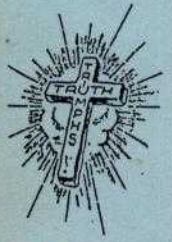
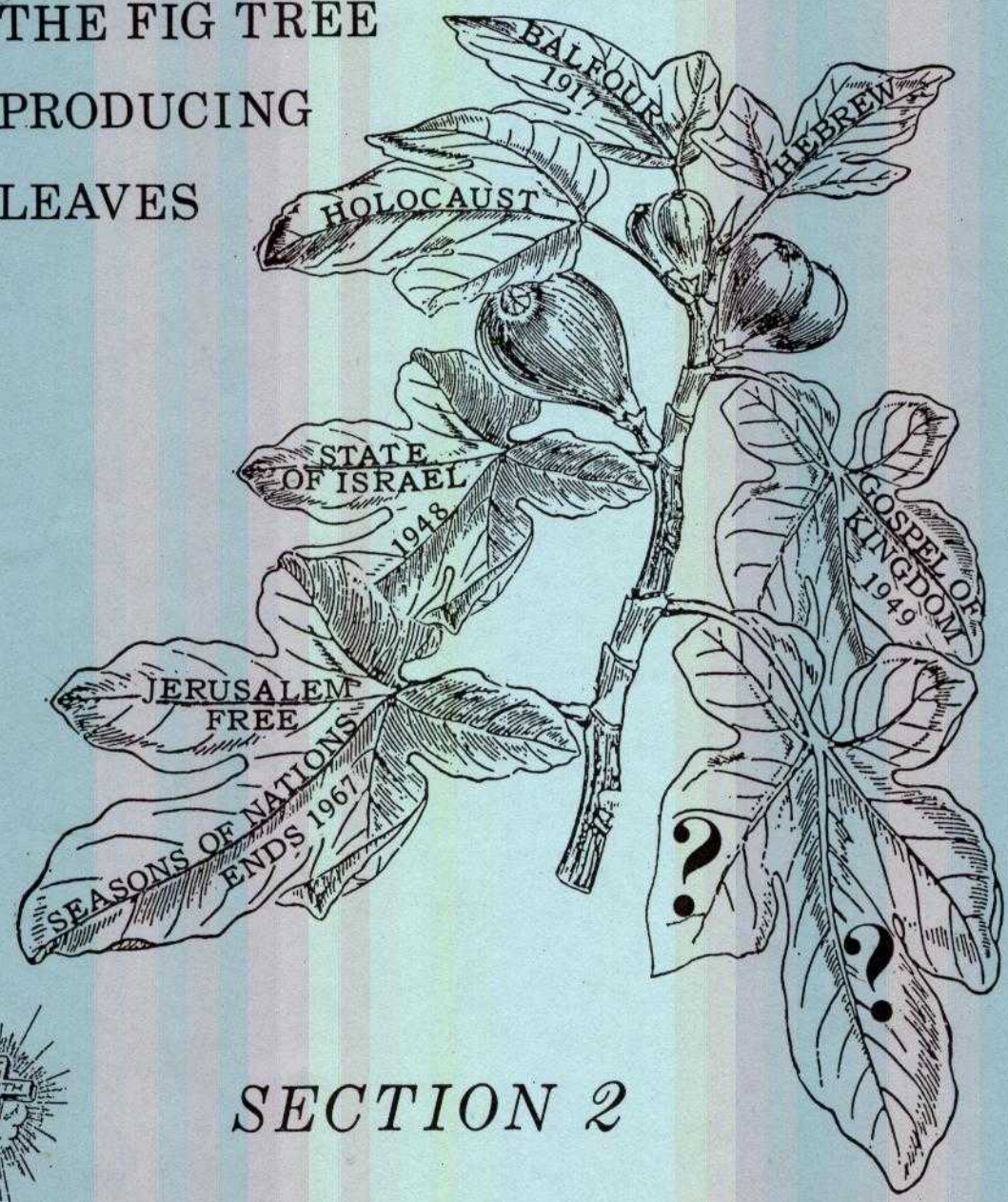


# APOLOGETICS 15

## A 2000-YEAR PROPHECY

by  
JESUS

THE FIG TREE  
PRODUCING  
LEAVES



### SECTION 2

## A 2000-YEAR COMPLEX HISTORY, by Jesus.

In section 1, we saw 4 different questions that Jesus was asked. The greatest concern to the ones questioning Jesus was the duration of the things, particularly with a view as to the complete-finish of the age. The records of Matthew, Mark, and Luke are very often nearly the same, with one writer occasionally giving a very important addition. In this section Matt. will continue to be indicated by ✎, Mark by ●, and Luke by ▶.

The questions resulted from Jesus' statement that the temple would be overthrown; and not simply overthrown, but that it would remain overthrown for some days. This period has now been over 1900 years.

Jesus then gave warning that they should not be led astray by persons who said that Jesus was the Messiah. False-teachers and all kinds of controversy began almost at once. Here, Luke added an important fact, many would say "the season has-drawn-near-and-is-still-near." In other words, the season of harvest, the end of the age. I believe this is what is expressed today by, Jesus can come at any moment. This idea was not really taught till 1830.

Jesus then pictured a gradual worsening pattern: Wars and reports of wars, people in general become alarmed; more wars and then instabilities causing people to be terrified; then world wars. All of these things began the birth pains of the restoration of Israel.

Next Jesus went back to the beginning when those questioning him would themselves face persecutions. Into the midst of this warning Jesus explained that the Gentiles were to hear the good-news first; before the finish.

Jesus explained the strife that would and did develop among the Jews because of his name. Then, lest there be any doubt; Matt.,

2 Mark, and Luke recorded Jesus' statement that the Jews would be hated by all, continuously, without interruption. This fact has been confirmed by Jewish history.

Next Jesus told them, the "---good-news-of-the-kingdom-will-be-preached-in-the-total-inhabited-earth-with-reference-to-(a)testimony-to-all-the-Gentiles-and-then-the-finish-will-be-present." How long will this finishing period last before the complete-finish of the age?

Again Jesus returns to a question of the overthrow of the temple in connection with the desolation of Jerusalem. Our first section brought us to Matt. 24:15, Mark 13:14, and Luke 21:20. Those who teach a "pretribulation rapture," head the Matt. and Mark account; "the great tribulation," (see Apologetics 8) and try to separate these from the record by Luke. Before showing this confusion, let us proceed with the 3 records parallel and note how well they remain interlocked.

