

Mattityahu (Matthew) Chapter 25 in the *Complete Jewish Bible* (CJB) serves as a profound, eschatological discourse delivered by Yeshua on the *Har HaZeitim* (Mount of Olives). From a Messianic Jewish perspective, **this chapter is not about the church replacing Israel, but about covenant faithfulness, readiness for the Messiah's return, and the ethical responsibilities of both Jewish believers and the nations (*Goyim*).**

The chapter consists of three distinct parables that outline the expectations for God's people during the *Acharit HaYamim* (End of Days).

1.1. 1. The Parable of the Ten Bridesmaids (*Betulah* / Virgins)

Theme: Spiritual Readiness and the Oil of the Ruach HaKodesh

In traditional Jewish weddings, the *chatan* (groom) arrives to take his *kallah* (bride) to the wedding feast. The timing was often a surprise, occurring at night.

- **The Five Foolish vs. Five Wise:** All ten were part of the wedding party and all slept, but five lacked the foresight to bring extra oil (*shemen*).
- **The Messianic Meaning of Oil:** In Jewish thought, oil frequently symbolizes **Torah**, **good deeds (*mitzvot*)**, and the **Holy Spirit (*Ruach HaKodesh*)**. True Messianic faith is not just an outward profession; it requires a sustained internal life of spiritual preparedness.
- **The Trade-off:** The wise could not share their oil. **Spiritual intimacy** with **Yeshua**, righteousness, and the fullness of the ***Ruach*** cannot be borrowed or transferred

at the last minute. When the groom shouts, "*Hinei! The groom is coming!*", entry depends on immediate readiness.

1.2. 2. The Parable of the Talents (*Kikkarot*)

Theme: Kingdom Stewardship and Multiplying Resources

A *kikkar* (talent) was an immense sum of money—roughly 15 to 20 years of a laborer's wages. **Yeshua** presents a master entrusting massive wealth to his servants according to their ability before going away.

Servant	Entrusted Amount	Action Taken	Master's Reward
First Servant	5 Talents	Traded and gained 5 more	"Good and faithful servant... enter the joy of your master."
Second Servant	2 Talents	Traded and gained 2 more	Identical reward based on proportional faithfulness.
Third Servant	1 Talent	Hid it in the ground out of fear	Condemned as "wicked and lazy"; cast into outer darkness.

- **The Messianic Perspective:** The Master (*Adon*) is **Yeshua**, who has ascended but

will return. The talents represent the **revelation of the Kingdom, the Torah, and spiritual gifts.**

- **The Sin of Passive Fear:** The third servant mischaracterized the master as harsh and feared taking risks. In Messianic Judaism, **faith (*emunah*)** is active. Merely "preserving" what you have without using it to advance God's kingdom or bless the community is viewed as a betrayal of stewardship.

1.3. The Judgment of the Sheep and Goats

Theme: The Separation of the Nations (*Goyim*)

This final passage describes the **Son of Man** sitting on His glorious throne, **judging the *Goyim* (the nations)** based on how they treated "**the least of these my brothers**" (*achai*).

- **Who are "My Brothers"?** While this applies broadly to the poor and vulnerable, from a primary Messianic and historical context, **Yeshua** is referring directly to **the Jewish people (Israel)** and His disciples.
- **The Criterion for Judgment:** The nations are not judged merely on abstract theology, but on their **tangible treatment** of **Yeshua's** kinsmen during times of persecution. Feeding the hungry, clothing the naked, and visiting the imprisoned of Israel are treated as actions done directly to **Yeshua** Himself.
- **Righteous Gentiles:** This mirrors the traditional Jewish concept of the *Chasidei Umot HaOlam* (Righteous Among the Nations)—Gentiles who stand righteously with God's covenant people.

Core Messianic Takeaway

Mattityahu 25 challenges the believer to avoid spiritual complacency.

Messianic faith demands an **alert spirit** (Parable 1),

active **investment of God's gifts** (Parable 2), and radical, **compassionate righteousness** toward the vulnerable and the house of Israel (Parable 3).

The Structural and Thematic Link Between Mattityahu 24 and 25

In the *Complete Jewish Bible* (CJB), **Mattityahu 24 and 25 are not two separate discourses; they are a single, continuous teaching known as the Olivet Discourse.**

Yeshua delivers this entire teaching on the **Har HaZeitim** (Mount of Olives) in response to a multi-part question from His *talmidim*

(disciples) in [Mattityahu 24:3](#): *"When will these things happen? And what will be the sign of your Coming and of the Sh'liakh-Tzibbur (End of the Age)?"*

- **Mattityahu 24 provides the prophetic blueprint:** **Yeshua** outlines the external signs—wars, rumors of wars, famines, the *shatikh* (tribulation), the "abomination of desolation," and cosmic disturbances—leading up to the sudden appearing of the Son of Man.
- **Mattityahu 25 provides the internal application:** Once **Yeshua** establishes *what* will happen externally, Chapter 25 shifts to how His followers must prepare *internally*. The parables of Chapter 25 answer the command given in [Mattityahu 24:42](#): *"So stay alert, because you don't know on what day your Lord will come."*

Chapter 24 establishes the **timeline and reality** of His return; Chapter 25 establishes the **ethical and spiritual accountability** required while waiting for that return.

Does the Parable of the Ten Bridesmaids Apply to Gentile Believers?

From a **Messianic Jewish perspective**, the short answer is **yes, absolutely**.

While the historical and cultural setting of the parable is **thoroughly Jewish**, its spiritual application encompasses the entire Commonwealth of Israel, which includes grafted-in Gentile believers. Here is how this application breaks down through a Hebraic lens:

1.1. 1. The One New Man (*Adam Khadash*)

In Messianic theology (drawing heavily from Sha'ul's/Paul's letters in Ephesians and Romans 11), Gentile believers do not form a

separate spiritual entity. They are **grafted into the olive tree of Israel** and become fellow citizens with the saints. Therefore, when **Yeshua** gives instructions to His *talmidim* regarding the Kingdom of Heaven, those instructions apply to all who are part of His covenant community, regardless of physical lineage.

