Matthew

Matthew is the first book of the New Testament. Church Fathers ordered it to be this way, because it relates very much to the Jewish origins of the Christian faith. Old Testament references are abundant, and even the genealogy of Jesus descending back to Abraham is in Matthew’s gospel (Matthew 1:1, 3:9, Galatians 3:8, 16). The entirety of the New Testament itself is the fulfillment of Old Testament prophecy, therefore, Matthew frequently uses such words as, “That it might be fulfilled which was spoken by the prophet... (1:22, 2:15, 23, 4:14, 8:17, 12:17, 13:14,35, 21:4, 27:35)”, or, “it is written (2:5, 4:4,6,7,10, 11:10, 21:13, 26:24, 26:31)”. The central theme of the ministry of Jesus is revealed in Matthew, which is, “The Kingdom”! “The kingdom” is mentioned no less than 50 times by Matthew! The kingdom is at hand in 3:2 and 4:17, it is to be prayed in, in 6:10, sought for and prioritized in 6:33, preached as at hand by first century disciples in 10:7, and its binding power over Satan by the Spirit is seen in 12:26-29, the same binding of Satan we read of in Revelation 20:1,2! The preachers of this message would be hated of all men and nations for His names sake, but if they endured to the end they would be saved in 10:22 (compare with 24:9,13, a first century event!). They were given a promise by Jesus, that, “You shall not have gone over the cities of Israel, till the Son of man be come” (Matthew 10:23). Futurists really squirm at this passage, and are left simply scratching their heads. Clearly, a first century coming of Jesus takes place here! This first century generation was possessed with the power of Satan, as we read in 12:34, “O generation of vipers”, and 12:43-45, “When the uncleaning spirit is gone out a man... he goes and takes with himself seven other spirits more wicked than himself...Even so shall it be also unto this wicked generation.” Their generation became a habitation of devils and every foul spirit, yet a remnant became a habitation of God through the Spirit (Revelation 18:2, Ephesians 2:22)! The battle was on, as all power was given to these first century disciples (Matthew 28:18-20, Luke 10:18,19) who turned the world upside down (Acts 17:6)! The mysteries of the kingdom are revealed in chapter 13:11, and the darkness understands it not in 13:13-15, “By hearing they will hear and not understand; and seeing they will see and not perceive... and their eyes they have closed.” This is the same delusion we read of, which comes upon that generation, in 2 Thessalonians 2:11, as well as was prophesied by Moses, “For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they
understood this, that they would consider their latter end (Deuteronomy 32:28,29)!" Chapter 13 reveals the wheat and the tares (vs. 24-30, 37-40), which are equivalent to the sheep and the goats in chapter 25, and the wheat and the chaff in 3:12. The tares (13:30,40), goats (25:46), and chaff (3:12), are all judged with unquenchable fire. The wheat and tares look the same, the sheep and goats sound the same, while the wheat and chaff appear to be intertwined as one, until they are beaten and broken. At that time they become separated and the worthless chaff is revealed and is carried away in the wind (Daniel 2:35, Revelation 20:11, Matthew 21:43,44) while the substantive wheat is all that remains. The true Jews (Romans 2:28,29) were separated from those, which said they were Jews, and were not, but did lie, and were the synagogue of Satan (Revelation 2:9, 3:9)! Rome considered Christianity to be but a sect of Judaism. Titus believed that destroying the temple would do away with both, “the root and the offshoot”. Yet it was the temple’s destruction that legitimized the true Jews, which worshipped in spirit and in truth in the true temple of God, in the body of Christ, a holy temple and habitation of God through the Spirit (Matthew 12:8, John 2:19-21, 1 Corinthians 12:12, Ephesians 2:21,22,Colossians 1:24, Hebrews 9:8). Hebrews 9:8 makes this abundantly clear, it states that when the first tabernacle would no longer be standing, the true temple would thereby be made manifest, and that it would be it clear for all to see which temple was to be worshipped in. Jesus was the last temple standing! The temple in Jerusalem was the type, while Jesus is the reality (Matthew 12:6, Ephesians 2:20-22). This is why Hebrews 8:2 refers to the true tabernacle. There is the true vine (John 15:1), as opposed to the vine in type, which was the vineyard (Isaiah 5), the nation of Israel. Jesus Christ and He alone, becomes the true and new dwelling place of God! The Sabbath, the Passover, and all of the feasts, become realized in Jesus Christ (Colossians 2:16,17, Galatians 4:9-11). They are all types (1 Corinthians 10:6, “examples”, Greek, “Tupos”, types, and shadows (Hebrews 10:1). Jesus fulfills every jot and tittle of the Old Testament scriptures, the law and the prophets (Matthew 5:17, 18), and the Psalms (Luke 24:44,45), as all of scripture testifies of Him (John 5:39)! Therefore, if all of the Old Testament scriptures were types and shadows of Jesus, what then was the nation of Israel a type of? It cannot be a type of itself; it must be a type of the covenantal dwelling place of God. We see this clearly in Matthew 2:15, “that it might be fulfilled which was spoken of the Lord by the prophet, saying, “Out of Egypt have I called my Son.” This is a quote from Hosea 11:1, and Matthew sees the nation of Israel coming out of Egypt, as a type, which was fulfilled by Jesus as He came out of Egypt (Matthew 2:14,15). The dwelling place of God is in Jesus and in Jesus
alone, no longer in the Old Covenant Kingdom (Nation) of Israel! Jesus even fulfills the very definition of “Israel”, “He will rule as God, God prevails, He shall be a prince of God”. The name “Israel” is included in every jot and tittle of scripture, which is fulfilled by Jesus, and testifies of Jesus (Matthew 5:17,18, Luke 24:44,45, John 5:39), and Jesus alone! To be “in Christ” (Words used together 76 times in the N.T.), abiding in Him, or dwelling in Him (John 14-17), exceeds any and all other dwelling places, now and forever more, despite what dispensationalists are telling us in our day! Glory to Christ in the church, age without end (Ephesians 3:21)! There is no end to the church age!

Jesus prophesies concerning His coming in His kingdom, in Matthew 16:27,28. “For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.” More head scratching here for futurists. They attempt to make the case that this coming of Jesus is fulfilled in the very next chapter in the transfiguration. Yet there is no mention of angels being present, and of rewards being handed out there. Furthermore, this event was only six days later (17:1), and who among the disciples had died within those six days? If “some standing here shall not taste of death, till they see the Son of man coming in His kingdom”, then some would taste of death before the event! None died before six days had passed, yet most were martyred prior to A.D. 70, when Jesus came as King of kings in judgment to destroy those murderers and burn their city (Matthew 22:1-7)!

