

Matthew Lesson 24

Matthew Chapter 24

Distributed by: KJV Bible Studies

Email: mailKjvBibleStudies@gmail.com

Website: www.KjvBibleStudies.net

Memory verses for this week: *James 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*

Introduction: In last week's lesson, we saw Christ come down really hard on the Pharisees as he condemned them for being hypocrites. He likened them to whited sepulchres that were full of dead men's bones. Christ desires for all of us is to clean up our lives from the inside out. We closed as Christ spoke on how he would have gathered Israel like a hen gathers her chicks if they would have come.

This chapter is one of the most fascinating and yet misunderstood chapters in Matthew. It, along with chapter 25, forms what is known as the Olivet Discourse. Its focus is on events befalling Israel during the Tribulation. Several helpful keys to understanding the Olivet Discourse are to remember that Matthew's gospel was written from a Jewish perspective. The church is not directly in view in the Olivet Discourse. It already has been taken up to heaven. The focus is on Israel during the Tribulation.

We begin Chapter 24 with the prophecy concerning the destruction of the temple.

I. Destruction of the Temple

Mat 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

Mat 24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Sometime after Jesus rebuked the scribes and Pharisees in chapter 23 at the Temple, He retreated and headed for the Mount of Olives just east of the city. As He and His disciples walked past the monumental architecture of the Temple complex, Jesus informed them that the day was coming when not one stone thereof would be left upon another. The Temple at Jerusalem (recently renovated by Herod the Great) had become a national Jewish monument.

Apart from its religious significance, it had become the symbol of Judaism and the nation of Israel. It was considered one of the architectural wonders of the world and people came from all over the known world to visit it.

The Temple complex was immense covering 35 acres. It was lavish with architectural embellishments, in some places gold plated or even solid gold. It had taken almost 50 years to renovate and still was not totally complete.

Josephus, the bible historian, likened it to a snow-capped mountain. It was built with massive, dolomite limestone foundations and polished marble in its superstructure. It was the symbol and seat of worldwide Judaism. It would be comparable to the collective significance of the national buildings in Washington, D.C., for Americans.

It represented the seat of government, the national capital, and the symbol of the entire nation. Jesus in effect said, before long it all will be rubble, implying the certain destruction and devastation for the Jewish nation. In A.D. 70 when the Romans under Titus attacked Jerusalem, the Temple caught fire and the melted gold thereof ran down into the rubble.

When the ruins cooled, Roman soldiers, in looting the Temple, literally left not one stone upon another in digging for the melted gold. Titus thereafter ordered the remaining stones of the Temple structures thrown over the sides of the temple platform. Some of that rubble remains where it fell to this day.

The temple was built first by Solomon and then rebuilt by Ezra. The one that was standing at this time was built by Herod. The temple was the place that God chose to place His name. Jesus says that this temple was going to be thrown down. This had its fulfillment in 70 A.D. when the Romans completely destroyed the temple.

II. The Threefold Question

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Upon leaving the temple, Jesus led His disciples down across the Kidron Valley and up onto the nearby Mount of Olives from which they could see the city of Jerusalem and the Temple stretched out just to the west. In light of Jesus' statements about the destruction of the Temple, the dumbfounded disciples asked three questions.

(1) They wanted to know when this would happen.

(2) They wanted to know what would be the sign of His coming.

(3) They wanted to know the sign of the end of the world.

Their question as to His coming in all likelihood refers to His establishment of the kingdom. Up to this point in time, they had little or no understanding of His death and departure after His resurrection. They still thought in terms of Him reestablishing the Jewish kingdom.

They also were curious about what sign He would give as to the end of the world. They essentially wanted to know when the Temple would be destroyed, when His kingdom would be established, and when the age in which they were living would end. It would seem also that the disciples perceived the kingdom as not immediate in light of the hostile reaction by official Israel toward Jesus. Therefore, they were curious as to when all these things would come to pass.

