

The Church of the Servant King
Survey of the Bible Series
The Gospel of Matthew
 (Lesson SB-MT8)
 Matthew Chapter 8:
Jesus Manifests Himself to Israel

**A Chart Analyzing the Interpretation of the Phrase
 “Weeping and Gnashing of Teeth” in the Gospels**

Passage	Interpretation	Examples of Confusion
<p>Matthew 8:12 – “But the sons of the kingdom will be cast into outer darkness. There will be <i>weeping and gnashing of teeth.</i>”</p>	<p>The “sons of the kingdom” are Jews to whom belong the promises and the covenants (Rom 9:3-5; Eph 2:11-12), but who have forfeited the inheritance to rule and reign with Christ in His kingdom on earth by rejecting Jesus as the Messiah to Israel.</p>	<ul style="list-style-type: none"> • Jody Dillow in <i>The Reign of the Servant Kings</i>, states on p. 351 that “even though it [the phrase weeping and gnashing] is used on three occasions of the experience of the unregenerate in hell, it is also used on four occasions of the regenerate in the kingdom.” According to Dillow, the occasions on which it is used in reference to the unregenerate includes Matt 13:42, 50; Lk 13:28 and the occasions on which it is used in reference to the regenerate include Matt 8:12; 22:13; 24:51; 25:30. So Dillow, believes Matt 8:12 to be a reference to the regenerate. Furthermore, Dillow seems to confuse his dispensational setting by using the term “Christian” when explaining these passages. • <i>The Nelson Study Bible (TNSB)</i> correctly interprets the passage in its footnotes, but uses some passages (i.e. Rom 8:17; 2 Tim 2:12, 13; 2 John 8; Rev 3:11) that deal with Church Age believers who lose their reward to support its analysis. Therefore, <i>TNSB</i> confuses the Church with Israel to a certain degree in its explanation of the passage.
<p>Matthew 13:41-42 – “The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be <i>wailing and gnashing of</i></p>	<p>At the 2nd Advent, Christ will cast unbelieving Jews and Gentiles (tares) into the fire. Believing Jews and Gentiles (wheat) that have grown up alongside the tares will be gathered into Christ’s barn (13:30 – His Kingdom) where they will “shine forth as</p>	<ul style="list-style-type: none"> • J. Dwight Pentecost in <i>The Parables of Jesus</i>, interprets this parable as relating to the present age, i.e. the mystery form of the kingdom that consists of both the Church Age and the Tribulation.

<p>teeth.”</p>	<p>the sun in the kingdom of their Father” (13:43)</p>	<ul style="list-style-type: none"> • Dillow in <i>The Reign of the Servant Kings</i> – see above. • Lewis S. Chafer in his <i>Systematic Theology, Volume V</i>, p. 352 states in regard to this passage that “in this parable the born-again ones, the members of His Body, are seen as the ‘wheat’ or the ‘children of God’ amidst the whole sphere of religious profession and assumption.” Thus, Pentecost and Dillow are consistent with Chafer in that this passage is interpreted so as to include reference to the Church Age believer. No doubt this is due to a position with regard to Matthew 13 that interprets Matthew 13 to teach truths related to the mystery form of the kingdom which period spans the Church and the Tribulation.
<p>Matthew 13:49-50 – “So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will <i>be wailing and gnashing of teeth.</i>”</p>	<p>At the 2nd Advent, Christ’s angels will separate believers from unbelievers. Unbelievers will be cast into fire.</p>	<ul style="list-style-type: none"> • Pentecost in <i>The Parables of Jesus</i> includes this passage within the “present form of the theocracy” in which he is again referencing the mystery form of the kingdom that spans the period of the Church Age and the Tribulation. • John F. Walvoord in <i>Major Bible Prophecies</i>, p. 216 also explains this parable in light of the mystery form of the kingdom. In addition, Walvoord makes a distinction between the phrases “kingdom of heaven” and “kingdom of God.” The KOG, according to Walvoord includes only believers; whereas the phrase “kingdom of heaven” includes believers and unbelievers. The mystery form of the “kingdom of heaven” spans the Church Age and the Tribulation and includes professors of Christ and actual believers in Christ. • Note: All of these are illustrations of attempts to deal with how the Church is related to the Kingdom of God. If one doesn’t use a consistent