The Old Covenant Kingdom (Nation) was about to (Greek: Mello, about to come) face the wrath of God (Matthew 3:7, Matthew 23:35-38, 24:2,3, Luke 23:28-30, 1 Thessalonians 2:14-16, Hebrews 8:13). Matthew, chapters 20-25 contain escalating descriptions and warnings of this coming judgment. In 20:11, the first laborers, the Jews, murmured in unbelief. In 21:12,13, Jesus demonstrates some of the wrath to come in cleansing the temple. The temple is key to the impending judgment (23:38,24:2). In 21:28-32, of the two sons, the one believed who was not of the religious order of the day in Israel. He, and the publicans and sinners, freely entered the kingdom through faith. In 21:19, Jesus curses the fig tree by pronouncing, “Let no fruit grow on thee henceforward FOREVER.” How do dispensationalists miss this last word in regard to their fig tree rebirth scenario (24:32)? No fruit FOREVER, included in “forever” is 1948, 1967, or any other future
time! In 21:21, the mountain kingdom (Mountains often represent kingdoms in scripture, Psalm 46:1-6, Isaiah 41:15,16, 64:1-4, Jeremiah 51:24,25, Daniel 2:35,44, Amos 4:1, Luke 3:5, Galatians 4:24-26, Hebrews 12:18-28) of Israel is to be prayed against in precatory prayers of faith that ascend as incense, resulting in it being thrown into the sea, the abyss (Revelation 8:3-8). In 21:33-41, we have the parable of the vineyard. The vineyard was Israel (Isaiah 5). The servants, the prophets, were beaten, killed, and stoned as they sought for fruit from the nation. Last of all He sent His Son whom they cast out and slew. The nation’s leaders defined their own judgment as they pronounced that the householder would, “miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render Him the fruits in their seasons (21:41)” Due to their rejection of Jesus, they are told, “The kingdom shall be taken from you and given to another nation bringing forth the fruits thereof” (21:43). The Old Covenant Kingdom (Nation), capital city, and temple, were types which were passing, fulfilled in the reality of the New Covenant Kingdom (Nation), capital city, and temple (Galatians 4:22-31, 6:16, Ephesians 2:12-14, 20-22, Hebrews 12:22,23). The New Covenant Kingdom (Nation) is clearly defined by Peter, But you are a ... holy NATION (1 Peter 2:9)! Note that Jesus says nothing of the kingdom being taken away from Old Covenant Israel and given back to them at some point in the future! The next verse in Matthew (21:44) describes the Stone cut out without hands (Daniel 2:34) crushing all those in resistance to the New Covenant Kingdom (Nation). The greatest resistance in the Roman Empire, the feet bearing the impact of the stone, came from the leadership within the Old Covenant Kingdom (Nation) dwelling within the Roman Empire. Those resisters would be broken to pieces, and become like chaff, ground to powder (Matthew 21:44) and carried away by the wind of the Spirit, and no place was found for them (Daniel 2:34,35, Revelation 20:11). As a result, The Stone became a great mountain (kingdom) and filled the whole earth (Daniel 2:35)!

