

## Matthew 24:4-14

In the first section, Jesus gives a very general run-through of the end times, specifically, the Time of Jacob’s Trouble.

Verses 4-8 state that there will be many false Christs, there will be wars and reports of wars, and there will be (supernatural) disasters. But this is not yet the end of the age.

Verses 9-14 tell what is going to happen nearer to the end of the age. Jesus tells them that there will be great persecution, many will “fall away” (deception, self-interest, and betrayal), the love for others is nearly non-existent, and this gospel of the kingdom will reach all nations.

We will evaluate this text with three criteria.

1. Consistent Literal (Normative) Grammatical Historical (Cultural) Method. Specifically, this is a book to Israel, and this must be read with the mindset of the Hebrew believers and **without** the revelation of Paul in mind.
2. Consistent with the revelation the rest of Matthew and its main point remains intact.
3. Consistent harmony between Old Testament prophecy, Matthew 24-25, and Revelation 6-19.

Last lesson, we looked at verses 4-8 and saw how each of these statements is tied to the time of Jacob’s trouble and can be found in both the Prophets and Revelation, specifically the seal judgments in Revelation 6.

## Matthew 24:9

*Then* – τότε tote – this is a correlative adjective of time. It can mean “simultaneous activity, at that time” or “subsequent in time, introducing what follows next in time.” There is an argument that this section deals with information that happens concurrently with verses 4-8. However, I believe it can be proven in both the content and the grammar of verses 9-14 that this is subsequent to the previous content. My conclusion is that verses 9-14 talk about the second half of the time of Jacob’s Trouble.

τότε tote – is used 90 times in the Book of Matthew. In Matthew 24, this adjective is used eight times (9, 10, 14, 15-16, 21, 23, 29-30, 36-40). Only verse 23 could be argued for “simultaneous activity.”

The content of verse 9 details what is later explained in verse 21. As we have stated previously, in this context, tribulation is persecution and physical threats of harm and death.

Even though there are always persecutions, this persecution will be the worst of all time. It is this persecution that will be the single greatest threat to the preservation of the Nation of Israel.

Everyone will hate Jews, specifically any Jew who believes in Jesus.

*They* seems to refer to the “all nations” reference, but it may be speaking of betrayal – non-believing Jews turning over believing Jews. But the focus of the hatred and persecution is upon the Jews who believe in Jesus (the Remnant).

Jeremiah 30:5-8; Daniel 12:1

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We find in Revelation that the threat of being killed because of believing in Jesus also extends to Gentiles. Matthew does not address this, but we do want to acknowledge this fact.

Revelation 7:4, 9-14, 13:7-8

**Matthew 24:10**

Because of this great persecution concerning the Jewish believers, many will *sin*. The word for *fall away* indicates that the situation will cause them to sin. In this context, this is about Jews turning on one another. Are these Jews believers in Jesus? I do not think so. Notice that this is in the third person; this is most likely non-believing Jews betraying believing Jews. There is also a possibility that this may be how the Jews are simply betraying one another for various reasons. We see Jesus talking about this in Matthew 10:21.

Hatred is a common characterization among the Jews during this time. Their attitude will demonstrate their lack of understanding of Scripture and God’s love. This does not mean that they are not believers, but their behavior does demonstrate that they are not believers.

I am convinced that this is primarily about Jews betraying believing Jews. The name of Jesus has always been a point of division among the Jewish people. At this time, the division will be so intense that Jewish unbelievers will betray Jewish believers, turning them over to the beast to destroy them.

Interestingly, the idea of betrayal is not captured in the Prophets or Revelation, but severe persecution and death at the hands of the adversary is. The Prophets and Revelation do not dwell on the betrayal because they are concerned with the actions of the devil and the beast, not with the Jews who will succumb to the pressure of the beast.

Even though it is not addressed directly, we can read between the lines in Revelation that those who accept the mark will have absolute devotion to the beast, which would mean turning over believers in Jesus Christ, those who refuse the mark (Revelations 13:11-16).

**Matthew 24:11**

False prophets have always been part of Israel’s past, but they will arise more so in Israel’s future. They will be unique in that they will be pointing to the beast, the false messiah.

Zechariah 13:1-2; Revelation 16:13, 19:20

In Matthew, we obviously see many false prophets. The many false prophets who are, in this context Jewish, will all point to the false prophet who will lead Israel in worshipping the beast.

*Misleading many* indicates the success of this false prophetic ministry, for the false messianic kingdom will be very persuasive and many Jews will fall in line with the beast. They will receive the mark and declare the beast as their god.

**Matthew 24:12**

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The atmosphere in the second half of the tribulation will be one of lawlessness.

*Lawlessness* is “ἀνομία anomia” and does not mean breaking the law but to oppose God’s Law, God’s truth. It is always tied to unbelief (Matthew 23:28; 2 Corinthians 6:14). The beast is called the man of lawlessness (2 Thessalonians 2:3-10).

Daniel 7:24-26, 11:3-4, 36-45 - The king who does what he pleases is the one who opposes, violates, and changes the Law of God.

Because of this, most people’s love will grow cold. This describes the activity and mental attitude of Israel at that time. They will have no regard for others; they will be in self-preservation mode and will trample over anyone to accomplish that.

### **Matthew 24:13**

How does a Jewish believer survive? The context is that of love for one another and not giving in to lawlessness.

1. Don’t get dead.
2. Love one another.
3. Do not be deceived by the false prophets or the man of lawlessness.

Will be saved –

Saved from what?

A few reminders.

1. The context of Matthew is the kingdom of heaven.
2. This is in the context of the time of Jacob’s trouble and the immediate time before the Messianic reign.

*Saved* does not mean from hell to heaven but physical rescue to make it to the entrance of the Messianic Kingdom.

### **Matthew 24:14**

The good news of the kingdom is the theme of Matthew. This message was preached by John the Baptizer and Jesus before His death, burial, and resurrection.

“Repent, for the kingdom of heaven is at hand” is the title of that message. They needed to change their minds, understand the nature of the covenant and the Law, and fulfill the requirements of the Law. The kingdom offer is still preached today and should be. The offer is not and has not been rescinded; Israel is just in a perpetual state of rebellion.

During the time of Jacob’s trouble, the kingdom will once again be near and people will still need to believe in the death and resurrection of Christ, but they also need to prepare themselves to endure to

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the end. Who are the main witnesses during the time of Jacob’s trouble? What message will they be giving?

The two witnesses and the 144,000 Jews will preach the gospel of the kingdom during the time of Jacob’s trouble. But there is still another witness.

Revelation 14:6-7 – A spiritual angel will announce the truth so that no person can say he did not hear. It will be a supernatural announcement that will be heard by everyone. How many will believe and prepare themselves? How many will disregard the truth?

An angel will complete the mission of the two witnesses and the 144,000 to take the gospel of the kingdom to everyone on the face of the earth.

Then the end will come. This is about the 5<sup>th</sup> vial of wrath with only two vials left, and then Jesus will return to inaugurate His Messianic Reign on Earth.