiveness and salvation after this life. Many scriptures can be employed to elucidate this, and the two ideas should not be confused. This same way in which Paul explained the fate of the sinner in 1 Corinthians is the way that I interpret the fate of the five foolish virgins of this parable. In agreement with this is that exclamation found in Revelation chapter 18 verse 4, concerning the fall of Mystery Babylon, ““You come out from her, My people, that you should not partake in her errors, and that you would not receive from of her wounds””.

The marriage supper of the Lamb in Revelation chapter 19 is an allegory representing the destruction of all of the enemies of God, and everyone not written into the book of Life. Verse 9 of the chapter exclaims “Blessed are they which are called unto the marriage supper of the Lamb.” What is that call? That answer is found in Micah chapter, 4:10-13: “10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon [we are in Babylon now]; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies. 11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. [This describes the same scenario which we see in Ezekiel Chapters 38 and 39 and Revelation Chapter 20] 12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. 13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.” Arise and thresh, O daughter of Zion. That is the call, the invitation to the wedding feast of the Lamb. Those of us who understand the problems of the world, to one degree or another, and who long for God's justice, will wait upon Christ and will hear that call when it comes. Those of us who are partying with the devil, who ignore the warnings and admonitions to come out from Mystery Babylon, will deservedly suffer its punishments.

The virgins did not hear the call, because they were off engaging with the merchants when they should

have remained listening. They knew the call was coming, but they were not prepared.

Isaiah Chapter 53 is a prophecy concerning the coming and sacrifice of the Messiah – Yahshua Christ. Isaiah Chapters 51 and 52 are a prophecy of the awakening which the people of God (true Saxon Israel) shall undergo at the fall of Mystery Babylon. This awakening did not happen in the first century, or since. We must therefore anticipate it in the future. Here I will quote parts of those chapters in order to demonstrate the veracity of this statement:

KJV Isaiah 51:1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. 2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. [Among all of the sects claiming Christianity, only Christian Identity does this.] 3 For the LORD shall comfort Zion [the people, not the hellhole in Palestine]: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. 4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. [Language which Luke's gospel later invokes.] 5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. 6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. [This language was later invoked by both Peter and Paul in their epistles, and both were referring to the Second Advent at the end of the age.] 7 Hearken unto me, ye that know righteousness, the people in whose heart is my law [as Paul informed the Romans, something we shall discuss when we get to the third parable in this chapter]; fear ye not the reproach of men, neither be ye afraid of their revilings. [Real Christians endure this situation today.] 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. 9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? [A reading of Psalm 87 is appropriate at this point, but for now only part of the fourth verse will suffice, where it says "I will make mention of Rahab and Babylon to them that know me".] 10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? 11 Therefore the redeemed of the LORD shall return [which is genetic Israel only], and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. 12 I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; 13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? 14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. 15 But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. 16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. [These are allegories for the establishment of God's kingdom on earth.] 17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. [This is similar language to Revelation Chapter 16, building up to the fall of Mystery Babylon: " And the great city broke into three parts and the cities of the nations fell. And the great Babylon had been remembered before Yahweh, to give to her the cup of the wine of the wrath of His anger."]. By this we know that Isaiah is prophesying of that same thing.] 18

There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. 19 These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? 20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. [The things our race suffer today are clearly a chastisement from our God. ] 21 Therefore hear now this, thou afflicted, and drunken, but not with wine: 22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: 23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over. [All of the non-Israelite peoples of the world, who are now trying to destroy the people of God, in the end they shall indeed be destroyed.]

KJV Isaiah 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. 2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. 3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. 4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. [This refers to the two captivities of Israel, the Egyptian and later – in Isaiah's own time - the Assyrian.] 5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. 6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. [This prophecy is but one reason why I have chosen to employ the Old Testament name Yahweh in my own translations, to assert the claim of our Saxon people to our heritage and to be the fulfillment of these words.] 7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! 8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. [They shall all agree, something that men have not done since the Gospel was first published.] 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem [the people, not the place]. 10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. [Depart from out of Mystery Babylon – the mixed-race society. Those who do not will suffer it's punishments!] 12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rearward. 13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: 15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. [We as Christians anticipate this very day.]

