

Matthew Series

Lesson #153

February 5, 2017

Dean Bible Ministries

www.deanbibleministries.org

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MATTHEW

JESUS: KING OF THE JEWS

The Second Half of the Tribulation—

Target: Israel

Matthew 24:9–14

Matt. 24:3, “Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, (1) when will these things be? And (2) what will be the sign of Your coming, and *the end of the age?*’ ”

The Five Major “Discourses” or Teachings/ Instructions of Jesus in Matthew

- 5. Jesus instructs His disciples about His coming to establish His kingdom, the events that immediately precede it, and the judgments that will follow it, Matt. 24:4–26:1.**

Matt. 26:1, “Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples.”

- 1. Jesus is talking to them as Jews about Jewish prophecy.**
- 2. The Olivet discourse is the last thing Jesus said to the Jews about Israel.**
- 3. Nothing in the Olivet Discourse is about Church Age believers or has direct application to Church Age believers.**
- 4. All living Church Age believers will be raptured and taken to Heaven before the beginning of the Tribulation.**

Daniel's Seventy "Weeks"

The Time of Jacob's Trouble (Jer. 30:7)

Dan. 9:24-27

The
Coming
Prince

Messiah
Returns

The "Beginning of
Labor Pains" Matt. 24:8

"but the end is not yet."
Matt. 24:6



Increased labor
pains;

"*then* the end will
come." Matt. 24:14

**3½
years**

Third Temple
(Tribulation)
Dan 9:27

**3½
years**

The Tribulation is for ISRAEL

- 1. The first 3.5 years of Daniel's seventieth week: The *beginning of sorrows* (labor pains); Matt. 24:4–8**
- 2. The second 3.5 years of Daniel's seventieth week: increased persecution of Jews after the Antichrist breaks the covenant (Matt. 24:9–14)**

Matt. 24:4, “And Jesus answered and said to them: ‘Take heed that no one deceives you.’ ”

**βλέπω *blepō*
pres act impera 2
plur
to see, watch,
therefore, “Watch
out, Stay alert”**

**πλανάω *planaō*
aor act subj 3
sing
“to deceive,
lead astray,
cause to
wander”**

Matt. 24:6, “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.”

ὁράω *horaō*

pres act impera 2

plur

**“to see, view,
perceive”**

θροέω *throēō*

pres mid/pass

impera 2 plur

**“to be terrified,
panic, scared
to death”**

The beginning of birth pangs:

False Messiahs will arise (Matt. 24:5).

Many will be deceived by them into thinking the end has arrived.

This will likely be directed at the Jewish people, which suggests an increase in anti-Semitism.

There will then be wars and rumors of wars (Matt. 24:6).

Famines, pestilences, earthquakes develop.



**Rapture
of the
Church**



Heaven

Seal Judgments

Conquest

Famine

Martyrdom

7 Trumpets



White Horse

Black Horse

Martyrs

Open War

**Physical
Disturbances**



Death

Trumpets

Red Horse



Ashen Horse

Lamb's Wrath



First 21 Months of Tribulation

Midpoint

Matt. 24:8, “All these are the beginning of sorrows.”

Matt. 24:9, “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.”

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τότε *tote* Adverb (temp)

then; cf, Matt. 23:1; to introduce that which follows in time (BDAG)

***Then (tote Gr)* shows progression of time through Matt. 24:4–31, not simultaneous action.**

Matt. 24:4, “And Jesus answered and said to them: ‘Take heed that no one deceives you.’ ”

...

Matt. 24:8, “All these are the beginning of sorrows.

Matt. 24:9, “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.

Matt. 24:10, “And then many will be offended, will betray one another, and will hate one another.

Matt. 24:11, “Then many false prophets will rise up and deceive many.”

Matt. 24:9, “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.

Matt. 24:10, “And then many will be offended, will betray one another, and will hate one another.”

Matt. 24:14, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”

Matt. 24:16, “then let those who are in Judea flee to the mountains.”

Matt. 24:21, “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”

Matt. 24:23, “Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it.”

Matt. 24:30, “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.”

4. Therefore, Matt. 24:4–8 describes the first half of the Tribulation, and Matt. 24:9–14 describes the second half.

The second half focuses on the intensified hostility toward Jews and Israel during the second half.

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θλίψις *thlipsis*

acc fem sing

trouble, adversity,

tribulation,

oppression

John 16:33, “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

2 Cor. 6:4, “But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,”

Rom. 12:12, “rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;”

Rom. 15:4, “For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.”