In chapter 22:1-7, is the parable of the marriage feast. The King sends his servants to those who had been invited to the marriage for His Son. They in return had better things to do, and some of them even entreated them spitefully, and slew them. “The King heard thereof, He was wroth: and He sent forth HIS ARMIES, and destroyed THOSE MURDERERS AND BURNED UP THEIR CITY (22:7)!”. These same murderers are identified in the next chapter (23:29-36), and in John 8:44, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the
beginning!” Revelation 18:24 says this same thing, And in her (The Great City, Jerusalem Revelation 11:8) was found the blood of prophets, and of saints, and of all that were slain upon the earth.” God sent forth His Armies to execute His judgment upon them. The armies of one nation to judge another nation, as an act carrying out the judgment of God, is common throughout the Old Testament. Consider that Nebuchadnezzar, is referred to, by God, as, “my servant” (Jeremiah 43:10) in executing the judgment of God upon Israel. The Lord comes to Babylon to judge it through the Medes in Isaiah 13:1, 9, 10, 17. He comes in judgment to Egypt through the sword of another nation in Ezekiel 30:3,4. In the case of Israel’s judgment in the first century (Matthew 23:37,38, 24:2,3, 15, Luke 21:20-22), the city of those murderers was literally burned up, “…blood, and fire, and vapour of smoke (Acts 2:19).” In Matthew 23, we find the eight “woes” given to the leaders of the Old Covenant Kingdom (Nation). They hear the most chilling words ever given to human beings in regard their impending judgment, “That upon you may come all the righteous blood shed upon the earth… Verily I say unto you, All these things shall come upon THIS GENERATION (23:35,36)! The words THIS GENERATION are words used together multiple times throughout Matthew, and are always referring to a first century generation. Never is “generation” (Genea) used to communicate “race” in the New Testament, as some dispensationalists attempt to make it do so in Matthew 24:34. The only Greek word that could possibly do so is genos, not genea. In Matthew, genea is used 10 times. It’s used 37 times in the New Testament. The attempt is made to make genea mean race in the Olivet Discourse (Matthew 24:34, Mark 13:30, Luke 21:32). When asked to cite a single passage from the 34 remaining usages of genea, where “race” is being communicated, proponents of this theory are silenced. Genea is always describing a group of people living together at the same time, from generation to generation, etc., about a forty year period of time. There is always a timeline connected with every usage of genea, such as, “An evil and adulterous generation seeketh after a sign, and there shall no sign be given it, but the sign of the prophet Jonas (12:39).” The resurrection, spoken of here, was an event occurring in the timeline of the first century. The words “this generation” used together are very point ant in specifying a first century generation. Dispensationalists will go so far as to change the wording and sentence structure of Matthew 24:34, by saying, “That generation which sees these things will not pass till all be fulfilled”. The word “this” is removed and replaced with “that” (true replacement theology), and “which sees” is added. This is very significant, because the word “this” is what we refer to as the “near demonstrative”. I
may say, “This chair that I’m sitting in, as opposed to that distant chair across the room.” Readers are hearing a distinction of generations, “This first century generation”, as opposed to a distant generation thousands years off. In fact, “this” (Greek; houtos genea) generation could be read as “this very generation”. So, “this generation” in Matthew 23:36, “Verily, I say to you, All these things shall come upon this generation”, cannot be speaking of a first century generation”, while Matthew 24:34 is speaking of distant generation, “Verily (same emphasis by Jesus, not “possibly”), I say unto you, (First century disciples, “you” which had asked, “Tell us when shall these things be?”) This generation shall not pass, till all these things be fulfilled.” With virtually the exact same wordage, is Jesus communicating a first century generation in Matthew 23:36, and a distant one in 24:34? Extreme torture must be exerted upon the text to conclude such a thought. Anyone with an honest heart concerning the word (Luke 8:15), has to admit the grammatical impossibilities, and unreasonableness, involved with such thinking! Therefore, Matthew 24, the Olivet Discourse (Mark 13, Luke 21), as well as the book of Revelation and other New Testament passages, must be reexamined and placed in their proper file, which is a file describing events in the first century, and not those of the 21st century. R.C. Sproul states that approximately 2/3 of the New Testament scriptures are addressing the subject of Eschatology, or Bible Prophecy. If 2/3 of our modern day understandings of the New Testament is in the wrong filling cabinet, then much of our grasp of scripture, including the remaining 1/3 in the New Testament and the entire Old Testament, will be distorted from the original intent of the heart, mind, and plan of God! As for this passage in Matthew 24, with today’s popular opinion concerning it having been shaped by Hal Lindsey’s The Late Great Planet Earth, we must break it down and be renewed in our minds concerning it, laying aside the science fiction books of Lindsey and Lahaye. To start with, if Matthew 24:34 places the events in the first century, we can begin by backing into the chapter and examining what first century events might fit into the descriptions laid out in verses 1-33. Keep in mind also, that chapters 20-23 are escalating warnings through parables, and point blank last rights statements, speaking to the Pharisees (21:43), and warning them of impending judgment that was about to come upon them. After the eight woes, in chapter 23, we read, “That upon you may come (be required of in Luke 11:50,51) ALL THE RIGHTEOUS BLOOD SHED UPON THE EARTH (Matthew 23:35,36, see also Revelation 18:24)! In 23:37,38, Jesus spells it out, “O Jerusalem, Jerusalem…Behold, your house (temple) is left unto you desolate (key work in Bible Prophecy 24:15,
Daniel 9:24-27.” Two verses later begins the Olivet discourse in Matthew 24:1. Note that there is no inspired chapter break to disrupt the flow of the context and conversation. The disciples pick up right where Jesus left off, attempting to correct of His “Jerusalem’s house left desolate” statement (23:37,38), by pointing out the magnitude of the temple structures. Jesus assures them in Matthew 24:2 that He is not misspeaking concerning this, “See ye (Remember, throughout this chapter, that Jesus is dialoguing and addressing His first century disciples) 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.” A clear reference here to the temple’s destruction in A.D. 70. Matthew 24:3 states, “And as he sat upon the Mount of Olives (Thus, “The Olivet Discourse”), the disciples came unto Him privately, saying, Tell US (First century disciples), when shall these things be? And what shall be the sign of thy coming and of the end of the world (age)?” In the context of the previous verse, the disciples put together that the destruction of the Old Covenant headquarters was in direct relationship to the end of the Old Covenant age. There are not three different events loaded in the disciple’s questions here. Mark makes this clear when he words it as follows, “Tell US when shall these thing be? And what shall be the sign when all these things shall be fulfilled (Mark 13:4).” No “coming” or “end of the age” in Mark, yet all these things being fulfilled relates only to the temple’s destruction, followed by the same explanation given by Jesus here in Mark 13:5, “And Jesus answering them began to say, Take heed lest any man deceive you.”, exactly as he does in Matthew 24:4, “And Jesus answering them began to say, Take heed lest any man deceive you…” Same answer, therefore the same question is being asked in these parallel passages, and Mark tells us that the following these things are in direct relationship only to the temples destruction. Therefore, Matthew’s “these things”, “coming”, and “end of the age” (24:3) are all fulfilled in direct relationship only to the temple’s destruction. First century history, recorded by Josephus and Tacitus, clearly define deceivers (24:4), false messiahs (24:5), wars and rumors of wars, and nation (Ethnos) against nation (24:6,7), in the Roman civil wars, and Rome’s invasion and destruction of Jerusalem. The progression and the consequences of these wars are recorded, in detail, in famines, and pestilences. The magnitude and frequencies of earthquakes at this time are described by Seneca in the following manner, “How often have cities of Asia and Achaean fallen with one fatal shock! So many cities have been swallowed up in Syria, how many in Macedonia! How often has Cyprus been wasted by this calamity! How often has Paphos become ruin! News has often been brought us of the
demolition of whole cities at once.” Josephus states concerning an earthquake in Judea, that it was of such magnitude, “That the constitution of the universe was confounded for the destruction of men.” And, that it was “no common” calamity. In 24:9, 13, Jesus stated, “Then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all nations for my name’s sake…But he that shall endure to the end, the same shall be saved”. Beyond clear here, is the description of the first century persecution, as confirmed in Matthew 10:22, “And you shall be hated of all men for my names sake, but he that endureth to the end shall be saved.” The exact same words, addressed to the exact same disciples, concerning the exact same tribulation in which the disciples endured during the first century (Revelation 1:9). In 24:14, the gospel of the kingdom was preached in all the “world” (Greek: “Oikoumene”, the inhabited Roman World). The gospel went as far as the census went in Luke 2:1 (Oikoumene “world”). See that it was preached in all the world in the following passages; Colossians 1:5,6, 23, Romans 1:8, 10:18, 16:25,26, and Acts 17:6. The desolation of the temple is clear in the next verse (24:15), compare with Daniel 9:24-27, and Luke 21:20, before which time disciples will be given a warning, “And when ye (First century disciples) shall see Jerusalem compassed with armies, then know that the desolation is nigh (Luke 21:20).” They are told to flee in these parallel passages (Matthew 24:16, Luke 21:21). Notice the locality of the tribulation of which they are fleeing, just get to the mountains outside of Judea, and your good. Thus, it is not a global twenty first century event, in an era of F-22’s and Nukes, in which case such fleeing would be futile. They are told to not to come down from their housetops in the next verse (24:17), describing first century homes in Jerusalem (Acts 10:9). Nursing mothers are warned in 24:19, “And woe unto them that are with child, and to them that give suck in those days”. See the exact same wordage in Luke 23:28-30, where there is no question as to the timeline and location of these nursing mothers, “Daughter of Jerusalem…weep for your children, For behold, the days (Same days as Matthew 24:19) are coming in which they shall say, Blessed are…the paps which never gave suck.” We see the same nursing mothers, the same paps, the same sucking, the same children, the same city, in the same century! See also Luke 21:23, saying the exact same thing in the exact same context! They would desire death from the mountains falling on them (Luke 23:30), which is a quote from Hosea 10:8 and Isaiah 2:19, which is also quoted in Revelation 6:15, 16. By the way Josephus, a “chief captain”, was literally found in one such cave, as described in Revelation 6:15.
In the next verse, 24:20, we see the disciples addressed, “But pray ye that your flight be not in winter, neither on the Sabbath day”. Who? His disciples in direct dialogue with Him. When? In the first century. Where? In Israel, when Sabbath laws limited travel. In 24:21, all of the above is defined as, “great tribulation”, which clearly has a time frame, “those days”, and “the days” (Matthew 24:19, 22, 29, Mark 13:19, Luke 21:22, 23, 23:29), and a location. As we’ve just seen, “When ye (first century disciples) shall see Jerusalem compassed with armies...flee to the mountains” (Luke 21:20, Matthew 24:15,16). Where? Jerusalem is the epicenter of this great tribulation. It would be the worst tribulation for the Old Covenant Kingdom (Israel). The Old Covenant is no longer in effect (Hebrews 8:13), it has vanished away, fulfilled by Christ, and no one is required by God to live under it! Therefore, this tribulation, which John says he was in, in the first century (Revelation 1:9), would be the worst ever for the Old Covenant people (Thy People, Daniel 12:1), in that land, at that time! Even if one attempted to say that the Old Covenant is somehow still in effect, and that present day Israel is God’s chosen people (the New Testament only mentions a “chosen people” in Jesus, John 15:16, Ephesians 1:4, 1 Peter 2:9), one must then accept hyperbole on the matter. In Ezekiel 5:9, Jerusalem is told that the Babylonian invasion would be the worst judgment the city has ever seen, or will see again. If I say to my child, “This is going to be the worst spanking you will ever receive”, and then say the same thing at another point and time, then hyperbole has to be understood, and not 21st century western wooden literalism.