Micah chapter 4 and Isaiah chapters 51 and 52 very clearly inform us that there shall be an awakening of the people of God at the fall of Mystery Babylon. It is at that time that we shall hear the cry, “Arise and thresh, O daughter of Zion”. The parable of the ten virgins informs us that some of us won't hear that call, and those who do not, will suffer the punishments inflicted upon the enemies of God. They will be treated no better than the beasts.

**“14 For it is just like a man traveling abroad who called his own slaves and turned over to them his properties. 15 And while to one he had given five talents, and to another two, and to another one, to each according to his own ability, then he went abroad. Immediately 16 going he receiving the five talents conducted business with them and profited five others. 17 Likewise he with the two profited two others. 18 But he receiving the one having departed dug into the ground and hid the silver of his master. 19 Then after much time the master of those slaves comes and takes an account together with them. 20 And he receiving the five talents coming forth presented five other talents, saying ‘Master, you turned over to me five talents. Behold, I have profited another five talents!’ 21 His master said to him: ‘Well done, good and faithful slave! With a little you were faithful. I shall appoint you over much! Enter into the joy of your master!’ 22 Coming forth also he with the two talents said: ‘Master, you turned over to me two talents. Behold, I have profited another two talents!’ 23 His master said to him: ‘Well done, good and faithful slave! With a little you were faithful. I shall appoint you over much! Enter into the joy of your master!’ 24 Then coming forth also he who received the one talent said: ‘Master, I know you, that you are a hard man, reaping from where you have not sown and gathering from where you have not scattered, 25 and being in fear having departed I hid your talent in the earth. Behold, have that which is yours!’ 26 But replying his master said to him: ‘Wicked and timid slave! You knew that I reap from where I have not sown and I gather from where I have not scattered? 27 Therefore it was necessary for you to deposit my silver with the bankers, and coming I would have received that which is mine with interest! 28 So take the talent from him and give it to him having the ten talents!’ 29 For to each having it shall be given and he shall have abundance, but to he not having even that which he has shall be taken from him! 30 And the useless slave shall be cast out into the outer darkness. There shall there be weeping and gnashing of teeth!**

Note that these “servants”, as the King James Version has the word, are slaves, and not children. [Note John 8:35.] It is clear from other statements of Christ, that not all of those who claim to be serving Him are recognized by Him. The Greek word used here is δουλός, which is a bondman or involuntary servant, a slave, and not a διάκονος, a minister or servant who is not a slave, although both words appear as “servant” frequently in the New Testament. This particular slave went so far as to question even the motives of his master. That sounds like most of the so-called servants of God today, who question the very Gospel, and twist it into a mass of confusion! To he not having, even that which he has shall be taken from him, because he probably never deserved it in the first place. Yahweh has warned us, in the curses of disobedience, that strangers would rule over us for our disobedience, and we see that in the pulpits and the halls of academia as well as in the political and civil realms.

Now as a side note, many have read this parable as an endorsement of usury on the part of Christ. But Christ is not directly advocating usury here. Rather, Christ is speaking in the cultural context of the time, and it is the least a master could expect a servant to do with what money has been committed to that servant for stewardship. If the servant could not make a viable enterprise of what he had been given, he could at least stand aside and lend it to those who were more able to do so. Of course, the parable is an allegory, and Yahweh does not condone usury. Simple-minded men look to make accusations from the Bible, and then they miss the many important lessons that it contains.

