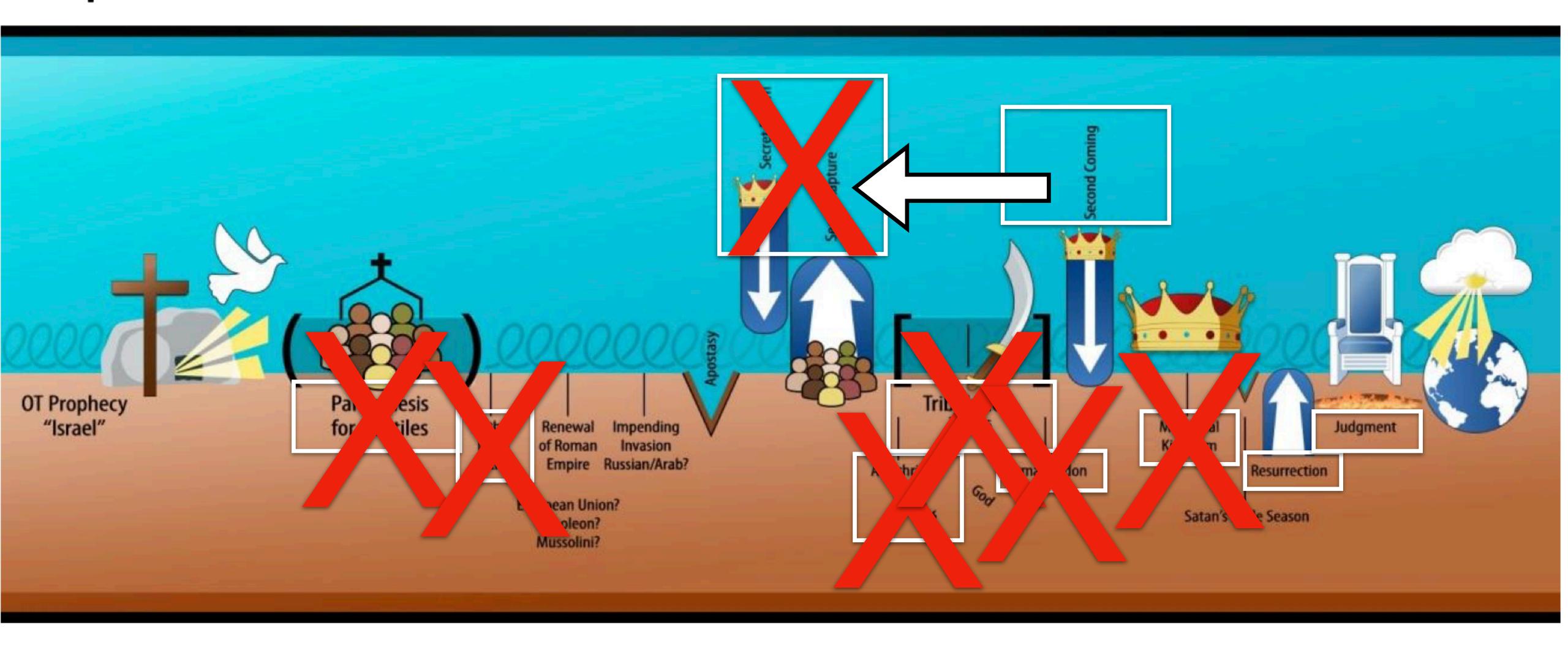
REVEALING Matthew 24

Dispensational Premillennial View



- This sermon is likely given on the Tuesday before the crucifixion.
- Matthew 24 has been one of the most debated chapters in the whole Bible.
- Herod the Great began renovating the temple in 20 or 19 B. C. The temple was still under construction / renovation at that time (John 2:20) and would be finished about four years before the Romans will destroy it.

24.29-31:

- Jewish writings which anticipated the fall or destruction of pagan nations would portray
 that destruction in terms of a universal, cosmic catastrophe. See Isaiah 13:10, 19 for the
 fall of Babylon; Isaiah 34:4 for the fall of Edom; Ezekiel 32:7-8 for the fall of Egypt; Haggai
 2:6, 21. See also Joel 2:10; Amos 8:9. David uses similar language in 2 Samuel 22:8-14.
- The "trumpet" imagery comes from passages such as Isaiah 27:13. The nations mourning refers to Zechariah 12:10. Relative to Zechariah, 11:4-14 pictures the rejected shepherd (Matt. 27:9-10) while 13:7-9 pictures the shepherd killed by the sword (Matt. 26:31). Zechariah 9:9 has already been fulfilled in Matt (21:5). What all this strongly implies is that Zechariah 9-14 relates to the (first) coming of Christ, His death, burial, resurrection, and judgment against Jerusalem which is fulfilled in A. D. 70. By the time Jerusalem mourns over what they have done to the Son of God (Zech. 12:10), it will be too late.

Application:

- The apostle Peter likewise uses language of universal catastrophe in Acts 2:16-20, quoting Joel 2:28-32, as he pictures the destruction of the Jewish nation (as Jesus does in this context) as it is replaced by the Christian nation.
- Paul uses the trumpet imagery as he pictures the second coming of Christ in 1 Cor. 15:52; 1 Thess. 4:16.