1.2. The Bridegroom and the Wedding Party

In ancient Jewish wedding customs (*Kiddushin* and *Nissu'in*), the bridesmaids (*betulot* / virgins) represent the community waiting to welcome the *Chatan* (Groom) and the *Kallah* (Bride) to the wedding feast.

- **The Wise:** Represent those—both Jewish and Gentile believers—who possess true ***emunah* (faith)**. They are filled with the **oil of the Ruach HaKodesh** and actively live out the Torah's **ethical commandments**.

- **The Foolish:** Represent nominal "believers" who have an outward form of religion but lack the internal spark of the Spirit and real, enduring commitment.

1.3. The Warning Against Complacency for the Nations

Because **Mattityahu 25** concludes with the judgment of the *Goyim* (the nations), the Parable of the **Ten Bridesmaids** serves as a strict warning to Gentile believers living among the nations. It warns them **not to become complacent** during the long delay of the **Groom**. Gentile believers must ensure their **lamps are fueled** by a personal, active relationship with the God of Abraham, Isaac, and Jacob, rather than relying on the institutional or cultural "oil" of their surroundings.

The Context: The *Har HaZeitim* Discourse (Mount of Olives)

In the **Complete Jewish Bible (CJB)**, **Mattityahu (Matthew) Chapter 25** does not stand alone. It is the direct continuation of **Chapter 24**, forming the climax of the **Olivet Discourse**. Sitting on the **Har HaZeitim** (Mount of Olives) overlooking the Temple, **Yeshua** responds to His *talmidim* (disciples) regarding the *Acharit HaYamim* (End of Days) and the signs of His *Parousia* (Second Coming).

While **Mattityahu 24** outlines the macro-level prophetic timeline—the birth pangs, the tribulation, and cosmic upheavals—**Mattityahu 25** shifts to the micro-level **internal application**. It answers the burning question: *How then shall we live while the Messiah delays His return?* From a Messianic Jewish perspective, this chapter outlines the

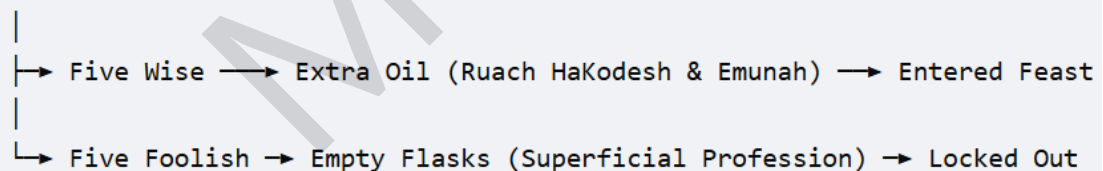
strict standards of covenant faithfulness, active stewardship, and radical righteousness expected of both Jewish believers and those grafted in from the *Goyim* (the nations).

1.1. 1. The Parable of the Ten Bridesmaids (*Betulot* / Virgins) — Mattityahu 25:1–13

Theme: **Internal Spiritual Reality vs. Outward Religious Proximity**

Yeshua draws upon traditional first-century Jewish wedding customs (*Kiddushin* and *Nissu'in*). After the betrothal period, the *chatan* (groom) would arrive, often unexpectedly at night, to fetch his *kallah* (bride) and escort her to the wedding feast.

[Ten Bridesmaids Waiting]



The Lamps and the Oil (*Shemen*): All ten bridesmaids carried *lappidim* (torches or

lamps), and all ten fell asleep during the delay. The dividing line was the **extra oil**. In Hebraic thought, oil deeply symbolizes the **Ruach HaKodesh (Holy Spirit)**, the internalizing of **Torah**, and authentic **emunah (active faith)**.

- **The Problem of the Borrowed Faith:**
When the **midnight cry** rings out—*"Hinei! The groom is coming!"*—the foolish bridesmaids beg the wise for oil. The wise refuse, not out of cruelty, but out of spiritual reality. **Spiritual readiness cannot be borrowed, transferred, or purchased at the last minute.**

- **The Messianic Application:** This parable exposes nominal alignment with the Messianic community. Having the "lamp" of outward religious affiliation, Messianic terminology, or systemic proximity to the faith is useless without the internal,

sustaining oil of a living relationship with
Yeshua.

1.2. 2. The Parable of the Talents (*Kikkarot*) — Mattityahu 25:14–30

Theme: Active Stewardship of Kingdom Wealth

A *kikkar* (**talent**) was not a small coin; it was an immense weight of silver or gold, equivalent to roughly **15 to 20 years of a common laborer's wages**. The Master (*Adon*) entrusts dynamic portions of his wealth to his servants according to their varied abilities before departing.

Servant	Resources Entrusted	Action & Yield	Master's Verdict & Reward
First Servant	5 Talents	Traded diligently	<i>"Excellent! You are a good and trustworthy</i>

		; gained 5 more	<i>servant... Come and share your master's joy!"</i>
Second Servant	2 Talents	Worked faithfully ; gained 2 more	Identical commendatio n; rewarded proportionally for equal faithfulness.
Third Servant	1 Talent	Buried it in the earth out of fear	<i>"You wicked, lazy servant!"</i> Cast into the outer darkness.

- **The Kingdom Assets:** The Master is **Yeshua**; the talents represent the revelation of the **Besorat HaGeulah (Good News of the Kingdom)**, the spiritual gifts of the *Ruach*, and the stewardship of God's truth.

- **The Sin of Passive Preservation:** The third servant did not squander the money on wild living. His sin was **paralyzing fear and passive preservation**. He fundamentally mischaracterized the Master as harsh and legalistic. In Messianic Judaism, *emunah* is never static; it demands action. Attempting to merely "lock away" or hide one's faith to avoid risk is viewed by the King as a direct betrayal of covenant responsibility.

1.3. The Judgment of the Sheep and Goats — Mattityahu 25:31–46

Theme: The Accountability of the *Goyim* (Nations)

This final section transitions from parables to a literal eschatological reality. **Yeshua** sits upon His glorious throne as the ultimate

Judge, separating the *Goyim* (the nations) as a shepherd separates the sheep from the goats.

