

THE ESCHATOLOGY OF VICTORY

Matthew 24:1-36

Luke 21:5-36, Mark 13:1-37

The gospel of Matthew was written specifically to the Jews.
The gospel of Luke was written specifically to the Gentiles.

Principles of Biblical Interpretation

- Scripture interprets scripture.
- Scripture cannot mean what it did not mean to those to whom it was written.
- Scripture must be interpreted in historical and cultural context.

Understanding the context of Matthew 24 prophetically.

- Matthew 21—triumphal entry fulfilling Jacob’s blessing (Genesis 49:10-11) and Zechariah 9:9-10
- Matthew 21:11—Jesus seen as prophet—i.e. beginning to institute covenantal judgment against Israel
 - 12-16—*Prophet cleansing temple—releasing kingdom—receiving praise*
 - 19—*Israel=fig tree (Hosea 9:10, Lk. 8:6-9)—judged by prophet*
 - 28-32—*parable of 2 sons=judging Israel’s disobedience*
 - 33-42—*parable of landowner=justifying judgment—prophetically speaking of how Israel would reject Him, the Son*
- Matthew 21:43—Jesus in temple confronting chief priests and elders—‘the kingdom of God will be **taken away from you** and **given to a people** (nation—1 Peter 2:9-10), producing the fruit of it. Same words as Exodus 19:5-6—‘*Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.*’ Rev 1:5, 5:10
 - vs. 45-46—The Religious leaders knew Jesus was speaking of them and they considered Him to be a prophet.
- Matthew 23:1—36—Christ’s prophetic covenantal judgment on Israel
- Matthew 23:37-39—‘Now your house is abandoned by Me.’ Jer 22:5

Understanding the time texts for Matthew 24

-- Matthew 24:34—‘Truly I say to *you*, this generation will not pass away until all these things take place.’ Notice that Jesus speaks to ‘you’ (i.e. disciples) throughout Mat 24.

-- Each use in the New Testament is a generation of about 40 yrs—(Matthew 1:17; 11:16; 12:39, 41, 42, 45; 16:4; 17:17; 23:36; 24:34; Mark 8:12, 38; 9:19; 13:30; Luke 1:48, 50; 7:31; 9:41; 11:29, 30, 31, 32 50, 51; 16:8; 17:25; 21:32)

-- Jesus spoke of ‘this generation’ as ‘wicked and perverse’ (Matthew 12:39, 45; 16:4; 17:17) and the generation upon which would come the punishment for ‘all the righteous blood shed on the earth.’ (Matthew 23:35)

1-2 Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. And He said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.

-- ‘all these things’ not something in the future (Luke 21:5-6)

-- ‘not one stone **here** will be left upon another’—Jesus speaking of that temple. The temple represented everything to the Jews. It was their identity and their religion as a nation. The destruction of the temple spoke to the Jews of God’s coming in judgment.

3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?"

Lk 21:7—‘They questioned Him saying, ‘Teacher, when therefore will these things happen? And what will be the sign when these things are about to take place?’

Mk 13:4—‘Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled.’

-- ‘these things’—are the destruction of the temple and judgment of Israel
Matthew 23:36, 38, 24:1-2

-- ‘sign of Your coming’—The disciples realized that Jesus would be the judge of Israel coming in judgment, and they wanted to know how they would know when it was happening.

-- ‘end of the age’ does not mean the world (kosmos) but the dispensation of time which included the sacrificial system of the Old Covenant
“Time was divided by the Jews into two great periods, the age of the law and the age of the Messiah. The conclusion of the one was the beginning of the other, the opening of that kingdom which the Jews believed the Messiah was to establish, which was to put an end to their sufferings, and to render them the greatest people upon the earth. The apostles, full of this hope, said to our Lord, immediately before his ascension, ‘Lord will you at this time restore the kingdom to Israel?’” Acts 1:6
George Hill, Lectures in Divinity, pp. 103-104

-- All writers of the New Testament understood the end of the ages in this context. End of the ages is the same as ‘last days,’ ‘last times,’ ‘last hour.’ This understanding of the historical context proves the authenticity of the Word; otherwise, the apostles were wrong in their writings and teachings.

