

**CHRISTIAN WELFARE FOR THE VULNERABLE: A
THEOLOGICAL APPLICATION OF MATTHEW 25:31-46
IN THE CONTEXT OF THE REDEEMED CHRISTIAN
CHURCH OF GOD, DELTA PROVINCE 16 ABRACA,
DELTA STATE**

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Abstract: Consistently stressing the need of caring for the weak, the Christian religion has used Matthew 25:31-46 as a central passage. This text emphasizes the close link between serving Christ and serving the underprivileged. Christian welfare projects are sometimes piecemeal, lacking a thorough and complex knowledge of the biblical mandate. The aim of this study is to examine Christian welfare for the vulnerable through the lens of Matthew 25:31-46 and its contemporary implication. By offering a biblical framework for welfare projects, this study gives priority to the vulnerable. The study uses a qualitative method that blends biblical interpretation with theological analysis. Findings from the research shows that Christian's bond with Christ makes the biblical command to serve the weak inseparable and thus emphasizing the need for Christian communities to reconsider their involvement with humanitarian projects from the perspective of Matthew 25:31-46. The study recommends that Christians and churches in the Redeemed Christian Church of God, Delta Province 16, Abraka should adapt the theological ideas from Matthew 25:31-46 into their welfare projects. This means emphasizing the needs of the most

disadvantaged, fighting for justice, and practically showing compassion.

Keywords: Christian Theology, Christian Welfare, Vulnerable Population, Matthew 25:31 – 46, Church

1. Introduction

In a world marked by stark socio-economic inequalities, widespread poverty, displacement, and systemic injustice, the relevance of religious ethical frameworks in addressing the plight of the vulnerable cannot be overemphasized. Among the many biblical texts that advocate for social justice and compassion toward the marginalized, Matthew 25:31-46 stands out as a compelling theological foundation for Christian social engagement. This passage, often referred to as the "Parable of the Sheep and the Goats," presents a vivid eschatological vision wherein Jesus identifies himself with "the least of these" the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned (Holy Bible, New International Version, 2011). It delivers a profound ethical directive that associates eternal judgment with acts of mercy and justice toward the vulnerable, thus establishing a vital link between Christian discipleship and social responsibility.

In the Redeemed Christian Church of God Delta province 16, issues of concern regarding the vulnerable are very much visible and glaring. Despite the fact that Christian theology has historically emphasized care for the poor and the oppressed as a core tenet of faith, the extent to which the province has gone in tackling these challenges is very little. Yet, despite the richness of biblical exhortations and theological traditions advocating for social justice, there remains a significant gap between doctrine and practice, particularly in contexts where neoliberal economic systems, political corruption, and institutional apathy exacerbate the conditions of the vulnerable of which the Redeemed Christian Church of God, Delta Province 16 has been caught up in this web. The contemporary church often finds itself caught between spiritualized readings of Scripture and the pressing need for concrete socio-economic action. This dichotomy raises critical questions about the practical implications of Matthew 25:31-46 for Christian communities today. Several pressing issues underscore the necessity of this study. First, there is a widespread theological ambiguity surrounding the identity of "the least of these" in Matthew 25. Scholars remain divided over whether Jesus refers to all needy persons or specifically to Christian

disciples (Davies & Allison, 2004; France, 2007). This interpretive tension has led to inconsistent applications in both ecclesial and social contexts. In some cases, churches narrowly spiritualize this passage, limiting its ethical demands to internal charity or mission work, thereby neglecting systemic social advocacy.

Additionally, poverty and vulnerability are becoming increasingly complex in the context of globalization, climate change, forced migration, pandemics, and digital exclusion. These multidimensional forms of marginalization require a robust theological framework that not only provides spiritual consolation but also motivates sustained action and systemic change. Matthew 25:31–46 offers such a framework by redefining human worth through the lens of divine identification with the suffering other. Therefore, this study emerges from a recognized need to recover and re-articulate a Christian theology of welfare that is rooted in the ethical vision of Matthew 25. It seeks to explore the theological, ecclesial, and ethical dimensions of this text and to evaluate its applicability to contemporary challenges facing vulnerable populations. The goal is to bridge the gap between biblical ethics and socio-political realities, enabling the church to reimagine its role as a transformative agent in society (Olojede, 2012).

