



November 12<sup>th</sup>, 2023 • Matthew 24:1-14

The Teachings of Jesus Christ • Message #5/5

Selected Passages from the Five Discourses in Matthew  
Page 829 in the church Bibles • by Pastor Marcus Johnson



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## The Gospel of the Kingdom & Faithful Endurance to the End

**1. Are you a disciple** – captivated by Christ & embracing a kingdom-centered worldview?

**2. See that no one leads you astray & that you are not alarmed**

- many false Messiah’s will come (don’t idolize or put your trust in man)
- there’s a delay before the “end” with wars, famines & earthquakes (don’t give in to fear or lose heart)

**3. Faithfully endure to the end & you will be saved**

- thru the tribulation of persecution
- while many will fall away
- while many are led astray
- as the love of many grows cold
- by Jesus who is with us always

**4. This gospel of the kingdom will be proclaimed**

- throughout the whole world

- as a testimony to all nations
- and then the end will come

### Excursus: Some Highlights of the Olivet Discourse (Matthew 24 – 25)

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**Matt. 24:1–25:46** The Delay, Return, and Judgment of Messiah. These two chapters are often called the “Olivet Discourse” because Jesus “sat on the Mount of Olives” (24:3) when he spoke these words. It is the fifth of Jesus’ five major discourses recorded in the Gospel of Matthew ... Addressed to his disciples, it is intended to give them a prophetic overview of the events to transpire in both the near and distant future.

**Matt. 24:1–14** The Beginning of Birth Pains. Jesus previews the general conditions of the earth, which in some sense characterize the entire age, before he returns: sufferings throughout the world (vv. 4–8), the suffering of his disciples (vv. 9–13), and the preaching of the gospel to all nations (v. 14).

**Matt. 24:13 end.** Either the end of the persecution when the Son of Man returns (cf. 10:23), or the end of one’s life. **will be saved.** Not from physical death (cf. 24:21–22), but from divine wrath and human persecution, to experience the full blessing and peace of salvation when Jesus returns.

**Matt. 24:14** One distinct indicator that will signify the nearness of Christ’s return is when the **gospel of the kingdom is proclaimed throughout the whole world**, that is, **to all nations** (plural of Gk. *ethnos*, “nation, people”), a task that began with Jesus’ command in 28:19.

*NIV Zondervan Study Bible (© 2015 by Zondervan)*

**24:2 not one stone . . . will be left on another; every one will be thrown down.** Fulfilled literally in AD 70, when the Romans under Titus destroyed Jerusalem and the temple buildings. Stones were even pried apart to collect the gold leaf that melted from the roof when the temple was set on fire. Excavations in 1968 uncovered large numbers of these stones, toppled from the walls by the invaders. The Western Wall in Jerusalem, still standing today, was part of a retaining wall around the temple precincts, not part of the temple itself.

**24:4-8** False messiahs, wars, famines, and earthquakes all occurred in the 40 years between Christ’s crucifixion (probably AD 30, though possibly 33) and the destruction of the temple in AD 70. Josephus, the first-century Jewish historian, mentions all of them. The NT itself refers to both a famine (Acts 11:27-28) and an earthquake (Acts 16:26). These are not the signs the disciples asked about, however, for “the end is still to come” (v. 6). They are merely “the beginning of birth pains” (v. 8). These events are like a pregnant woman’s labor pains: they demonstrate there is a baby that the body wants to deliver, but they prove singularly unhelpful in predicting the precise moment of birth.