

## Episode #919 Matthew 24 Part 8-The Son of Man Comes

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 had taught about the coming great tribulation, and the false christs and false prophets who will arise then and seek to get those loyal to Him from Judea to leave their prepared place of safety in the mountains. They are not to listen to them! Yet now we read of the true Christ and the coming of the Son of Man.

III. The Son of Man Comes. Matthew 24:29-31.

- A. Verse 29. “Immediately” is Mark’s common word. This happens right after the tribulation ends, with no time in between. Bullinger points out the sun darkened is a reference to the Old Testament. See Isaiah 13:10, 34:4. This sounds like a terrible thing, but consider Paul on the Damascus road, Acts 26:13. Compared to the light the Lord gave, the sun would have appeared dark. That is how the sun is darkened here: by contrast with the much greater light of His presence on earth. Here, heaven is singular, and means “the sky.” “Powers” here are *dunamis*, those having inherent power. These are heavenly rulers with great power given them by their Creator. Yet many of these have fallen and rebelled, and are our primary adversaries today, Ephesians 6:12. These will not hold their authority forever, but shall fall at this time. Shaken, or totter, or be thrown down. These are the outward signs just before the actual arrival of the Lord Jesus Christ to be personally present upon the earth for a thousand years.
- B. Verse 30. Then will shine forth, everything is in order. First you have the tribulation, then these signs, and then this sign of the Son of Man. In heaven means “in the sky.” Of the earth or of the land, the Greek *ges*. We would expect tribes to be connected with Israel, not with all the earth. We are not told why they mourn, though surely the rebels will have cause to mourn. Zechariah 12:10-14 talks about this mourning. Most believe it is because Israel has rejected Christ all these years and now at last realizes they are wrong, but this is nowhere in the passage, and is not correct. Israel will have realized that Jesus is the Christ and will have returned to Him long before this time at the start of the premillennial kingdom. I believe that as they see Christ in all His glory and realize all this hatred and rebellion has been about rejecting Him, they will mourn for Him, that anyone could hate One so wonderful. Now they see Him in actual perception, as they realize that the Son of Man has come. “Coming” is not the word Parousia, but the actual Greek word for coming, *erchomai*. This is His “second coming” indeed. Some people think the clouds are clouds of angels. He does come with all His holy angels, Matthew 25:31. Yet He also comes down from heaven just as He went, Acts 1:9-11. So this may refer to just the typical clouds of the sky. Power is *dunamis*, His inherent power.
- C. Verse 31. Send is *apostello*, He will commission them with His authority. The angels are His messengers. We do not know if they are heavenly or human. They might well be human messengers. “Gather together” is *episunago*, to gather together in one place, which suggests heavenly messengers. The great sound of a trumpet is also mentioned in I Thessalonians 4:15-17, which also speaks of (the beginning of) His Parousia. Bullinger suggests this is a fulfillment of Deuteronomy 30:4. The elect are

the chosen ones of God who have been scattered. In the attempt to break up Israel, the important, elect people, these rulers of tens, fifties, hundreds, and thousands have been widely scattered. We speak of north, south, east, and west winds, and that refers to every direction there is. This means that they are gathered from everywhere in every direction, not just from certain places, but from all places where they are scattered. "From one end of the heavens" is poetic language that gets the point across, and we should not pretend we do not understand the clear intention.

#### IV. This Generation Will Not Pass. Matthew 24:32-35.

- A. Verse 32. Bullinger points out in Greek this is "THE parable," and so he suggests this was a common parable at the time that the Lord now used for His Own teaching purposes. "Puts forth" means grows out.
- B. Verse 33. All these things = to see all these things, you have to see a surge of false Christs, then wars and rumors of wars, then famines, pestilences, and earthquakes. These will have ended for a long period of time in the premillennial kingdom, so that when they start up again they will be a most positive sign. Then these twelve men, His disciples, will be afflicted and some of them killed. Then the abomination that makes desolate will seat Himself in the house of God. When they see all these things, they will know that the consummation of the eon that culminates in the personal presence of the Lord Jesus Christ is near, even at the doors. He is near, not it.
- C. Verse 34. "Assuredly" is *amen* I say unto you. The Lord Jesus Christ made this a solemn statement and pronouncement, leaving no room for equivocating or doubt. Yet expositors would like nothing so much as to equivocate regarding this. There is wide disagreement about this, and great difficulty in interpretation.

V. Conclusion: The difficulty with this verse is that the Lord seems to say that all the things He has been talking about, the tribulation period and His second coming, were going to take place very soon, in the lifetime of those listening to Him! That is why many have difficulties with this verse. We will discuss what the Lord was actually saying and the meaning of this passage in our next message.