



A just weight  
and balance

are the  
LORD'S:

Thus saith the Lord...

- Today we will be studying **Matthew 24.**
- This text has been the subject of all sorts of **speculation** and **wild theories**
- About the **end of time** and the events that will happen **at the return of Christ.**

- But let us put out of our minds what we have heard about this passage or what scholars have said, and let the text speak.

- The first thing that we must understand is that each particular gospel had a particular audience.

- For example the gospel of Matthew was written primarily to the Jews,
- And that is why Matthew quotes the Old Testament prophecies so many times in his book.

- **Mark** was written with the **Roman** audience in mind
- And that is why it is to the **point**, **powerful**, and **practical**.

- Luke

was written to  
those who were  
Gentiles.

- This is important to note because people have run to Matthew 24 to explain events that are taking place today.

- But there is a **failure to understand** that the things written were written to **a Jewish audience**
- And so the **signs** and **symbols** would have a meaning to that Jewish audience.

- Therefore, we need to read and see **Matthew 24** as the Jews of that period would **read** and **understand** the text.
- Now, let us begin to think **like a Jew of that day.**

- First let us remember what Jesus has been talking about before coming into Matthew 24.
- Jesus has been speaking to the Pharisees and scribes
  - And had pronounced woes upon them and called them hypocrites.

- Let us also notice that in **Matthew 23:37-39**.
- Jesus had pronounced a woe upon the **city of Jerusalem itself**
  - For the evil that it has committed by ***killing the prophets*** ***and stoning God's messengers***.

- Now as Jesus and his disciples are leaving the temple, the disciples are remarking about the temple buildings.
  - Now the disciples are not pointing these things out like a tourist.
- They have been to the temple many times with Jesus.

- This is not a guided tour.
  - What are they doing?
- Jesus has just condemned the city of Jerusalem and the disciples are wondering...
  - “*How can you condemn such a beautiful and noble structure?*”

- **Luke 21:5**

- clarifies for us**

- what is taking place

- **When some were speaking about the temple, how it was adorned with beautiful stones**  
**and gifts dedicated to God,**

- The disciples are pointing out the beauty of the temple.
- Look at the magnificence.
  - And besides all that it is dedicated to the glory of God.
- A mistake people are still making today.

- In Matthew 24:2

“*And Jesus said to them,*  
*‘Do you not see*  
*all these things?’*”

• *Assuredly, I say to you,*  
*not one stone shall be*  
*left here upon another,*  
*that shall not be thrown down.*”

- To what is Jesus referring to?
- The buildings of the world?
- No, the temple itself.
  - It is going to be destroyed.

- **Matthew 24:3**  
is important for us  
to understanding  
**the rest of the text,**
- If we **miss**  
what the disciples are asking,
- Then we are going to  
**misinterpret the answer**  
**Jesus' gives.**

- **“Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us,**
    - **when will these things be?**
      - **And what will be**
      - **the sign of Your coming,**
        - **and of the end of the age?’”**
- (Matthew 24:3)**

- It appears that the disciples are asking about
  - The 2<sup>nd</sup> coming of Christ
  - And what will be the signs about the “end of time”.
  - Let me show you why that cannot be the case.

- Luke 21:7 has a much clearer reading.
- **And they asked him, saying,  
Master,  
but when shall these things be?  
and what sign will there be  
when these things  
shall come to pass?  
(Luke 21:7)**

- First and foremost  
the disciples  
did not understand  
the second coming  
because...
- The disciples did not  
understand that Jesus  
would be crucified.

- Luke 18:31-34  
verifies that they did not understand the things Jesus spoke about his death.
- It was not until after the resurrection that the disciples began to understand these things.
- That is one reason why they are not talking about the second coming.

- We have already looked at Luke 21:7.
  - Let us now look at Mark 13:4
- “**Tell us, when will these things be,**
  - **and what will be the sign**
  - **when all these things**
  - **are going to be fulfilled?”**
  - Do we see the question
    - they are asking?
- It is not about the second coming,
- But when will these events occur?

- They understood the “**woes**” that Jesus had just pronounced on Jerusalem
- And they understood **he was speaking of its destruction.**
- The **questions** are
- “**When** will these things take place
- **What** are the signs to know that it is about to take place?”

- As we think like a Jew we realize
  - That the ”*coming of the Messiah*” was a label for judgment.
  - So what is the sign that this judgment is going to take place?
    - And the ”*end of the age*” does not automatically mean the end of time.