1 Corinthians 10:11—‘ Now these things happened to them as an example, and they were written for our instruction, upon whom *the ends of the ages* have come.’

Rom 13:11-12—‘ Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. The night is almost gone, and *the day is near...*’

Philippians 4:5—‘ Let your gentle spirit be known to all men. *The Lord is near.*’

1 Peter 4:7—‘ *The end of all things is near*; therefore, be of sound judgment and sober spirit for the purpose of prayer.’

James 5:8-9—‘ You too be patient; strengthen your hearts, for *the coming of the Lord is near*. Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, *the Judge is standing right at the door.*’

1 John 2:18—‘Children, it is *the last hour*; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is *the last hour.*’ referred to the last days of the nation of Israel, i.e. actually John saw the time as the last hour before the judgment of Christ upon Israel

1 Timothy 4:1-3, 6 Paul warns Timothy of things about to take place so he could teach his congregation

Hebrews 1:2—‘has in *these last days* spoken to us in His Son.’

Hebrews 9:26—‘now once at *the end of the ages* He has appeared to put away sin by the sacrifice of Himself.’

Hebrews 10:25—‘not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as *you see the day* drawing near.’

Hebrews 10:37—‘*For yet a little while*, and He who is coming will come and will not tarry.’

1 Peter 1:20-21—Christ ‘was foreknown before the foundation of the world, but has appeared in *these last times for you* who through Him are believers in God.’

Acts 2:16-21—Peter states that the outpouring of the Spirit was the fulfillment of Joel 2 in ‘This is that...’

1 Corinthians 14:21-22—The miracle of tongues was the fulfillment of Isaiah’s prophecy against rebellious Israel since God warned the prophets would speak to them in tongues to render a final witness to unbelieving Israel of her coming judgment.

The unbeliever was unbelieving Israel (Is. 28:11)

The apostles wrote their letters with an expectancy of the coming judgment of Christ upon Israel and the Old Covenant system. Christians had been forewarned, but unbelieving Israel would be caught off guard as seen in 1 Thessalonians 2:14-16.

1 Thessalonians 5:1-5, 9—‘...you are not in darkness that the day would overtake YOU like a thief...’

2 Thessalonians 1:6-10—The coming ‘tribulation’ and ‘vengeance’ were specifically aimed at those who were persecuting the Thessalonian Christians of the first generation.

1 Corinthians 16:22—‘...Maranatha...’—the watchword of the early church expecting Christ’s soon coming judgment on Judaism. This term was recorded to be used in prayers up to the destruction of Jerusalem.

1 Peter 4:12-13, 17—‘Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation...For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?’

John. 21:21-22—‘...If I want him to remain until I come, what is that to you?...’

1 Corinthians 7:29, 31—‘But this I say, brethren, *the time has been shortened*, so that from now on those who have wives should be as though they had none... those who use the world, as though they did not make full use of it; for *the form of this world is passing away*.’

1 Peter 5:4—‘when the Chief Shepherd appears, *you will receive* the unfading crown of glory.’

Rev. 1:7—‘Behold He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the land will mourn over Him. So it is to be. Amen.’

4-5 And Jesus answered and said to them, "See to it that no one misleads you. For many will come in My name, saying, ‘I am the Christ,’ and will mislead many.”

-- 1 John 2:18 records many false christs present. According to Josephus, the country was full of false messiahs and many uprisings and wars.

6 You will be hearing of wars and rumors of wars. See that you are not frightened, for *those things* must take place, but *that* is not yet the end. (Rev. 6:3-4)

-- In the same time period (30-70) there were wars in Germany, Africa, Thrace, Gaul, Britain, and Armenia. The Annals of Tacitus

-- ‘Josephus writes that Roman civil wars were so common in the empire that there was no need to write about them in any great detail.’ Gary Demar, Last Days Madness-4th edition, p. 79

7-8 For nation will rise against nation, and kingdom against kingdom (Is. 19:2), and in various places there will be famines and earthquakes. But all these things are merely the beginning of birth pangs. (Rev. 6:5-6)

-- Jesus never said that there would be an increase but only that these things would be happening.