Jesus' answer would remain strictly within a Jewish context. The church is not in view in His lengthy, following discourse. Rather, the focus is upon Israel and their conversion during the Tribulation.

Matthew Henry said this in his notes:

The disciples had asked concerning the times, When shall these things be? Christ gives them no answer to that, after what number of days and years his prediction should be accomplished, for it is not for us to know the times (Acts 1:7); but they had asked, What shall be the sign? That question he answers fully, for we are concerned to understand the signs of the times, ch. 16:3. Now the prophecy primarily respects the events near at hand—the destruction of Jerusalem, the period of the Jewish church and state, the calling of the Gentiles, and the setting up of Christ's kingdom in the world; but as the prophecies of the Old Testament, which have an immediate reference to the affairs of the Jews and the revolutions of their state, under the figure of them do certainly look further, to the gospel church and the kingdom of the Messiah, and are so expounded in the New Testament, and such expressions are found in those predictions as are peculiar thereto and not applicable otherwise; so this prophecy, under the type of Jerusalem's destruction, looks as far forward as the general judgment; and, as is usual in prophecies, some passages are most applicable to the type, and others to the antitype; and toward the close, as usual, it points more particularly to the latter.

It is observable, that what Christ here saith to his disciples tends more to engage their caution than to satisfy their curiosity; more to prepare them for the events that should happen than to give them a distinct idea of the events themselves. This is that good understanding of the time which we should all covet, thence to infer what Israel ought to do: and so this prophecy is of standing lasting use to the church, and will be so to the end of time; for the thing that hath been, is that which shall be (Eccl. 1:5, 6, 7, 9), and the series, connection, and presages, of events, are much the same still that they were then; so that upon the prophecy of

this chapter, pointing at that event, moral prognostications may be made, and such constructions of the signs of the times as the wise man's heart will know how to improve.

Mat 24:4 And Jesus answered and said unto them, Take heed that no man deceive you.

Mat 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many.

Mat 24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

Mat 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Mat 24:8 All these are the beginning of sorrows.

Jesus proceeded to outline the events of end time events for believing Israel. He mentioned a number of events which would preface this cataclysmic time. Many will be deceived as false Christ's present themselves. Down through the ages, there have been those who have claimed to be the Messiah. That evidently will increase during the time prior to the Tribulation.

Jesus warned about the wars and rumors of war will come to pass along with international strife. Nevertheless, Jesus warned that the end of the Tribulation was not in sight.

Famine and pestilence will develop. Again Revelation 6:5-6 speaks of great famine across the world in the first half of the Tribulation as worldwide warfare destroys crops.

Earthquakes in many places will take place as God literally shakes the earth (See Isaiah 24:1-20, Isaiah 2:21). The very foundations of the earth are shaken as God pours out His wrath against a wicked world. It should be pointed out that the greater context of this all is within the parameters of the Tribulation. There have been wars and rumors of war all through history. Nations have risen against nation throughout the ages. There, from time to time, have been famines, plagues, and earthquakes in widely diverse areas of the world across history.

Jesus pointed out how this is only just beginning of what will come in the Tribulation.

"All these are the beginning of sorrows."

These all will be just the prelude to what is to follow during the Tribulation.

What Jesus has described so far largely parallels the opening of the first four seals in Revelation 6. Those are only the beginning stages of the Tribulation.

Mat 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

Mat 24:10 And then shall many be offended, and shall betray one another, and shall hate one another.

While these verses speak of the times during the great tribulation, there was a partial fulfillment during the times of the apostles. Many of the apostles died as martyrs for Christ.

Acts 4:1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

Acts 4:2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

Acts 4:3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Acts 5:17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

Acts 5:18 And laid their hands on the apostles, and put them in the common prison.

Acts 5:19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

Acts 5:20 Go, stand and speak in the temple to the people all the words of this life.