Jeremiah 15:10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

Ezekiel 22:12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

KJV Nehemiah 5:7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

KJV Psalm 15:5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

KJV Deuteronomy 23:20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

In the Bible, four times prior to the aforementioned verse from Deuteronomy were the children of Israel commanded never to loan money to their brethren with usury, or interest. They were permitted to loan money to non-Israelites at usury, and if they did not, the non-Israelites would take great advantage of them. Yet usury without distinction was commonplace in Greece and in Rome. This parable is an example of Christ speaking to us on our own terms, and not on His terms, something which He does often. The children of Israel were told never to loan at usury to each other, but only to strangers, and that should stand today. A sign of our punishment is, once again, that today we have all sorts of government programs granting low-interest loans to aliens, and we ourselves shoulder the full burden, or even worse, often we cannot even get such loans in our own nation!

One more thing about the parable of the wicked servant. Note that the wicked servant is not an unbeliever. Neither was he accused of sin as a violation of the law. That is because Faith and the Law are only for the children of Israel! Yet this servant is cast outside. The third and final parable in this chapter offers us insight into the possible reasons behind that.

**“31 And when the Son of Man should come in His effulgence and all the messengers with Him, then He shall sit upon His throne of honor. 32 And they shall gather before Him all the nations and He shall separate them from one another just as the shepherd separates the sheep from the goats. 33 And He shall indeed stand the sheep at His right hand, but the goats at His left hand. 34 Then the King shall say to those at His right hand: ‘Come, those blessed of My Father, you shall inherit the kingdom which has been prepared for you from the foundation of Society! 35 For I hungered and you gave Me to eat; I had thirst and you had given Me drink; I was a visitor and you had taken Me in; 36 naked and you had clothed Me; I had been sick and you watched over Me; I was in prison and you had come to Me.’ 37 Then the righteous shall respond to Him saying: ‘Master, when have we seen You hungry and nourished You, or thirsting and had given drink? 38 And when have we seen You a visitor and had taken You in, or naked and had clothed You? 39 And when have we seen You being sick or in prison and had come to You?’ 40 And replying the King shall say to them: ‘Truly I say to you, for whomever of the least of My brethren have you done one of these things, you have done them for Me!’ 41 Then He shall say also to those at the left hand: ‘Go from Me, accursed, into the eternal fire which has been prepared for the False Accuser and his messengers! 42 For I hungered and you did not give Me to eat, and I had thirst and you had not given Me drink; 43 I was a visitor and you had not taken Me in, naked and you had not clothed Me, sick and in prison and you had not visited Me!’ 44 Then they themselves shall also respond saying: ‘Master, when have we seen You hungry or thirsting or a visitor or naked or sick or in prison and had not served You?’ 45 Then He shall respond to them saying: ‘Truly I say to you, for whomever you had not done one of the least of these things, neither have you done them for Me!’ 46 And they shall go off into the eternal punishment, but the righteous into eternal life.”**

Before we attempt to interpret this parable, let us look at a very similar parable from the Old Testament, which is found at Ezekiel chapter 34, here in its entirety:

KJV Ezekiel 34:1 And the word of the LORD came unto me, saying, 2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! [Perhaps this describes those shepherds who are like the slave in the previous parable, who did not build the house of his master.] Should not the shepherds feed the flocks? 3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. 4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. [This language can only describe already-deported Israel.] 5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. 6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. 7 Therefore, ye shepherds, hear the word of the LORD; 8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; 9 Therefore, O ye shepherds, hear the word of the LORD; 10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. [The situation with the shepherds describes the state of both politics and religion today quite perfectly.] 11 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. [This statement alone destroys the concept of replacement theology which is taught in today's churches, a concept which is absolutely contrary to the Bible.] 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. [There is never any word of replacing the flock with another people.] 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. [This is exactly the history of true Israel, where after the deportations they were resettled among the other Adamic peoples, departed from there and went to their own lands, and now once again they are in the predicament of dwelling among many strangers.] 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. 15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD. [This describes the true Saxon Israelites, and never the jews.] 16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. **17 And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.** [Note that rams and goats never change sides!] 18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? 19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. 20 Therefore thus saith the Lord GOD unto them; [The discourse is still against the shepherds, who are both the political and religious leaders of the nation.] Behold, I, even I, will judge between the fat cattle and between the lean cattle. 21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad [speaking about Israel]; **22 Therefore will I save my flock, and they shall no**