Scripture records famines (Acts 11:27-29, Rom 15:25-28, 1 Cor 16:1-5).

Pestilence was widespread in Jerusalem and Rome according to the historians Josephus, Suetonius, and Tacitus.

Earthquakes were recorded in Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, Colossae, Campania, Rome, Judea, Pompeii and many other locations all verifiable by the historians Josephus, Suetonius, and Tacitus.

-- Luke 21:11—‘...and there will be terror and great signs from heaven.’
A comet appeared in 60AD during the reign of Nero. As the public was speculating that some change in the political scene was imminent: ‘The historian Tacitus wrote: ‘As if Nero were already dethroned, men began to ask who might be his successor.’
Nigel Calder, The Comet is Coming!, p. 12 and Last Days Madness, p. 81.

‘Halley’s Comet appeared in AD 66. Not long after this Nero committed suicide. Historians have linked the appearance of Halley’s Comet not only with the death of Nero, but with the destruction of Jerusalem four years later. A 17th century print graphically depicts the phenomenon as it passes over Jerusalem. The following caption accompanies the print: ‘Halley’s Comet of AD 66 shown over Jerusalem...The comet was regarded as an omen predicting the fall of the city to the Romans which actually occurred four years later.’ Last Days Madness, p. 82

9 Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name. (Rev. 6:9-11)

-- Persecution came mainly from the Judaizers and the Romans. (Acts 4:3; 5:40; 7:54-60; 8:1; 9:1; 12:1-2; 14:19, 2 Corinthians 11:24-26, 1 Peter 2:12, 3:16, 4:14-16)

10 At that time many will fall away and will betray one another and hate one another.

-- Apostasy was wide-spread. The most intense outbreak of heresy in church history was from 30-70AD. (Acts 20:28-30, Revelation 2:2, 6, 14-16, 20-24; 3:1-4, 15-18; 1 Corinthians 15:12; Colossians 2:8, 18-23; 2 Peter 2:1-3, 10-22; Jude 4, 8, 10-13, 16; Romans 16:17-18; 2 Corinthians 11:3-4, 12-15; Philippians 3:18-19; 1 Timothy 1:3-7, 1:19-20, 4:1-3, 6:20-21; 2 Timothy 4:2-5, 2:16-18; 3:1-9, 13; 4:10, 14-16)

11 Many false prophets (messiahs) will arise and will mislead many.

-- Theudes—Acts 5:36, Judas of Galilee—Acts 5:37, Simon—Acts 8:9-11, Bar-Jesus Acts 13:16, Hyumenaeus and Philetus—2 Timothy 2:16-17

-- Bishop Newton speaking of the number of imposters under the procuratorship of Felix said, ‘many of them were apprehended and killed every day. They seduced great numbers of the people still expecting the Messiah; and well therefore might our Saviour caution his disciples against them.’ Dissertations on Prophecies, p. 333

-- 2 Pt. 2:1-2—‘But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned...’

-- Christians called the apostasy and the heretical teachings ‘antichrist,’ i.e. against Christ. Antichrist is never used in Revelation and is only found in 1 John. 2:18-19, 22-23, 26; 4:1-6; 2 John. 7-11. The apostle John was correcting the misunderstanding concerning antichrist. He moved the antichrist from the future to the present, from the individual to the many, and from people to a spirit of heresy.

12 Because lawlessness is increased, most people’s love will grow cold.

-- Lawlessness seen as increasing in 1 Cor 5:1-2, 10-12; 2 Timothy 3:8-9. Rome was becoming more and more lawless under Caligula and then Nero. See notes on vs. 10 also.

13 But the one who endures to the end, he will be saved.

-- Jesus said the same thing in Revelation as ‘To He who overcomes....’

--‘the end’ meaning the end of the age of the law and the prophets

14 This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.

-- The word for 'world' (Gr=oikoumene) is used in reference to the Roman Empire (Luke 2:1; Acts 11:28; 24:5, Daniel 7:23).