**“End of the age”**

**a definite period of time.**

- The destruction of the temple would certainly be the end of an era, **the end of the Jewish era.**

- Jesus is going to answer these questions in reverse order.
- First, he starts with the signs to indicate that “*these stone will not be left upon each other.*”

- Jesus now warns that

*“ many are going to  
rise up claiming to be  
the Messiah”*

who will

rescue the people of Israel

from Rome.

- **Many will claim to**  
have the power of God.
- **Take heed that no man**  
**deceive you.**
- **For many shall come in my name,**  
**saying, I am Christ;**  
**and shall deceive many.**  
**(Matthew 24:4-5)**

- Jesus says that there will be wars and insurrections.
- But do not be afraid because that is not going to be the destruction of the temple.

- Tacitus tells us some of the history of the time between AD 30-70.
- He says **“the history on which I am entering is that of a period rich in disasters, terrible with battles, torn by civil struggles, horrible even in peace.**
- And there are many other events of which time prohibits a recounting.

- Notice what Jesus says here in:

- **Matthew 24:14**

**And this gospel of the kingdom  
will be proclaimed throughout  
the whole world**

**as a testimony to all nations,  
and then the end will come.**

- This statement proves  
**that Jesus is referring to**  
the destruction of Jerusalem.

- In Colossians 1:23,

Paul says

“ *The hope of the gospel  
which you heard,  
which was preached  
to every creature  
under heaven,...*”

- Colossians was written about 61 A.D.
- So Paul says that the gospel has been heard by everyone under heaven by 61 A.D.
  - So we have one of two choices.
    - What are they?

- **Either the world**  
**came an end**  
at about 70 A.D.
- **Or** Jesus must be referring  
**to the end of the**  
**Jewish nation,**
- And the destruction of  
**the temple.**

- Now Remember what Jesus said,
- That once the gospel was proclaimed to the whole world,
- What would happen?
- The end would come.
  - What end?

- In **Matthew 24:15-16**, Jesus says,
  - **“When you see standing in the holy place ‘the abomination that causes desolation’,**
  - **spoken of through the prophet Daniel**  
**(let the reader understand)**
  - **Then let those who are in Judea flee to the mountains.”**

- Now is this referring to the great tribulation that will happen at the end of time?
- No, we are talking about signs about the destruction of Jerusalem.

- So what is the abomination of desolation?

- Luke 21:20

has the answer.

- “When you see Jerusalem surrounded by armies, then know that its desolation has come near.”

- Here is the answer.
- The abomination is
- The Roman army which is an abomination to you,
- And it will be the occasion of such desolation that  
the human mind can barely  
comprehend it.

- Luke's rendering is different as it was written to the Gentile believers.
- In foretelling of Jerusalem's destruction.

- Luke 21:20

*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*

- The siege of Jerusalem **was one of the most terrible sieges in all history.**
- Jerusalem was a difficult city to take, being a city set upon a hill and **defended by religious fanatics;**
- So Titus determined **to starve it out.**

- **What** were the people to do?
  - **Leave immediately.**
    - Do **not** pack,
- Do **not** go back to your house to get things,
  - Because the disaster **is going to be the worst the world has seen.**

- Let us hear from the historians about this great tribulation.
- Outside the city hundreds of Jews were crucified.
  - By August of A.D. 70,
- 1.1 million Jews had fallen by the edge of the sword and
  - 100,000 had been led away captive into all nations.

- In foretelling of these events  
Jesus used  
**symbols** and **pictures**  
familiar to the Jewish mind.
  - Symbols used by many  
**Old Testament prophets**  
to described the end of a nation.
  - Here Jesus uses the pictures  
to refer to the  
**nation of Israel.**

- No longer were they  
God's chosen people.

- Now salvation  
will be offered  
to everyone on the earth  
(Matthew 24:14).

- Matthew 24:14
- **And this gospel of the kingdom will be proclaimed throughout the world as a testimony to all nations,**

- The Jews are **NOT NOW**  
God's favored people  
above everyone else.
- The Jews were an **Old Testament example of  
the New Testament church.**
- But that image has been **hijacked by the devil**  
for his own purpose.

- **Matthew 24:29**

- **Immediately**

- **after the tribulation of those days shall**
- **the sun be darkened,**
- **and the moon shall not give her light,**
- **and the stars shall fall from heaven,**
  - **and the powers of the heavens shall be shaken:**

- Some commentators generally understand this, and what follows, of the end of the world and Christ's coming to judgment:
  - But the word "immediately" (**G\_2112** = At Once, soon after) shows that our Lord is not speaking of any distant event,
- But of calamities already predicted: and that must be the destruction of Jewish system.