**more be a prey; and I will judge between cattle and cattle.** [Race is the dividing point, period!] 23 And I will set up one shepherd over them, and he shall feed them, even my servant David [an allegory for Christ]; he shall feed them, and he shall be their shepherd. 24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. 25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they [Israel] shall dwell safely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about my hill [the people of Israel] a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. 27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. [All the other races, and especially the Edomite jews.] 28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. 29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. 30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. 31 And ye my flock, the flock of my pasture, are men [Adam-kind], and I am your God, saith the Lord GOD.

The flock never changes, it was, it always has been, and it always will be the genetic Children of Israel who departed from or were driven off from the face of Yahweh their God beginning with the captivity in Egypt circa 1500 BC up through the Assyrian and Babylonian deportations of the Israelites of the Old Kingdom circa 741-585 BC. Once we learn that the judgements of God are of favor and mercy for the flock, and of vengeance towards all who are not of the flock, only then can we correctly interpret the parables and the other statements of Christ in the New Testament. Now we shall review this parable of the sheep and the goats in Matthew:

**“31 And when the Son of Man should come in His effulgence and all the messengers with Him, then He shall sit upon His throne of honor.** Upon His coming He has promised to gather all of Israel – the twelve tribes of Israel, without exception. Isaiah 49:25-26: "25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. 26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob." There are many such promises, Old and New Testament, and not once do they make a distinction which would lead us to believe that salvation is for only a portion of the children of Israel, or that any of the children of Israel would be excluded. To the contrary, Yahweh has promised to cleanse all of our sins, to forget all of our iniquity. Paul says in Romans chapter 5: "18 So then, as that one transgression [the transgression of Adam] is for all men for a sentence of condemnation [which is death in this life], in this manner then through one decision of judgment [by Christ] for all men is for a judgment of life. 19 Therefore even as through the disobedience of one man the many were set down as wrongdoers, in this manner then through the obedience of One [meaning Christ] the many [without exception] will be established as righteous." Where Paul says "one decision of judgment" we see that all of the Adamic race is accepted, or all of the race is rejected: there is not a decision by Christ for each Adamite, but one single decision for all Adamites! The only thing that may prevent one from receiving that judgement of life, is if one is not a sheep, since it was only ever promised to the sheep! Therefore Paul says at Hebrews 12:8, that one is either a son or a bastard (a person of mixed race), and there is no third choice! **32 And they shall gather before Him all the nations and He shall separate them from one another just as the shepherd separates the sheep from the goats.** [It is nations, or ethnicities, which are sheep, and nations, or ethnicities, which are goats. This is the line upon which judgement is based.

The nations are distinguished by the shepherd on sight, just like sheep are distinguishable from goats, on sight.] **33 And He shall indeed stand the sheep at His right hand, but the goats at His left hand.** [ There are no bad sheep, and there are no good goats. All of the sheep-nations go to the right, and all of the goat-nations go to the left. And once the sorting is done, there are none remaining who are not either on the right or on the left.]

**34 Then the King shall say to those at His right hand: ‘Come, those blessed of My Father, you shall inherit the kingdom which has been prepared for you from the foundation of Society! 35 For I hungered and you gave Me to eat; I had thirst and you had given Me drink; I was a visitor and you had taken Me in; 36 naked and you had clothed Me; I had been sick and you watched over Me; I was in prison and you had come to Me.’ 37 Then the righteous shall respond to Him saying: ‘Master, when have we seen You hungry and nourished You, or thirsting and had given drink? 38 And when have we seen You a visitor and had taken You in, or naked and had clothed You? 39 And when have we seen You being sick or in prison and had come to You?’ 40 And replying the King shall say to them: ‘Truly I say to you, for whomever of the least of My brethren have you done one of these things, you have done them for Me!’**