▶ Matt. 24:15 "Therefore at-the-time-that YOU-might-see the abomination of-the desolation, namely-the (one) having-been-said through Daniel the prophet, having-stood-and-still-standing in (a) holy place; let the (one) reading be-understanding;"

● Mark 13:14a "But at-the-time-that YOU-might-see the abomination of-the desolation, namely-the (one) having-been-said by Daniel the prophet, having-stood-and-still-standing where-in-which it-is not essential, let the (one) reading be-understanding;"

▶ Luke 21:20 "But at-the-time-that YOU-might-see the Jerusalem being-encircled by camps, then YOU-come-to-know that her-desolation has-drawn-near-and-is-still-near."

▶ Matt. 24:16 "Then let the (ones) in the Judea be-fleeing over the mountains."

● Mark 13:14b "Then let the (ones) in the Judea be-fleeing into the mountains."

▶ Luke 21:21a "Then let the (ones) in the Judea be-fleeing into the mountains, and let the (ones) in midst of-her [Jerusalem] be-emigrating."

These passages certainly seem to be very parallel. Before commenting let us read and compare further.

☛ Matt. 24:17 "Let not the (one) on the housetop be-descending to-remove the-(things) out-of his house."

● Mark 13:15 "But let not the (one) on the housetop descend into the house, nor let-him-go-in to-remove something out-of his house."

Luke 21:21a p.2 gives instructions to leave the city of Jerusalem while Matt. 24:17 and Mark 13:15 tell how. These two records now again combine with Luke in regards to those in the fields.

☛ Matt. 24:18 "And let not the (one) in the field turn-around behind to-remove his garments."

● Mark 13:16 "And let not the (one) being into the field turn-around with-reference-to the-(things) behind to-remove his garment."

▶ Luke 21:21b "And let not the (ones) in the cultivated-fields be-going-in into her. [Jerusalem] (vs.22) Because these are days of-an-avenging, all the-(things) having-been-and-still-written to-be-fulfilled."

☛ Matt. 24:19 "But woe to-the (ones) having in womb and to-the (ones) nursing in those days."

● Mark 13:17 "But woe to-the (ones) having in womb and to-the (ones) nursing in those days."

▶ Luke 21:23a "But woe to-the (ones) having in womb and to-the (ones) nursing in those days."

Note this time the 3 are exactly alike. Now Luke centers on Jerusalem while Matt. and Mark deal with the flight from the city.

▶ Luke 21:23b "For (there)-will-be great necessity over the land and wrath for-this people. (vs.24) And they-will-fall by-mouth of-dagger, and they-will-be-led-captive into all the Gentiles; and Jerusalem will-be being-trodden by nations until season of-nations might-be-fulfilled."

We have here an anchor point to all of this prophecy; so exact, that we ourselves can match the prophecy to history. Not only that, but this prophecy has been fulfilled. Most of those who teach that "Jesus could come at any moment", do not accept the fact that this prophecy is fulfilled.

4 No wonder Jesus said in Luke 21:8b "--- might-YOU not proceed behind them." (Apologetics 14, p.9) Once you accept this prophecy as fulfilled the entire pretribulation rapture theory begins to collapse.

Let us consider the last part of Luke 21:24, first: "--- and Jerusalem will-be being-trodden by nations until season of-nations might-be-fulfilled."

⊛ "will-be (ἔσται - estai 3 per. sing. fut. ind. εἶμι) being-trodden" (πατούμενη\* patoumenē nom. sing. fem. part. pres. pass. -πατέω)

★ The periphrastic future is formed by using the present participle with the future of εἶμι. Expressing durative action in future time. (Dana+Mantey p.232) We had a construction like this in Apologetics 14 p.15; the Jews continuously hated.

This period of the Gentile treading began in A.D. 70. Perhaps a chart will help. (For details see Times of Gentiles, 1970, R.H. Mount.)

Rome captures Jerusalem A.D. 70. Treading begins.

1. Rome 130-615 A.D.
  2. Persia 615-629 A.D.
  3. Eastern Empire 629-637 A.D.
  4. Saracen Empire 637-1099 A.D.
  5. Christian Kingdom of Jerusalem 1099-1187 A.D.
  6. Egypt 1187-1229 A.D.
  7. Germany 1229-1243 A.D.
  8. Korasmians 1243 A.D.
  9. Turkish Empire 1244-1917 A.D. 1st World War
  10. Great Britain 1917-1948 A.D. 2nd World War
  11. Jordan 1948-1967 A.D.
  12. Israel retakes Jerusalem - June 7, 1967 A.D.
- Treading of Jerusalem by 11 Gentile nations while the Jews were in dispersion ends,

**JUNE 7 1967**

To me, now that we can look back on history, Luke 21:24 is very simple to understand and one of the most remarkable prophecies in scripture. I want you to be aware of the false teaching developed around this verse to make it fit into the pretribulation rapture teaching. (Underlining mine.)

Scofield Reference Bible, page 1106, Luke 21:24.

<sup>1</sup> Verses 20, 24 are not included in the report of the Olivet discourse as given by Matthew and Mark. Two sieges of Jerusalem are in view in that discourse. Luke 21. 20-24 refers to the siege by Titus, A.D. 70, when the city was taken, and verse 24 literally fulfilled. But that siege and its horrors but adumbrate the final siege at the end of this age, in which the "great tribulation" culminates. At that time the city will be taken, but delivered by the glorious appearing of the Lord (Rev. 19. 11-21). The references in Mt. 24. 15-28, Mk. 13. 14-26 are to the final tribulation siege: Lk. 21. 20-24 to the destruction of Jerusalem by Titus. In Luke the sign is the compassing of Jerusalem by armies (Lk. 21. 20); in Matthew (24. 15) and Mark (13. 14) the sign is the abomination in the holy place (2 Thes. 2. 4).

<sup>2</sup> The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36. 1-21), since which time Jerusalem has been under Gentile overlordship.

Scofield accepts Luke 21:24 as beginning in 70 A.D.; there is no way to escape that. Secondly, he proceeds to separate the Matt. and Mark records from the Luke record by about 2000 years for their fulfillment, without logical reason. Third, to do this he defines "times of the Gentiles," as not the time they continuously possess the city during the absence of the Jews, which is obvious from Luke 21:24, but by a definition which is historically incorrect. Fourth, he defines the "great tribulation" with his definition. (See Apologetics 8).