Acts 5:21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

Acts 5:22 But when the officers came, and found them not in the prison, they returned, and told,

Acts 5:23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

Acts 5:24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

Acts 5:25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

Acts 5:26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

Acts 5:27 And when they had brought them, they set them before the council: and the high priest asked them,

Acts 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Mat 24:11 And many false prophets shall rise, and shall deceive many.

Mat 24:12 And because iniquity shall abound, the love of many shall wax cold.

Mat 24:13 But he that shall endure unto the end, the same shall be saved.

Jesus then detailed how that converts to Christ (particularly Jewish converts at this time) will be persecuted. It is helpful to recall from Revelation 7 and Romans 11:26 that during the Tribulation, a significant proportion of Jewish people will be saved and converted to Christ. Unfortunately they will suffer for it and many will be martyred.

It will be a time of great confusion and deception. Jews will hate other Jews who turn to Christ. False prophets will abound in that day, not the least of which will be the false prophet. As the sin of that day increases, the love of many will become cold.

Those (particularly Jewish converts) who are able to endure to the end of the Tribulation will be delivered when Jesus returns. The context here is clearly of the Tribulation and converted Jews who find themselves in it.

These Jewish converts probably will be the result of the ministry of the two witnesses of Revelation 11.

Note: Your Pastor does not support the theory of the 144,000 preachers evangelizing the world. There is no scripture to support this as factual making this a theory. Theories such as these usually become facts in the minds of men when their theoretical doctrine needs support. He is not saying that this isn't a possibility, but rather it should not be taught as fact.

Verse 11 and 12 has been filled down through the ages. Cold love by Christians is very prevalent in our hour. Verse 13 has reference to the tribulation period. Those that are saved in those 7 years will face MUCH persecution.

Mat 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Notice that the gospel spoken of here is the gospel of the kingdom. This was the message of Jesus in the early days of His ministry. See Matthew 4:23.

Mat 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

The gospel of the kingdom is Jewish in character. It pertains to the coming King and His soon to be established kingdom.

Notice also how that gospel “shall be preached in all the world for a witness unto all nations.” “And then shall the end come.” The idea is of the culmination of the age. It is when Jesus will return to establish His kingdom. The disciples had asked Jesus for a sign concerning the end of the world (age). Implied is the preaching of the gospel of the kingdom to the whole world during the Tribulation.

During the ministry of John the Baptist and Jesus, the gospel of the kingdom was preached primarily in Israel. It is by the leadership of the Holy Spirit that the gospel will go around the world. Jesus answered one out of three of the questions asked by His disciples. Since the days of the apostles, the Gospel has been preached.

What a wonderful God we serve. He is compassionate and so longsuffering to us.

Psa 86:15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

III. The Great Tribulation (Last 3 ½ years of the seventieth week of Daniel)

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

The “abomination of desolation spoken of by Daniel the prophet” is a reference to Daniel 9:27, 11:31 and 12:11.

There is both a historic and prophetic reference here. During the time of the Greek conquest of the Israel under Antiochus Epiphanes, a pig was sacrificed upon the altar of the restored Temple thus desecrating it, and as far as the Jews were concerned, making it desolate.

II Thessalonians 2:3-12 details how the antichrist, during the Tribulation will declare to Israel and the world that he is the Christ and in fact is God. Revelation 13:14-15 speaks how that an image (idol) of the beast (the Antichrist) will be made and possibly erected in the Temple of Jerusalem.

He will seat himself in the rebuilt Temple at Jerusalem as God. This most likely is to what Jesus referred as the coming abomination of desolation in the holy place.

The abomination of desolation spoken of by Daniel refers to the man of sin and his reign during the tribulation.

2 Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2 Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Mat 24:18 Neither let him which is in the field return back to take his clothes.

Mat 24:19 And woe unto them that are with child, and to them that give suck in those days!

Mat 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Jesus in effect sent warning ahead to the Jews in Israel of that day that when they see the sign of this new desecration of the Temple to head for the hills—literally. In fact, He warned, don't linger to take anything with you. Clearly implied is that a rebuilt Temple will be in Jerusalem during the Tribulation.