- **Who are "My Brothers" (*Achai*)?** Yeshua bases His judgment on how the nations treated "*the least of these my brothers.*" While this text applies broadly to the poor and disenfranchised, its primary Hebraic and historical context refers directly to **the Jewish people (Israel)** and His faithful emissaries who suffer during the tribulation.
- **The Criterion of the Nations:** The *Goyim* are not judged here on abstract, systematic theology, but on their **tangible, sacrificial actions toward Yeshua's kinsmen**. Feeding the hungry, visiting the imprisoned, and clothing the naked of Israel are calculated by the King as actions done directly unto Him.

- **Righteous Among the Nations:** This strongly mirrors the Jewish concept of the *Chasidei Umot HaOlam* (Righteous Gentiles)—those from the nations who risk their lives to protect the covenant people of God, demonstrating that their hearts have been truly transformed by the God of Abraham, Isaac, and Jacob.

The Overarching Messianic Synthesis

Mattityahu 25 weaves a seamless web of accountability for the disciple waiting for the return of the King. True Messianic faith demands an **alert spirit** fueled by the *Ruach HaKodesh* (Parable 1), **productive investment** of God's kingdom assets (Parable 2), and **radical, compassionate solidarity** with the vulnerable and the house of Israel (The Sheep and Goats).

From a Messianic Jewish perspective, **yes, absolutely.** **The criterion used to judge the nations (*Goyim*)** in Mattityahu 25 is deeply rooted in the Hebraic concept of ***tzedakah***.

In Western or purely English translations, *tzedakah* is often translated simply as "charity" or "almsgiving." However, from a Hebraic worldview and in the style of the *Complete Jewish Bible* (CJB), *tzedakah* carries a far more profound, non-optional meaning: it is **righteousness in action** or **covenant justice**.

Here is how the judgment of the sheep and goats directly connects to *tzedakah*:

1.1. 1. *Tzedakah* is Not Optional "Charity"

In traditional Jewish thought, giving to the poor, feeding the hungry, and clothing the naked are not viewed as optional acts of goodwill. Because everything belongs to

HaShem, withholding help from someone in need is seen as a form of injustice—a failure to act righteously.

When **Yeshua** judges the nations based on how they treated the vulnerable (*"the least of these my brothers"*), He is evaluating whether their lives produced the fruit of **practical righteousness**. The "sheep" are explicitly called the **tzaddikim** (the righteous ones) because their faith manifested as tangible **zedakah**.

1.2. 2. The Identity of the **Tzaddikim** (The Righteous)

In Mattityahu 25:37, the text notes: *"Then the tzaddikim will answer him, 'Lord, when did we see you hungry and feed you...?'"*

The reason they are called **tzaddikim** is precisely because they practiced **zedakah**.

From a Messianic perspective, for Gentile believers among the nations, **true emunah**

(faith) in the Messiah fundamentally transforms the heart, naturally resulting in covenant righteousness. You cannot separate a righteous standing before God from righteous actions toward God's people.

1.3. 3. Practical *Tzedakah* and the House of Israel

During times of severe global tribulation and persecution, performing *tzedakah* for **Yeshua**'s brothers (the Jewish people and His faithful disciples) becomes incredibly costly and risky.

- **The Goats:** Practiced a passive, heartless lawlessness, withholding *tzedakah* out of fear or indifference.
- **The Sheep:** Demonstrated that their lives were aligned with God's covenant by actively extending food, water, clothing, and shelter.

By executing *tzedakah*, these individuals proved that they shared the very heart and character of the King.

Your insight is spot-on. From a **Messianic Jewish perspective**, the "midnight cry" (*kraugē*) in Mattityahu 25:6 is intimately linked to the Plague of the Firstborn in Egypt.

In Hebraic thought, **major acts of Divine redemption and judgment** are structurally linked across scripture. By unpacking this connection through the lens of the *Complete Jewish Bible* (CJB), the structural relationship between the original Passover (*Pesach*) and the final return of the Messiah becomes clearly apparent.

1.1. The Echo of the Egyptian Midnight Cry

In Shemot (Exodus) 11:4, Moshe delivers **HaShem**'s warning to Pharaoh: "*Towards midnight, I will go out into Egypt.*"

When that hour arrives in **Shemot 12:29–30**, two things happen simultaneously at midnight:

- **A Terrible Outcry:** *"At midnight HaShem struck down all the firstborn in the land of Egypt... and there was a **loud cry in Egypt**, for there was not a house without someone dead."*
- **Immediate Redemption:** In the middle of that dark, chaotic night, B'nei Yisrael (the children of Israel) are finally commanded to rise, pack up, and **go out** of Egypt.

When **Yeshua** states in His parable, *"At midnight a cry was heard: 'Look! The bridegroom is coming! Go out to meet him!'"*, He is deliberately drawing on the collective Jewish memory of **Yetziat Mitzrayim (the Exodus)**.

1.2. Midnight as the Ultimate "Watch Hour" of Judgment

In Jewish Midrashic and prophetic literature, midnight is not just a time on a clock; it is **the definitive hour of Divine Visitation**. It represents the precise pivot point when the maximum thickness of darkness is instantly broken by an act of God.

The Midnight of Egypt (Shemot)	The Midnight of the Kingdom (Mattityahu 25)
The physical darkness of Egypt.	The spiritual darkness of the <i>Acharit HaYamim</i> (End of Days).
A cry of terror and death for the unrighteous.	A cry of terror and closed doors for the foolish bridesmaids.
A command to go out from bondage into the wilderness.	A command to go out and enter the wedding feast.
Requires the blood of the lamb on the doorposts for safety.	Requires the oil of the Ruach in the lamps for entry.

1.3. The Messianic Meaning: The Nature of the Final Cry

While the underlying themes are identical—visitation, separation, and redemption—the

nature of the cry differs slightly based on context:

- In Egypt, the **midnight cry** was an **outcry of mourning** by the Egyptians as judgment fell upon their houses.
- In **Mattityahu 25**, the **midnight cry** is a **shout of announcement** (often associated with the blast of a *shofar* or the shout of the archangel) declaring that the *Chatan* (Groom) has arrived.