The study is not merely an exegetical exercise but a theological engagement aimed at constructing a contemporary Christian vision of welfare rooted in Scripture. It calls for a re-examination of the church's mission in the world, not only as a spiritual sanctuary but also as a compassionate community that embodies the justice and mercy of Christ in tangible ways. As Bonhoeffer (2003) poignantly noted, "The church is only the church when it exists for others." This study, therefore, intends to examine how Matthew 25:31–46 can serve as a foundational text for reorienting Christian thought and practice toward the welfare of the vulnerable in the 21st century.

The objective of this paper is to illustrate the biblical underpinnings of a Christian theology of care for the marginalized in Matthew 25:31–46. It delineates a Christian theology of welfare for the marginalized, grounded in Matthew 25:31–46, one of Jesus' most renowned parables. The method commences with a contextual analysis of the story, discerning its structure and how it facilitates the extraction of the text's content. The principal theological concerns are examined and assessed, encompassing poverty, the mechanisms that perpetuate poverty, and the obligations of civic authorities (Ugoani, 2020). The methodology employed in this paper is historically informed and influenced by a broader contextual interpretation of the material. As qualitative research, the method blends biblical interpretation with theological analysis.

2. Biblical Foundations of Welfare for the Vulnerable

The concept of welfare, understood as the care and support of the vulnerable within society, is deeply rooted in the biblical narrative. Both the **Old** and New Testaments offer robust theological discourse that address human need, social responsibility, and divine concern for justice and compassion. Across the biblical canon, welfare is not merely an act of charity but a covenantal obligation, a moral imperative rooted in the character of God and the ethical life of His people. The biblical witness presents a consistent and compelling vision of welfare, intricately woven through both the Old and New Testaments. Welfare in the biblical context is a moral imperative grounded in the justice, compassion, and covenantal character of God. From the foundational narratives of Israel's formation to the radical teachings of Jesus and the early Christian community, Scripture repeatedly affirms that care for the vulnerable is central to faithful living and right relationship with God (Ugoani, 2020).

In the Old Testament, the concept of welfare is deeply rooted in the covenantal relationship between God and His people. The divine concern for the vulnerable specifically the widow, the orphan, and the foreigner permeate the legal, ethical, and prophetic traditions of ancient Israel. In Deuteronomy 10:18, for instance, God is described as "defending the cause of the fatherless and the widow, and loving the foreigner residing among you, giving them food and clothing" (New International Version, 2011). This declaration reveals not only God's moral character but also sets the standard for how His people are to embody His justice. The Mosaic Law provides several structural mechanisms designed to protect and uplift the marginalized. Provisions such as the triennial tithe for the poor (Deuteronomy 14:28-29), the gleaning laws (Leviticus 19:9-10), and the release of debts and liberation of slaves during sabbatical and jubilee years (Leviticus 25) demonstrate that welfare in Israel was not simply a matter of voluntary charity, but an institutionalized component of national life. These laws mandated economic redistribution, preserved dignity, and prevented the entrenchment of poverty. Moreover, they emphasized that land and resources ultimately belonged to God, and were to be used in ways that reflected His justice and mercy (Ugoani, 2020).

The teachings of Jesus place radical emphasis on acts of compassion and generosity. In Matthew 25:31-46, one of the most significant ethical texts in the New Testament, Jesus describes the final judgment as being determined by how individuals treat the hungry, the thirsty, the stranger, the naked, the sick, and the

imprisoned. He identifies Himself with “the least of these,” thereby sanctifying acts of mercy as direct service to Christ Himself. This passage offers a theological redefinition of welfare, not as a peripheral activity of the church, but as a central criterion for divine judgment. Welfare, according to Jesus, is the embodiment of the gospel, an outworking of love, mercy, and justice that reflects the heart of God. The early church embraced this ethic of care in tangible and transformative ways. The community described in Acts 2:44–45 practiced radical economic sharing, where possessions and goods were distributed according to need. This was not coerced communism but a voluntary, Spirit-led response to the call of Christ to love one another deeply and sacrificially. Later, in Acts 6, the church established a structured system to ensure equitable distribution of food to widows, demonstrating that welfare was both practical and organized. The apostle Paul, likewise, showed deep concern for the poor, organizing collections among Gentile churches to support impoverished believers in Jerusalem (Romans 15:25–27; 2 Corinthians 8–9). For Paul, giving was not only a sign of generosity but a theological expression of unity, justice, and mutual dependence within the body of Christ (Yong, 2011).

