

A Study of Matthew 24

I. Outline.

1. **Destruction of the Temple Foretold by Jesus** (Matthew 24.1-3cf., Mark 13.1-2; Luke 21.5-6).
2. **Jesus Warns about Signs that Might Mislead or Deceive** (Mt 24.4-14; cf., Mk 13.3-13; Lk 21.7-19).
3. **The REAL Sign of the Destruction of Jerusalem and Warnings of Further Signs of Deception** (Mt 24.15-28; cf., Mk 13.14-23; Lk 21.20-24).
4. **Apocalyptic Language Further Describes the Downfall of Jerusalem** (Mt 24.29-35; cf., Mk 13.24-27; Lk 21.25-28).
5. **The Final Judgment/End of the World/2nd Coming of Christ** (Mt 24.36-44; cf., Mk 13.32-37; Lk 17.26-30, 34-36).
6. **The PARABLE of the Watchful Servant** (Mt 24.45-51).

--Adapted from: James Meadows, "Jesus' Discourse on the Destruction of Jerusalem and the Second Coming of Christ," in *Studies in Matthew*, Editor: Dub McClish, 1995, Annual Denton Lectures, p. 155ff.

II. Summary.

NOTE: *This chapter contains some of the most widely mis-interpreted material in the entire Bible. It is extremely important NOT to allow false interpretations to lead us astray in our study of the Bible. The FALSE system of Pre-millennialism is responsible for influencing many souls to misunderstand this vital chapter. Please carefully consider the following matters as you study Matthew 24...*

Matt. 24 Is the Culmination of a Series of Prophecies against the Jewish Nation

John the Baptist had warned the Jews that the "**...axe is laid unto the root of the trees...**" (Matt. 3:10). Jesus issued an equally strong warning of judgment to the Jewish nation (Matt. 23:33). They did not repent, and Matt. 24 shows how the axe would fall. In Matt. 21 Jesus taught the Jews that they would not possess the kingdom of God. In the parable of the man who had two sons Jesus severely condemned the Jews. He said, "**Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you**" (Matt. 21:28-32). In the parable of the wicked husbandman Jesus said, "**The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder**" (Matt. 21:43-44). The chief priests and the Pharisees "**perceived that He spake of them**" (Matt. 21:45). The final debate between Jesus and the Jewish leaders is recorded in Matt. 22. He silenced the Pharisees and the Herodians in the answer He gave about paying tribute to Caesar; in fact, they " **marvelled, and left him, and went their way**" (Matt. 22:22). He silenced the Sadducees when He answered their question about the resurrection (Matt. 22:23-33). Later, the Pharisees sent a lawyer to try to entrap the Lord (Matt. 22:34-35). But Jesus asked them a question that really put them on the spot (Matt. 22:41-45). "**And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions**" (Matt. 22:46). In Matt. 23 Jesus summed up the sins of the Jewish nation and gave His verdict: "**Behold, your house is left unto you desolate**" (Matt. 23:38). In a series of woes He had denounced their sins (Matt. 23:13-35). In Matt. 23:32 He told them to "**fill up the measure of your fathers.**" Their fathers had killed and persecuted the prophets (Matt. 23:34).

They had manifested the same attitude and would fill the cup to overflowing by crucifying the Son of God. Jesus said "**all these things shall come upon this generation**" (Matt. 23:36). The temple was no longer "**My house**" (Matt. 21:13), but "**your house**" (Matt. 23:38). God had forsaken it. It was then that Jesus departed from the temple (Matt. 24:1-2).

Matt. 24:34 is the "Key Verse" in Matt. 24

"This generation shall not pass till all these things be fulfilled" (Matt. 24:34). Wayne Jackson refers to this verse as the "Great Continental Divide." A proper understanding of this verse is essential to rightly dividing and understanding Matt. 24. The term "this generation" plays a very important part in understanding all that precedes this verse.

Matt. 24:36 Is the "Transition Text" of Matt. 24

"But of that day and hour knoweth no man..." (Matt. 24:36). Kik wrote: "*If the literal and well-defined meaning of this verse be accepted, then we shall quite readily perceive that the verse divided the entire chapter into two main sections.*" **Section one** (Matt. 24:4-35) tells of events which were to befall the generation at the time our Lord lived. **Section two** (Matt. 24:36-51) relates to events connected with His Second Coming. It was very obvious to the apostles that Jesus was turning to a new subject at this point by the use of the expression "**THAT DAY**." "That day," "the day," and "the hour" are commonly used in the Scriptures to refer to the Final Judgment: "**Many will say to me in that day...**" (Matt. 7:22). "**But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you**" (Matt. 11:22). "**Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice**" (John 5:28). "**For yourselves know perfectly that the day of the Lord so cometh as a thief in the night**" (1 Thess. 5:2). The difference in emphasis in the two sections of Matt. 24 demonstrates that Matt. 24:36 is the "transition text." **In section one** Jesus was very definite about the events and the time of His judgment on the Jews. He told of some definite things which were to precede His coming -- false christs, wars, earthquakes, famines, persecutions, and so forth. Then He told them that the gospel would "**...be preached in all the world for a witness unto all nations**" (Matt. 24:14). He also told them that when they saw "**the abomination of desolation spoken of by Daniel the prophet, stand in the holy place...**" (Matt. 24:15), then the end had come. However, **in the second section** Jesus was very indefinite about everything. "**But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only**" (Matt. 24:36). "**Watch therefore: for ye know not what hour your Lord doth come**" (Matt. 24:42). "**Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh**" (Matt. 24:44). "**The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of**" (Matt. 24:50). "**Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh**" (Matt. 25:13). The emphasis in the second section is that of delay. The evil servant was able to say, "**My Lord delayeth his coming**" (Matt. 24:48) [James Meadows, pp., 156-157].