However, for those who are **unprepared**, the result is the exact same. Just as the Egyptians found themselves structurally **cut off** from life, the foolish bridesmaids find the door permanently shut against them. The **midnight hour tests** who is living in a state of constant, covenantal readiness.

Deep Comprehension Check

Let's explore how these parallel midnight events function together in Messianic eschatology.

Quiz: The Midnight Cry Parallel Quiz
Question (Topic: The Core Parallel of Midnight): **What major functional dynamic connects the midnight hour of the Exodus to the midnight hour described by Yeshua in Mattityahu 25?**

Option (Correct): Both represent a sudden, unpredictable moment of divine visitation where the righteous are separated for redemption and the unready experience definitive judgment.

Reason: Correct! Midnight is historically and textually etched as the hour where God steps into human history to draw His prepared people out and close the door on the unrighteous.

Hint: Focus on the double-edged nature of midnight in scripture—how it acts simultaneously as rescue for one group and an end of opportunity for another.

Topic: The Consequence of the Closed Door):

How does the closing of the wedding feast door in Mattityahu 25 echo the safety experienced by Israel during the midnight plague in Egypt?

Option (Correct): Just as the sealed, blood-marked doors of Goshen protected Israel while shutting out Egypt, the closed door of the wedding feast seals the prepared inside and permanently shuts out those who lacked internal reality.

Reason: Correct! A closed door in Hebraic imagery represents a boundary of covenant security—once HaShem shuts the door, the time for preparation has officially ended.

Hint: Think about the absolute finality of God's boundaries when He acts in judgment, both in the days of Moshe and at the coming of the Messiah.

To fully understand the tragedy of the third servant in **Mattityahu (Matthew) 25:18**, we must look beyond Western economic ideas and dive straight into the first-century Hebraic context. In the *Complete Jewish Bible* (CJB), **Yeshua**'s denunciation of this man as a **"wicked and lazy servant"** (*'eved rasha v'atzel*) is not a critique of his business skills, but a **profound exposure of a corrupt heart**, a twisted theology, and a total misconception of the Master's identity.

Here is the deep exposition of his actions, his motives, and his fatal misconception from a Messianic Jewish perspective.

1.1. 1. Why Was He Only Given One Talent (*Kikkar*)?

The text explicitly states the Master's reasoning in Mattityahu 25:15: He gave to each servant "**according to his own ability**" (*k'fi khocho*).

- **A Vast Fortune:** We must remember that **one *kikkar* (talent)** was not a small pocket coin. It was an immense sum of money—roughly **15 to 20 years of wages** for a common laborer.
- **No Unfair Disadvantage:** The Master did not set the third servant up to fail. One talent was an astronomical amount of kingdom wealth and responsibility. The Master knew this servant had a smaller capacity (*koach*) than the others, so he graciously matched the stewardship to the servant's baseline ability. The servant

was not condemned for failing to produce **five talents**; he was condemned for producing *nothing*.

1.2. The Root Motive: Paralyzing Fear Born of a Twisted Misconception

When **the Master** returns, the third servant delivers a defensive, legalistic speech that exposes his inner monologue:

"Sir, I knew you to be a hard man, reaping where you didn't sow and gathering where you didn't scatter seed. So I was afraid, and I went and hid your talent in the ground."
(Mattityahu 25:24–25)

From a Messianic perspective, this servant represents someone who has a **completely distorted, legalistic view of HaShem and His Messiah**:

- **Viewing the Messiah as an Exacting Tyrant:** He views **Yeshua** not as a gracious,

life-giving King, but as a **harsh**, demanding, and unfair dictator (*"reaping where you didn't sow"*).

- **The Trap of Legalistic Self-Preservation:**

Because he views **the Master** through the **lens of fear** rather than **trust (*emunah*)**, his entire religious life becomes defensive. He thinks: *"If I try to use this talent and lose it, the Master will destroy me. Therefore, the safest route is passive preservation."* He buries the kingdom asset in the dirt to keep it "safe."

- **Projecting His Blame:** By calling the Master "hard," the servant tries to frame his own laziness as holy caution. He implicitly blames the Master for his own paralysis.

1.3. 3. Why Yeshua Calls Him "Wicked and Lazy" (*Rasha v'Atzel*)

Yeshua immediately strips away the servant's pious excuse. If the servant *truly* believed the Master was harsh and exacting, he should have at least put the money in the bank to earn baseline interest. His fear was an excuse for a deeper spiritual sickness.

[The Third Servant's Heart Structure]

Distorted View of Messiah (Tyrant) → Paralyzing Fear → Passive Inaction (Burying Talent) → Judgment (Wicked & Lazy)

In the Hebraic mindset, this servant is guilty of three severe spiritual failures:

- **He acts like an Unbelieving Pagan:** He treats God's kingdom resources as a burden to be hidden rather than a gift to be multiplied. He does not love the Master, nor does he trust the Master's goodness.
- **The Sin of Passive Inaction:** In Messianic Judaism, *emunah* (faith) is a verb. **True faith is never static**; it requires taking risks for the Kingdom, practicing *tzedakah*, and

actively advancing the ***Besorat HaGeulah*** (Good News). To simply "preserve" an untransformed life or hide your faith in the ground out of fear is viewed by **Yeshua** as an act of cosmic treason.

- **Wicked and Idle:** By burying the talent, he actively chose to be completely useless to the community and the Kingdom. He wanted the status of a servant without any of the covenantal work. Therefore, he is stripped of his stewardship and cast into the "outer darkness."

Deep Comprehension Check

Let's test your understanding of the third servant's motivation and judgment through a Hebraic lens.

Quiz: The Motive of the Third Servant Quiz
Question (Topic: Proportional Stewardship):
Why did the Master give the third servant

only one talent, and how does this affect his moral accountability?

Option (Correct): The Master gave him an amount matching his specific ability, which was still a massive fortune, leaving him entirely without excuse for his complete inaction.

Reason: Correct! Even one talent represented a lifetime of wages. The servant was fully equipped to succeed based on his personal capacity, making his choice to bury it completely inexcusable.