The Christian faith is profoundly attentive to the concerns of marginalized individuals, as illustrated in Matthew 25:31–46. Jesus mandates the provision of care for the hungry, thirsty, stranger, naked, sick, imprisoned, daughter, son, and others, so broadening the definition of “neighbor” to encompass those formerly regarded with animosity (Okore & Lumanze, 2023). Welfare is commonly used in Christian contexts, although sometimes lacks a clear scriptural foundation, resulting in ambiguity regarding terms such as welfare, development, and international help. In the Old Testament, God established numerous welfare regulations to guarantee that the downtrodden in society received assistance (Swinton, 2010). To guarantee adherence to these regulations, God established a distinct social welfare system centered on priests and Levites. St. Paul’s doctrine was deliberately minimalist due to the established welfare system of the prevalent Roman pagan environment, which had evolved over generations (McCain, 2002). The objective was to allocate a minimum of ten funds to address various categories of need.

Responsible worship must encompass both compassion and charity, with contributions extending beyond monetary donations to include service. Individuals in need deserve to be treated with dignity, necessitating a shift in focus from poverty. The disadvantaged poor embody those who adhere to the Nicene Creed (Anderson, 2013). Christians must engage with the impoverished in their midst, not for the benefit of the latter, but for the glory of God. A just

community is characterized by neighborhood cohesion, mutual sharing, and a profound sense of belonging. Poverty is characterized as diverse and contextual, understood as a continuum (Wright, 2006). The capacity to live with dignity is compromised across several dimensions, including human existence, physical well-being, social status, material conditions, mental health, and spatial context (Potter Engel, 1990). The church should promote 'agency', urging individuals not to permit vulnerability to escalate passively. One must possess self-awareness regarding vulnerability, prioritize the safeguarding and restoration of connections, and uphold respect and dignity for oneself as a reflection of the divine.

3. Matthew 25:31-46: Context and Interpretation

Matthew 25:31-46 serves as the final parable in a series of three inside Matthew 25, introduced by the formal expression, "when the Son of man comes." According to Adasi-Bekoe (2025), a meticulous examination of Matt 25:31-33 reveals an evident yet hitherto overlooked fact: there exists no definitive sequence of events and, hence, no discernible structure to the story. For Bailey (1998), most interpretations, however, assert the contrary. The parable appears limited in scope and readily analyzable through the dissection and elaboration of its elements, a perception that is sometimes wholly or partially embraced (Schottroff, 2006). The sheep and the goats, representing two factions among the gathered countries, are perceived as subjects of unforeseen judgments, while the King is regarded as the bearer of the significant responsibility of adjudicating between them. The wool is cast into "eternal life," whilst the goats are condemned to "eternal fire," designated for the devil and his angels. Furthermore, the tale used the phrases "I was hungry, thirsty, a stranger, naked, sick, or in prison" to illustrate a range of unforeseen judgments aimed at both the virtuous and the wicked (Adasi-Bekoe, 2025). This category of judgments is referenced only briefly. Neither the virtuous nor the wicked inquire about the timing of such events; nor do they seem astonished by the verdicts (Adasi-Bekoe, 2025). Many biblical scholars propose that this parable illustrates the Son of Man who will arrive in grandeur, accompanied by all his angels, and will occupy his glorious throne.

The evaluation of nations transpires, distinguishing the righteous from the unrighteous based on their benevolence towards Jesus and his disciples. A concise commentary on the phrase "the least of these my brothers" is provided, suggesting that compassion for the hungry, thirsty, naked, sick, stranger, and

imprisoned is deemed appropriate conduct (Orgers, 1998). The story illustrates the inaction of the unrighteous, resulting in Jesus and his disciples being deprived of food, drink, clothing, companionship, and hospitality (Anderson, 2013). The Jesus narrative in the Gospel of Matthew exhibits a distinct focus on recognizing the impoverished and the famished, a theme that is also present in post-Matthean writings. Matthew references the edict of the Sovereign who evaluates the nations based on their treatment of the destitute (Carter, 2000). It is essential to encapsulate the representation of both segments. The parable of the sheep and the goats depict a judicial setting where the King adjudicates the nations.