In 24:23-26 (paralleling 24: 4,5,11), false Christs and false prophets arise, which Josephus records in great detail, and Jesus warns, “Behold I have told YOU”, that is, His disciples with Him in dialogue (24:1-3), not them, some future disciples (Consider John 17:20). Acts records two such cases (Acts 8:9,10, 21:38), and Josephus describes the prophecy’s fulfillment in great detail with the very words, “...a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; and many were deluded by his words...” Josephus also states, “these imposters and deceivers persuade the multitude to follow them into the wilderness (24:26), and pretended that they would exhibit manifest wonders and signs (24:24), that should be performed by the providence of God. And many that were prevailed on by them suffered the punishment s of their folly...” (See, Antiquities of the Jews, Book 20,
In 24:26, we have the message that the false prophets and Christs would be promoting, “He is in the desert… (in a geographical location, bodily, physically, and visibly). These next three verses 24:26-29 parallel perfectly with Luke 17:20-37. The Messiah’s coming (Greek, Parousia; coming presence, NOT coming bodily, physically, visibly) to bring His kingdom (Luke 21:31), “comes NOT with observation (visibly), Neither shall they say, Lo here! Or, lo there! (in the desert place…Matthew 24:26, or Jerusalem in our day) for, behold, the kingdom of God is within you (Consider, 2 Thessalonians 1:10), And he said unto the disciples, The days will come, when ye (The disciples’ flesh, 2 Corinthians 5:16) shall desire to see (visibly) one of the days of the Son of man (bodily, physically), and ye shall NOT SEE it (bodily, physically, visibly), And they (false prophets) shall say to you, See here (in the desert, or any other geographical location, such as Jerusalem in our day); or see there: go not after them, nor follow them. For (continuation of the previous thought) as the lightening (same exact sequence as Mt.24:26-27), that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day (Luke 17:20-24).” It would be an event that would be clearly “seen”, as Latin and Asian cultures may say, “It is written in the sky”, which has nothing to do with an American understanding of skywriting by the use of an aircraft. It would be an event that would be “seen” in the sense of being perceived, discerned, and understood. This is the very meaning of Revelation 1:7, “every eye shall see him (Note here that the tribes of the land would mourn, and consider that those twelve tribes are no longer with us). The root word here, from which see (Optamonai) comes from is Horao, and is defined as perceiving, discerning, and understanding something, such as, “Oh, now I see what you’re saying.” The event would be “visible” for all to see, as is the lightening that flashes across the sky. “For them that look for Him shall He appear the second time” (Hebrews 9:28). Those not “looking” for Him with a discerning eye could miss this appearing, as they did with the coming of Elijah before the great and terrible day of the Lord (Malachi 4:5). They missed it, and could not receive it (Matthew 11:14), the fact that John the Baptist was Elijah which was for to come. They could not receive it, because the natural man cannot receive the things of the Spirit…but He that is spiritual discerns all things (1 Corinthians 2:14). Only he that has ears to hear (Matthew
11:14), can hear this. Without circumcised ears (Acts 7:51), that is, cutting the flesh out of them, they hoped for Elijah to literally come, bodily, physically, and visibly, rather than coming in the spirit and power of Elijah (Luke 1:17), they missed it! During the civil war, the world could see, through newspaper reports and word of mouth, the result of the unjust laws in the U.S., which permitted slavery. It was a war, which Lincoln contended, that was executing the judgment of the Lord (Psalm 19:9). Luke 17 goes on to speak of the days of Noah (Luke 17:26-28, Matthew 24:37-39), and finishes with one shall be taken, and the other left (Luke 17:34-37, Matthew 24:40-41), ending with, “Where Lord (Luke 17:37)?” No Greek analysis needed here, first grade English understands, “Where Lord?” to mean, “Where are they taken?” Answer, “Wheresoever the BODY is, there will the eagles be gathered together (Luke 17:37)”. Matthew’s cross reference is (Matthew 24:29), “For wheresoever the CARCASE is, there will the eagles be gathered together”. Where are they taken (Luke 17:37)? They are taken as carcasses, surrounded by eagles. Eagles (Aetos), not vultures. An eagle standard was carried by each Roman Legion; the troops themselves would be referred to as eagles, often tattooed upon with images of eagles. Therefore, those who were taken, were bodies, corpses, which were surrounded by Roman soldiers, eagles. So, to be taken, was to be taken as corpses, not taken in a rapture! In Matthew 24:39, “the flood came and took them all away”, the very next verse says (24:40), “the one shall be taken, and the other left.” Taken is a bad thing here. To be left was to be left alive. Therefore, the term, and concept, of “Left behind” is an utter hoax in our day. Behind is an added word to the text, by those speaking out from their own! There is no scheduled air lift for believers, according to the words of Jesus, “I pray not that thou shouldst take them out of the world (John 17:15)!!”

In 24:29, “…the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers (Romans 13:1) of the heavens shall be shaken.” Here we have a quote from Isaiah 13:10, referenced in most Bibles. Virtually all scholars agree, that this is language used to describe the judgment that would come upon Babylon (Isaiah 13:1), through the Medes (Isaiah 13:17), and that nothing transpired in the physical heavens involving the sun, moon, and stars. Perhaps, though, ones physical viewing of the heavens was affected, so as to dim the physical sun, moon, and stars, due to the smoke hovering over the city upon its destruction. Since most understand that the language in Isaiah
13 speaks of the judgment upon Babylon, which saw nothing transpire concerning the literal \textit{sun}, \textit{moon}, and \textit{stars}, why then, \textit{when Jesus quotes the passage, do many of these same scholars insist that He is describing physical happenings in the heavens?} Jesus, being a prophet, is using \textit{prophetic language, apocalyptic language, used throughout the Old Testament.} Genesis lays out the physical laws concerning the \textit{sun} to \textit{rule} the day, and the \textit{moon} and \textit{stars} to \textit{rule} the night (Genesis 1:16). Later in Genesis, Joseph prophesies using the imagery of the \textit{sun, moon, and stars}, and communicates the symbolic usage of such terms in regard to \textit{rule}. As \textit{Joseph’s father (the sun), mother (the moon), and brothers (the stars)} presently \textit{ruled} over him, being the youngest, there would be a day when they would \textit{all bow to his authority and rule} (Genesis 37:9,10). So, when the prophet Daniel uses prophetic language to describe \textit{the rule of God, by saying, “…the heavens do rule”}, he is using such imagery to communicate \textit{the rule of God}, which has nothing to do with the pagan concepts of Jupiter, Mars, or the physical \textit{sun, moon, and stars ruling} over the kingdoms of men (Daniel 4:26). Even in our day, the \textit{flags} of many nations use the imagery of the \textit{sun, moon, and stars, to symbolize the rule and authority of their nations.} By the way, to be \textit{literal} concerning the \textit{stars} falling from heaven (Matthew 24:29) is a \textit{literal} impossibility. It would only take a single star to incinerate the earth. Throughout the Old Testament, the Lord is continually judging this, or that, nation, describing such with the use of prophetic and apocalyptic language. Consider this judgment upon Egypt, \textit{“And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, All the bright lights of heaven will I make dark over thee, and set dark over thee, set darkness upon thy land, saith the Lord God (Ezekiel 32:2,7,8).”} Consider the following non \textit{literal} usages of the \textit{sun, moon, and stars} throughout the Bible; Amos 8:9, Ecclesiastes 12:1,2, Acts 2:16-21, Revelation 6:13,14. The word \textit{literal} should be examined though. The word \textit{literal} is derived from the word \textit{literature}. Therefore, how does the whole of the Bible use such terms as the \textit{sun}, the \textit{moon}, and \textit{stars}? Their usages are to be understood \textit{literally}, according to the \textit{whole of the literature}, the Bible. Therefore, the \textit{sun, moon, and stars} are \textit{literally used symbolically}. Many of those who claim to be strict literalists are very inconsistent with the time indicators in the Olivet Discourse with, \textit{“this generation”} (Matthew 24:34, Mark 13:30, Luke 21:32), and in Revelation with \textit{shortly, quickly}, and \textit{at hand} (1:1,3, 22:10). They interpret them in a very \textit{“non-literal”}, symbolic manner, when the whole of scripture never uses these time indicating words (\textit{Generation; Genea, Shortly or Quickly; Tachos, and At}}
Hand or Near; Eggus) in such a manner. This is especially true when it comes to the seven churches in Revelation, spiritualizing them into seven church eras within a supposed “church age”, when the text gives not even an iota of a hint towards such an idea. It only speaks of seven literal churches in seven literal locations, in the first century, literally! Seven church eras are blatantly read into the text.

Consider how Peter clearly speaks of Joel’s prophecy’s fulfillment using the same cosmic imagery in Acts 2:16-21, “But this is that (This which you’re seeing, that passage in Joel. Note that Peter does not say, “this is part of that”.) which was spoken by the prophet Joel; And it shall come to pass in the last days (the last days of the Old Covenant then, not now), saith God, I will pour out my Spirit upon all flesh…And I will shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke (The exact descriptions of Jerusalem’s destruction by Josephus, War of the Jews, Book 6, Chapter 8, line 406): The sun shall be turned into darkness, and the moon into blood….” The passage was fulfilled right there in the first century, therefore we understand that the sun was turned into darkness, and the moon into blood, yet nothing occurred regarding the physical sun, and moon, except only that perhaps their appearance did change, due to the smoke hovering over the city of Jerusalem.