Dr. John R. Rice, another "pretribulation rapture" leader in The Rice Reference Bible disagrees with Dr. Scofield. He not only disagrees, but lived long enough to reject Israel as fulfilling prophecy.

The Rice Reference Bible, 1981, p. 1121, Luke 21:20

21:20 Reference in this verse is to the close of the tribulation, after the rapture, when the Antichrist, and the kings of the East surround Jerusalem to destroy it. Since this will be long after the rapture, it is not intended as a sign to tell when Christ will come.

Begin back on page 2 and read the Luke scripture again. If Rice is correct, the desolation of Jerusalem has not yet occurred. (Luke 21:20). The flight out of Jerusalem has yet to happen. (Luke 21:21). The Jews have not yet been in diaspora. (Luke 21:24).

6 All of this is contrary to historic fact. Continue.

21:24 "The times of the Gentiles" refers to the whole time of gentile world dominion, from the time of Nebuchadnezzar to the death and destruction of the Antichrist. It will end when Christ comes to set up His kingdom. That will be the "day of the LORD."

This definition of "the times of the Gentiles" is not only without scripture but turns Jesus' words into a lie. Note the Rice comment on Matt. 24:31.

24:31 This foretells the regathering of Israel, as prophesied in the O. T. (1) It will occur "after the tribulation" and Christ's personal return. (2) It will be a miraculous and complete collection of every Jew in the world. (3) It will come about when Israel turns "with all their hearts" to God (Deut. 30:1-6). Israel will be gathered into "the wilderness of the people" where all rebels will be "purged out." Then Israel will see Jesus and repent (cf. Zech. 12:10) and be circumcised in heart (cf. Deut. 30:6). At that time, "all Israel"—those left—"shall be saved" (Rom. 11:26, 27). Obviously, the present nation Israel, established in 1948, is still as unsaved and as Christ-rejecting as they were when they were cast out of Palestine for their sins; therefore, they have not yet experienced the restoration God has foretold. This secular State of Israel has no known relation to Christ's return.

Connect this with his comment on Daniel 9:27.

9:27 The dictator-to-be of the restored Roman Empire in the tribulation time will make a covenant with Israel for seven years that they may restore the O.T. worship with priests, sacrifices, and Temple. This great gap for Israel as a nation will exist from the death of Christ until the Antichrist's decree. Today God has no nation Israel, no Temple, no priest, no sacrifices, serving the true God. The little nation Israel, formed in 1948, is not counted here as Israel and will not be counted until the Antichrist appears and agrees to the O.T. worship—sacrifices and priesthood again.

From many Scriptures we know that Christ's coming for His saints is imminent. He may come at any moment before these revealed matters about the Antichrist, but the Bible gives no hint as to an exact date. We only know that Christ is bound to come before those other prophesied events occur.

We have already seen in Apologetics 11 and 14 there is no "imminence." The "little nation Israel" already numbers more than came out of Egypt, speaks Hebrew, buys with shekels, has scripture on more than 150 postage stamps, and already has proven to be the strongest military power in the middle east. John R. Rice believed Jesus was who Jesus said he was; but John R. Rice taught, "He may come at any moment."

Before digressing further let us add some more of the scripture.

▶ Matt. 24:20 "But YOU-be-praying in-order-that YOUR flight might not come-to-pass of-a-winter neither in Sabbath."

● Mark 13:18 "But YOU-be-praying in-order-that YOUR flight might not come-to-pass of-a-winter."

This "flight" is in connection with the desolation of Jerusalem. It indicates a short period of flight, if it did not include a Sabbath.

☛ Matt. 24:21 "For then will-be great tribulation, such-as has not come-to-pass from beginning of-(the)-world until the now, nor by-no-means might-come-to-pass."

● Mark 13:19 "For those days will-be tribulation, such-as has not come-to-pass such-as-this from beginning of-creation, which the God created, until the now, and by-no-means might-come-to-pass."

☛ Matt. 24:22 "And unless those days were-cut-short, all flesh was not saved, but because-of the chosen those days will-be-cut-short."

● Mark 13:20 "And unless Jehovah cut-short the days, all flesh was not saved; BUT because-of the chosen, whom he-chose-for-himself, he-cut-short the days."

I have called this, A 2000-YEAR COMPLEX HISTORY; for Jesus spoke the words about 1950 years ago. I have brought you this far to show you the close parallel between all three records. They all began the same way, with the promise that the great stones of the temple would be thrown down. They all end with the parable of the fig tree. I believe the 3 records make an "enigma" which covers about 2000 years. I further believe that making one record the first desolation of Jerusalem in 70 A.D., and another record a future desolation distorts the total picture. Let us concentrate our attention for a moment on the "flight."

The flight from Jerusalem described in this prophecy has been literally fulfilled. Secondly, it is a "flight" on foot, not a modern type flight. Those on the housetop ran from roof to roof. (Matt. 24:17). Some descended by outside stairs. (Mark 13:15). The ones in the fields fled at once. (Matt. 24:18, Mark 13:16, Luke 21:21b.). All three records warn of difficulty for pregnant and nursing women. (p.3) Matt. 24:20, and Mark 13:18 warn against a winter flight; and Matt. 24:20 against a flight on Sabbath. All three records tell them to flee into the mountains. (p.2) Put this "flight" in the light of a flight from armored tank columns and nuclear weapons and it makes little, if any, sense.



8 The most amazing thing is, that God gave us other scriptures that fit into this picture and then preserved for us a record by an eye witness to the whole period. That witness was Josephus.

LUKE 19

41 And when he was come near, he beheld the city, and \*<sup>a</sup>wept over it,

42 Saying, If thou hadst known, even thou, at least in this <sup>a</sup>thy day, the things which <sup>b</sup>belong unto thy <sup>c</sup>peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall <sup>a</sup>cast a trench about thee, and <sup>1</sup>compass thee round, and <sup>2</sup>keep thee in on every side.

44 And <sup>a</sup>shall <sup>1</sup>lay thee even with the ground, and thy children within thee; and <sup>b</sup>they shall not leave in thee one stone upon another; <sup>c</sup>because thou knewest not the time <sup>2</sup>of thy visitation.