In verses 31–32, Jesus depicts a future scene where the Son of Man comes in His glory and sits on His glorious throne to judge all nations. This scene affirms the theological principle that a universal and eschatological judgment awaits all humanity. It serves as a reminder that God's justice will ultimately prevail, holding individuals accountable for their moral choices. Jesus assumes the divine role of Judge, identifying Himself as the Son of Man with authority over all creation. This further emphasizes His divine sovereignty and eschatological kingship, revealing that He is not only the Savior but also the one who discerns between righteousness and wickedness. His judgment is rooted not in ritual or religious identity but in ethical action and compassion.

The gathering of all nations before Christ underscores the universal scope of divine accountability. People are separated as sheep and goats based on their ethical response to human need not their nationality, status, or religious affiliation. This indicates that ethical behavior, particularly acts of mercy, becomes the metric for divine assessment, elevating human dignity above social and cultural constructs.

Matthew 25 directly addresses the plight of the “least of these”, a term referring especially to the most vulnerable members of society. Socio-historical insights affirm that this includes impoverished and disenfranchised individuals, such as ill children, the hungry, the stranger, and the imprisoned those who experience immediate existential distress. These categories emphasize vulnerability not merely in systemic terms, but in urgent, personal suffering. Theologically, failure to care for these individuals constitutes an affront to human dignity and a violation of divine justice. Such neglect affects their well-being across health, prosperity, freedom, and opportunity dimensions that define human flourishing. As Lotter (2008) notes, the Christian ethical imperative calls for compassionate, theologically-informed socio-political action, advocating for systemic change and restorative justice. Governments and ruling elites share

responsibility for ensuring moral equity and care for these groups. The Christian community is thus summoned to act as a moral conscience in society, striving for the amelioration of unjust conditions that impact the vulnerable.

In declaring, “Whatever you did for one of the least of these brothers and sisters of mine, you did for me,” (verse 40) Jesus reveals a radical identification with the marginalized. This Christological principle means that acts of love and justice directed toward the vulnerable are, in effect, done to Christ Himself. This establishes a sacred dignity in the lives of the poor and suffering, mandating that Christian ethics be grounded in personalist and incarnational theology. The passage presents a binary outcome the righteous (sheep) enter eternal life, while the unrighteous (goats) face eternal punishment. This eschatological dualism underscores the eternal consequences of moral action or inaction, reinforcing that ethical responsibility is not optional but determinative of one’s ultimate destiny. Though the passage does not explicitly mention faith, the judgment is rendered based on visible expressions of compassion. This suggests that authentic faith manifests in moral action. The works described are not salvific in themselves but are evidence of a transformed life, reflecting the teachings of James 2:17: “Faith without works is dead.” Those who respond with compassion are told to “inherit the kingdom prepared for you from the foundation of the world.” This conveys the truth that the kingdom is ultimately a gracious gift of God, not earned by works but prepared by divine initiative. Yet, the moral alignment with God's values especially love for the poor is a necessary outworking of this divine calling.

4. The Vulnerable in the Redeemed Christian Church of God, Delta Province 16, Abraka

The socio-economic status of vulnerable populations refers to their relative position within society based on income, education, occupation, and access to resources. In the Redeemed Christian Church of God, vulnerable groups such as low-income households, people with disabilities, the elderly, women in marginalized contexts, and children, often face systemic disadvantages that limit their opportunities and well-being. The Socio-economic status becomes a key determinant of quality of life because it shapes access to essential services such as healthcare, education, housing, and employment. Individuals within this category are more likely to experience poverty, social exclusion, and reduced life expectancy (Marmot, 2015). For vulnerable

populations, these challenges are often compounded by discrimination, lack of social protection, and limited political representation (United Nations, 2020).

Education plays a significant role in socio-economic mobility. However, vulnerable groups frequently encounter barriers such as inadequate schooling infrastructure, financial constraints, and cultural biases, which reduce their chances of attaining higher levels of education (World Bank, 2022). This educational gap contributes to cycles of poverty, as limited skills and qualifications restrict employment opportunities and earning potential which in return has adverse effects on the general growth of the church.

In the Redeemed Christian Church of God, the employment conditions of her vulnerable groups also reflect socio-economic disparities. Vulnerable individuals are more likely to be engaged in informal or unstable jobs with low wages, minimal security, and no access to benefits such as health insurance or pensions. This precarious employment reinforces economic instability and increases susceptibility to shocks such as illness or economic downturns (United Nations Development Programme, 2021).