The events described here very well may be at the mid-point of the Tribulation when the antichrist breaks his covenant with Israel and turns his wrath against those messianic Jews who have turned to Jesus Christ as their Savior. Also implied is that at that time, the full fury of the Tribulation will descend upon the nation of Israel.

Earlier in the Tribulation, the gentile world received the full brunt of the plagues and judgments of this awful time. Now seemingly, if only by the wrath of the antichrist, the focus of terror of the Tribulation will center on Israel.

It is also evident that around this same general time, there will be an invasion of Israel by Russia, causing a major war in the land as the Russians and the forces of the antichrist do battle. See Ezekiel 38-39.

Notice how Russia has reached out to the east and embraced the enemies of Israel. This is no coincidence but rather the strengthening of the relationships necessary in order to facilitate this unwelcome visit upon Israel.

The greater point however is a warning to believing Jews of that day, who evidently will have already turned to the New Testament as a source of truth and revelation. Jesus warned that when they saw the rebuilt Temple desecrated as it was in Daniel's prophecy to flee immediately to the neighboring mountains for refuge.

The ferocity of those days will be unlike any other time in human history. The last half of this time thus is called 'the Great Tribulation' insofar as Israel is concerned. The greater scope of the Tribulation is a seven year period stretching from the Rapture to the return of Christ in glory and power. However, Daniel and John (in Revelation) make it clear that the overall Tribulation is divided into two distinct periods of 3 1/2 years each. The first portion of the Tribulation will consist of God's wrath being poured out upon a Christ-rejecting, gentile world. "The great tribulation" spoken of here is a reference to the final three-and-one-half years which will focus particularly upon Israel in chastening them unto repentance and faith in Christ.

This period is also known as the time of Jacob's Trouble. See Jeremiah 30:7. During this final 3 1/2 period, the antichrist will focus his wrath against the nation of Israel, culminating in the campaign of Armageddon in which all nations of the world will descend upon Israel to destroy it once and for all.

Christ gives them instruction as to what they are to do when they see the man of sin take his place in the temple declaring that he is God. The reason they are to flee is because the man of sin will persecute the Jews at this time like they have never been persecuted.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Rev 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Rev 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

We are told that the persecution against Israel will be severe during this time.

Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

The intensity of God's judgement and the wrath of the devil will be such that no one will survive. However, for the "elect's sake" (Israel), God will shorten those days. It is clear from the books of Daniel and Revelation that the final period of the Tribulation is exactly 1,260 days or 42 months, both of which are three-and-one-half years. Therefore, the shortening foretold by Jesus is not in the quantity of the days, but rather in the length of the days.

Revelation 8:12, clear reference is made that during the fourth trumpet judgment, the length of the days will be reduced by one third to sixteen hours a day. Perhaps God will speed up the rotation of the earth. The long, accepted axiom of a twenty-four hour day will be utterly shaken. Matthew 24:22 makes clear it is out of God's mercy unto Israel that this will happen.

Mat 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

Mat 24:24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Mat 24:25 Behold, I have told you before.

Mat 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go

not forth: behold, he is in the secret chambers; believe it not.

Jesus warned that in that time there would be other false christs and false prophets including the notorious false prophet spoken of in Revelation 13. Amongst the more orthodox Jewish people to this day, there is interest in the appearance of the Jewish Messiah. Even today, some ultra-orthodox Jews at times believe a particular modern rabbi is the Messiah.

During the Tribulation, the antichrist will arise along with his cohort, the false prophet, who will indeed present himself to Israel as their Messiah. The false prophet described in Revelation 13 will have the ability to perform great signs and wonders. See Revelation 13:13-15.

Jesus warned that these will have the capability of deceiving even God's people then.

