

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King's baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

After a long drawn-out presentation of Christ to the nation of Israel with all manner of Messianic credentials on display, and with the climactic formal presentation of Him as her King in the Triumphal entry, in light of all that the nation of Israel led by her religious leaders rejected Jesus as her Messiah-King. And where did that leave them?

Well, Jesus said in Matthew 23:38 it left them **desolate**, meaning spiritually abandoned, left alone, and forlorn. And Jesus said they would remain in that condition UNTIL they come to say to Him, “Blessed is He who comes in the name of the LORD!” (Mt. 23:39)

And this leads us into Matthew 24-25 which is called “The Olivet Discourse”. It is called this because it was delivered on the Mount of Olives (cf. Mark 13:3). Matthew 24-25 is the most extensive treatment of this discourse but there are parallel passages in Mark 13; Luke 17, and 21.

This is the 5th of five DISCOURSES given in the book of Matthew.

Slide # 2

The 5 Discourses in Matthew

- The Sermon on the Mount – Matt. 5-7
- Commissioning of the Twelve – Matt. 10
- Parables of the Kingdom - Matt. 13
- Community Instructions - Matt. 18
- **Olivet Discourse (End Times) Mt. 24-25**

Matthew 24-25 is the second longest recorded discourse given by Jesus in the gospels; second only to the Sermon on the Mount. Also, it is the second longest prophetic passage in the New Testament, with only the book of Revelation exceeding it.

The Olivet Discourse, delivered shortly before Jesus' crucifixion, is the most important single passage of prophecy in the Bible. – **Tim LaHaye & Thomas Ice** in *Charting the End Times*, p. 35

Although it is prominent in terms of eschatology (last things) the particulars of it are among the most debated in terms of understanding exactly what is being said.

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The difficulty of this portion of God's Word is well known. Widely divergent interpretations and approaches have been set forth in an attempt to interpret the Olivet Discourse. – **Stanley Toussaint**

That is one thing everyone can agree on! To try and give you a survey of all the various views at all the various points would not be helpful but only cause confusion. So, I am going to teach you my studied view, hopefully with an air of humility and at the same time with studied conviction.

I call Matthew 24-25 a "Prophetic Seed Plot" because Jesus here introduces new seeds of end times information that the rest of the New Testament then builds on.

It is here that Jesus introduces us to the fact that His Second Coming actually has two distinct aspects with one aspect involving NO signs and Him coming as a thief in the night, and the other aspect involving all kinds of obvious signs that will culminate in Him coming to the earth in great power and glory.

The Jews often saw two Messiah's - one suffering and one reigning, but they did not conceive of One Messiah with two comings, the first coming to suffer, and the second coming to reign. Jesus' ministry not only presents the clear truth of TWO separate comings but also TWO distinct aspects related to His Second Coming.

Slide # 4

One Messiah – TWO Comings

First Coming: Suffer

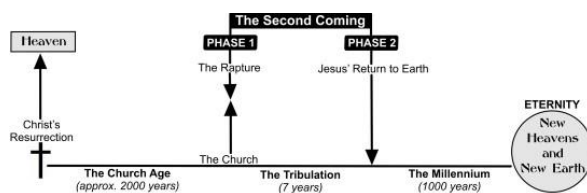
Second Coming: Reign

Second Coming – TWO Aspects

First Aspect: As a Thief in the Night

Second Aspect: Preceded with SIGNS

Slide # 5



This reality of TWO aspects to the Second Coming is first developed by Jesus here in Matthew 24 but is then built on in the rest of the New Testament.

The idea of the Messiah Coming to Earth in the context of great upheaval was well known from OT passages such as Zechariah 14. But the idea of Christ coming as a Thief in the night was brand new revelation. No OT prophet dealt with this reality.

The Olivet Discourse deals with both aspects of the event of the Second Coming, both the signless aspect and the aspect with preceding signs. Thus it deals with the fact that the timing CANNOT be known concerning the first aspect and the fact that it can essentially be known in relation to the second aspect. Both aspects are developed in this discourse.

A KEY in proper interpretation is understanding that Daniel 9:27 is the focal time marker as laid down by Christ in Matthew 24:15.