- Immediately = G2112

- Matthew 13:5

And other seed fell on rocky ground where there was not much soil

and immediately [G\_2112]

it sprouted up because the soil was so shallow.

- Matthew 8:3

And Jesus put forth his hand, and touched him, saying, I will; be thou clean.

And immediately [G\_2112]

his leprosy was cleansed.

- None of these pictures are to be taken literally;
- They are Attempts to put the indescribable into human words
- An effort to find some kind of picture for happenings for which human language has no words.

- The Lesson of the Fig Tree

- Matthew 24:32

**"From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near.**

- **33 So also, when you see all these things, you know that he is near, at the very gates.**

- **34 Truly, I say to you, this generation will not pass away until all these things take place.**

- Just as plants spout leaves and begin to be fruitful tells us that summer is near,
- So also these signs will note that the destruction of Jerusalem is near.

- Premillennialists take this passage as the second coming
  - And the great tribulation that will occur after the rapture.

- If that is true,  
then that generation  
must still be alive  
somewhere.
- Somewhere  
there are people  
over 2,000 years old.

- What Jesus was saying here is that within that generation's lifespan, these things would happen.
- It would not be something way off in the future.
- But shortly these things would happen.

- **Matthew 24:36**
- **But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.**
- I think it is safe to say that as "the Son of man", he did not know.
- But as the "the Son of God" he surely did know.

- **Luke 2:52** states that Jesus increased in **wisdom** and **stature**.
  - That is he had **a human nature**.
- Therefore his human **knowledge** **was limited**.

- He often spoke, reasoned, inquired, felt, learned, ate, drank, and walked.

- Why should his knowledge be any different?

- **Matthew 24:37**

For as were the days of **Noah**, so will be the coming of the **Son of Man**.

- **38** For as in those days before the flood they were **eating** and **drinking**, **marrying** and giving in marriage, until the day **when Noah entered the ark**,

- **39** and they were **unaware** until the flood came and **swept them all away**, so will be the coming of the **Son of Man**.

- **The same is true**  
for the **judgment** of Jerusalem

- Matthew 24:40-41

- 40 Then shall two be in the field; the one shall be taken, and the other left.
- 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.
  - Is this the Rapture or Rome?
  - I hope by now we have seen that there is no way that this passage could be talking about the second coming of Christ or the end of time.

- This is talking about what it will be like when the **Roman armies** come in.
- Some will **ignore** the advice of Jesus and they will be killed,
- And others will **listen** to his words and save themselves.

- Everything in chapter 24 is referring to the destruction of Jerusalem
- And the signs that will precede that event.

- The use of apocalyptic language does not need to throw us,
- Especially since we have two other gospel accounts to help us decipher the language found in this chapter.

- This is how the Lord spoke when referring to the coming judgment upon Israel.
  - Just as the Old Testament prophets spoke when referring to the surrounding nations and their impending doom.

- The same type of language is found in **Daniel**, **Ezekiel**, **Revelation**.
- To help us **know what judgment** the Lord is referring to in this chapter,
- Remember that Jesus said that **the generation alive then** **would not pass away** until all these things take place.

- Therefore, the scriptures **reject premillennialism** that takes this passage **out of its context.**
  - It also rejects the **great tribulation theory.**

- It also rejects the rapture of only saints while others are left behind.
- None of that is true in this text
  - And is a “twisting of the scriptures” to destruction.  
(**2 Peter 3:16**)

- It must be understood that Jesus has not given us this passage as some sort of **puzzle** or **riddle**.
- Many people approach the scripture as if it were some sort of **brainteaser**
- That they are left on their own to try and crack so as to **learn its secrets**.

- You may remember that last week I said 99.9% of radio, T.V. & Internet preachers were FALSE teachers.
  - Well, this is how I know!
- The Bible teaches nothing about the following:
  - Rapture!
  - 1,000 year reign.
  - Or Great Tribulation.
  - Etc.

- Also, in this passage Jesus said nothing of :

- His 2<sup>nd</sup> coming.

- Nor of the end of the world.

- **But to the disciples**  
the destruction of the temple  
**seemed an event**  
**of such magnitude**  
that they could not  
but associate it  
with the end of all things.

- Keep in mind that  
**when we see the disciples**  
**we see ourselves.**

- Jesus will continue his discussion in **chapter 25** and describe what it will be like after these things.
  - Notice **Matthew 25:1**,  
**“then the kingdom of heaven will be like ten virgins.”**
- We will begin that study next week.

**The doors of the church  
are open.**

**The Spirit and the Bride  
Say  
“Come”.**

**Revelation 22:17**