2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

When these false prophets in that day claim the Messiah is in the desert or in some secret place, Jesus forewarned Jewish believers to believe it not. In the coming paragraphs, Jesus makes it clear that the Messiah will then return from the heavens and every eye shall see him (Revelation 1:7).

J. Vernon McGee had these comments:

We read in the Book of Revelation that during the Tribulation one third of the population of the earth will be destroyed. On another occasion one-fourth of the population will be destroyed. It is absolutely unique. Using the simile given to us in Revelation 6, the red horse of war, the black horse of famine, and then the pale horse of death will ride during that period, and the population of the earth will be decimated. There was a time when this seemed to be an exaggeration. Even some good commentators considered it hyperbole. However, now that several nations of the world have atom bombs, which could destroy the population of the world, it no longer appears to be exaggerated. However, there is comfort in this verse—"but for the elect's sake those days shall be shortened." God will not let mankind commit suicide. That is the reason this

will be such a brief period.

IV. The Return of Christ in Glory

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Mat 24:28 For wheresoever the carcase is, there will the eagles be gathered together.

Mat 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:

Jesus describes the nature of His coming. His appearance in that day will be as the lightning is across the sky, unannounced, heavenly, instant, brilliant, fear inspiring, and in great power.

As strange as this statement may seem, it gives specific indication how Christ's return in power and great glory is different from the Rapture. At the conclusion of Armageddon when Christ appears, there will be a great slaughter of the forces of the antichrist in the vicinity of Megiddo in Israel.

God calls the fowls of carrion of the heavens from the ends of the earth to clean up the carnage. See Revelation 16:14, Revelation 14:14-20, Revelation 19:17-21 and Luke 17:37.

There is little question that what Jesus announced here pertains to the Battle of Armageddon and the ensuing clean up thereafter. There will be a vast carnage.

One of the disciples' question to Jesus was, "What shall be the sign of thy coming?"

Jesus gives a specific time of these events. At the end of the Tribulation, cataclysmic events will take place in the heavens. See Isaiah 24:19, 23.

In comparing Matthew 24:29 with Isaiah 24: 19, 23, it might be concluded that the earth is shaken and somewhat removed from its very orbit around the sun, totally disrupting what has been the accustomed and assumed patterns of day, night, and time.

In addition to whatever sign intended in these events, they no doubt will be God's revelation of His power striking terror into the hearts of a rebellious, God rejecting world.

It is noteworthy that similar events are mentioned in Revelation 6:12-17. However, the chronology there is evidently of the middle of the Tribulation. Here, it clearly is at the end. At the end of the Tribulation, catastrophic events in the heavens will include:

(1) the darkening of the sun. This apparently is only for a short time for life will continue thereafter. This seems to parallel the fifth vial judgment recorded in Revelation 16:10 which is near the end of the Tribulation.

(2) The moon likewise will be darkened. Its light is reflected from the sun so it only stands to reason it will not shine either.

(3) Stars falling may refer to cataclysmic meteor showers or the collision of the earth with asteroids. This seems to parallel several of the trumpet judgments of Revelation 9. Indeed, the very powers of the heavens, so taken for granted by mankind, will be shaken.

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The magnificence of Jesus Christ appearing in the sky visible for all to see no doubt will be a powerful sign to an unbelieving world. Moreover, every eye shall see Him as He comes in the clouds with power and great glory. See Revelation 1:7. As the One whom they have rejected makes clear His power, defeating the world's assembled military forces at Armageddon, many of the people of the world will evidently mourn in fear of Him.

There conceivably might even be repentance in view. However, as late in the Tribulation as Revelation 16:11 (the fifth vial judgment), the world's populace refuses to repent. When Jesus Christ appears in power and glory, every eye upon this earth will see Him. In that day, all mankind will instantly learn the fear of the Lord. However, for most, it will be too late.

The actual return to earth of Jesus Christ is described as in "power and great glory." This is in distinction to the Rapture, seven years earlier, when He only came in the clouds to snatch up His own from the earth. His return here is to stay and set up His kingdom on earth.