Slide # 6

Matthew 24:15 (NKJV)

15 “Therefore when you see the ‘**abomination of desolation,**’ **spoken of by Daniel** the prophet, standing in the holy place” (whoever reads, let him understand),

The verse Jesus quotes here is Daniel 9:27 which deals with the 70th week of Daniel – which is to say the 70th and final 7 year period of God’s special dealings with Israel that will usher in the kingdom.

Slide # 7

Daniel 9:27 (NKJV)

27 Then he [Antichrist] shall confirm a covenant with many for **one week** [7 years]; But in the **middle** of the week He shall bring an end to sacrifice and offering. And **on the wing** [high point] **of abominations** shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”

This height of abomination in view is what Paul speaks about in 2 Thess. 2.

Slide # 8

2 Thessalonians 2:4 (NKJV)

4 [the Antichrist] who opposes and exalts himself above all that is called God or that is worshiped, so that he **sits as God in the temple of God**, showing himself that he is God.

An abomination is something God absolutely detests and hates to the uttermost. It is most offensive to Him. To sit in the temple of God and declare himself to be God is the height of abomination spoken of by Daniel in Daniel 9:27 and referenced by Christ in Matthew 24:15. Daniel specifically said this will take place in the middle of the 7 year Tribulation Period. So this is a very precise MARKER.

And here is the point: Jesus quotes the Daniel 9:27 reference in relation to “**the end**” He has just mentioned in Matthew 24:14. Therefore, it is critical that we consistently understand THE END in this passage as being the END of the 70th Week of Daniel (commonly called the Tribulation Period) which culminates in the second phase of the Second Coming.

Some people claim that Matthew 24 has nothing to do with the Rapture claiming everything here in this chapter has to do with Israel and not the Church. But this fails to properly distinguish the 2 separate phases of the Second Coming. And it fails to properly note the MAJOR transition at verse 36 which makes a distinction between the two.

Christ first dealt with the second aspect of His Second Coming in which Israel is central; but then He dealt with the first aspect of His second coming in which Israel is not mentioned.

Slide # 9

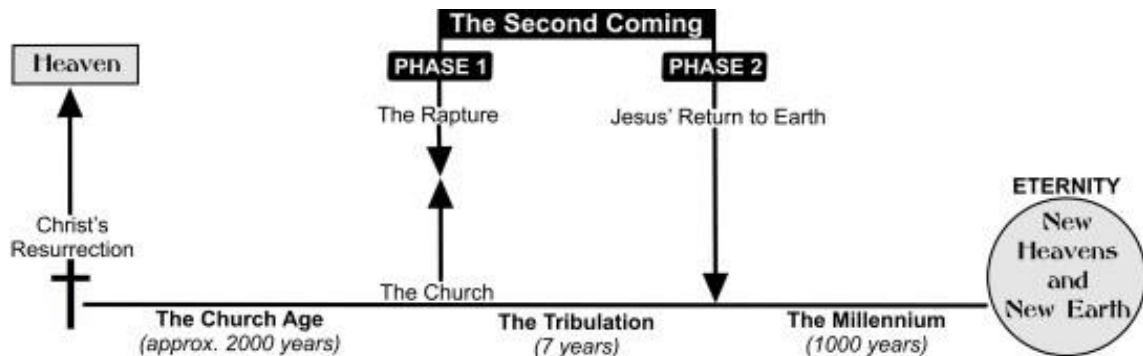
Matt. 24:4-35: Deals sign-events related to the Tribulation Period in which Israel is central which climaxes in the SECOND ASPECT of Christ’s Second Coming.

Matt. 24:36-51: Deals with “life as normal” in the period leading up to the Surprise FIRST ASPECT of Christ’s Second Coming which involves the Church.

Don’t let this confuse you. Christ FIRST deals with the SECOND PHASE of His Coming, and then SECOND deals with the FIRST PHASE of His coming. Is that clear? Now we might expect that Christ would deal with what is first – first, and with what is second – second. But He didn’t do that.