For a Christian community like the Redeemed Christian Church of God Delta province 16, Social protection systems, including welfare programs and community support networks, can mitigate these challenges. However, in many developments, such systems are either inadequate or unevenly distributed, leaving many vulnerable individuals without sufficient support. Furthermore, the socio-economic status of vulnerable groups is shaped by interconnected factors such as education, employment, healthcare access, and church policies. Addressing these inequalities requires comprehensive interventions, including inclusive economic policies, improved access to quality education and healthcare, and strengthened social protection systems.

5. Theological Implications of the Parable for Christian Welfare in the Redeemed Christian Church of God, Delta Province 16, Abraka

This section examines the deeper doctrinal meanings and ethical demands of the text, aligning with a scholarly theological framework. Stevens (1985) opines that the calling by Christ for believers to serve as the embodiment of his enduring presence on earth is a persistent topic in Matthew's Gospel, as seen by both the preceding and following context of the tale. Thus, although this tale appears to align with the disciples' inquiry regarding the conclusion of the era and the inauguration of Christ's everlasting dominion, the disparity with the preceding parable is significant. This tale juxtaposes those whom God has favored with others who have not received His blessings, in contrast to the prior narrative that

offers grace to individuals unable to meet the elevated standards associated with the stewardship of the church (Stevens, 1985). This narrative evidently centres on the blessings bestowed upon people who assist Jesus by tending to the hungry, the thirsty, the unclothed, the ill, and the incarcerated. This story emphasizes that the acts of care for the 'least of these' are perceived not as works of pity but as acts of mutuality in the presence of Christ. This narrative scarcely underscores the necessity of mercy; it highlights the divine favour bestowed upon the faithful. Furthermore, the distinction made here is that the retribution for those who are unblessed arises from a failure to assist 'these least ones,' underscoring the 'misdeeds' of neglect (Anderson, 2013).

A significant issue with this understanding emerges. Does this imply that they have attained the privilege of eternal life by virtuous deeds? It can be contended that, as the Kingdom has been established for them since the inception of time, their concern for the needs of individuals is a consequence of their experience of divine favor. A pivotal line in Matthew 25:34 facilitates the reading of this passage. Matthew 25 does not focus on blessings that are promised and still to be realized in the future. The focus is on individuals already favored by God (Lotter, 2008). This interpretation is reinforced when one considers the coherence of Matthew's Gospel earnestly. The actions depicted in the life of the sheep in Matthew 25 appear to align perfectly with the attributes of the genuinely joyful and blessed individuals described in Matthew 5 (West, & Dube, 2000). Can it not be contended that compassion for individuals who are hungry, thirsty, unclothed, ill, unfamiliar, or incarcerated is just the tangible expression of the lives of those who yearn for justice, exhibit mercy, grieve, display humility, possess purity of heart, and strive for peace?

5.1 Contextualizing Matthew 25: 31-46 in the description of the state of affairs in the Redeemed Christian Church of God, Delta Province 16. Abraka

The impact of Poverty is multifaceted, affecting practically all facets of life and severely undermining the dignity of its victims (Lotter, 2008). Discussing a human being enduring poverty is like addressing an individual succumbing to cancer. The insidious aspect of poverty is seen in its detrimental impact on individual lives throughout several domains, when one may anticipate that some sectors would remain unaffected by its influence (West & Dube, 2000). In the Redeemed Christian church of God Delta Province 16, poverty has adversely affects individuals' physical well-being unknowingly. This idea, frequently lacking a comprehensive understanding of its implications, has swiftly acquired

traction among policymakers of the church, experts in specific church development sectors, and development practitioners. Nevertheless, it has not yet been deeply ingrained in society.

Poverty adversely affects individuals' mental health (Maduagwu, 2000) and in the Redeemed Christian Church of God Delta province 16, this dimension is gaining recognition, but it has not yet become established in conversation. Poor places are frequently recognized as racially and ethnically marginalized regions. Contained within are neighborhoods characterized by significant social and economic strife, resulting in problems such as gang formation, substance addiction, violence, and theft. Some of these issues were previously identified as physical injuries but affect mental well-being (Conner, 2018).