		<p>dispensational hermeneutic, then one will miss the distinction between the Church as a participant in the kingdom yet to be established on the earth verses the Church as part of a present mystery form of the Kingdom that exists in spiritual form today (the view of other dispensationalists noted above). J. Sidlow Baxter in <i>The Strategic Grasp of the Bible</i> is one who recognizes this distinction when he states on page 253 that “it was therefore ordained that during this present extended interval, participation in the eventual kingdom should be the Church.” [Bold is mine].</p>
<p>Matthew 22:13 – “Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be <i>weeping and gnashing of teeth.</i>”</p>	<p>The parable is an analogy that illustrates the principle that if an unbeliever could be found at the wedding feast (i.e. the Millennium), he would not have the wedding garment (i.e. the righteousness of Christ through trust in Him – Rev 3:18; 7:13, 14; 19:8). Note: While Rev 19:8 seems to imply that the wedding garment is equal to righteous deeds, Rev 7:14 equates the wedding garment to the work of Christ on the Cross (i.e. His blood) which has been accepted by those who become believers in the Tribulation.</p>	<ul style="list-style-type: none"> • John F. Walvoord in <i>Major Bible Prophecies</i> interprets this passage that seems to restrict its application to Israel before the 2nd Advent (see p. 386). • <i>TNSB</i> interprets this passage consistent with the interpretation to the left. • Dillow in <i>The Reign of the Servant Kings</i> sees this as a reference to the regenerate. See above. Also, Dillow uses Rev 19:7-8 to make his case. He is defending the eternal security of the believer and in the course of his argument in which he explains this passage, he uses the term “Christian.” (See pages 346-347) • Pentecost in <i>The Parables of Jesus</i> presents a very good analysis of this passage; however, again he includes statements that lead to confusion such as in reference to 22:8 – “Apparently Christ was indicating that an invitation would be given to the people in that nation to enter the new form of the theocracy that would be instituted following His death and resurrection.” [Bold is mine]. I believe a better

		<p>interpretation is that verse 8 is a reference to the offer of the kingdom is extended to the Gentiles during the Tribulation period. This would explain the presence of other nations in the Millennium that will be started by Gentile believers.</p>
<p>Matthew 24:50-51 – “the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, and will cut him in two and appoint him his portion with the hypocrites. There shall be <i>weeping and gnashing of teeth.</i>”</p>	<p>The unbelieving Jew who treats his fellow Jews harshly during the Tribulation. This Jewish servant is well aware that the Messiah is to come, yet believes that His Coming will be delayed. He therefore tries to increase his position in his present life in the Tribulation by exploiting his own.</p>	<ul style="list-style-type: none"> • See Dillow above. • Pentecost gives a good interpretation of this passage in <i>The Parables of Jesus</i> and states that “in these parables the servants represent the people of the nation of Israel who will be God’s stewards during the Tribulation.” (See p. 147) • Chafer in <i>Systematic Theology, Volume V</i>, page 130 restricts this passage to Israel during the Tribulation.
<p>Matthew 25:30 – “And cast the unprofitable servant into the outer darkness. There will be <i>weeping and gnashing of teeth.</i>”</p>	<p>This is a reference to the person who as a Jew is the recipient of the promises and the covenants (Rom 9:3-5) yet who does nothing with his portion of the blessing of being a Jew. Note: even in Judaism, there is an apportionment blessings in this parable similar to the apportionment of spiritual gifts to Church Age believers.</p>	<ul style="list-style-type: none"> • Dillow in <i>The Reign of the Servant Kings</i>, page 353 interprets this passage to refer to the disinheritance of the Christian in the Millennium – “Those Christians who fail to persevere to the end, who are carnal, will experience three negatives at the future judgment: (1) a stinging rebuke (Mt. 24:454-51); (2) exclusion from the wedding banquet (Mt. 22:1-14; Mt. 25:1-13); and (3) millennial disinheritance (Mt. 25:14-30).” • Chafer in <i>Systematic Theology, Volume V</i>, page 133 interprets this as relating to Israel exclusively prior to the Tribulation period.
<p>Luke 13:28 – “There will be <i>weeping and gnashing of teeth</i>, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. And indeed there are last who will be first, and there are first who will be last.”</p>	<p>Unbelievers of Jesus’ day will not enter His future kingdom in spite of their pleading.</p>	<ul style="list-style-type: none"> • Dillow in <i>The Reign of the Servant Kings</i> on page 350 explains this passage to refer to “those Christians who are not ‘sons indeed,’ who lack wedding garments at the wedding banquet, will not only be excluded from the joy of the banquet but will also experience profound regret, ‘wailing and gnashing of teeth.’ This phrase does not

		<p>refer to the experience of the unsaved in hell in this passage.”</p> <ul style="list-style-type: none">• Walvoord in <i>Major Bible Prophecies</i> on page 386 seems to limit this passage to Jewish unbelievers prior to the 2nd Advent.
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