

Brazil SotP 2019 Notes:

41. Matthew 24 (Part 2) (19-02-19)

This morning's class went into a discussion that I didn't intend or want to go into. To bring it to a conclusion we will read some SoP quotes.

Matt 24, Mark 13 and Luke 21 are 3 parallel chapters.

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Christ begins in answer from vs. 4

What I would want to do is discuss in class the wording that is in all 3 ch. We won't do that because we don't have a proper mike working.

...Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history. {DA 628.1}

Summarise Jesus response --> He blends the description of the 2 great crises in mercy for the disciples. They had to study out the problem for themselves.

What does it mean when she says that his prophetic words reach "beyond that event?"

(S) The destruction of Jerusalem = the destruction of the world

Does mingled mean equalled and she makes them the same?

If I had a woman in a house and she had some coins, could I do an = for that?

(S) The woman = the church

So are you okay then to say that the destruction of Jerusalem = the destruction of the world?

That = means to be a symbol or representation of. We know that they are 2 separate events far apart. At one level though they are the same.

(S) Do you have then 2 original intents? EW seems to make both subjects original intent.

Do you mean 2 different meanings by those words or different fulfilments?

Joe 2:28 **And it shall come to pass afterward**, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Joe 2:29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Joe 2:30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

Joe 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

So when you read the same story in Acts 2:16 is that an example of what you are referring to? Because Peter says that what they are seeing is what Joel spoke about. Acts 2:20 is the same as Joel 2:31.

They essentially ask Jesus 3 things and Jesus mingles the description of the events and doesn't answer separately. How does He go about mingling them?

(S) Divided by verses

They ask 3 questions and EW breaks those 3 into 2 events. How are you going to do that? So we have 2 events - the destruction of Jerusalem and His 2nd Coming. Then she talks about 'the final conflagration of the world.'

23. Q. 1 --> Destruction of Jerusalem

24. Q. 2,3 --> The 2nd Advent

But she speaks a few sentences later about the final burning of the earth.

So when you ask about original intent they want to know about 3 events and Jesus answers all 3. She says that he doesn't and he avoids doing that by mingling them. The destruction of Jerusalem and of the end of the world are already together in the 1st place and there is no mingling. The 7 plagues and the 2nd Advent can be connected as 1 event. They are so closely linked. The 2nd time EW talks of 2 events she talks of what?

When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history. {DA 628.1}

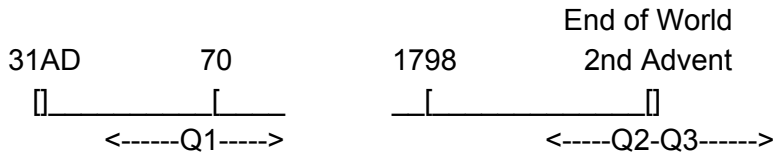
So He will do:

1. Jerusalem to the 2nd Advent
2. Jerusalem to the end of the world

She says he won't separate them. What is he not separating?

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events... {DA 628.1}

The mingling is not of the 2nd Advent and the destruction of the world, but the destruction of the world and the destruction of Jerusalem. How is He mingling them?
 What is the structure of the chapter?



People want to overlay them. How does Jesus mingle?

How many days are in-between?

(S) 1260

How many days does Jesus say that it is?

From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth's history,--the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. "Then shall be great tribulation," He said, "such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." For more than a thousand years such persecution as the world had never before known was to come upon Christ's followers. Millions upon millions of His faithful witnesses were to be slain. Had not God's hand been stretched out to preserve His people, all would have perished. "But for the elect's sake," He said, "those days shall be shortened." {DA 630.5}

Greater event = destruction of the world

If you jump you go from 70AD to the destruction of the world. So He is shortening the "days" and just squashing them down. If it was a couple of weeks then the events become the same event.

What is vs. 41 in Dan 11?

(S) SL

Then what is vs. 42?

(S) Also the SL

They are the same event. So AD 70 is the beginning of the end of the world. He hasn't explained what the days of tribulation are, so they could be squashed to a couple of weeks.

Then you only have:

31 70 2nd Advent
□ _____ □ _____ □

So you have 2 separate events and He is merging them together. It isn't as simple as just cutting the line and overlaying it. It is a slightly different technique that He is using here.

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mark 13:19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

What are "those days?"

Mat 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

(S) You are in 66 AD

Mar 13:18 And pray ye that your flight be not in the winter.

Mar 13:19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

You would begin the affliction here and then you would go to Matt 24:29 where it says that the days end. But the passages don't tell us those dates. It just tells you that the affliction will be at the event of the destruction.

I just want to add 1 more complexity. Is vs 18 70 AD?

(S) Yes

Mar 13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea **flee to the mountains:**

What date is that?

(S) 66

So we are in vs. 14 and it says 66. Then you go to vs 18 which says that hopefully it doesn't happen in winter. What are you praying for that doesn't happen in winter?

The coming of the armies of Rome in 70AD. The siege

If it did you would have to run in winter.

"In those days" --> when do they begin?

Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

We are in the time period of the days and what is happening?

Jerusalem is about to be destroyed. I want to suggest that the destruction of Jerusalem, if not 1798, is in that history. Therefore it becomes connected to the history of 1798. So Jesus has the ability to mingle 2 events that are 2,000 years apart by taking these days and collapsing them. When you collapse them, the destruction of Jerusalem becomes the beginning of the end of the world.

Between these two events, there lay open to Christ's view long centuries of darkness...
{DA 630.5}

She is saying that Jesus knew...

So "original intent" = Jerusalem history and 2nd Advent history, and Jesus skips over the 'days.' The disciples inferred in their question that they thought that Jesus would come back in their lifetime. They told Jesus in their question that the events would not be separated by 2,000 years. Jesus just answered them in a way that agreed with them.

The disciples hurt themselves because they assumed something they shouldn't have.

I want us to see --> Jesus didn't help them out of the problem.

You ask a bad question and you get a bad answer.

EW comments on it as if He didn't want to tell them of millions of people getting killed, but the disciples didn't want to know that either.

Summarise: We have separate and distinct histories. The disciples have a preconceived idea that it isn't 2,000 years. 1st they don't believe that Jerusalem is going to end. When they say that they will accept that they say that when Jerusalem ends the world ends. Therefore they frame the question as though they are the same event; they mingle it. So Jesus answers it in the same way; a mingled answer. How does He do it? He takes 'those days' and makes them ambiguous, so you don't know how long they are. EW is going to comment on it and say it is 1728 years. If we were specific we would say 538 to 1798, but the way Jesus does it He doesn't give you the details. Therefore we can mingle those 2 histories together so they become a singular history that leads from the death of Christ all the way to the 2nd Advent. It is not a straight forward chapter to deal with. When you start doing that, you begin to see that what is going on in 1798 may not be the only way of understanding this passage. So it isn't clear to me what the original intent was and how Jesus was thinking about this. If you go to EW commentary it is pretty straight-forward.



We would have to consider what application we want to make but it is certainly not as straight forward as we might think.