LUKE 23

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, \*<sup>a</sup>Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 <sup>a</sup>For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 <sup>a</sup>Then shall they begin to say TO THE MOUNTAINS, FALL ON US; AND TO THE HILLS, COVER US.

THE WARS OF THE JEWS. — BOOK V — CHAP. XII

TITUS THOUGHT FIT TO ENCOMPASS THE CITY ROUND WITH A WALL ; AFTER WHICH THE FAMINE CONSUMED THE PEOPLE BY WHOLE HOUSES AND FAMILIES TOGETHER.

opinion was, that if they aimed at quickness joined with security, they must build a wall round about the whole city ; which was, he thought, the only way to prevent the Jews from coming out any way, and that then they would either entirely despair of saving the city, and so would surrender it up to him, or be still the more easily conquered when the famine had farther weakened them :

Now at this wall without were erected thirteen places to keep garrisons in, the circumference of which, put together, amounted to ten furlongs ; the whole was completed in three days : so that what would naturally have required some months, was done in so short an interval as is incredible. When Titus had therefore encompassed the city with this wall, and put garrisons into proper places, he went round the wall, at the first watch of the night, and observed how the guard was kept ;

“Further YOU-be-weeping over yourselves and over your children.”

3. So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families ; the upper rooms were full of women and children that were dying by famine ; and the lanes of the city were full of the dead bodies of the aged ; the children also and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them.

At this point it was too late for flight. Luke 21:20 p.2 gave the warning as to when to flee.

THE WARS OF THE JEWS. — BOOK II — CHAP. XIX.

2. But as for the Jews, when they saw the war approaching to their metropolis, they left the feast, and betook themselves to their arms ; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard ;

Matt. and Mark page 2 mention “the abomination of-the desolation”, which most historians in the past have applied to the idolatrous Roman armies as indicated by their Roman standards. (see the note page 9)



Roman Standards. (After Fairbairn.)

Cestius Gallus the Roman governor of Syria came against Jerusalem A.D. 66, his victory was almost certain.

THE WARS OF THE JEWS. BOOK II. CHAP. XIX

6. And now it was that a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come, in order to set open the gates, and to admit Cestius as their benefactor, who, had he but continued the siege a little longer, had certainly taken the city; but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day.\*

7. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world.

\* There may another very important, and very providential, reason be here assigned for this strange and foolish retreat of Cestius; which, if Josephus had been now a Christian, he might probably have taken notice of also; and that is, the affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ about thirty-three years and a half before, that "when they should see the abomination of desolation" [the idolatrous Roman armies, with the images of their idols in their ensigns, ready to lay Jerusalem desolate,] "stand where it ought not;" or, "in the holy place;" or, "when they should see Jerusalem encompassed with armies," they should then "flee to the mountains." By complying with which those Jewish Christians fled to the mountains of Perea, and escaped this destruction. See Lit. Accompl. of Proph. page 69, 70. Nor was there, perhaps, any one instance of a more unpolitic, but more providential conduct than this retreat of Cestius, visible during this whole siege of Jerusalem; which yet was providentially such a "great tribulation, as had not been from the beginning of the world to that time; no, nor ever should be."—*Ibid.*, pages 70, 71.

This defeat happened on the eighth day of the month Dios [Marhesvan], in the twelfth year of the reign of Nero.

CHAPTER XX.

§ 1. AFTER this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink;

DISSERTATIONS ON THE PROPHECIES.

To St. Matthew's account St. Luke addeth, (xxi. 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.* The number of those who fell by the edge of the sword, was indeed very great. Of those who perished during the whole siege, there were, as Josephus saith, eleven hundred thousand. Many were also slain <sup>5</sup> at other times and in other places. By the command of Florus, who was the first author of the war, there were slain at Jerusalem <sup>6</sup> three thousand and six hundred: By the inhabitants of Cæsarea <sup>7</sup> above twenty thousand: At Scythopolis <sup>8</sup> above thirteen thousand: At Ascalon <sup>9</sup> two thousand five hundred, and at Ptolemais two thousand: At Alexandria, under Tiberius Alexander the president, <sup>1</sup> fifty thousand: At Joppa, when it was taken by Cestius Gallus, <sup>2</sup> eight thousand four hundred: In a mountain called Asamon near Sepphoris <sup>3</sup> above two thousand: At Damascus <sup>4</sup> ten thousand: In a battle with the Romans at Ascalon <sup>5</sup> ten thousand: In an ambuscade near the same place <sup>6</sup> eight thousand: At Japha <sup>7</sup> fifteen thousand: Of the Samaritans upon mount Garizin <sup>8</sup> eleven thousand and six hundred: At Jotapa

There were really 3 groups in the city: the seditious, the people, and Christians.

I have included the foot note by William Whiston, professor of mathematics at Cambridge, who translated Josephus in 1736.

Cestius was defeated, in what would be our Oct., and the flight of Christians took place. Since some time now elapsed, before the Romans returned, there was no reason for the flight to be on a Sabbath.

I believe that this tribulation was the most intense up to that time; but since the flight was not in winter or on a Sabbath it was not what it would have been.

The summary of Dr. Thomas Newton in Vol. II beginning on page 59 is long, but worth including.

← This was written in 1824. The people were to flee from "the Judea" (p.2) as well as Jerusalem.

The first figure, those who perished in Jerusalem, is 1,100,000.

The days were cut short or it would have been worse. (Matt. 24:22, Mark 13:20 p.7)

10 <sup>9</sup> forty thousand: At Joppa, when taken by Vespasian, <sup>1</sup> four thousand two hundred: At Tarichea <sup>2</sup> six thousand five hundred, and after the city was taken twelve hundred: At Gamala <sup>3</sup> four thousand slain, besides five thousand, who threw themselves down a precipice: Of those who fled with John from Gischala <sup>4</sup> six thousand: Of the Gadarenes <sup>5</sup> fifteen thousand slain, besides an infinite number drowned: In the villages of Idumea <sup>6</sup> above ten thousand slain: At Gerasa <sup>7</sup> a thousand: At Machærus <sup>8</sup> seventeen hundred: In the wood of Jarden <sup>9</sup> three thousand: In the castle of Masada <sup>1</sup> nine hundred and sixty: In Cyrene by Catullus the governor <sup>2</sup> three thousand. Besides these many of every age, sex and condition, were slain in this war, who are not reckoned, but of these who are reckoned, the number amounts to above one million, three hundred fifty-seven thousand, six hundred and sixty; which would appear almost incredible, if their own historian had not so particularly enumerated them.