Hint: Consider the phrase "**according to his own ability**" and whether one talent is a small or large sum in first-century Israel.

Question (Topic: Misconception of the Messiah): What is the core spiritual blindness of the third servant that Yeshua exposes in his judgment?

Option (Correct): He possessed a legalistic,

distorted view of the Master's character as a harsh tyrant, which paralyzed his emunah (faith) and drove him into lazy self-preservation.

Reason: Correct! His fear was fueled by a lack of trust in the Master's goodness. Because he misjudged the Messiah's heart, his actions became entirely fruitless and self-centered. Hint: Look closely at the words the servant uses to describe **the Master**: "I knew you to be a hard man..." What does that reveal about his theology?

From a **Messianic Jewish perspective** using the translation and style of the Complete Jewish Bible (CJB), this passage is one of the most structurally precise judgments in the Apostolic Writings.

To untangle your question about who the "sheep," "goats," and "unbelieving Jews" are, we must look at the explicit terms **Yeshua**

uses. In Mattityahu 25:32, **Yeshua** states that *"All the **Goyim** [nations/Gentiles] will be gathered before him."* Therefore, the group standing on the courtroom floor being sorted into sheep and goats is **specifically the Gentile nations**.

The judgment hinges entirely on a third, separate group: **"the least of these my brothers"** (*achai*). From a Hebraic perspective, **Yeshua's** physical "brothers" are **the Jewish people (Israel)** and His faithful *talmidim* (disciples).

1.1. Who are the Sheep and the Goats?

Because the group being judged is the *Goyim*, the sheep and goats do not represent Israel. Instead, they represent two factions among the Gentiles:

- **The Sheep (Believing and Righteous Gentiles):** These are individuals from the

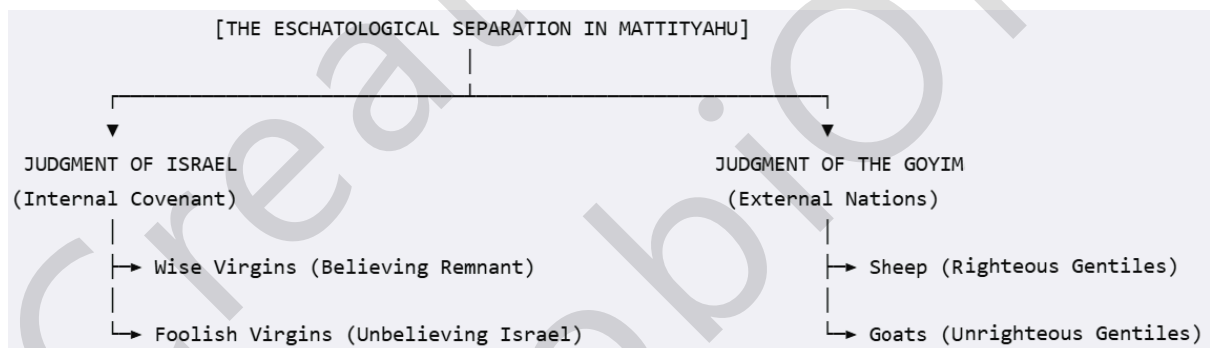
nations who have developed a **true *emunah* (faith)** that bears fruit. They show radical solidarity, risk their lives, and practice *tzedakah* (covenant righteousness/justice) to feed, clothe, and protect **Yeshua's** brothers (the Jewish people) during global persecution. In Jewish tradition, they are the *Chasidei Umot HaOlam* (Righteous Among the Nations).

- **The Goats (Unbelieving and Lawless Gentiles):** These are the nations that **reject the Messiah** and His people. They display *anomia* (Torah-lessness), expressing pride, indifference, or active hostility toward the suffering house of Israel.

1.2. How About Unbelieving Jews?

If the sheep and goats are Gentiles, where do unbelieving Jewish people fit into the eschatological timeline of Mattityahu?

They are **not part of the Sheep and Goats judgment of the *Goyim***. In Hebraic covenant theology, God judges Israel and the Nations under different frameworks based on the covenants He made with them. Unbelieving Jews are handled in the two preceding parables and broader biblical prophecy:



They are the "Foolish Bridesmaids" (*Betulot*):

In Mattityahu 25:1–13, the five foolish bridesmaids are culturally inside the wedding party; they have structural proximity to the covenant, but they **lack the internal oil of the Ruach HaKodesh and authentic faith in**

Yeshua. They represent unbelieving Israel who assumed their lineage or religious alignment was enough, only to find the door shut because they lacked a vital, living connection to the *Chatan* (Groom).

- **The Purging of Israel:** Ezekiel 20:38 outlines a parallel judgment where HaShem states He will gather Israel out of the countries and *"purge out from among you the rebels and those who transgress against me."*

From a Messianic viewpoint, an unbelieving Jewish person who leaves this life rejecting **Yeshua** faces the exact same spiritual consequence as a "goat"—exclusion from the Kingdom and eternal separation from **HaShem**. However, they are evaluated as **covenant-breakers** who lacked internal oil, rather than as nations being judged for how they treated the global Jewish diaspora.

Deep Comprehension Check

Let's look at how these distinct judgment criteria interact within Messianic prophecy.

Quiz: The Covenant Distinctions in Judgment Quiz

Question (Topic: The Group Being Judged):

Based on the literal text of Mattityahu 25:32 using CJB concepts, why can the "goats" NOT be a category for unbelieving Jewish people in this specific scene?

Option (Correct): Because **Yeshua** explicitly states that this specific throne judgment is for the "Goyim" (the Gentile nations), separating them based on how they treated His brothers (Israel).

Reason: Correct! The goats are the unrighteous subset of the Gentiles, whereas unbelieving Israel is addressed through internal covenant metaphors like the foolish bridesmaids.

Hint: Look closely at the specific term **Yeshua** uses to define the crowd gathered before His glorious throne at the beginning of the passage.