It is most helpful to note that these events will take place at the conclusion of the Tribulation, or shortly thereafter. The term elect in this instance, particularly as

it is found here, refers to Israel. Then, now, and even in Jesus' day, Jews were scattered to the four winds of the earth.

Though there has been a limited regathering of Israel to the land even in this generation, the present return of Jews is in unbelief. Then, it will be altogether and in belief. Some have tried to force a post Tribulation rapture into this verse. However, the context of the chapter clearly is of Israel in the Tribulation. Furthermore, at the Rapture, it is Jesus Christ who snatches the church to heaven as noted in I Thessalonians 4:13-17.

The context clearly indicates that God will use angels to help believing Jews of the diaspora, scattered throughout the gentile world, to return to the land of Israel when Christ returns.

Remember when the Bible says Christ returns in power and great glory, he is speaking of His return at the close of the tribulation when he comes to take the throne of David to reign for 1,000 years. (This is 7 years after he comes to take the church out in the rapture.) Verses 27-28 describe the coming of Christ.

Rev 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

Rev 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Rev 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Rev 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

Rev 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?

Verses 29-31 and these verses here from Revelation should be read together because they both speak of the close of the tribulation when Christ comes to fight the battle of Armageddon and judge the nations.

V. Parable of the Fig Tree

Mat 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Mat 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Mat 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Mat 24:35 Heaven and earth shall pass away, but my words shall not pass away.

Here Jesus answers the third of the disciples questions: what shall be the sign of the end of the world. To answer that question, Jesus uttered a brief parable. Jesus begins to specify when these events will take place. His first clue is found here. He uses an analogy of a fig tree in the spring. When the leaves set on the trees, common knowledge foretold that summer was near.

Jesus said when they likewise saw all these previously described events (in verses 27 through 31), the long promised kingdom was at hand. The generation that sees the previously described events will see all things fulfilled. That is, they will witness the coming of the kingdom.

Though the very creation will someday pass away, God's Word is eternal. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Clearly implied herein is the preservation of Scripture. Notice that Jesus used the plural of words. Not only is the plenary whole of Scripture in view, but the very individual words thereof.

Inspiration and preservation extend beyond the thoughts of Scripture to the very words therein. Not only is inspiration verbal, but its preservation as well. The Word and words of God are eternal, never to be done away.

(1) Some would dismiss verbal preservation and claim this verse is merely promising that the events foretold will be foretold. However, Jesus clearly said that His very words would not pass away.

(2) Indeed, the events foretold will come to pass. But the very words of God will be preserved as well.

(3) The time of our Lord's return is unsure, but the Word of God is not. It is clear and eternal.

The fig tree represents Israel. When he speaks of the fig tree putting forth leaves he is speaking of the regathering of Israel which took place since 1948 to this present time. He warns when we see this we know that the second coming of the Lord will be in this generation. Heaven and earth will pass away but

God's word shall not pass away. What God says... we can depend upon.
EVERY WORD!!!

Mat 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Mat 24:37 But as the days of Noe were, so shall also the coming of the Son of man be.

Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Mat 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

The time of the return of Christ, not only in the Rapture, but also in His coming in power and glory are not available to mankind. Beware of date setters. Regarding the Rapture, we have no indication whatsoever when it will be.

Regarding His return in power and great glory, some in that day might count the seven years from the Rapture. However, Jesus is specific. No man knows the day or the hour whence Jesus will return.

(1) The Tribulation is clearly noted in Scripture as precisely seven years. There may however be some lead time between the Rapture and the actual commencement of the Tribulation, thus fogging the precise time of His return in power.

(2) There is also a strong delusion sent by God that might make predicting His return prove to be a difficult task.

There will be clear signs regarding the Lords coming. One of which is that human life and culture will be similar to that of the day of Noah. See Genesis 6:5-6, 11-12.