But besides the Jews who fell by the edge of the sword, others were also to be led away captive into all nations: and considering the numbers of the slain, the number of the captives too was very great. There were taken particularly at Japha <sup>3</sup> two thousand one hundred and thirty: At Jotapa <sup>4</sup> one thousand two hundred: At Tarichea <sup>5</sup> six thousand chosen young men were sent to Nero, the rest sold to the number of thirty thousand and four hundred, besides those who were given to Agrippa: Of the Gadarenes <sup>6</sup> two thousand two hundred: In Idumea <sup>7</sup> above a thousand. Many besides these were taken at Jerusalem, so that as Josephus himself <sup>8</sup> informs us, the number of the captives taken in the whole war amounted to ninety-seven thousand; the tall and handsome young men Titus reserved for his triumph; of the rest, those above seventeen years of age were sent to the works in Egypt, but most were distributed through the Roman provinces, to be destroyed in their theatres by the sword or by the wild beasts; those under seventeen were sold for slaves. Of these captives many underwent hard fate. Eleven thousand of them <sup>9</sup> perished for want. Titus exhibited all sorts of shows and spectacles at Cæsarea, and <sup>1</sup> many of the captives were there destroyed, some being exposed to the wild beasts, and others compelled to fight in troops against one another. At Cæsarea too in honour of his brother's birth-day <sup>2</sup> two thousand five hundred Jews were slain; and a great number likewise at Berytus in honour of his father's. The like <sup>3</sup> was done in other cities of Syria. Those whom he reserved for his triumph <sup>4</sup> were Simon and John, the generals of the captives, and seven hundred others of remarkable stature and beauty. Thus were the Jews miserably tormented, and distributed over the Roman provinces; and are they not still distressed and dispersed over all the nations of the earth?

Read also 2 Kings 6:28,29;  
Lamentations 2:20, 4:10.  
Continue in Josephus to see  
the fulfillment of Deut.28:53,55,57.

47 <sup>a</sup>Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, <sup>b</sup>for the abundance of all things;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in <sup>a</sup>hunger, and in thirst, and in nakedness, and in want of all things: and he <sup>b</sup>shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 <sup>a</sup>The LORD shall bring a nation against thee from far, from the end of the earth, <sup>b</sup>as swift as the eagle flieth; a nation whose <sup>c</sup>tongue thou shalt not understand;

50 A nation of fierce countenance, <sup>a</sup>which shall not regard the person of the old, nor show favor to the young;

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall <sup>a</sup>besiege thee in all thy gates, until thy <sup>b</sup>high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And <sup>a</sup>thou shalt eat <sup>b</sup>the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the <sup>c</sup>straitness, wherewith thine enemies shall distress thee:

54 So that the man <sup>a</sup>that is tender among you, and very delicate, <sup>b</sup>his eye shall be evil toward his brother, and toward <sup>c</sup>the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The <sup>a</sup>tender and <sup>b</sup>delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, <sup>c</sup>her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out <sup>a</sup>from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

4. There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Elcazar, of the village Bethzab, which signifies *the House of Hyssop*. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon; such I mean as she had brought with her out of Perca, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of the commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with anything but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O, thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves! This famine also will destroy us, even before that slavery comes upon us;—yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this she slew her son; and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her, that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied, that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them, "This is mine own son; and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which, those men went out trembling, being never so much affrighted at anything as they were at this, and with some difficulty they left the rest of that meat to the mother.

## Israel's dispersion in the O.T. prophecy, ➔

### DEUTERONOMY 28

63 And it shall come to pass, that as the LORD <sup>a</sup>rejoiced over you to do you good, and to multiply you; so the LORD <sup>b</sup>will rejoice over you to destroy you, and to bring you to <sup>1</sup>nought; and ye shall be <sup>c</sup>plucked<sup>2</sup> from off the land whither thou goest to possess it.

64 And the LORD <sup>a</sup>shall scatter thee among all people, from the one end of the earth even unto the other; and <sup>b</sup>there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And <sup>a</sup>among these nations shalt thou find <sup>1</sup>no ease, neither shall the sole of thy foot have rest: <sup>b</sup>but the LORD shall give thee there a <sup>2</sup>trembling heart, and failing of eyes, and <sup>c</sup>sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 <sup>a</sup>In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and <sup>b</sup>for the sight of thine eyes which thou shalt see.

Many more events are recorded by Josephus which you should read, but I cannot give more space here now.

Continue with Jesus' prophecy and the warning against false-messiahs and false-prophets.

➔ Matt. 24:23 "Then if someone might-say [to-you]; Behold, the Messiah (is) here, or here, might-you not trust."

● Mark 13:21 "And then if someone might-say [to-you]; Behold, the Messiah (is) here, or behold there, might-you not trust."

From the use of "then" (τότε - see section 1, p.14) it seems that these warnings apply primarily to the period of the desolation of Jerusalem, and Josephus gives some specific examples.

12 Matt. 24:24 "For false-messiahs and false-prophets will-be-raised, and they-will-give great signs and wonders, so-as to-lead-astray, if possible, even the chosen."

● Mark 13:22 "For false-messiahs and false-prophets will-be-raised, and they-will-give signs and wonders, towards the to-be-leading-astray-off, if possible, even the chosen."

Matt. 24:25 "Behold, I-have-said-before-and-still-say to-YOU. vs.26 If therefore they-might-say to-YOU; Behold he-is in the wilderness, might-YOU not go-out; behold in the store chambers, might-YOU not trust."

● Mark 13:23 "But YOU yourselves-be-looking; behold, I-have-said-before-and-still-say all-things to-YOU."

Notice the personal pronouns. So exactly were these prophecies fulfilled, and examples recorded, that I cannot push them into the future. These are the only two uses of "false-messiahs" in the N.T. There could be no false-messiahs after the destruction of Jerusalem, I must show this one scripture and some examples in Josephus which fit these prophecies perfectly.

#### ACTS 5

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

#### THE WARS OF THE JEWS. — BOOK II — CHAP. XIII.

4. There was also another body of wicked men gotten together, not so impure in their actions, but more wicked in their intentions, who laid waste the happy state of the city no less than did these murderers. These were such men as deceived and deluded the people under pretence of divine inspiration, but were for procuring innovations and changes of the government, and these prevailed with the multitude to act like madmen, and went before them into the wilderness, as pretending that God would there show them the signals of liberty; but Felix thought this procedure was to be the beginning of a revolt; so he sent some horsemen and footmen, both armed, who destroyed a great number of them.