Christ first dealt with what they already had some knowledge about and that is the Coming related to Israel. They already knew about Jacob’s trouble and that He would be saved out of it (Jer. 30:7; Zech. 14). So the first thing Christ does is build on this aspect of His Second Coming that relates to Israel.

But then He gives brand new revelation that ultimately relates to the Church (that is the Rapture) which will usher in the Day of the Lord judgments that climax in Christ’s Second Coming to the earth.

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To put it in other words, Christ first deals with His Second Coming to the Earth and then He deals with what we commonly call the Rapture. The first relates essentially to Israel the latter essentially to the Church.

Again, some balk at the idea of any Church truth being in the Olivet Discourse, but we should note that Church truth has already been introduced in Matthew in chapter 16 and then again in chapter 18 (16:18; 18:17).

Also, we should note that the Church was clearly on Christ's mind at this point because He clearly brought out the Rapture again 2 days later in the Upper Room Discourse as seen in John 14:1-3.

The fact that the 2 aspects of Christ's second coming are distinct and yet closely related thematically is as natural as the distinction seen between 1 Thessalonians 4 and 1 Thessalonians 5.

Slide # 11

Break Down of the Olivet Discourse – Matt. 24-25

- 24:1-3 – The Setting and Questions
- 24:4-35 – Tribulation (“**sign events**”) culminating in the 2nd aspect of the Second Coming
 - 24:4-8 – First Half of the Tribulation
 - 24:9-14 – Second Half of the Tribulation
 - 24:15-28 – Recapitulation of Second Half of the Tribulation
 - 24:29-31- Second Coming
 - 24:32-35 – Parable of the Fig Tree
- 24:36 - TRANSITION (Gk. “**peri de**”)
- 24:37-44 – Life as normal (“**no signs**”) – Surprise Coming (First Aspect of Second Coming)

Four Parables

- 24:45-51 – The Faithful v. Evil Servant
- 25:1-13 – The Ten Virgins
- 25:14-30 – The Talents
- 25:31-46 – The Judgment of the Nations

And with that background we come to the text of the Olivet Discourse.

Matthew 24:1–8 (NKJV)

1 Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.

Having said their house is left to them desolate, Jesus then left the temple complex and in the process of leaving the disciples pointed out to Jesus the grandeur of the temple structures. And it was impressive to say the least.

Slide # 12

Israel’s Five Temples

- 1) Solomon’s Temple – destroyed in 586 B.C. (cf. 1 Kgs. 8-9).
- 2) Zerubbabel’s Temple – completed in 516 B.C. after the Babylonian Captivity (cf. Ezra).
- 3) **Herod’s Temple** – A remodeled version of Zerubbabel’s Temple which was present during the earthly ministry of Christ (cf. Jn. 8).
- 4) The Tribulation Temple which will be desecrated by Antichrist– (cf. 2 Thess. 2).
- 5) The Millennial Temple - (cf. Ezek. 40-48, Zech. 6:13; 14).

Herod the Great had started a remodeling project of temple complex in 20 B.C. and it was still under construction in the time of Christ (cf. Jn. 2:20). It was finally completed in A.D. 64 and then just 6 short years later it was totally destroyed by the Romans in A.D. 70.

At the time of Jesus' ministry, the temple was one of the most impressive structures in the world, made of massive blocks of stone bedecked with gold ornamentation. Some of the stones in the temple complex measured 40x12x12 ft. and were expertly quarried to fit perfectly against one another.

The temple buildings were made of gleaming white marble and the whole eastern wall of the large main structure was covered with gold plates that reflected the morning sun, making a spectacle that was visible for miles. The entire temple mount had been enlarged by Herod's engineers, by means of large retaining walls... The whole temple complex was magnificent by any standard.

– *John MacArthur*

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.”

Keep in mind that the temple buildings are specifically mentioned as being in view both here in Matthew 24:1 and also Mark 13:1-2. Jesus said that not one stone in relation to these buildings would be left upon another. This was fulfilled to the letter in A.D. 70 when the Romans burned and completely destroyed the temple and all its structures.