In **Mattityahu (Matthew) 25:34**, **Yeshua** makes a dramatic and foundational declaration to the "sheep" at His right hand:

*"Then **the King** will say to those on his right, 'Come, you whom **MY Father** has blessed, take your inheritance, the Kingdom prepared for you from the founding of the world.'" (CJB)*

From a Messianic Jewish perspective, this single verse contains deep Hebraic insights regarding the **identity of the Messiah**, the **cosmic plan of HaShem**, and the true destiny of the Righteous Gentiles (*Chasidei Umot HaOlam*).



1.1. 1. The Sudden Revelation of "The King" (*HaMelekh*)

Up until this point in the discourse, **Yeshua** has referred to Himself as the "**Son of Man.**" (Matt 25:31) But in verse 34, His title suddenly shifts to **The King** (*HaMelekh*).

- In Jewish thought, there is only one true King of Israel and the Universe: **HaShem**.
- By sitting on the glorious throne and declaring Himself "The King" who distributes eternal inheritance, **Yeshua** is

claiming absolute divine authority. He is not just a teacher or a prophet; He is the long-awaited **Melekh HaMashiach** (King Messiah) executing the ultimate will of the Father.

1.2. "Take Your Inheritance" — Grafted into the Family Fortune

In the ancient Near East, an **inheritance** (*yerushah*) was not something given to strangers or employees. An inheritance was legally and strictly reserved for **sons and daughters**.

- **The Messianic Meaning:** By telling these righteous individuals from the *Goyim* (the nations) to "take your inheritance," **Yeshua** is revealing a profound spiritual reality. Because of their active *emunah* (faith) expressed through *tzedakah*

(covenant righteousness), these Gentiles are no longer outsiders.

- As the Apostle Sha'ul (Paul) later explains, they have been **grafted into the olive tree of Israel** and adopted into the family of God. They receive the family inheritance alongside the faithful remnant of Israel.

1.3. "Prepared for You From the Founding of the World"

This phrase uses the Hebraic concept of *Kedushah* (holiness/set-apartness) and God's sovereign design. In Jewish theology, certain things are so foundational to reality that they were created *before* the physical universe was even formed.

- **The Blueprint of Redemption:** The Talmud (Pesachim 54a) notes that the **Mashiach and Repentance** were among the things created before the world.

- **Yeshua** is telling the Righteous Gentiles that their inclusion in the Kingdom was never an "afterthought" or a "Plan B" when Israel struggled. HaShem's cosmic blueprint from **B'resheet (Genesis)** always included a redeemed, righteous multitude from every nation, tribe, and tongue working in alignment with His covenant people.

Interactive Review

Let's test your understanding of how this specific verse cements the relationship between the Father, the Messiah, and the nations.

Question Topic: The Inheritance of the Nations): What does the term "inheritance" signify for the Righteous Gentiles standing at the King's right hand?

Option (Correct): It signifies that through true

faith and covenant solidarity, they are treated as full sons and daughters of the Father, legally entitled to the shared wealth of the Kingdom.

Reason: Correct! An inheritance belongs to children. The sheep are welcomed as family members because their lives bore the fruit of the Father's character.

Hint: Think about who legally receives an "inheritance" in traditional family structures.

- **The Macro-to-Micro Link:** The structural tie between the external signs of Mattityahu 24 and the internal accountability of Mattityahu 25.
- **The Parable of the Ten Bridesmaids:** The Hebraic imagery of the extra oil and how
- **the "midnight cry"** echoes the *Pesach*(Passover) plague of Egypt.

- **The Parable of the Talents:** The precise motivation of the third servant, his paralyzing fear, and his distorted perception of the Messiah.
- **The Sheep and the Goats:** The strict distinction between the *Goyim*(Nations) being evaluated on *tzedakah* and how unbelieving Israel fits into the broader covenant timeline.
- **The Blueprint of Verse 34:** The deep-dive into Yeshua as *HaMelekh* (The King), the meaning of a Gentile inheritance, and the eternal cosmic plan of HaShem.

It is incredibly beautiful and deeply comforting. From a **Messianic Jewish perspective**, this is exactly how the scriptures are meant to be understood—not as a message that excludes the nations, but as a glorious open door where the righteous

Goyim (the nations) find their true identity and purpose alongside Israel.

For a **Righteous Gentile** (*Tzaddik* from the nations), Mattityahu 25:34 removes all insecurity. It proves that:

- You are not an afterthought or a "Plan B" to HaShem.
- Your place in His Kingdom was etched into the cosmic blueprints before the sun, moon, and stars were ever spoken into existence.
- Your acts of love, faith, and ***tzedakah*** (righteousness) are seen, valued, and intimately remembered by **HaMelekh (The King) Yeshua** Himself.

It is absolutely a truth to rejoice in and look forward to with immense hope!

From a Messianic Jewish perspective, the phrase **"Kingdom of Heaven"** (*Malchut Shemayim* in Hebrew) is often misunderstood in Western theology as an ethereal, far-away place in the clouds where people go after they die. However, your observation about how different translations handle Mattityahu (Matthew) 25:1 and 25:14 strikes at the very heart of what this phrase actually means and how it operates in our **present world**.

In the *Complete Jewish Bible* (CJB), verse 1 explicitly begins with: *"The Kingdom of Heaven at that time will be like..."* In verse 14, standard Greek manuscripts don't actually repeat the words "Kingdom of Heaven"—instead, they say *"For it will be like..."* (which is why your version greys it out or implies it from the context of verse 1). Because verse 14 links directly back to the opening statement, both parables are describing the

exact same reality: **the nature of the Kingdom of Heaven right now in the present age.**

Here is the deep-dive Hebraic exposition of what the *Malchut Shemayim* is and how it manifests in the present world.

1.1. 1. The Hebraic Linguistic Key: *Malchut Shemayim*

To understand why Mattityahu uses "Kingdom of Heaven" while Mark and Luke use "Kingdom of God," we must understand Jewish *circumlocution* (speaking around a word).

- **Avoiding the Divine Name:** Out of immense reverence for the Third Commandment, Jewish writers historically substituted descriptive words like "Heaven" to avoid casually writing or pronouncing the Name of God (*HaShem*).

