

Episode #914 Matthew 24 Part 3-Tribulation and Hate

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being “in Israel,” in contrast to believers today who are “in Christ.”

II. The Lord was answering His disciples as to what would be the sign of His Parousia, and what will be the sign of the consummation of the eon. He had talked about wars, famines, plagues, and earthquakes, which will begin again after a long period without them. Now, He continues.

III. Tribulation and Deception. Matthew 24:9-14.

- A. Verse 9. The twelve apostles He is speaking to will be delivered to tribulation, the Greek *thlipsis*, meaning pressure. They will deliver you to tribulation or pressure. “Hated” = *miseo*, an active hatred; not just a feeling; the opposite of *agape*; other-destroying rather than self-sacrificing. There will be people in all nations who will intensely hate these twelve apostles. One of the characteristics of the kingdom of God is that these twelve apostles will have world influence and leadership, so in the rebellion they will be hated of people in all nations with intensity. In order for this to be fulfilled, we must recognize that these twelve men will be raised from the dead, govern for centuries in the kingdom, and in the revolt against the kingdom will be hated, afflicted, and even delivered up to be killed.
- B. Verse 10. “Offended” is scandalized; caused to stumble. Bullinger suggests that this refers to Isaiah 8:15. “Betray” is the same word as “deliver up” in the previous verse. This is the word used for what Judas did to the Lord Jesus Christ. Hate is *miseo*, as in the previous verse: hatred in action.
- C. Verse 11. “False prophets” are *pseudoprophetes*. This is the second time this word occurs, the first being in Matthew 7:15. The Greek word *prophetes* was of such a character that the word *pseudo-* was required in front of it in order to specify that a false prophet was meant. Without it the implication would be that a true prophet had arisen. The same is not true in Hebrew, where the same word for a true prophet could be used for a false prophet, his falsehood being understood from the context.
 1. “Rise” means to get up and to go into action. This is a true sign because there have been no false prophets up to this time. This could not be a sign to you and to me, because we have seen one false prophet after another rising up in our days. It was that way in the first century, it was that way in the tenth century, and it is that way today. But after the premillennial kingdom has ruled over the earth for centuries, there have been no false prophets in the experience of the people living then. They would not have dared to raise their heads during the kingdom, for the Lord would have dealt with them quickly. But here He has removed the restraints that prevailed throughout the kingdom, and in the resulting revolt against the kingdom these false prophets arise.
 2. “Deceive” is to lead astray, to lead from the right way, to cause to go into error. This word is first used of the one lost sheep out of the hundred that went astray, and the Good Shepherd sought him out. That will be the work and the goal of these false prophets, as it ever is: to lead all who listen to them astray. This is the same word as in verse 4.
- D. Verse 12. We look at today as a time of abounding lawlessness, and it is. But think how much worse it would be if we had first experienced centuries of totally complete

and perfect righteousness and then iniquity arose once again. How much is an abounding of lawlessness? We don't know, but it does not take much poison to spoil a perfectly good cup of water. These are rotten apples in the great barrel of mankind.

1. Love is *agape*, the self-sacrificing love of God. Love in action.
 2. The Greek for "grow cold" is *psucho*, to cool by blowing, like you might do to a hot drink. Lawlessness cools the heat of love.
- E. Verse 13. "Endures" is *hupomeno*, to be patient with difficult circumstances, to not give up. We always contrast this to *macrothumia* endurance, which has to do with not losing your temper or becoming angry and impatient. "End" is not the *sunteleia*, the consummation, as in verse 3, but just the *telos*, the end.
1. "Saved" is the typical Greek word for "saved," *sozo*. Here it does not mean forgiven, redeemed, and justified. It means to be blessed, and the exact nature of this blessing must be investigated.
 2. In England, it is said, men instead of saying "God bless you" would say "God save you." To save is to bless.
 3. The blessing of salvation is surely the greatest blessing we can receive from God, but that is not the blessing being discussed here. This blessing has to do with their position they will enjoy in the thousand years of the personal presence of Jesus Christ.
 4. Yet when a blessing is called "salvation" or "saved," it must also carry the idea not only of receiving something, but also the idea of deliverance and of safety. When this period of testing to try everyone who dwells on the earth takes place, then he who sees it through to the end will be rescued, delivered, and blessed in a very special way.
 - a. In Revelation 2:7, the blessing for the overcomer is to eat of the tree of life. The overcomers are those whose love does not grow cold, and who do not get involved in the iniquity of this revolt.
 - b. In Revelation 2:11, the overcomer's blessing is not to be touched of the second death.
 - c. In verse 17, his blessing is to eat of the hidden manna and to receive a stone with a new name.
 - d. In Revelation 3:5, the blessing is to be clothed in white raiment, and not to be blotted out of the book of life.
 - e. In 3:12, it is to have the Name written on him.
 - f. In 3:21, it is to sit down with Him in His throne.
 5. These are the blessings promised to those who endure to the end. So "saved" here in Matthew 24:13 means "to be blessed." We must be clear: these words do not set forth a way of life nor a plan of salvation for us today. There is no salvation in enduring, there is no forgiveness in enduring, nor is there any redemption or justification in enduring. We should not take this verse and set aside our Lord Jesus Christ and His sacrifice on Calvary in order to make salvation dependent on enduring to the end. Salvation depends upon a Savior, and that Savior is the Lord Jesus Christ.
 6. These words should not be applied to us in this dispensation of grace. They will have no immediate application to those in the dispensation to come of the kingdom either. They will begin to be applicable to those in the day when God

begins to put to the test all men who have enjoyed rich blessings under His government. Then those blessings will cease, and God will seem to have failed as His blessings begin to stop coming. Those who have enjoyed the protection and nurturing of God now see all these things breaking down and coming to an end, and God does not seem to be doing anything about it. Yet those who endure and do not break down will be blessed.

IV. Conclusion: The disciples, leading men in the kingdom, will be hated by the rebels during the revolt against the kingdom. False prophets, who will not have dared raise their heads in the kingdom, will then appear during the revolt. Lawlessness will cause the love learned under God's government to grow cold. Endurance to the end will bring great blessing. We will see more about this amazing era next time.