This is interesting because Titus the Roman general ordered his soldiers to spare the temple, but in fulfillment of Christ's prophetic word they defied those orders and burned it to the ground. When the fire melted the gold it ran down between the stones. In order to get at the gold the soldiers tore the stones apart to get at it. Thus, Christ's words were fulfilled to the letter in that not one stone was left upon another.

Sometimes people say, well what about the Western Wall (otherwise known as the “Wailing Wall” that remains intact to this day.

Slide # 13



Well, this Western Wall was not part of the Temple proper. Rather it was simply a retaining wall built by Herod. Jesus was speaking in reference to the Temple buildings and not in reference to the retaining wall. Therefore, Jesus' words were fulfilled to the letter.

So total was the destruction of the temple complex that the Jewish historian Josephus wrote: *"it was so thoroughly laid even with the ground by those that dug it up to the foundations, that there was left nothing to make those that came thither believe it had ever been inhabited."*

3 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?"

Jesus made His way to the Mount of Olives which provides a panoramic view of the Temple Mount. And in that context Christ's disciples come to Him privately with some questions. Mark 13:3 names these disciples as being Peter, James, John, and Andrew.

Some have thought that there are 3 questions here, but grammatically there are only 2 questions.

Slide # 14

1. When will these things be?
2. What will be the sign of Your coming, and the end of the age?

But while there are two questions in essence there is one main thought as the disciples in their minds saw the devastation of the city and its temple, the coming of the Messiah, and the end of the age as all part of one interrelated event (cf. Zech. 14:1-2). So really, they were asking what is going to be the SIGN that signals your coming and the end of the age when all this will take place.

Slide # 15

It appears that the disciples did not associate the destruction of the temple with the departure of the Lord, but rather with His coming again. Therefore, the two questions involve a single thought rather than two separate ones. – **Stanley Toussaint**

The questioners took for granted that all three things went together: destruction of the temple, advent of the Son of Man, end of the current age. – **Alexander Bruce**

This was not so much different questions, but really ONE main question about the SIGNAL of Christ's coming.

And Jesus proceeded to answer, first, in relation to that aspect of His Second Coming that will have SIGN markers associated with it – namely His Second Coming to the earth that immediately follows the Tribulation Period.

It is ONLY the Second Aspect of Christ's Second Coming that has SIGN indicators attached to it. The first aspect is SIGNLESS as He comes as a thief in the night.

The word "**sign**" (Gk. semeion) here refers to a clear marker or indicator that something remarkable is about to happen.

The word "**coming**" is the Greek word "**parousia**" which denotes "**coming arrival**" emphasizing the personal **presence** of someone. This word is found 24 times in the NT, four of which are found in Matthew – all here in chapter 24 (v. 3, 27, 37, 39). This word came to be used of an official visit by a king or a high ranking official.

The word "**end**" (Gk. sunteleias) in the phrase, "**the end of the age**" implies the completion of something. "[It] refers to completion, as in the final culmination of a planned series of events." (MacArthur)

The Jews recognized two ages: This present age which continues from creation until Messiah comes to set up His kingdom; and the age to come which refers to the Messianic Kingdom age. So, the present age is the time prior to when Christ comes to set up His kingdom.

In other words, they were asking what will be the SIGN that signals Your coming which will bring to conclusion the pre-kingdom era. In the parable of the dragnet in Matthew 13 Jesus spoke of "**the end of the age**" in reference to judgment that separates the sons of the kingdom who will go into the kingdom from the sons of the wicked one who will not (cf. Mt. 13:36-50) (cf. Mt. 13:39, 40, 49; 24:3; 28:20; Heb. 9:26).

So, the end of the age relates to the time of the Second Coming when Christ comes in judgment and sets up His kingdom. The pre-kingdom age will then be complete. The disciples wanted to know what will SIGNAL the future coming of Christ that will bring to an end this present pre-kingdom age.

4 And Jesus answered and said to them: “Take heed that no one deceives you.

Again, the subject in view is the “end of the age” with the KEY marker in view being the 70th week of Daniel as referenced in Matthew 24:15. The SUBJECT in view is the 70th week of Daniel – otherwise known as the 7 year Tribulation Period that will culminate in Christ’s Second Coming.