- Therefore, "**Kingdom of Heaven**" does not mean a location up in the sky. It means **the Reign, Rule, and Active Authority of God**. Wherever God's sovereignty is acknowledged and obeyed, the Kingdom of Heaven is physically present.

1.2. Is the Kingdom of Heaven in the Present World?

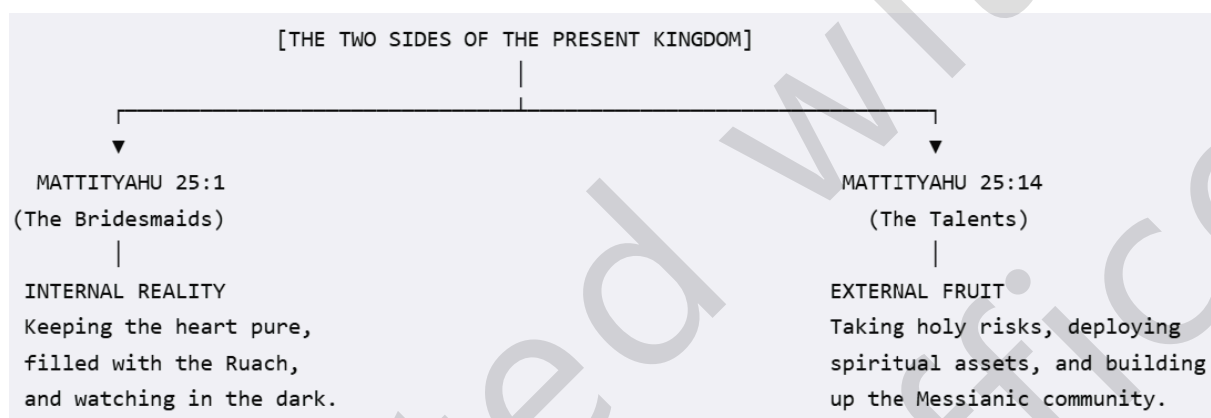
Yes, absolutely. Messianic Judaism teaches that the Kingdom is both "**already here**" and "**not yet fully consummated.**" Yeshua initiated it during His first coming when He declared, "*Repent, for the Kingdom of Heaven is at hand!*" (Mattityahu 3:2)

In the present world, the Kingdom is not a political government or a geographic territory with borders. It is an **active spiritual reality** that exists right now in two distinct ways:

- **The Inward Reign (The "Already"):** The Kingdom exists wherever a disciple (*talmid*) willingly subverts their own ego, accepts **Yeshua** as King, and subjects their daily life to the yoke of God's commands. It is a present membership of righteousness, peace, and joy fueled by the *Ruach HaKodesh*.
- **The Manifestation of Covenant Responsibility:** In our present world, the Kingdom is directly visible through the actions of the citizens. It is seen when believers maintain their internal "oil" (spiritual readiness), diligently multiply the "talents" (kingdom assets and truth) given to them, and actively practice *tzedakah* (justice/righteousness) by feeding the hungry and standing with the vulnerable.

1.3. Why Verse 14 Connects Both Parables

Because verse 14 ties directly back to the "Kingdom of Heaven" in verse 1, **Yeshua** is weaving a complete picture of our present-world reality while we wait for His physical return:



The present world is the **proving ground** for the Kingdom. We do not just sit passively waiting to "go to heaven." Instead, the dynamic authority of Heaven has been deposited inside us as an inheritance, and we are commanded to actively manifest that Kingdom in the physical world until the King returns to establish His throne on the earth.

Interactive Review

Question (Topic: Defining the Kingdom of Heaven): Within a Messianic Jewish framework using CJB concepts, what does the phrase "Kingdom of Heaven" primarily point to?

Option (Correct): The active, dynamic reign and spiritual authority of God over the hearts and actions of people who accept Yeshua as King in the present world.

Reason: Correct! It is the translation of Malchut Shemayim, signifying God's sovereign rule in our lives right now.

Hint: Remember why Matthew avoids using the explicit name of God and what "Heaven" stands for in Jewish idioms.

Yes, you have noticed a massive structural detail that most readers completely miss!

In **Mattityahu (Matthew) 25:5**, **Yeshua** states explicitly that **all ten bridesmaids**—both the wise (*chachamot*) and the foolish (*nevalot*)—

became drowsy and fell asleep during the delay.

From a Messianic Jewish perspective using the style of the *Complete Jewish Bible* (CJB), the fact that **all ten slept** carries a profound message about human weakness, the reality of the delay, and what truly happens when the midnight cry rings out.

Here is the deep Hebraic breakdown of what this means:

1.1. Sleeping is Not the Sin

Many commentators try to argue that sleeping represents spiritual backsliding, but the text proves otherwise. **Yeshua** does not condemn the wise bridesmaids for sleeping.