Two thoughts are notable.

(1) In Noah's day there was great wickedness.

(2) People went on with everyday life, ignoring the impending wrath of God.

So will it be at the time of Christ's return. The world at large was oblivious to Noah's warnings in his day. There will likewise be an ignoring of the source of the gathering judgment during the Tribulation.

Mat 24:40 Then shall two be in the field; the one shall be taken, and the other left.

Mat 24:41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

Mat 24:42 Watch therefore: for ye know not what hour your Lord doth come.

Mat 24:43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Mat 24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

These descriptions have often been mistakenly applied to the Rapture. However, the context clearly is of the final appearing of Christ. Interestingly, in Luke 17:30-33 a similar statement was made by our Lord. There, the context clearly is of Armageddon which immediately precedes the coming of Christ in power and glory.

The idea may be in reference when at this time of great crisis, people are taken and perhaps killed in the heat of the battle. Luke 17 seems to so indicate. The injunction for Jewish converts in that day is to watch and be ready for their Lord's return.

For us in the church today waiting for the Rapture, the instruction is the same. The illustration of a homeowner being alert to a thief pertains once again to watching. The return of the Lord should in no way be construed to be an evil act for those waiting Him. The return of our Lord is likened to the covert nature of a thief in the night in several places. See I Thessalonians 5:2, Revelation 3:3, and Revelation 16:15.

Notice in verses 40 – 42 concerning the two women in the field... one is taken, the other is left. This speaks of one being saved, the other being lost. When Christ comes, only the saved will be taken. The lost are left to go through the seven years of tribulations. We are warned to watch.. for we know not what hour our Lord doth come. In verses 43-44 we are given an illustration of a thief coming in the night when the good man of the house is unaware... this is like us not watching for the coming of the Lord.

Mat 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Mat 24:46 Blessed is that servant, whom his lord when he cometh shall find so doing.

Mat 24:47 Verily I say unto you, That he shall make him ruler over all his goods.

Mat 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

Mat 24:49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

Mat 24:50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

Mat 24:51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Jesus alludes to what He will develop more fully in chapter 25. Those who faithfully serve Him, waiting for His return, will be rewarded with position and rank in His coming kingdom. In contrast, those who ignore His impending return, living in a profligate manner, will be dealt with by Him when He returns. If such a person is actually saved, there will be no inheritance for Him in that day.

Though the concept will be expanded in the next chapter, the overarching thought here is to be waiting and watching for the Lord's return. The immediate context is of converted Jews during the Tribulation. However, the principle for the church to be watching and waiting for the Rapture is apparent.

The emphasis in the parable is of being a "faithful and wise servant." The backdrop is of a wealthy land owner who had committed the care of his estate to a servant. His duty was to wisely and properly administer his master's affairs in his absence, not knowing when he would return. Jesus allowed for two alternatives for such a scenario. In the one, the servant wisely administered the affairs of his master, anticipating his soon return. In the other, the servant foolishly abused his privilege, thinking his lord was long in coming.

In the former case, the lord would richly reward his wise servant. In the latter, he would fire him, causing much sorrow. The greater truth intended is that God's people, whether the church in this age or converted Jews in the Tribulation, ought to be watching and ready for the Lord's return.

In view of the events mentioned in verses 36-44, our Lord urges us to be watchful and faithful. God's people are to be faithful at the task of spreading the gospel when the Lord comes. Unfortunately, I am afraid many of us will be asleep like Peter was in the garden with Christ. Unfaithfulness will be met with severe penalties, but the faithful and wise servants will be rewarded when their Lord returns.

KJV Bible Studies are prepared and distributed free of charge. The lessons may

not be sold without consent. If you have questions, wish to discuss the lessons, or possibly need help to find Jesus Christ as your Personal Lord and Savior, contact us at the email below.

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Email: mailKjvBibleStudies@gmail.com

Website: www.KjvBibleStudies.net

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.