-- 'all the nations' in this context refers to the Roman Empire
Worldwide witness is the issue and not worldwide conversion.
Worldwide witness began w/Peter's sermon to Jews from across the Empire (Acts 2:5) and is noted by Paul as fulfilled in Colossians 1:5-6, 23; Romans 1:8, 10:18, 16:26, 2 Timothy 4:17, Acts 19:10.

-- 'It appears from the most credible records, that the gospel was preached in Idumea, Syra, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and other parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's Eunuch and Matthias; in Pontus, Galatia, and the neighboring parts of Asia, by Peter; in territories of the seven Asiatic churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum, by Paul as also in Italy, and probably in Spain, Gaul, and Britain; in most of which places Christian churches were planted, in less than thirty years after the death of Christ, which was before the destruction of Jerusalem.' Philip Doddridge, The Family Expositor, vol. 2, p. 365

**15 Therefore when you see the ABOMINATION OF DESOLATION
which was spoken of through Daniel the prophet, standing in the
holy place (let the reader understand), (Rev. 11)**

-- Jesus is referring to Daniel 9:24-27, the Seventy Week prophecy.

-- Daniel 9:26-27 corresponds to Luke 21:20-24—'But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand...' i.e. Luke is explaining to the Gentile what the 'abomination of desolation' really is.

-- -- The Abomination of Desolation was the armed invasion of Jerusalem by Edomites and Romans. In 68 20,000 Edomites surrounded Jerusalem. Titus and his Roman army encompassed the city around the feast of passover and Jesus had warned the people concerning this in Luke 21:21 that they should not come to the city.

-- The siege of Jerusalem was commissioned by Nero in Rome in April 67. The war ended Sept. 70. The siege lasted for 42 months (3 ½ years). Revelation 11:2-3, 12:14, Daniel 12:7, 7:25 all record the 42 month period.

-- Revelation 13:5—Nero as emperor from Nov. 64-June 68—42 months

-- The prophecy of Daniel concerning the appalling sacrilege had been called to mind in the year A.D. 40 when Caligula laid plans to have an image of himself set up in the Jerusalem Temple (Josephus, Antiquities XVIII, viii. 2-9). After that catastrophe was averted, Josephus found the fulfillment of Daniel in the events of A.D. 66-70.

-- (Antiquities X, xi. 7: 'in the same manner Daniel also wrote about the empire of the Romans and that Jerusalem would be taken and the Temple laid waste'). He refers to an ancient prophecy concerning the desecration of the Temple by Jewish hands and found its fulfillment in a whole series of villainous acts committed by the Zealots in the Temple precincts from the period Nov. 67 to the spring of 68.' William Lane, Commentary on the Gospel of Mark, p. 468-69.

-- Revelation 17:9-10—'The seven heads are seven mountains on which the woman sits, and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while.'
Julius Caesar (49-44BC), Augustus (31BC-14AD), Tiberius (14-37), Caligula (37-41), Claudius (41-54), Nero (54-68), Galba (68-69), Otho, Vitellius, Vespasian (69-79)

-- Revelation 13:18—'Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.'

-- Nero Kesar in Hebrew=666 by adding together the numerical values of the Hebrew letters of the name. All early writers on Revelation connected Nero as the Beast, 666 as his number. In some texts a textual variant in Revelation 13:18 reads 616 rather than 666. 'Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (nrwn qsr) is equivalent to 666, whereas the Latin form Nero Caesar (nrw qsr) is equivalent to 616.' (Bruce Metzger, A Textual Commentary on the Greek New Testament, p. 35)

16-20 then those who are in Judea must flee to the mountains. Whoever is on the housetop must not go down to get the things out that are in his house. Whoever is in the field must not turn back to get his cloak. But woe to those who are pregnant and to those who are nursing babies in those days! But pray that your flight will not be in the winter, or on a Sabbath.

- Jesus shows this is a local event and not worldwide. He addresses the disciples directly in saying ‘...your flight...’, ‘*those in Judea*’, ‘*on a Sabbath*’

21-22 For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.