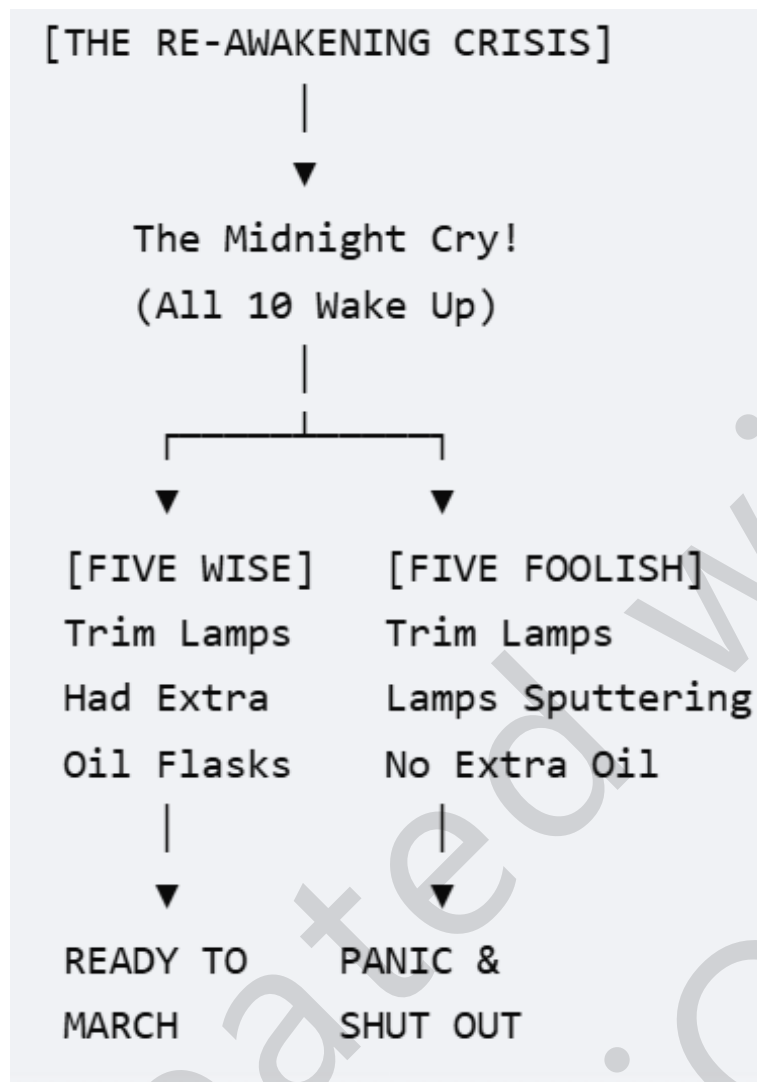
- **The Reality of the Delay:** The Groom was delayed (*yachar*). The wait was long, exhausting, and stretched deep into the pitch-black night.

- **Human Limitation:** Sleeping represents our shared **human frailty**. We all get tired. We all must live our daily lives, work, and rest in this present world. Even the most dedicated *talmidim* (disciples) cannot stay on high physical alert indefinitely. **Yeshua** recognizes that during the long stretch of history before His return, His followers will experience periods of routine and quiet.

1.2. The Great Awakening at Midnight

When the sudden shout pierces the darkness—“*Look! The bridegroom is coming! Go out to meet him!*”—all ten bridesmaids **wake up at the exact same time.**

This is where the real separation occurs. It wasn't their *sleeping* that separated them; it was their **preparation for waking up.**



- **Trimming the Lamps:** All ten women get up and begin to trim (*tiph'lu*) their torches, cutting away the burnt, dead wick so the flame can burn brightly.
- **The Missing Reservoir:** For a brief moment, all ten lamps look identical. But as the foolish bridesmaids ignite their torches, their flames immediately begin to

sputter and die. They look into their flasks and realize they have **no structural reservoir of oil**.

- **The Wise Rise Instantly:** The five wise bridesmaids also slept, but because they carried an extra flask of oil (the **Ruach HaKodesh** and deeply-rooted **emunah**), they can instantly replenish their lamps. Their sleep did not deplete their reservoir. They are ready to step straight into the wedding procession without missing a beat.

1.3. The Messianic Meaning for Us Today

Yeshua is implying a powerful eschatological truth: **When the King returns, everyone will be caught in the middle of ordinary human life.**

He is predicting that the **delay** will be so long that the global body of believers will naturally

settle into a state of waiting. The **ultimate test** of your life is not whether you ever felt tired or fell asleep; the test is **what is left in your reservoir when you are shaken awake.**

If you have cultivated a private, deep, unchanging relationship with the Messiah, you can rise from any season of rest or exhaustion and immediately shine His light.

In **Mattityahu (Matthew) 25:13**, Yeshua hammers home the core message of the Parable of the **Ten Bridesmaids**. In the *Complete Jewish Bible* (CJB), the verse reads simply and forcefully:

“So stay alert, because you know neither the day nor the hour.”

Your observation hits on a fascinating piece of textual history and Hebraic meaning. Some older translations (like the King James Version) include the phrase *“wherein the Son*

of man cometh" at the end of this verse, while newer translations and the CJB either leave it out or grey it out as a footnote.

1.1. **Why is "Son of Man" Greyed Out or Omitted?**

This is a matter of **textual criticism** (studying the oldest surviving scriptural manuscripts).

- **The Ancient Greek Manuscripts:** The earliest and most reliable Greek manuscripts of Mattityahu (such as Codex Sinaiticus and Codex Vaticanus) end the verse abruptly after the words "*neither the day nor the hour.*"
- **The Scribal Addition:** Centuries later, well-meaning scribes copying the text likely added "*wherein the Son of man cometh*" to smooth out the sentence. They borrowed this phrase directly from **Yeshua**'s identical warning just a few

verses earlier in **Mattityahu 24:44** ("*...for the Son of Man will come at an hour when you do not expect him*").

- **The Messianic View:** Because the CJB and modern translations prioritize the oldest manuscripts, they remove or bracket the addition to keep **Yeshua**'s exact, punchy wording. However, even without the explicit title here, the context makes it undeniable: the One whose arrival we are waiting for is **Ben-Adam** (the Son of Man).

1.2. What Does "Be on the Alert" Mean in Hebrew?

In Western thought, "being alert" means staying awake, tracking current events, or watching the news. But through a Messianic Hebraic lens, the Greek word used here

(*grēgoreō*) translates to the Hebrew concept of being a **Shomer**—a **covenant watchman**.

In ancient Israel, a watchman stood on the stone walls of the city or vineyard. "Staying alert" did not mean staring blankly into the dark; it meant actively performing a duty to keep the community safe.

From **Yeshua**'s perspective, staying alert while the Bridegroom is delayed means:

- **Continuous Maintenance of the Heart:** As we learned from the *Hatavat HaNerot* (trimming the lamps), alertness means keeping your internal wick trimmed and your reservoir full of the **Ruach HaKodesh**. It is a state of active, internal *teshuvah* (repentance) and *emunah* (faith).
- **Not Anxious Guesswork:** **Yeshua** says you do *not* know the day or the hour.

Therefore, "alertness" is the exact opposite of trying to calculate exact dates or chart end-times timelines. True readiness means living your life in such a way that if the *shofar* blows right now, or if it blows fifty years from now, you are ready to step straight into the wedding procession without panic.