5. But there was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together thirty thousand men that were deluded by him; these he led round about from the wilderness to the mount which was called the Mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those guards of his that were to break into the city with him, but Felix prevented his attempt, and met him with his Roman soldiers, while all the people assisted him in his attack upon them, insomuch that, when it came to a battle, the Egyptian ran away, with a few others, while the greatest part of those that were with him were either destroyed or taken alive; but the rest of the multitude were dispersed every one to their own homes and there concealed themselves.

Here are two in the wilderness. →

Notice particularly the store chambers and the false prophets in Josephus' record on page 13.

THE WARS OF THE JEWS. — BOOK VI — CHAP. V

2. And now the Romans, judging that it was in vain to spare what was round about the holy house, burnt all those places, as also the remains of the cloisters and the gates, two excepted; the one on the east side, and the other on the south: both which, however, they burnt afterward. They also burnt down the treasury chambers, in which was an immense quantity of money, and an immense number of garments, and other precious goods, there reposed; and to speak all in a few words, there it was that the entire riches of the Jews were heaped up together, while the rich people had there built themselves chambers [to contain such furniture]. The soldiers also came to the rest of the cloisters that were in the outer [court of the] temple, whither the women and children, and a great mixed multitude of the people fled, in number about six thousand. But before Cæsar had determined anything about these people, or given the commanders any orders relating to them, the soldiers were in such a rage, that they set the cloister on fire; by which means it came to pass that some of these were destroyed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did any one of them escape with his life. A false prophet\* was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance. Now, there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God: and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now, a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such deliverance.

THE WARS OF THE JEWS. — BOOK VI — CHAP. VI

§ 1. AND now the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple,\* and set them over-against its eastern gate: and there did they offer sacrifices to them, and there did they make Titus imperator,\* with the greatest acclamations of joy.

Since this verse occurs after the sign of his presence it may well refer to the final gathering of the nations against Israel. This would make the plural, "eagles" more likely. I would like to show one more passage where Titus acknowledged God.

THE WARS OF THE JEWS. — BOOK VI — CHAP. IX

§ 1. Now, when Titus was come into this [upper] city, he admired not only some other places of strength in it, but particularly those strong towers which the tyrants, in their mad conduct, had relinquished; for when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following:—"We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers!"

← Note this passage first and next consider Jesus' answer to the 4<sup>th</sup> question, (section 1, p 6) "what the sign of thy presence?"

← Matt. is the only gospel where the word "presence" (παρουσία - parousia) occurs.

← Matt. 24:27 "For as-altogether the beam-of-light is-coming-out from sun-risings and is-appearing till sun-settings, thus also will-be the presence of-the son of-the MAN. (vs.28) For where-in-which the corpse might-be there the eagles will-be-gathered-together."

The corpse is understood by many to refer to Israel and the eagles to the Roman army. (see the standards, p.8)

← Remember how these impressive stones made the overthrow of Jerusalem and especially the temple seem so impossible to the disciples. (section 1, Apologetics 14, pp. 2-4.)

14 I will reserve comment on Matt. 24:27 till later.

▶ Matt. 24:29 "But immediately after the tribulation of those days the sun will be made dark and the moon will not give her radiance, and the stars will fall from the heaven, and the powers of the heavens will be stirred."

● Mark 13:24 "BUT in those days, after that tribulation, the sun will be made dark, and the moon will not give her radiance (vs. 25) And the stars of the heaven<sup>\*</sup> will be falling away, and the powers, the (ones) in the heavens will be stirred."

▶ Luke 21:25 "And signs will be in sun and moon and stars, and over the earth (a) holding together of nations in perplexity, (as) sea and surf (is) sounding, (vs. 26) (as) MEN (are) stopping breathing from fear and anticipation of the (things) coming on for the inhabited earth; for the powers of the heavens will be stirred."

The major question at this point concerns the sun, moon, and stars; are these verses figurative or literal? There are at least 4 good reasons why these verses are not literal but figurative.

① A single star falling from heaven to the earth would wipe out the earth long before it could get here. The sun is 92,900,000 miles away with a central temperature of 40,000,000°C. The nearest star is 25,500,000,000,000 miles away. Stars move from 10 to 100 miles a second. At 100 miles per second, roughly 8,640,000 miles per day, roughly 3,000,000 years to get here. (Encyclopedia Britannic)

②<sup>\*</sup> "Will be falling away" is a periphrastic future, see page 4. The stars will be continuously falling away, not all at once, but in a stream, so to speak.

③ God uses the permanency of the stars for Israel's guarantee of their existence.

④ God uses these things figuratively.

(See examples p. 15)

#### JEREMIAH 31

35 Thus saith the LORD, "which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 "If those ordinances depart from before me, saith the LORD,

then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

GENESIS 37

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

← From Joseph's dream, his father understood the sun, moon, and stars to indicate himself as the sun, Rachel as the moon, and the eleven stars as Joseph's brothers. Since Rachel was dead how was this verse understood?

MIDRASH RABBAH 778

AND SAID UNTO HIM: WHAT IS THIS DREAM, etc.? R. Levi said in the name of R. Hama b. R. Hanina: Jacob thought that resurrection would take place in his days. Hence he said: I AND THY BRETHREN SHALL INDEED COME<sup>2</sup>—that may well be; but SHALL I AND THY MOTHER come? Rachel is dead, yet thou sayest I and thy mother [will come to bow down to thee]<sup>3</sup> But our ancestor did not know that it applied to Bilhah, Rachel's handmaid, who had brought him [Joseph] up like a mother.

<sup>2</sup> Nevertheless, His father kept the saying in mind (v. 11). Thus he regarded it as possible, even in respect of Rachel, and this involved resurrection. <sup>3</sup> When this dream was related—as evidence for the future. Though he had rebuked him, that was because he stirred up his brethren's hate, but actually he believed in the dream.

REVELATION 12

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing<sup>1</sup> in birth, and pained to be delivered.

Israel

REVELATION 1

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

JUDE

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

NUMBERS 24

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

DANIEL 8

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to cast down some of the host and of the stars to the ground, and stamped upon them.