The acts of kindness which Yahshua describes here are allegories describing a society built on good will and the rule of law. Only White men have ever created such societies. Where the other races have shadows of them, they received them from the establishments of White men, whether it be in Africa, South America and Asia. When the White man leaves, the non-White societies immediately begin to decay. Paul commended the Romans – who had indeed descended from the Israelites of antiquity, in the following manner in Romans chapter 2: “14 For when the Nations, which do not have the law, by nature practice the things of the law, these, not having law, themselves are a law; 15 who exhibit the work of the law written in their hearts, bearing witness with their conscience, and between one another considering accusations or then defending the accused;) 16 in a day when Yahweh will judge the secrets of men, according to my good message, through Yahshua Christ.” Of course, Paul can only be talking about the nations of dispersed Israel, since God only promised to write His laws upon the hearts of those of dispersed Israel, and never upon the hearts of anyone else. Isaiah 51:7 talks about Israel and addresses them as “the people in whose heart is my law”. This is a part of the New Covenant promise, where we see at Jeremiah 31:33: “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

Note that Yahshua says that “for whomever of the least of My brethren have you done one of these things, you have done them for Me!” In other words, the people of Israel being the only ones who could ever qualify as the brethren of the Christ, the sheep are not judged for how they treated the goats. Rather, the sheep are only judged for how they treated themselves, the other sheep, their kindred!

**41 Then He shall say also to those at the left hand: ‘Go from Me, accursed, into the eternal fire which has been prepared for the False Accuser and his messengers! 42 For I hungered and you did not give Me to eat, and I had thirst and you had not given Me drink; 43 I was a visitor and you had not taken Me in, naked and you had not clothed Me, sick and in prison and you had not visited Me!’ 44 Then they themselves shall also respond saying: ‘Master, when have we seen You hungry or thirsting or a visitor or naked or sick or in prison and had not served You?’ 45 Then He shall respond to them saying: ‘Truly I say to you, for whomever you had not done one of the least of these things, neither have you done them for Me!’ 46 And they shall go off into the eternal punishment, but the righteous into eternal life.”**

The goat nations, all the bastards and the non-Israelite races, have the same fate as the devil and his angels. I would imagine that this is because their origin is found with the devil and his angels! They have fed themselves and enriched themselves at the expense of the sheep, as we saw above discussing the parable of the ten virgins and Micah chapter 4 and Isaiah chapters 51 and 52. We read at Micah 4:11: "11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion." As it was noted earlier discussing Isaiah chapter 51: "22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: 23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over." This describes all of the aliens and beasts in our lands today, and their attitudes toward us. All of the non-Israelite peoples of the world, who are now attempting to consume and to destroy the people of God, in the end they shall indeed be destroyed. They are all goats, none of them can ever be sheep, and the Gospel of God offers no third choice for any of them.

Think about all of these things, when you read the news reports about the negro violence and the flash mobs which are now commonly occurring, or when you hear about the mexican demonstrations in California organized by La Raza and other mestizo-supremacist racist groups, or when you hear about the recent Tottenham riots and the destruction of several neighborhoods in London at the hands of the negroes. Today they say to us "Bow down, that we may go over", but tomorrow they will get what it is they are due, and they will get it at the hands of our God. This is exactly what is happening today, just as these Biblical prophecies told us would happen in these days. And we see that all the distinctions made by God are racial, and that is where the lines are drawn. For those of us who do not awaken to these things, for those who do not hear the call, they shall suffer with the others. For those wicked servants who question the motives of Yahweh our God: they too will receive their reward in the Lake of Fire! It is not a coincidence that these parables are presented in this manner. These three parables of Matthew chapter 25 are indeed connected in ways that most people shall never understand.