This necessitates anger and animosity, prompting the teenagers to resort to drug use, frequently culminating in theft. Poverty adversely affects individuals' familial and interpersonal relationships. Divorce rates increase significantly in households facing poverty challenges (Colasurdo, 2017). Fathers exhibit absenteeism and irresponsibility. In any society, when the foundation of human relationships is disrupted, family life deteriorates, and poverty inevitably follows, akin to a death sentence. Poverty adversely affects child parenting. Human dignity is most evident in the capacity to relate to and exercise agency with God and other individuals. A mother provides solace, akin to divine comfort. Rejection, disdain, and derision from peers result in distress, melancholy, humiliation, and somatic disorders in a child. Economic deprivation results in hindered growth. Education involves fostering growth, development, and the cultivation of a well-rounded character (Brown, 1990). Poverty amplifies susceptibility. Poverty, in its multifaceted nature, hinders societal benefits and obstructs the formation of policies and principles aimed at welfare and life improvement (Babajide, Amiriheobu, Ekperi & Nwata, 2020).

5.2 The Role of the Church in Welfare for the Vulnerable

The church no doubt has historically played a significant role in providing welfare support to vulnerable populations, including the poor, widows, orphans, the elderly, and marginalized groups but the Redeemed Christian church of God Delta Province 16 has to wake up to this responsibility. Rooted in biblical teachings and moral responsibility, the church functions as both a spiritual and social institution committed to promoting human dignity and social justice.

The church's involvement in welfare is grounded in scripture. For example, Acts 2:44-45 illustrates early Christian communities sharing resources

to meet needs, while James 1:27 emphasizes caring for orphans and widows. These teachings establish welfare as a core Christian duty rather than an optional activity (Bielefeld & Cleveland, 2013). Consequently, the Redeemed Christian Church of God Delta Province 16 should in the light of the above consider the following in their welfare programme.

5.2.1 Provision of Material Assistance

Churches in the Delta Province 16 should provide direct support such as food, clothing, shelter, and financial aid. Many congregations operate food banks, charity drives, and relief programs to assist those in crisis. This practical assistance helps alleviate poverty and provides immediate relief to vulnerable individuals (Cnaan et al., 2010).

5.2.2 Social Support and Community Building

Beyond material aid, Churches in the Delta Province 16 should foster a sense of belonging and emotional support. They create inclusive communities where vulnerable individuals can find encouragement, counseling, and social networks. This contributes to improved mental and emotional well-being (Putnam & Campbell, 2010).

5.2.3 Advocacy and Social Justice

Churches in the Delta Province 16 should regularly advocate for systemic change by addressing inequality and injustice. They may engage in policy advocacy, human rights campaigns, and community development initiatives aimed at improving living conditions for marginalized groups (Wuthnow, 2012).

5.2.4 Education and Empowerment

Churches in the Delta Province 16 should run schools, vocational training programs, and literacy initiatives. This effort goes a long way to empower individuals with skills and knowledge, enabling long-term self-sufficiency and reducing dependency.

5.2.5 Collaboration with Government and NGOs

Churches in the Delta Province 16 can frequently partner with governments and non-governmental organizations to expand welfare services. Their grassroots presence allows them to reach populations that formal institutions may overlook. Since the church plays a multifaceted role in welfare provision, combining spiritual guidance with practical support. Its contributions to charity, community

development, and advocacy make it a vital actor in addressing vulnerability. However, to remain effective, churches must continue to adapt, collaborate, and uphold principles of equity and inclusiveness.

6. Conclusion

This research has shown that Christian welfare projects have to be based in a theology that emphasizes compassion, kingdom inheritance, and justice. This is because; the Christian's bond with Christ makes the biblical command to serve the weak inseparable. Thus, there is the need for the Redeemed Christian Church of God, Delta Province 16 as a Christian community to reconsider their involvement with humanitarian projects from the perspective of Matthew 25:31-46. Furthermore, Christians all over the world can meet their biblical command to serve Christ in the most impoverished by adopting a theology of welfare that gives the vulnerable first priority in the scheme of things. Therefore, Christians and churches should apply the theological ideas of Matthew 25:31-46 to their welfare projects and endeavours. This means emphasizing the needs to provide and care for the disadvantaged, fighting for their justice, and practically showing them compassion.

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