24:32-35:

"Generation" is used 43 times in the NT, first at 1:17. In Matthew, the word always refers to the people alive at that time: 1:17; 11:16; 12:39, 41, 45; 23:36. See also Mark 8:38; Luke 11:50-51; 17:25.

- Several problems contributed to the revolt of the Jews which led to their destruction in A. D. 70 under the Roman general (later an emperor) Titus.
- The Jews had led revolts before but the revolt they led in A. D. 66 finally led the Roman leaders to heavily suppress the revolt.
- Under Emperor Hadrian, Jerusalem's name would be changed to Aelia Capitolina and the site of the former temple of Jehovah God was used to build a temple to Zeus.

- This paragraph summarizes what Jesus has said to this point.
- Jesus emphasizes ("Truly...") that His generation will not at all (the language is emphatic) pass away until "these things" (up to verse 31) have taken place.
- His generation, one day, will "pass away" (ver. 34) but heaven and earth will not "pass away" (ver. 35; using the same verb) before His words "pass away."
- In this student's view, verse 35 ends the discussion of the destruction of Jerusalem. At the trial of Jesus, in Matthew 27:25, the Jews cried out to the governor, "Let His blood be on us and on our children!" That cry received its awful and dreadful fulfillment in the destruction of their capital and their house of worship.

24:36-44:

- The "hand mill" at verse 41 refers to a small mill found in the home used to grind wheat or barley into meal for baking bread.
- Now that Jesus has brought up the actual destruction of the world (at His second coming; ver. 35), He begins talking about the second coming which covers the rest of chapter 24 and all of chapter 25.
- The phrases "and concerning" and "that day and hour" show that Jesus is moving from a discussion of the destruction of Jerusalem to a discussion when the "heavens and earth will pass away." The word "day" in the singular particularly marks a contrast with the word in the plural used above (ver. 19, 22, 29). The singular "day" or "hour" will be used at 24:42, 44, 50; 25:13.

 The fact that Jesus did not know the time of His return should not lead anyone to doubt His full divinity, even on earth. Jesus limited Himself when He poured Himself out to become flesh (Phil. 2:6-8). This inevitably led to some limitations in His physical presence. Thus He became tired, was hungry, and thirsty: Matt. 4:2; 21:18; John 4:6; 19:28. That is why the Holy Spirit had to empower Him to perform His miracles (Luke 4:14).

24:45-51:

- While the return of the lord is unknown (verse 50), his servants seem to give no concern to their behavior in his absence. A "faithful and prudent" slave will treat his fellow slaves respectably because he does not know when his master will come.
- The idea is that pain (cf. 18:34) will be experienced and one will be spending eternity with people (hypocrites) whom one avoided in his lifetime.

- God has designed this universe so that death is both sure and unsure.
- In contrast to the destruction of Jerusalem, which had signs which would warn the Christians to flee Jerusalem, the second coming of Christ will have no signs. He will come physically as a thief in the night: 1 Thess. 4:14-18; 5:2, 4; 2 Peter 3:10. See also 1 Cor. 15:58; 2 Cor. 5:9-10; 1 Thess. 5:8-11; 2 Thess. 2:13-15. However, there is no verse which teaches Jesus will return to earth.
- Christians need to be prepared every moment of every day in order to be alert when Jesus returns: 1 Cor. 16:13; 1 Thess. 5:6; 1 Peter 5:8. Some Christians in Paul's day were disappointed that Jesus had not yet come (2 Thess. 2:1-3).

What will happen when Jesus returns?

- It will be <u>unexpected</u> 24:36, 42, 44, 50
- The parable of the "Ten Virgins" 25:13
- The parable of the "Talents" 25:19, 30
- The "Judgment" 25:31-33, 46

There will be a *single* resurrection:

- John 5:28-29
- Acts 24:14-15
- 1 Corinthians 15:50-54 the "dead" (all dead) will be raised "imperishable"
 - When the "perishable" puts on "imperishable," then "death is swallowed up in victory.

There is one judgment:

- 2 Corinthians 5:9-10
- 1 Thessalonians 4:13-18
 - The "rest" who have no hope (vs. 13) are non-Christians
 - The context is only dealing with Christians
 - "caught up" (ver. 17) is "rapture" in old KJV
 - used 14 times: Matt. 11:12; 12:29; 13:19; John 6:15; 10:12, 28-29; Acts 8:39; 23:10; 2 Cor. 12:2, 4; Jude 23; Rev. 12:5

- 2 Thessalonians 2:1-12
 - The coming of our Lord Jesus Christ will not happen
 - Until the apostasy comes first
- Hebrews 9:27
- 2 Peter 3:10-11 (Matt. 5:18; 24:35; Heb. 1:10-12)

REVELATION on the "end times:"

- Revelation 20:11-15
 - "Heaven and earth will flee away" destruction of the physical world
 - The "dead" (all dead) are judged based on the "books"
 - "death and hades" are thrown into hell

"Hades:"

- Matthew 11:23 Capernaum for not repenting
- Matthew 16:18 Will not stop Christ
- Luke 10:15 same as Matt. 11:23
- Luke 16:23 torment for rich man
- Acts 2:27, 31 Christ went to "hades" (sheol)

"Hades:"

- Revelation 1:18 Christ has the keys
- Revelation 6:8 hades followed death
- Revelation 20:13-14 destroyed at the end