Matt. 24:9, “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.”

Matt. 24:21, “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”

Matt. 24:29, “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.”

Matt. 24:9, “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.”

θλίψις *thlipsis*
acc fem sing
trouble, adversity,
tribulation,
oppression

ἔθνος *ethnos*
gen neut plur
nation, people,
Gentile

Jer. 30:7, “Alas! For that day is great, so that none is like it; And it is the time of Jacob’s trouble, but he shall be saved out of it.”

Jer. 30:11, “ ‘For I am with you,’ says the LORD, ‘to save you; Though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you. But I will correct you in justice, and will not let you go altogether unpunished.’ ”

Dan. 7:25, “He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time.”

Dan. 12:1, “At that time Michael shall stand up, the great prince who stands watch over the sons of your people; And there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book.”

**Matt. 24:10, “And then many will be
offended, will betray one another, and will
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**σκανδαλίζω *skandalizō*
fut pass indic 3 plur
from a word meaning to
trap or trip up; therefore
means to cause
someone to sin, or to
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**παραδίδωμι
paradidōmi fut
act indic 3 plur
to deliver, deliver
over (used of
Judas, John
13:2, 11, 21; 18:2)**

Matt. 24:11, “Then many false prophets will rise up and deceive many.”

“False prophets” not a problem in the Church Age, only used of Israel.

Matt. 24:12, “And because lawlessness will abound, the love of many will grow cold.”

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ἀνομία

anomia

acc fem

sing

lawlessness

ψύχω *psuchō*

fut pass indic 3 sing

to cool; grow cold;

make dry

2 Thess. 2:3, “Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin [*anomia*] is revealed, the son of perdition,”

2 Thess. 2:7, “For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.”

Matt. 24:13, “But he who endures to the end shall be saved.”

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σώζω *sōzō*

**fut pass indic 3 sing
to save, in the sense of
eternal salvation,
justification;
To deliver, rescue, heal,
help, preserve, keep
from harm.**

“The age in general, climaxing with the second coming of Christ, has the promise that those that endure to the end (Matt. 24:13), that is, survive the tribulation and are still alive, will be saved, or delivered, by Christ at His second coming. This is not a reference to salvation from sin, but rather the deliverance of survivors at the end of the age as stated, for instance, in Romans 11:26, where the Deliverer will save the nation Israel from its persecutors.”

~John Walvoord, *Matthew*

Dan. 12:1, “At that time Michael shall stand up, the great prince who stands watch over the sons of your people; And there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered,”

Luke 21:18, “Yet not a hair of your head will perish.

Luke 21:19, “By your endurance [*hupomone*] you will gain your lives.”

Rom. 11:26, “And so all Israel will be saved, as it is written: ‘The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob;

Rom. 11:27, “ ‘For this is My covenant with them, when I take away their sins.’ ”

Matt. 24:14, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”

Kingdom is used 53× in Matthew.

“Every time the term kingdom is used theologically in Matthew it refers to the same thing, the kingdom yet to come on this earth inaugurated and governed by the Messiah.”

~Toussaint, *The Kingdom and Matthew's Gospel*

“What is this ‘gospel of the kingdom?’ It must be the same good news as was described in 3:2; 4:17, 23; and 9:35. Entrance into the coming kingdom was based on repentance; that was and is the gospel of the kingdom. In the context, however, it would also portray the nearness of the kingdom during the Tribulation period.”

~Toussaint, *The Kingdom and Matthew’s Gospel*

“During the time that the politico-religious system of the beast is in absolute control, the gospel of the kingdom will be preached throughout the whole world (Matt. 24:14). The gospel of the kingdom was preached by both Jesus and John (Matt. 3:2; 4:17). This was the announcement of the good news that the kingdom was near. This message had both a soteriological and an eschatological emphasis. . . . The gospel of the kingdom as preached in Tribulation will have two emphases. On the one hand it will announce the good news that Messiah’s advent is near, at which time He will introduce the messianic age of blessing. On the other hand it will also offer men salvation by grace through faith based upon the blood of Christ.”

~J. Dwight Pentecost, *Words and Works of Jesus Christ*

**The gospel of the Kingdom is not the
gospel of Jesus Christ, but it includes the
gospel of Jesus Christ.**

Rev. 14:6, “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—

Rev. 14:7, “saying with a loud voice, ‘Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.’ ”