In Matthew 24:30, we have a quote from Daniel 7:13, in which, “the Son of man came with the clouds of heaven, and came to (up to) the Ancient of Days...” Not coming down to earth in the clouds, but up to the Ancient of days. It is Jesus’ vindication and exultation. We must understand, throughout the Old Testament, that The Lord comes in the clouds to this or that nation in judgment, through the sword of another nation, and uses prophetic and apocalyptic language to describe such events.

Consider the following judgment pronounced upon Egypt, “The burden of Egypt, Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence (N.T. Parousia, coming presence), and the heart of Egypt shall melt in the midst of it (Isaiah 19:1).” Again, upon Egypt, “For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt... (Ezekiel 30:3,4).” Not a weather report here, but a report of coming judgment. We see the same language in Ezekiel 32:7, “And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give
her light.” And again, cosmic imagery is used to portray a local judgment determined upon Pharaoh (Ezekiel 32:2); it was lights out for him!

A judgment pronounced upon Israel in Joel 2:1,2 uses this same language, “...the day of the Lord cometh, for it is nigh at hand: A day of darkness and gloominess, a day of thick darkness...” And again upon Israel and Judah, “For, Behold, the Lord cometh forth out of His place, and will come down, and tread upon the high places of the land (Micah 1:3).” The Lord “comes down” to bring down the exulted in judgment, but not by appearing in a bodily, physical, or visible manner. When the Lord, “...makes the clouds His chariot: who walketh upon the wings of the wind (Psalm 104:3)”, He is not seen physically, but uses such imagery so as to bring an understanding to His doings upon the earth. Isaiah 64:1-3 describes a judgment upon Egypt in this way, “Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence (N.T. Parousia, coming presence). As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence.” Youth are exorted in Israel by Solomon using such metaphorical language, “Remember now thy Creator in the days of thy youth, while...the sun, or the light of the moon, or the stars, be not darkened, nor the clouds return after the rain (Ecclesiastes 12:1,2).” Nothing is meant here to communicate anything to do with the physical sun, moon, and stars, or the physical clouds. In Ezekiel 38:9, an invading army is prophesied to come as a storm like a cloud to cover the land. We must remember that the Bible is written in languages, and from cultures, which are eastern and much more metaphorical in nature than twenty first century western cultures, geared more toward hard cold scientific facts. Consider how David, a prophet (Acts 2:30), uses prophetic language to describe how the Lord delivered him from Saul (who was the persecutor of David, similarly as Old Covenant Israel was a persecutor of those who were in the Son of David) in Psalm 18, “He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies. At the brightness that was before Him His thick clouds passed, hail stones and coals of fire (Psalm 18:11,12).” The earth shook in verse 7, the smoke went out of His nostrils in verse 8, He bowed the heavens in verse 9, with hail stones and lightening in verses 13 and 14. Cross reference the hail stones and lightening here with those of Revelation 16:18,21.
So, when we read the New Testament scriptures, first written primarily by Jews, wouldn’t first century Jews, most of which were saturated in the Old Testament scriptures, understand the metaphorical use of such terms? Therefore, when we read Matthew 24:30, “And then shall appear the sign (a sign is a symbol of something) of the Son of man in heaven; and then shall all the tribes of the land mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” We must believe that Jesus, the prophet of prophets, is using prophetic language to describe His coming judgment upon that first century generation of demonic rulers (Matthew 23:35,36, 12:45). Yes, all judgment had been committed to Jesus (John 5:22,23), who would judge as the father had throughout the Old Testament. King Jesus would come in judgment as King of kings (1 Timothy 6:15, Revelation 1:5) and send His armies (Consider Jeremiah 43:10), and destroy those murderers and burn their city (Matthew 22:7). This is what infuriated Caiaphas so when he was judging Jesus. Jesus turns it around to inform Caiaphas and the Sanhedrin, that he (they) would see Him coming in clouds of judgment upon them. He would come in judgment as the Lord would come in judgment throughout the Old Testament scriptures! Because Jesus equates Himself with God, who alone comes in judgment upon the clouds, Caiaphas responds by tearing his cloths, accusing Jesus of blasphemy, and pronouncing the death penalty upon him (Matthew 26:64-66). Note the exact same Old Testament imagery, “I say to you (to Caiaphas and the Sanhedrin), Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Using the exact same wording as Matthew 24:30, Jesus says that a first century audience, Caiaphas and the Sanhedrin, would see this event! This same wording is found in Revelation 1:7, “Behold, He cometh with clouds; and every (Every, “Pas” consider usages in Matthew 3:5,6, 8:34, 21:10) eye shall see him, and they also which pierced him (First century piercers); and all the tribes (the 12 tribes are no longer with us) of the land shall wail because of Him. Even so, Amen.” Contained in this passage is a quote from Zachariah 12:10. The very next verse, in Zechariah 12:11, clarifies that Jerusalem is the epicenter for this coming judgment. Note, that it is the “tribes of the land”, not, “the nations of the earth.” Remember that Revelation 1:1,3,22:10 (shortly, quickly, Tachos, and at hand or near, Eggus) gives us the time limitations for the book’s fulfillment. As for Matthew 24:30’s account of the same event, “all the tribes of the land mourn, and they shall see the Son of man coming in the clouds of heaven...”, there is also a time limitation given. It literally has an expiration date. Its four verses later, when we read, “Verily I say unto you (first century
This generation shall not pass, till all these things be fulfilled (Matthew 24:34).” Again, “This generation”, used together many times throughout the New Testament (Matthew 3:7, 11:16, 12:41, 42, 45, 16:4, 23:33, 36, 24:34, Mark 8:12, 38, 9:19, Luke 7:31, 9:41, 11:30, 31, 32, 50, 51, 17:25, Acts 2:40), is always referring to a first century generation. “Genea” (generation) is used 37 times in the New Testament, and is never referring to a race or some distant generation. The only Greek word that could possibly mean “race” is Genos, not Genea. The idea itself causes dispensational theology to implode upon itself. If the Jewish “race” passes away after these things are fulfilled, then there is no throne of David in physical Jerusalem, for Jews to reign with Jesus in a future 1000 year reign! “This generation”, in Matthew 23:36, four verses prior to the Olivet Discourse, means the same thing that it does in the Olivet Discourse in Matthew 24:34! As mentioned, many shenanigans are used to twist the clear meaning of “this generation”. One of the latest is to try and say that, “This generation shall not pass, till all these things are beginning to be fulfilled”, playing with the word “fulfilled” (Ginomai). Yet, of the 678 times Ginomai is used, there is not a single place where anyone would argue that whatever was beginning to occur would continue for another 2000 years before it actually was fulfilled. Ginomai is most often translated, “It came to pass...”, and “done”. Consider it’s usage in prophetic passages where, “This was done, that it might be fulfilled... (Matthew 1:22, 26:54,56, John 19:36), and, “then shall be brought to pass the saying that is written...”(1 Corinthians 15:54). No way to stretch these fulfillments out to thousands of years into the future with Ginomai. So putting all the antics aside, “This Generation” has to mean a first century generation (Genea) consistently throughout the New Testament, including Matthew 24:34. Therefore, verse 30 precedes verse 34, and Jesus did come in clouds of judgment upon the Jewish Tribes of the land in their generation. The same coming in the clouds, which we see in Revelation 1:7, Matthew 26:64, we see also in Acts 1:9-11. Jesus ascends into a cloud, and the angles proclaim that, “He will come in like manner as ye have seen Him go into heaven.” Same clouds, same coming, yet here we are assisted with the Greek word tropos translated as “manner” here. Tropos communicates coming in a figurative manner here. To turn, or to flip, the use of “clouds” into a metaphorical understanding is how tropos is being used here. Consider tropos in Matthew 23:38, where Jesus states, “…how often would I have gathered thy children together, even as (tropos) a hen gathereth her chickens under her wings...” Similarly, as you see the physical clouds, so will you see Jesus come in clouds of judgment. Similarly, not exactly! If it were exactly, then Jesus
would be ascending on a white horse, with His eyes as a flame of fire, on His head many crowns, His vesture dipped in blood, a sharp sword coming out of His mouth, and on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS (Revelation 19:11-16)! Strong’s Exhaustive Concordance defines tropos as: a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character—(even) as, conversation, (+ by any) means, way. See Greek trope (Strong’s 5157): a turning, change, mutation. From an apparently primary trepo to turn; a turn (“trope”), i.e. Revolution (figuratively, variation) —turning. The English word trope, with its word origin from tropos, is defined as: a word or expression used in a figurative sense. Tropology is the use of figurative and metaphorical language in speech or writing.