I believe the context here in verses 4-8 relates to the first half of the Tribulation Period. The correspondence between the descriptive traits in Matthew 24:4-8 with that of the first four seal judgments in Rev. 6:1-8 have much overlap. So much so that many scholars believe they are BOTH descriptive of the first half of the Tribulation Period.

The events of vv. 4-8 are part of the seal judgments early in the tribulation. – ***The Moody Bible Commentary***

When Jesus speaks of “**you**” in these verses He is speaking generically to everyone – especially to those who will find themselves living in the Tribulation Period that will usher in “the end of the age”.

The 70th week of Daniel (the Tribulation Period) begins with one of the greatest deceptions of all time. Antichrist will deceive the nation of Israel by getting them to enter into a 7-year covenant (Dan. 9:27). Antichrist will in effect be a false Christ (cf. Zech. 11:15-17; Jn. 5:43). He comes deceptively as a man of peace – a man of white. And he will not come alone as he will have a whole host of deceivers in league with him.

Slide # 16

1 John 2:18 (NKJV)

18 Little children, it is the last hour; and as you have heard that **the Antichrist is coming**, even now **many antichrists have come**, by which we know that it is the **last hour**.

The world even now is being set up for THE Antichrist by the spirit of antichrist which is operative in many people. Apostasy and deception define the last days perilous times of the Church Age (cf. 2 Tim. 3), but the Church Age then gives way to the ultimate era of deception with the emergence of THE Antichrist coming on to the scene.

Slide # 17

Revelation 6:1–2 (NKJV)

1 Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, “Come and see.”

2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

Slide # 18**1 Thessalonians 5:3 (NKJV)**

3 For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

2 Thessalonians 2:9–10 (NKJV)

9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,

10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

5 For many will come in My name, saying, ‘I am the Christ,’ and will deceive many.

During the first half of the Tribulation, many false messiahs will appear who will succeed in deceiving multitudes. The current rise of many false cults may be a prelude to this, but it is not a fulfillment.

– *William MacDonald*

As the world enters into the Tribulation Period it will be a time of unparalleled deception – with much of it being done in Christ’s name.

6 And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.

No sooner does the world celebrate the coming of the deceptive “man of peace” bringing “Peace and safety” than suddenly wars and rumors of wars break out all over the place. This corresponds to the 2nd seal of warfare being broken as seen in Rev. 6:3-4.

Slide # 19**Revelation 6:3–4 (NKJV)**

3 When He opened the **second seal**, I heard the second living creature saying, “Come and see.”

4 Another horse, fiery red, went out. And it was granted to the one who sat on it **to take peace from the earth**, and that people should kill one another; and there was given to him a great sword.

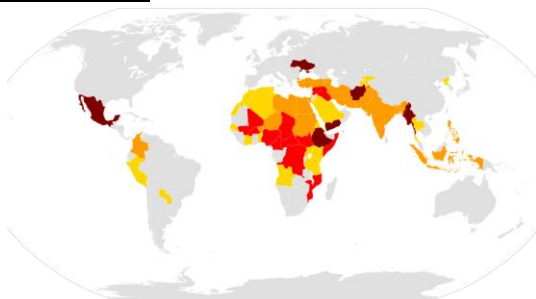
I personally believe this is probably where the war of Gog and Magog comes in (see Ezekiel 38-39). But there may be other wars involved as well, because this involves the entire world being all a stir with wars and rumors of war.

Jesus says to those living at this time to not be troubled “***for all these things must come to pass***” meaning it has been sovereignly ordained by God. God is allowing this to transpire in fulfillment of prophecy.

This phrase “***must come to pass***” shows the prophetic nature of the discourse and that these things belong to the future.

Even now we see a HUGE build up for war all over the world. This is where it is going. The world is building up to all out war breaking out all over the place. We see the buildup – those left behind at the Rapture will see the fulfillment! As Revelation says peace will be taken from the earth. It truly will be “world war” on an unprecedented scale.

We have always known about wars. We have even had what we called two “world wars” but there have always been places in the world where there was not war.

