

Review: after covering an overview of Millennial and Rapture views, and a survey of the Kingdom, we turn to an overview of eschatological passages in the New Testament.

I. Matthew. (ca. A.D. 50)

- Presents Jesus as Messiah and King
- Written to present Christ to the Jews

We covered eschatological passages in Matthew 5-7, 8, 9, 10, 11, 12, 13, 16, 17, 18, 20

V. Matthew 21.43

1. The context includes the prophecy from Ps 118.22-23 about the stone the builders rejected (42)
2. The message of this prophecy
 - a. God would take the Kingdom of God from the Jews and give it to “a people” (the Gentiles).
 - b. The people who received the kingdom would produce fruit.
3. What did Jesus mean?
 - a. Would God exclude the Jews forever? No. See Romans 11.25-27.
 - b. What he means is that the responsibility for preparing for the kingdom (*i.e.* the earthly reign) would fall on the shoulders of Gentiles (in the Christian church).

W. Matthew 22.2-14

1. The Father makes a marriage feast for His Son.
2. The marriage feast is the Millennium. (Rev 19.7-9)
3. The Jews previously invited had rejected the invitation, and the king destroyed their city (ad 70).
4. What follows is the world-wide gathering of both good and bad. (Parable of the Dragnet – the preparation of the kingdom at the end of the age)
5. In the conclusion of the parable only one aspect of the Kingdom is in view: the earthly people who share the marriage feast.

- a. The saints who die in the Lord are not in this description.
 - b. The bride (the Church, gathered at the Rapture) is not in view, only guests arriving after the Tribulation.
6. Apparently, these guests are the earthly people who survive the Tribulation Period and enter the Millennium.
 7. The King surveys the wedding guests before the feast.
 8. The King excludes any person without a wedding garment (the righteousness of Christ). (Mt 13.49; 25.31-46)

X. Matthew 22.30

Mt 22.30 "For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

1. After the resurrection the institution of marriage will end.
2. In this sense, resurrected people will resemble the angels in the heaven.
3. They will have spiritual, glorified bodies, fulfilling a different mandate than "Be fruitful and multiply, and fill the earth, and subdue it..." (Gen 1.28)

Y. Matthew 24-25. The Olivet Discourse [Introduction]

There are four primary methods of interpreting this discourse.

1. It refers to the destruction of Jerusalem in A.D. 70 and to the General Judgment. (Broadus: a typical Amillennial view)
 - a. The destruction of Jerusalem. (24.1-36)
 - b. Watch for the Coming of Christ and be ready to give account. (24.37-25.30)
 - c. The General Judgment. (25.31-46)
2. It refers both to the destruction of Jerusalem and to the events of the Second Coming. (Plummer)
 - a. Events which must precede the end. (24.4-14)
 - b. Events connected with the destruction of Jerusalem. (24.15-20)
 - c. The close of the age foretold. (24.29-31)

- d. The need for watchfulness: the event certain, but the time uncertain. (24.32-51)
 - e. Watchfulness illustrated: the ten virgins. (25.1-13)
 - f. Faithfulness encouraged: the talents. (25.14-30)
 - g. The last judgment. (25.31-46)
3. It all refers to the Tribulation Period and the Judgment of the nations and the Judgment of Israel. (Pentecost; Armerding)
- a. The Tribulation Period. (24.4-26)
 - b. The Second Advent of Messiah to the earth. (24.27-30)
 - c. The regathering of Israel. (24.31)
 - d. The Judgment on Israel. (25.1-30)
 - e. The Judgment on Gentiles. (25.31-46) (Note: The millennium to follow).
4. It refers to Jews, professing believers, and Gentiles. (Gaebelein; Scofield; Graham-Scroggie; Campbell Morgan)
- a. The Tribulation: the Jews and Christ's return. (24.4-44)
 - 1) Events preceding the Tribulation (24.4-14)
 - 2) Events during the Tribulation (24.15-44)¹
 - b. Professing believers: the visible church and Christ's return. (24.45-25.30)
 - 1) Responsibility within the church. (24.45-51)
 - 2) The responsibility of the individual. (25.1-13)
 - 3) Responsibility in view of the coming King. (25.14-30)
 - c. Judgment of the living nations: The Gentiles and Christ's return. (25.31-46)

¹ Note: these two points are my view, Custer and those listed here hold Mt 24.4-14 to refer to the Tribulation itself.