So, Jesus came figuratively on the clouds of judgment in Matthew 24:30, before His generation had passed away (Matthew 24:34). So also was the fulfillment of the fig tree in Matthew 24:32,33, “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know (1 Thessalonians 5:1,2) that summer is nigh.” It would be something understandable in relation to events occurring before His generation had passed away (24:34). The fig tree has everything to do with an approaching season of an event (“summer”), and the things that would be signs confirming that it was near. Matthew 24:34 says, “So likewise ye (First century disciples, “ye”, verse 3), when ye shall see all these things, know that it is near, even at the doors.” The fig tree has nothing to do with the type of tree it is, but only to do with the timing of its leaves coming forth, equated with these things coming forth, at which time the summer (event) is near, at the door. The leaves are these things, but what is the event which is near, at the doors? Luke makes this abundantly clear, “So likewise ye, when ye see these things come to pass, know that the kingdom of God is now nigh at hand (Luke 21:31)”. The event, the season (summer), is the kingdom of God coming. The New Covenant Kingdom (nation), its capital city, and its temple, could be clearly “seen”, and would come into full establishment, once the Old Covenant Kingdom, nation, its capitol city and temple, was no longer standing (Hebrews 9:8). The way, Jesus, the tabernacle, Jesus, could then be clearly seen, and made manifest. All the murkiness, of how much of the Old Covenant was still in effect, could no longer be manipulated by the false Jews (Romans 2:28, 29, Revelation 2:9,3:9), by the Judaizers, it all vanished away in A.D. 70 (Hebrews 8:13). There are those who insist that the fig tree reference is pertaining specifically to Israel, even though Luke
states, “...the fig tree and all the trees (Luke 21:29).” Luke makes it clear that the type of tree is not the emphasis here, but that these things are signs that the kingdom is near at hand. The rebirth of the nation of Israel interpretation, in Luke 21:29, would have to go as follows, “When Israel becomes a nation and all the nations become nations...” Furthermore, to insist that the fig tree is always a reference to the nation of Israel, one would have to then admit that Israel is eternally cursed (Mark 11:21) and is to never bear fruit again! “And when He saw the fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away (Matthew 21:19).” If the fig tree is Israel here, and again such a notion is torturous upon the text, then Israel was only ripening toward a season of judgment, not toward a rebirth. Either way, we know that the parable of the fig tree in Matthew 24:32-33 was fulfilled, according to the next verse, “This generation shall not pass, till all these things (same these things as the previous verse) be fulfilled (Matthew 24:34).”

As for the next verse, Matthew 24:35, “Heaven and Earth will pass, but my words shall not pass away”, we have just examined the figurative use of the sun, moon, and stars. Likewise, Heaven and earth are words consistently used throughout the Bible to communicate God’s people and His covenant with them. Consider Matthew 5:17,18, Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, on jot or one tittle shall in no wise pass from the law till all be fulfilled. ” Once Jesus fulfills the law and the prophets, He has, heaven and earth will pass away, it has. Consider Isaiah 51:16, “…that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.” And addressing His people Isaiah says, “Hear, O heavens, and give hear, O earth (Isaiah 1:2).” And Psalm 50:4,5, “He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.” God’s heavenly people have been given His ruling authority, symbolized in the heavens (Daniel 4:26, 12:3). Authority on earth! This is how Jesus uses the terms again in Matthew 16:18,19, when the keys (authority) of the kingdom are given to His New Covenant people, the church, to bind in heaven and loose on earth. Hosea states, “And in that day will I make a covenant for them...And I will betroth thee unto me forever...I will even betroth thee unto me in faithfulness: and thou shall know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear
the earth (Hosea 2:18-21)”. And Joel states, “The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel (Joel 3:16).” Hebrews 12:24-26, in the context of covenant, uses the terms heaven and earth and this same shaking which Joel just referred to. Moses addresses the Old Covenant congregation in this way, “Give ear, O ye heavens, and I will speak; and hear O earth, the words of my mouth (Deuteronomy 32:1).” In 2 Peter 3, Peter refers to the Old (Covenant) heavens and earth passing, just as Jesus did in Matthew 5:17,18). Heaven and earth pass away, as the Old Covenant elements (Stoicheion) melt with fervent heat (2 Peter 3:10). This word elements (Stoicheion) is used only 7 times in the New Testament, and every time it refers to rudiments, principles, and philosophies, most often in relationship to the Old Covenant (Galatians 4:3,9, Colossians 2:8, 20, Hebrews 5:12, 2 Peter 3:10, 12). Never is it used to describe the physical elements. So Peter exhorts all eyes to be fixed on the new heavens and new earth of the new covenant, wherein dwelleth righteousness, everlasting righteousness (Daniel 9:24, 2 Corinthians 5:21), through the full establishment and coming (Luke 21:31) of the everlasting covenant kingdom (Hebrews 13:20). Jesus, “the way (John 14:6) into the holiest of all was not yet made manifest (revealed, seen, appeared), while as the first tabernacle was yet standing (Hebrews 9:8).” After the Old Covenant had passed away, it had not yet done so at the time of the writing of Hebrews (Hebrews 8:13, it was ready to, Eggus), not one stone was left upon another and the true (the reality, as opposed to the type) tabernacle (Hebrews 8:2), dwelling place of God, was revealed (Matthew 12:6, Ephesians 2:21,22, 1 Peter 2:5,9)! John was exhorting toward the soon, at hand (“Eggus”, Revelation 1:3, 22:10) appearing of the New Covenant, new heaven and new earth (Revelation 21:1), which was made manifest at the disappearing of the Old Covenant, old heavens and old earth (2 Peter 3:10-13).

Concerning the old heavens and old earth, Charles Spurgeon state, “Did you ever regret the absence of the burnt offering, or the red heifer, or any one of the sacrifices of the Jews? No, because though these were like the old heavens and earth to the Jewish believers. They have passed away, and we now live under a new heavens and a new earth, so far as the dispensation of divine teaching is concerned. The substance is come, and the shadow has gone, and we do not remember it (C.H. Spurgeon, MP vol. 38, p 354).”

Matthew 24 continues with watchfulness and readiness, and the warning of saying, My Lord delayeth His coming, which is exactly what futurism says.
He did not delay it, but told His disciples that it would be in their lifetimes (Matthew 10:23, 16:27, 28, 24:34, Revelation 1:1,3,22:10).

Matthew 25 continues with the theme of Jesus’ coming (25:13,27,31) and faithfulness (25:21). Coming with rewards (25:21-23) for the faithful (see also, Matthew 16:27,28, James 1:12, Revelation 2:10,3:21, 22:12) and in judgment for those without His faith, which produces His fruit, His works!