JOEL 2

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

EZEKIEL 32

6 I will also water with thy blood the land wherein thou swimst, even to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

JOEL 3

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

These are given as samples of figurative language. Once you see Matt. 24:29, Mark 13:24, 25, Luke 21:25 (p.14) as figurative, the rest of the passage clears.

The "tribulation" here Matt. 24:29, is exactly the same as the "tribulation" of Matt. 24:21 (p.7) and Mark 13:19 (p.7) and Matt. 24:9 (section 1, p15) and Mark 13:24 (p.14) Nothing equates this tribulation with "the great tribulation." (Apol. 8)



16 The periphrastic futures become very important, "immediately after the tribulation of those days" (Matt. 24:29); "BUT in those days, after that tribulation," (Mark 13:24) when "the stars will be falling away," (Mark 13:25). Israel cannot give her light to the nations unless Israel is in the land under the rule of the Messiah. Consider the following chart of the <sup>3</sup> periphrastic futures to which I have called your attention, and the desolation of the temple.

← A.D. 70 Temple Destroyed

June 7, 1967

"Jerusalem will be being-trodden by nations until season of-nations might-be-fulfilled." p.3. \*

"Days within which, stone will not be-let-be upon stone." (Temple. Sec.1, p.3)

Jews, "will-be being-hated by all because of my name." (Sec.1, p.15) \*

"The stars of-the heaven will-be falling-away." (p.14) \*

?

?

World end time conditions are given a little coverage in Luke 21:25b, 26. Let us repeat these verses.

▶ Luke 21:25b "--- and over the earth (a) \*holding-together of-nations in \*perplexity, \* (as) sea and surf (is) sounding."

Here also we have words that are figurative. \* "holding-together" - (συνοχή - sunokē) only occurs 2X in the N.T. In 2 Cor. 2:4 "--- out-of much tribulation and holding-together of-heart I-wrote---" What does it mean? Moulton and Milligen give "compression" etc. Divry's Dictionary gives: "cohesion",

"coherence." KJ translates "distress", "anguish." Rather than interpreting, I have left the primary meaning, but you see the problem.

\* "perplexity" - (ἀπορία - aporia) occurs only this one time. M. and M. gives "poverty", "shortage". Most support is for perplexity.

\* "(as) sea and surf (is) sounding" - "surf" - (θάλος - salos) occurs only here. Divry gives "agitation, shaking." KJ gives "waves", but the word is singular? M. and M. give "rough-sea."

"sounding" - (ἤχέω - ekeō) occurs only twice; here and 1 Cor. 13:1 "sounding brass" (KJ). But here KJ has "roaring." Perhaps some other figurative verses will help. Jude 13, "stars

JAMES 1

6 <sup>a</sup>But let him ask in faith, <sup>1</sup>nothing wavering. For he that <sup>2</sup>wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

leaders-astray.

I believe

Luke 21:25b

indicates

the nations

have no leader-

ship either from Israel, (the sun, moon, and stars) nor from the false-teachers, apostates, of the "church."

▶ Luke 21:26 "(As) MEN (are) stopping-breathing from fear and anticipation of-the-(things) coming-on for-the inhabited-earth; for the powers of-the heavens will-be-stirred.

▶ Matt. 24:30 "And then the sign of-the son of-the MAN will-appear in the heaven; and then all the tribes of-the land will-wail, and they-will-see the son of-the MAN, coming on the clouds of-the heaven with power and much glory."

● Mark 13:26 "And then they-will-see the son of-the MAN coming in clouds with much power and glory."

▶ Luke 21:27 "And then they-will-see the son of-the MAN coming in (a) cloud with power and much glory."

▶ Matt. 24:31 "And he-will-dispatch his angels with great trumpet noise, and they-will-lead-together-completely his chosen out-of the four winds, from tips of-heavens, till tips of-them."

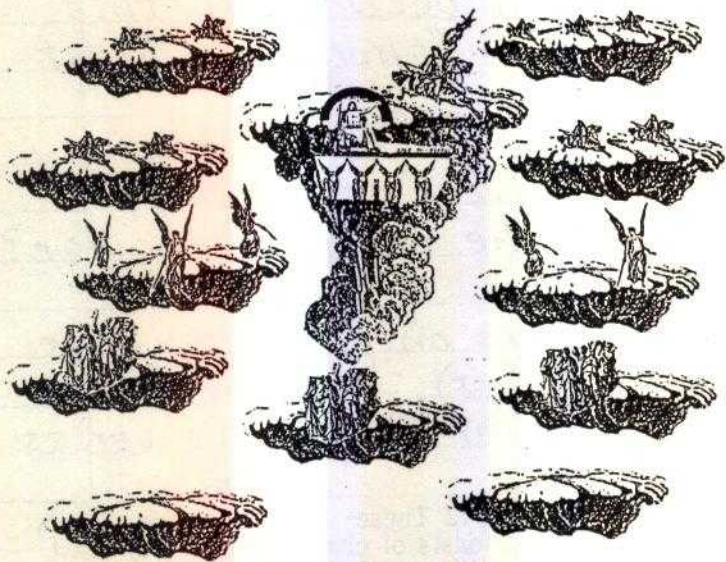
● Mark 13:27 "And then he-will-dispatch his angels,

JUDE

12 These are 'spots in your <sup>2</sup>feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 <sup>a</sup>Raging waves of the sea, <sup>b</sup>foaming out their own shame; <sup>c</sup>wandering stars, to whom is reserved the blackness of darkness for ever.

18 and he will lead together completely his chosen out of the four winds, from tip of earth till tip of heaven." (See Apologetics 9, the rainbow sign.)



Finally, Luke records a hope for Israel.

▶ Luke 21:28 "But (as) these things (are) beginning to be coming to pass YOU stand erect and YOU elevate YOUR heads, for the reason that YOUR redemption back is drawing near."

This hope is now explained further by a parable of the fig tree.

▶ Matt. 24:32 "But from the fig tree YOU learn the parable; at the time that her branch might already become tender and it might be producing the leaves, YOU be coming to know, that summer (is) near."

● Mark 13:28 "But from the fig tree YOU learn the parable; at the time that her branch might already become tender and it might be producing the leaves, YOU be coming to know, that the summer is near."

▶ Luke 21:29 "And he said (a) parable to them; YOU see the fig tree and all the trees; (vs. 30) at the time that they might already cast forward, (while) looking from yourselves, YOU be coming to know, that the summer is already near."