- The final destruction of the temple had the greatest covenantal significance to Jews, i.e. curses and judgment for disobedience (Deut. 28:15-66 was fulfilled due to disobedience).
- Luke 19:41-44—‘When He approached *Jerusalem*, He saw the city and wept over it, saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."’

When the Jews refused to surrender upon Titus’ request due to the incredible deaths taking place, Titus circled the city with a trench 39 furlongs in width. This was prophesied by Jesus in Luke 19:43—‘Your enemies will cast a trench about you and encompass you on every side.’

- The Abomination of Desolation was the armed invasion of Jerusalem by Edomites and Romans. In 68 20,000 Edomites surrounded Jerusalem. Titus and his Roman army encompassed the city around the feast of passover and Jesus had warned the people concerning this in Luke 21:21 that they should not come to the city.

Jesus was prophesying of these days in Luke 23:28–30—‘But Jesus turning to them said, “Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming

when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed. Then they will begin TO SAY TO THE MOUNTAINS, ‘FALL ON US,’ AND TO THE HILLS, ‘COVER US.’”””

-- The siege was suspended for 2 years because Vespasian, a commander of an arriving army set to take final siege, received word that Nero had died (68). Not knowing the will of the future emperor, he suspended the plan. This lasted for ~2 years until Vespasian came to be the Caesar. The flight of Christians from the city before the final siege occurred during this unexpected and temporary withdrawal of the Roman armies. History tells us they fled to Pella, a rock fortress 60 miles NE of Jerusalem. History does not record that one Christian died in the invasion, i.e. they heeded the words of Jesus to flee to the mountains, etc.

Luke 4:17-21 Jesus quotes Is. 61:1-2 leaving out the phrase, ‘and the day of vengeance of our God.’

This phrase is referred to in Luke 21:22— ‘For these are the days of vengeance, that all things which are written may be fulfilled.’ and also in 2 Thes. 1:8 and Heb. 10:30 placing its fulfillment in the destruction of Jerusalem.

23-26 Then if anyone says to you, ‘Behold, here is the Christ,’ or ‘There He is,’ do not believe him. For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. Behold, I have told you in advance. So if they say to you, ‘Behold, He is in the wilderness,’ do not go out, or, ‘Behold, He is in the inner rooms,’ do not believe them.

--Jesus further warns His disciples of those who would try to mislead people even using signs and wonders. Jesus warns them to have nothing to do with them. Jesus tells them that when God’s judgment upon this generation begins, He will not be coming back visibly but in visible judgment as a witness that He is on the throne—see vs. 30 for explanation.

27-28 For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. Wherever the corpse is, there the vultures will gather.

-- Jesus relates His coming to the symbol of lightning as judgment. The mention of lightning indicates the direction from which the armies approached Jerusalem and the sudden nature of this destruction. The reference to corpses shows the horrible devastation due to the curses. This is historically documented by Josephus.

29 But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. (Rev. 6:12-17—6th seal)

-- ‘immediately after the tribulation of those days’—establishes a time frame for the rest of the prophecy and its fulfillment.

-- Jesus uses terminology from the prophets so that the disciples will understand what He is talking about. This prophetic language always signified the destruction and removal of governing authorities and the end of an empire or kingdom. None of the actual natural events happened but were pictures of the collapse of earthly kingdoms. Jesus is saying to the disciples that after the tribulation, the light of Israel will be extinguished, the leadership will collapse and the covenant nation will no longer exist.

Isaiah 13:9-10—fall of Babylon to the Medes in 539BC by Isaiah

Isaiah 34:4—fall of Edom

Amos 8:9—Amos foretold doom of Samaria in 722 BC

Ezekiel 32:7-8—Ezekiel predicted destruction of Egypt

Is 24:23, Zeph 1:15, Joel 2:10, 31, 3:15>>Acts 2

30 And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. (Rev. 1:7, Heb. 10:37)

-- The literal translation is ‘And then will appear the sign of the Son of Man in heaven...’ The location is heaven and not the sky. The sign is not visible in heaven but the sign is that the Son of Man is in heaven, i.e. ruling as King. Rev. 1:7—‘Behold He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the land will mourn over Him. So it is to be. Amen.’