Same angels, same rewards, same coming in Matthew 25:21-23, as in Matthew 16:27,28. This judgment is executed from the throne (25:31), not thrones as in both a visible throne, and the one which is in the Spirit realm (John 4:21-24, Hebrews 4:16). Thy throne O God, not thy thrones O God (Isaiah 45:6). Isaiah 66:1 states, The heaven (in the Spirit realm) is My throne (singular)! Jesus rules (Revelation 1:5, 1 Timothy 6:15) in His kingdom, which came not by observation (Luke 17:20,21), on His throne in heaven (Daniel 4:17,26). This throne judgment in Matthew 25:31, cannot be separated from Revelation 20:11’s throne, which would be a judgment that was shortly (Tachos) to come to pass, for the time was at hand or near (Eggus), according to Revelation 1:1,3, 22:10. As the parables leading up to Matthew 24, 25, have been directed towards Israel, They perceived that He spake of them (21:45), they whose heart had waxed fat, and ears were dull of hearing, with eyes that were closed (13:15), the king was angry, and He sent forth His armies, and destroyed those murderers, and burned up their city (22:7). So it was Israel which would be judged with fire, their city was Jerusalem. Israel would be divided with a sword of division (10:34), with those for Jesus, or against Him (12:30), those true Jews inwardly (Romans 2:28), versus those who say they are Jews, and are not (Revelation 2:9, 3:9), the wheat versus the tares (12:29,30), the wheat versus the chaff (3:12), and the sheep versus the goats (25:32-46). Those against Christ (the true meaning of “antichrist”), counter fit Jews, tares (look-alikes), chaff (socialites, i.e. intertwined), and goats (sound-alikes), would all face a fiery judgment at the end of the Old Covenant Kingdom age (13:30, 40, 3:12, 25:46). The gospel would permeate all Israel (Matthew 10:23), all the tribes of the land (Revelation 1:7), and all Israel (Romans 11:25,26) would be saved as a result. A whole and complete amount would be saved, not one hundred percent. Similarly as the Spirit is poured out upon all flesh (Acts 2:17), one hundred percent is not the meaning of this. Even futurists believe that only 1/3 of Israel (Zechariah 13:8) receives salvation. So it must be understood that the gospel first goes throughout Israel (Acts 1:8), and even outside the physical boarders of Israel to reach Jews. Jews were pinpointed (Romans 1:16) as the gospel reached
them in every city (Acts 15:21) throughout the Roman world (Matthew 24:14, 34, Colossians 1:5,23, Acts 17:6, Romans 1:8, 10:18, 15:25,26). We see the apostles preaching in these synagogues (Acts 9:20, 14:1, John 16:2). Again, the parables are addressed to Israel (13:15, 21:45), including this one in Matthew 25:1 concerning the ten virgins. So when all nations are gathered before the Son of man on His throne (25:31,32), He executes judgment by rewarding the sheep to go into everlasting life, and condemning the goats to go into everlasting fire (25:41,46). All Israel was saved through the only means of salvation, the gospel, which brought in the fullness of the Gentiles (not 100%) and the saving of all Israel (not 100%), at the end of the Old Covenant age (Romans 11:25,26, Matthew 13:39,40). Romans 11:26 correctly reads in the ESV, “And (a continuation of the thought from the previous verse, “the fullness of the Gentile be come in”, vs.25) in this way all Israel will be saved”. It must be understood also, that all nations (25:32) were reached with the divisive gospel (Matthew 10:34-39, Romans 16:25,26), separating those who were for Jesus, true Jews, wheat, the wise virgins (25:2), and sheep, from those against Him, untrue Jews, tares, chaff, the foolish virgins, and goats. All nations were separated through the gospel’s polarizing power, “…the preaching of Jesus Christ…by the scriptures…made (past tense) known to all nations for the obedience of faith (Romans 16:25,26).” The (12) tribes of the land (Israel) were saturated with the preaching of Jesus Christ (Matthew 10:23), so as to realize (every eye did “see”) that His words came to pass in the judgment upon Jerusalem (Revelation 1:7, Zechariah 12:10,11). Therefore, it could be said that, all nations within the nation of Israel were judged according to their acceptance, or rejection of the gospel. Yes, there were nations (ethnos) within the land of Israel. Josephus refers to the Nation of the Samaritans, the Nation of the Botanaeans, and the Nation of the Galileans. He states that Judea is a nation with its own king. Peraea, Idumea, Trachonitis, Abilene, are all described as having princes, or a ruler of a nation (Ethnos), that is, with the title “Etnarchs”. Note also, that sheep and goats are both clean animals to Israel. Consider that it was bulls (clean Jews) which opened their mouths against Jesus (Psalm 22:12,13), and dogs (unclean Gentiles) which pierced His hands (Psalm 22:16). Therefore, due also to the fact that the parables are addressed to Israel, so also is this judgment of “all nations” in Matthew 25:31,32.

Matthew 26 and 27 delve into the cross of Jesus. Jesus prophesies of His own death on the cross four different times in Matthew (12:40, 16:21, 20:18, 26:2). The cross and the resurrection brought about the kingdom, the New
Covenant Kingdom. The cross was D-Day, whereas the parousia (coming presence of the Lord) was V-Day. After the cross was the mop up work which involved the vanishing away of the Old Covenant Kingdom. “In that he saith, A New Covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away (Hebrews 8:13)”. There was a last days of the Old Covenant, there is no end to the New Covenant, an EVERLASTING covenant (Hebrews 13:20)! You cannot force the meaning of a last anything, anywhere, anyhow, at any time, into the word everlasting! Of the increase of His government and peace there shall be NO END... (Isaiah 9:7)! Paul makes this point as well when he says, “Unto Him be glory in the CHURCH by Christ Jesus THROUGH OUT ALL AGES, WORLD (AGE) WITHOUT END, AMEN! CHURCH AGE WITHOUT END! How’s that for a wrench in the dispensational machine? So, the Old Covenant Kingdom (Nation) was fading out, as the New Covenant Kingdom (Nation, 1 Peter 2:9) was being instituted. Jesus had fulfilled the Old Covenant Kingdom’s law and prophets (Matthew 5:17,18), so the mop up work was underway at the same time that the New Covenant Kingdom was in the process of coming in its fullness. During this transition period, A.D. 33-70, the church was receiving the kingdom (Hebrews 12:28). By A.D. 70, it had come (Matthew 16:27,28, Luke 21:31,32). Perhaps the stages of the Kingdom’s coming may be understood in the parable of the kingdom of heaven being likened to leaven. To start with, the passage speaks of the kingdom of heaven’s influence, not the kingdom of the devil’s influence! It’s found in Matthew 13:33, “The kingdom of heaven is like unto leaven, which a women took, and hid in three measures of meal, till the whole was leavened.” Perhaps these three measures of meal may be found in the three major feasts of Israel, Passover, Pentecost, and Tabernacles. The first measure of meal (feast day) may be found in Passover where we see the life and death of Jesus, under the law (Galatians 4:4), fulfilling the law (Matthew 5:17,18) by dying (The Passover Lamb), which was the seed to purchase and bring forth billions more from death to life in His kingdom (John 12:24). The resurrection of Jesus brings that resurrection life to those who were dead in their trespasses and sins (Ephesians 2:1, Philippians 3:10, John 5:21, 24, 25), and condemned under the law. The second measure of meal would be Pentecost, with the outpouring of the Spirit, bringing in the first fruits of the harvest converts (Jews). Note that Pentecost’s first fruits, and Tabernacle’s final harvest (at the end of the Old Covenant age 13:39,40), are both reaping from the same crop, the same generation! The third measure of meal can be seen in the feast of Tabernacles. That in the dispensation of the fullness of times He might gather together in one all
things in Christ, both which are in heaven, and which are on earth; even in Him (Ephesians 1:10). The harvest (gathering) at the end of the Old Covenant age (Matthew 13:39,40) is gathered in Him. Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering (Episunagoge, ie. Synagogue) together unto Him (2 Thessalonians 2:1). And He shall send His angels (messengers) 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. (Matthew 24:31). Then we which are alive and remain shall be seized (“Harpazo”, consider its 13 N.T. usages!) together with them in the clouds, to meet the Lord in the air (Aer, Ephesians 2:2, Revelation 9:1). Consider the usage of “aer” in Ephesians 2:2, “the prince of the power of the air (aer), the spirit that now worketh in the children of disobedience”. “Aer” is something that clearly takes place in the spiritual realm, in the heart. Consider also that 2 Thessalonians 1:10 states, “When He shall come to be glorified in His saints.” No airlift occurs in the passage, nor has one ever been scheduled for Christians! Jesus prays against the removal of Christians from the earth, and His prayer will continue to be answered, “I pray NOT that thou shouldest take them out of the world (John 17:15)!!!” Consider this passage in Exodus 19:4, “that You have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself”. This gathering unto Himself on eagles’ wings had nothing to do with an airlift on giant eagles’ wings, but a deliverance from the Egyptian persecutors. This was the same case scenario concerning the New Covenants people’s deliverance from their spiritual Egyptian persecutors (Revelation 11:8, Galatians 4:22-31). By the way, 1 Thessalonians 4:15-17 and Matthew 24:30-31 cannot be separated, that would be wrongly dividing the word of truth. They must be speaking of the same coming, the same clouds, the same gathering together, sounded off with the same trumpet! Therefore, Matthew 24:34 gives us the timeline of this event. The sound of a trumpet may be significant here, the feast of trumpets was the initiating feast leading up to the feast of Tabernacles (gathering). The feast (measure of meal) instructions were, “and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field”(Exodus 23:16). So the ultimate gathering place, tabernacle, is found in Jesus Christ, the true tabernacle (Hebrews 9:2). Not that the first was a lie, but rather a type, whereas Jesus is the reality. In the first century, the first tabernacle, the Old Covenant temple and system, was yet standing (Hebrews 9:8), after it was made desolate, and not one stone was left upon another (Matthew 23:38, 24:2), the way (Jesus) was made manifest, appeared, and seen by all as the true tabernacle (Hebrews 9:8)!
The three stages of the kingdom’s coming (Matthew 13:33) may also be seen in Mark 4:26-29, “So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.” First, the incarnation, the life, death, and resurrection of Jesus, secondly the outpouring of the Spirit on the Church, thirdly was the kingdom coming (Luke 21:31,17:20,21) in its fullness at the end of the Old Covenant age. The kingdom was in full expansion mode, and of the increase of His government and peace there shall be NO END (Isaiah 9:7)! NO END TIMES in our future, NO END OF A CHURCH AGE (Ephesians 3:21), NO END OF THE PLANET (Ecclesiastes 1:4, Psalm 78:69, 104:5, 148:4-6), and NO END OF TIME, only, “the time of the end” (the end of something, Daniel 12:9) is spoken of in scripture, not the end of time. Time no longer (Revelation 10:6) is communicating that there will be delay no longer concerning the unleashing of the book’s judgments. Scripture never speaks of the end of such things, only doctrines of men do (Colossians 2:22)! Scripture only speaks of the end of the age (Matthew 13:39,40, 24:3, 14, 34), the Old Covenant age!