Israel Independence Day Stamp 1958 (5718)



▶ Matt. 24:33 "Thus also YOU, at the time that YOU might see all these things, YOU be coming to know, that it is near upon doors."

● Mark 13:29 "Thus also YOU, at the time that YOU might see these things coming to pass YOU be coming to know, that it is near upon doors."

▶ Luke 21:31 "Thus also YOU, at the time that YOU might see these things coming to pass, YOU be coming to know, that the

Kingdom of-the God is near."

Notice the verb "coming-to-know" in Matt. 24:32, Mark 13:28, and Luke 21:29. Just as one learns that summer is near by the trees putting forth leaves, so also Israel should "come-to-know" that the Kingdom of God is near by the events tabulated here. (Actually γίνωσκετε - ginōskete - 2 per. pl. pres. act. ind. or imper. - "YOU-be-coming-to-know", Matt. 24:33, Mark 13:29, and Luke 21:31. - Learning from the events.)

☛ Matt. 24:34 "Amen I-am-saying to-You, by-no-means might this race go-past till all these-things might-come-to-pass."

● Mark 13:30 "Amen I-am-saying to-You, that by-no-means might this race go-past, as-far-as which all these-things might-come-to-pass."

▶ Luke 21:32 "Amen I-am-saying to-You, that by-no-means might this race go-past, till all things might-come-to-pass."

Notice "to-You", the ones to whom Jesus was speaking. Note, "this race", KJ has "generation" which is a possible translation, but so is "race." Note "all these-things." How would it be possible for any single generation to outlive the events shown in the graph on page 16? These verses testify to the permanency of Israel.

☛ Matt. 24:35 "The heaven and the earth will-go-past, but by-no-means might my words go-past."

● Mark 13:31 "The heaven and the earth will-go-past, but by-no-means might my words go-past."

▶ Luke 21:33 "The heaven and the earth will-go-past, but by-no-means might my words go-past."

#### LUKE 16

17 \*And it is easier for heaven and earth to pass, than one tittle of the law to fail.

← The heaven and earth will not pass away as is proven by other scripture, but these verses show the permanency of the words of the Lord. It's a comparison, explained by Luke 16:17.

☛ Matt. 24:36 "But concerning that day and the hour no-one is-knowing-absolutely, neither the angels of-the heavens, unless my Father only."

● Mark 13:32 "But concerning that day or the hour

20 no-one is-knowing-absolutely, neither the angels namely-the (ones) in heaven, nor the son, unless the Father."

In Matt. 24:36 and Mark 13:32 Jesus said that no one "is-knowing-absolutely"; (οὐδὲν-oiden) That is, no-one was knowing-absolutely at that time. Jesus didn't say no one would ever know; Jesus himself did not know then, but now he is with the Father, and certainly knows as the Father knows. Further, as events take place, Jesus said, "You-be-coming-to-know that the kingdom of the God is near" (γινώσκετε-ginōskete) I have translated these two words for "know" as accurately as I could, and that makes a big difference.

▶ Matt. 24:37 "But as-altogether the days of the Noah, thus will-be also the presence of the son of the MAN. (vs.38) For as-altogether in the days, namely-the (ones) before the flood, they-were chewing and drinking, marrying and giving-in-marriage, until which day Noah went-in into the ark, (vs.39) And they did not come-to-know, till the flood came and it-removed quite-all (persons); thus will-be the presence of the son of the MAN."

I must close the study of this history at this point. The word "presence" (παρουσία-parousia) occurs only 4X in the gospels, all of which are in Matt. in this history. The first time in the 4<sup>th</sup> question, section 1, p. 6: "What the sign of thy PRESENCE and the complete-finish of the age?"

#### MATTHEW 24

27 \*For as the lightning cometh out of the east, and shineth even unto the west; so shall also the \*coming of the Son of man be.

← The second use is Matt. 24:27, p. 13.

The problem here, is that lightning doesn't come out of the east to the west, and is very local.

(p. 13) "For as-altogether the beam-of-light is coming-out from sun-risings ---. Gradually the light reaches around the world. Could this refer to the light from a rising of Israel from their long darkness? See Matt. 24:29. (p. 14) The last two uses are above: Matt. 24:37, 39. The world did not come to know until too late, but Noah built the ark and came-to-know the exact time seven days in advance. (Gen. 7:4)

## Summary: Section 1:

The 4 questions Jesus was asked, (pp. 5, 6) as a result of Jesus' statement that the temple would remain cast down for "days." (pp. 2, 3)

Since the major interest was in the complete-finish of the age and Jesus' presence, Jesus first quickly told of this ending of the age. He warned, not of false-christs, but of ones coming, throughout the age confessing Jesus as Messiah, and yet leading astray. (pp. 7-9) Jesus warned especially of the teaching of imminence. (p. 10) (Apologetics 11). He then warned of wars increasing in intensity, as the beginning of birth-pains of the restoration. (pp. 11, 12). Jesus then explains the things to take place immediately toward the desolation of Jerusalem, and 3 very important events that had to occur. (pp. 13-17)

① The gospel was to-be-preached with reference to all the Gentiles. ② The Jews would be continually hated, without interruption, by all the Gentiles. ③ The good-news of the Kingdom would at some point be preached in the total inhabited earth.

## Section 2:

Jesus explains the beginning of the desolation, with the important addition; that Jerusalem would continuously be Gentile dominated until their season to do so was over. June 7, 1967 (pp. 2-4) Those who teach the false doctrine of imminence reject this fulfillment. (pp. 5, 6) Jesus then goes back to details of the "flight" from Jerusalem. I have given supporting history. (pp. 6-13) The figurative use of sun, moon, and stars for Israel. (pp. 14, 15) The 3 periphrastic futures overlap. (p. 16). The coming of Jesus in clouds. (pp. 17, 18; Apologetics 9).

Signs: The fig tree producing leaves. (p. 18 and cover). The permanency of Israel. (p. 19) Israel no longer stooped in fear, but standing erect and holding their heads high among the nations. (p. 18) Israel's redemption back as God's nation to head the world of nations is near. (pp. 18, 19).

THAT DAY: not "known absolutely" then; will not come to be known by the unbelieving world. (p. 20). It will come to be known by believers, even as the day was known to Noah. "IMMINENCY," taught 150+ years plays down STUDY.