Slide # 20

Major wars (10,000 or more) - Brown
 Wars (1,000–9,999) - Red
 Minor conflicts (100–999) - Tan
 Skirmishes and clashes (1–99) - Yellow

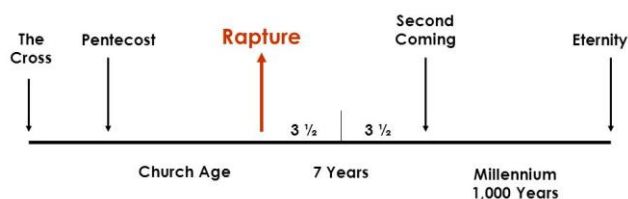
This will be different. There will be no place in the world not affected as the entire world will be in turmoil and conflict with essentially all nations and kingdoms in conflict either externally or internally or both. The spirit of the day will be that of killing and murder. It will not be safe anywhere.

But note it very carefully, Jesus at this point says, “**but the end is not yet.**” The word “end” here in the Greek word “**telos**” which means “the very end”. The very end here refers to the climactic end of the Tribulation Period which ushers in the Coming of the Lord. In verses 13 and 14 Christ goes on to speak of those enduring to the end who will be saved, and that the gospel of the kingdom must first be preached in all the world and then the end will come. Again, “**the very end**” is in view which means the end of the Tribulation Period.

The word “**Then**” in verse 9 denotes a transition to the second half of the seven-year tribulation. This means that verses 4-8 are dealing with only the first half of the seven-year Tribulation. Wars and rumors of wars break out all over the world in the first half of the Tribulation but that is not the end. There is more to come before we get to the end.

Slide # 21

Timeline of the End Times



7 For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places.

Famines corresponds to the 3rd seal in Revelation 6.

Slide # 22

Revelation 6:5–6 (NKJV)

5 When He opened the **third seal**, I heard the third living creature say, “Come and see.” So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand.

6 And I heard a voice in the midst of the four living creatures saying, “**A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.**”

War is often followed by famine and so it will be here on a global level. A day’s wage (the worth of a denarius) will only buy a quart of wheat or three quarts of barley. This is a way of describing extreme food shortage.

Pestilences is not in the older manuscripts but it is represented in the fourth seal of Rev. 6.

The fourth seal is more comprehensive in nature with the emphasis on DEATH – perhaps as an accumulative effect of the previous judgments.

Slide # 23

Revelation 6:7–8 (NKJV)

7 When He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and see.”

8 So I looked, and behold, a pale horse. And the name of him who sat on it was **Death, and Hades** followed with him. And power was given to them over a fourth of the earth, to kill with **sword, with hunger, with death, and by the beasts** of the earth.

The word “death” can be understood as “pestilence” and is so translated in the NASB. The idea of “pestilence” is that of a plague or disease with deadly effects.

Modern man has crowned all his other insanities by adding pestilence to his arsenals. We have enough bacteria stockpiled today to infect people with scores of diseases, and we have chemical agents that can destroy entire populations with terrifying ease. -**John Phillips**

Can anyone say “Covid”? Who knows what lies behind the pestilences of the fourth seal? Perhaps things like germ warfare, biological and chemical weapons of mass destruction. Whatever is involved, a stupendous amount of people die!

Note a fourth part of the world’s population will die. At present that would be about 2 billion people. That is a lot of death in a short amount of time.

And then add into the mix earthquakes rumbling in various places and there is a lot going on.

But all this is just the beginning meaning it applies to the first half of the Tribulation Period. Jesus said...

8 All these are the beginning of sorrows.

Everything He has just mentioned in verses 4-8 is the beginning of sorrows.

The word “sorrows” is more literally “birth pangs” suggesting a process of travail that will result in delivery. This is the very same word that Paul used in 1 Thess. 5:3 in describing what will come upon the world at the inauguration of the Day of the Lord judgments.

Slide # 24

1 Thessalonians 5:3 (NKJV)

3 For when they say, “Peace and safety!” then sudden destruction comes upon them, as **labor pains** upon a pregnant woman. And they shall not escape.