Matthew 28 reveals the bodily resurrection of Jesus. It is a type of a much larger resurrection (John 12:24, John 5:24-29, Ephesians 2:1, Philippians 3:10)!

Matthew 28:18-20 give the blue prints for the increasing kingdom (Isaiah 9:7) to FILL THE WHOLE EARTH (Daniel 2:35)! “All power (Authority) is given unto me in heaven and earth. Go ye therefore (Clear inference here is that I’m giving you this same authority as you go), and teach (teach them, make disciples of them, not just getting individuals saved!) all nations (Matthew 24:14, 34,Psalms 2:8), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching (Not just getting them saved!) them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age, Amen (28:18-20)”. These first century apostles did exactly this, as they went from Jerusalem, Judea, Samaria, unto the uttermost parts of the earth (Acts 1:8). They turned the world (Oikoumene, Roman world) upside down (Acts 17:6), their faith was spoken of throughout the world (Romans 1:8), their sound went (past tense) out into all the earth, and their words unto the ends of the earth (Romans 10:18, Psalm 19:4), the preaching Jesus Christ by the scriptures was made (past tense) known.
unto all nations for the obedience of faith (Romans 15:25,26), the manifold wisdom of God was then made known unto the principalities and powers (political and otherwise, Ephesians 3:10), the gospel came into all the world and was (past tense) preached to every creature which was under heaven (Colossians 1:5,6, 23, fulfilling Mark 16:15), and the gospel of the kingdom was preached in all the world, for a witness unto all nations, and then the Old Covenant Kingdom age came to an end (Matthew 24:14), all of this happened within the life times of this generation of the first century apostles (Matthew 24:34, 16:28)! They are the generational model, the foundation (Ephesians 2:20, Revelation 21:14) of our faith, and of the city in which we dwell (Hebrews 12:22,23, Galatians 4:26, Philippians 3:20). A city which came out from the Old Covenant capitol city which these apostles pleaded with their readers to come out of (Luke 21:20,21, John 4:21-24, Acts 1:8, Galatians 4:25,26, Hebrews 11:10, 13:14, Revelation 18:4, The Great City, Jerusalem, Babylon, Revelation 11:8). Jesus never pays tribute to any kind of special significance to the city of Jerusalem, but only points His followers away from the city. “Nor yet at Jerusalem…but the true worshippers shall worship the father in spirit and in truth (John 4:21-23).” They are instructed to go out from Jerusalem, with no instruction to ever return (Acts 1:8). To forsake her and rejoice over the great city’s destruction and the vengeance poured upon her for the sake of the blood of the apostles and prophets (Revelation 18:18, 20, 11:8)! This is the same city which dispensationalism is calling the church back into!!! The Apostles went through the turbulent transition period, the tribulation (Revelation 1:9), as they were hated of all nations (Matthew 10:22, 24:9,13), but endured to the end of the age (Old Covenant age) and overcame! This is not to say that Jesus is not with us in our generation as we go into all nations and endure the same things. Once again, they were the generational model, which we can emulate in our generation, or not! We can go and do likewise, or heed to the doctrines of men and devils and prescribe the nations to a predetermined, inevitable plan (a plan from the gates of Hell) of darkness and destruction. This plan would have us to make disciples of all nations, except for this one and that one, they are predetermined to be given to the devil. Ask of me and I shall give you the nations (Psalm 2:8), “but not Russia, not Europe, not Asia and the kings of the east, China…, not the Arab nations, and certainly not the newest end times bad guy, Iran! These are all predetermined end times bad buys, according to “Bible Prophecy”, to be ruled over by an Antichrist, not Jesus Christ!” Has there ever been two more diametrically opposed worldviews?
Perhaps, “Let us go up at once, and possess it; for we are well able to overcome it”, versus, “And they brought up an evil report of the land... there we saw the giants...and we were in our own sight as grasshoppers, and so we were in their sight (Numbers 13:30-33).” The evil report believes that, giant evil influences of our day are supposed to be there, they’re the fulfillment of “Bible Prophecy”. An evil report is crafted by the evil one, doctrines of devils, and sees through the unbelieving eye of pessimism, whereas the good report sees, and focuses on, the giant grapes (Numbers 13:23, 24, 27), the giant opportunities for the fruit of the Spirit to overcome! The first century church took on the challenge and overcame, fulfilling Psalm 2, “And he that overcometh, and keepeth my works unto the end (the end of the O.C.), to him will I give power over the nations. And he shall rule them with the rod of iron; as the vessels of a potter shall they be broken to shivers...(Revelation 2:26,27, Romans 16:25,26).” The ball is in our court as to which report we will believe in our generation? We may chose the evil report of our day, and accept the model of predetermined impotency, and decreased influence, along with an inevitable destruction of all nations, or we may follow the generational model of the first century church, and make disciples of all nations and turn our world upside down!!!