-- Dan. 7:13-14—‘I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and he came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is on which will not be destroyed.’

When did Jesus come with the clouds of heaven? Acts 1:9; Mark 16:19, also the same event that Daniel saw in Daniel 7:13-14! This is Jesus’ literal coming to heaven on the clouds.

-- At Jesus’ trial He spoke of His coming on the clouds of judgment (Matthew 26:64—‘... and you (High Priest) shall see the Son of Man...’)

-- The destruction of Jerusalem was the sign that Jesus Christ is enthroned ruling all nations at Father’s right hand dispensing justice and righteousness. The kingdom had been taken from Israel and given to the church and the desolation of the temple was the sign that Christ had abandoned the temple and come to the new temple which is the church.

-- Joel 2:28-31—speaks of outpouring of Spirit and destruction of Israel as the same event and we see this quoted in Acts 2 by Peter. The peoples’ response seeking to be saved was in reference to being saved from the judgment revealed in Joel and shown by Peter to be soon coming upon Israel.

--Being seated on clouds is a picture of God coming in salvation for His people and in destruction on His enemies (Psalms 104:3; Isaiah 19:1; Nahum 1:3) (Heb 12:18-29)

Mat. 10:23—‘When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.’

31 And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.

-- Angels is often translated as messengers, preachers of gospel (Matthew 11:10; Luke 7:24; 9:52; Revelation 1-3)

-- Jesus is speaking of worldwide evangelism and conversion of the nations to the remotest parts of the earth **after the destruction of Israel**. Mat. 24:29, Mat 28:18-20

This speaks to the fulfillment of prophecies that God's people will be gathered out of all lands and established forever in the mountain of God (Amos 9:14-15, Jer. 22:5-8, 32:37-40, Ez. 37:21-28)

-- 'gather' means to synagogue (James 2:2, Hebrews 10:25). Jewish gatherings referred to as synagogues of Satan (Rev 2:9; 3:9).

32-33 Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; so, you too, when you see all these things, recognize that He is near, *right* at the door.

-- In Luke 21:29 as 'fig tree and all the trees' so Jesus is referring to observing the seasons.

When is the last day, the return of Christ, the second coming of Christ?

The distinguishing mark of the Last Day is **the resurrection** in which the dead will be raised.

Acts 1:9-11—Jesus will return as He left. The time frame is hinted at in verse 8 as when the work of the kingdom is done to the remotest part of the earth. Matthew 28:18-20

1 Corinthians 15:20-26—Resurrection takes place in 2 stages—Christ's and firstfruits and then the rest of mankind. There is no mention of any other stages.

1 Corinthians 15:51-54 same as 1 Thessalonians 4:14-17

John 5:26-29—' For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is *the* Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment.'

John 6:38-40, 44, 54—'For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father

who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day... No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day... Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.'

Daniel 12:2—'Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt.'

Acts 24:15—'having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.'

Revelation 20:11-15—the Resurrection of all men, the just and the unjust, takes place on the same Day, followed immediately by judgment

The Resurrection takes place 'at His coming' (the second coming of Christ). Since the resurrection coincides with the last judgment, we now know that Christ's second coming will be on the last day at judgment. These events occur at 'the end.' i.e. 'when He shall have delivered the kingdom to the God and Father, when He shall have abolished all rule and all authority and power.'

Christ's present reign continues until all enemies are made a footstool for His feet (1 Cor. 15:25-26, Ps. 110). Death will be destroyed at His coming when all are resurrected.

Salvation is presented in the Word in the definitive-progressive-final pattern. Definitively, all things were placed under Christ's feet at His ascension to His heavenly throne and He rules the world now as the 2nd Adam. Progressively, He is now engaged in conquering the nations by the gospel, extending His rule to the farthest corners of the earth. Finally, the Day will come when Christ's actual conquest of the world is complete, when all His enemies have been abolished. This will be the end. Philippians 2:9-11