This adds evidence to the fact that Jesus is addressing the time frame known as the 70th week of Daniel or the 7 year Tribulation Period. This language comes out of prophetic passages in the OT dealing with “the Day of the LORD” such as that which is found in Isa. 13:8 and Isaiah 26:17 (cf. Isa. 66:7-8; Jer. 4:31; 6:24; 22:23; 30:5-7; 48:41; Hos. 13:13; Mic. 4:9-10; Rev. 12:2).

Just as the early birth pangs of a pregnant woman signal the birth of the child is near at hand, in like manner these “sorrows” are early birth pangs indicating “the end of the age” and the beginning of a new one is very close, but yet there is more to come before DELIVERANCE takes place.

As in childbirth, such agonies will be followed by much more severe pains before deliverance occurs with the return of Christ in glory.

– **Howard Vos**

Slide # 25

Comparing Matt. 24:4-8 with Rev. 6:1-8

Mt. 24:4-5 “deceives” cf. Rev. 6:1-2 = 1st Seal – Deceptive Peace

Mt. 24:6 “wars and rumors of wars” – cf. Rev. 6:3-4 = 2nd Seal – War
“the end is not yet” [the end refers to the end of the Tribulation Period culminating in the Coming of Christ]

Mt. 24:7 “famines” cf. Rev. 6:5-6 = 3rd Seal - Famine

Mt. 24:7 “pestilences” cf. Rev. 6:7-8 = 4th Seal - Pestilence

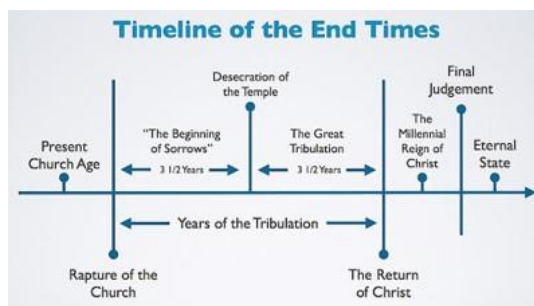
Mt. 24:8 **“All these are the beginning of sorrows.”**

Slide # 26

All pre-tribulationists insist that the second, third, and fourth seal judgments of Revelation (6:3-8) clearly depict the first half of the tribulation and parallel the judgments in Matthew 24:5-8.

– **John F. Hart**

Slide # 27



The rabbis spoke of “birth pains” that would precede the coming of the Messiah. In this they were right, and Jesus is here filling in the details.

It's Christmas time – the time of year we celebrate Christ coming into the world as the Prince of Peace. Christ came offering His people kingdom peace on the condition of repentance and faith in Him. They refused and as a people have not known peace since then.

However, that is not the whole story. Jesus here in Matthew 24 fills us in on the rest of the story. In order for God's people Israel to know Peace they have to first have come to recognize Jesus as their Messiah/God. This they will only do after experiencing the travail of the 70th week of Daniel.

Deception, war, famine, pestilences, and earthquakes define the first half of this week. And then it gets worse until finally the Son of Man breaks forth in glory at the 2nd Coming to come and deliver His people who in the crucible of great tribulation have finally come to have faith in Christ.

Stay tuned – there is more of the rest of the story to come in our study.

In the meantime, while Christ came unto His own and they did not receive Him, the promise is that as many as receive Him to them He gives the right to become the children of God – that is those who believe in His name (Jn. 1:11-12).

Growing up my family always went to Church on Sunday morning but we did not go Sunday night. Instead, we watched "***Gunsmoke***". It was not known as "spiritual" show but one episode did have a line that worked on my conscience, and I never forgot it. Deputy Festus was bringing in this outlaw to face justice. And on the way this old outlaw kept singing, "***What ya gonna do, what ya gonna say, what ya gonna do come judgment day?***"

That struck me: What am I gonna do, what am I gonna say come judgment day! Now as a forgiven sinner I know I have nothing to say in my defense. My mouth is stopped (Rom. 3:19-20). I have put all my faith and hope in Jesus as my Lord and Savior. Jesus and His cross -work forever answers to all my sin. Jesus is my FULL and FINAL answer and I need nothing more.

The world is on a collision course with judgment day. How about you? What ya gonna say come judgment day? What is your answer?