SUMMARY OF THE TWO COMINGS

Roy C. Deaver sets forth "a summary of evidence for the two comings."

The Lord's Coming in the Destruction of Jerusalem

- In this, there would be benefit by fleeing to the mountains.
- This was local -- Judaea and Palestine.
- This would require haste in escaping.
- This would be while unbelieving Jews thought the Sabbath was still binding.
- The "elect" involved in this would be helped by the shortening of the days.

- In this, it could be claimed by false teachers that Christ was in the wilderness, or in the inner chamber.
- This would be preceded by "tribulation."
- Related to this there were definite signs.
- The time of this was known to the Lord.
- Following this the gospel would be preached.
- The time of this was definite.
- Preceding this coming things would not be normal (wars, famines, earthquakes).
- In connection with this some would have time to escape.
- This is illustrated by the parable of the fig tree (the fig tree indicates that summer is nigh).
- With regard to this the Lord emphasized that it would be within the life-time of that generation.
- This is definitely a local judgment upon one nation.

The Lord's Final Coming

- In this, there would be no benefit in fleeing to the mountains.
- This will be universal.
- In this, haste will accomplish nothing.
- This will be long after the Sabbath law ended.
- In this, the shortening of the days would help no one.
- In this, His whereabouts will be known to all persons.
- There is no ... reference to "tribulation" in connection with this.
- Related to this, there is no sign.
- The time of this was not known to the Lord.
- Following this, there will be no gospel preaching.
- The time of this is indefinite.
- Preceding this things will be normal.
- In connection with this no one will have time to escape.
- This is illustrated by the parable of the thief (the thief gives no indication of His coming).
With regard to this, the emphasis is upon long delay ("My lord tarrieth," while the bridegroom tarrieth," "... after a long time ...)." This is universal, involving all nations [James Meadows, pp. 163-164].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 24.1-51... "Speculators claim it gives signs of the end of time, and assert that the end is now nigh. But if the passage gives any evidence of the end, why did Jesus say he did not know when that time would be (Mark 13:32-33)? It is argued that only the day and hour of his return is unknown. That implies that one can learn the week, month, year, decade, century, and millennium. But these sensationalists will not commit themselves to any definite time. In Mark 13:32, the Lord said only the Father knew that "**day and hour**." In verse 33 he warned that his

followers must take heed "**for ye know not when the time is.**" It is impossible for us to know when the Lord will return; we cannot learn the hour, the day, or the time! Since Christ did not know when his second coming would be, it is certain that the Bible does not reveal that information, unless we are ready to assert that the Lord did not know his own revelation!" [Bob Winton, *Book of Matthew*, p. 282].

Matthew 24.1... THE BUILDINGS OF THE TEMPLE—"Now the temple was built of stones that were white and strong, each of their lengths was twenty-five cubits, their height was eight, and their breadth about twelve; and the whole structure, and that of the royal cloister, were visible to all who dwelt in the country for a great many furlongs" <Favius Josephus, *The Life and Works of Flavius Josephus*, translated by William Whiston, p. 472>. [James Meadows, p. 157].

Matthew 24.2... THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN—"Any doubts as to the Temple's destruction were dispelled by Jesus' graphic statement in 24:2b that not one stone would be left standing (cf. 26:61; 27:40; Acts 6:14; Josephus *War* 6.300ff; 7.1)" [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 305). Carol Stream, IL: Tyndale House Publishers].

Matthew 24.3... TELL US, WHEN SHALL THESE THINGS BE? AND WHAT SHALL BE THE SIGN OF THY COMING, AND OF THE END OF THE WORLD?—"It is possible that the disciples thought of all three parts as only one question, but Jesus separates the three into two segments, placing questions one and two regarding the Temple and Jerusalem into one period of time which could be discerned ahead of time by the proper sign. Question three regarding the 'end of the world' was a second segment of which there were no signs, for the time of it was known only to God" <Hardeman Nichols, "He is Coming Again," in *Mark: Jesus—The Servant of Jehovah—A Homiletic Commentary*, Edited by Jim Laws, p. 385>. [James Meadows, p. 158].

Matthew 24.5... FOR MANY SHALL COME IN MY NAME, SAYING I AM CHRIST—"The Lord cautioned against any of them being deceived by the claims of false 'messiahs.' Acts 8:9-11 describes Simon the Sorcerer as one who claimed to have some special greatness, and with his enchantments and tricks he convinced many people into thinking he was '**the great power of God.**' Josephus, a Jewish historian who lived during the first century and witnessed the overthrow of Jerusalem, describes several men who claimed to be 'christs' and deceived many of the Jews during the turbulent weeks prior to the fall of the city" [Bob Winton, p. 284].

Matthew 24.6... WARS AND RUMORS OF WARS—"At the time Jesus made this statement peace prevailed in the Roman Empire; but the Roman Empire was soon engulfed in wars from all sides" [James Meadows, p. 158].

Matthew 24.7... FAMINES, AND PESTILENCES, AND EARTHQUAKES—"The 'signs' that Jesus mentioned in these verses are essentially ordinary; and thus it may be inferred that the usual run of human conflicts and misfortunes, as well as the claims of false teachers, are not the things which shall reveal the nearness of events prophesied. Historians have pointed out that all of the phenomena above did occur in profusion before the destruction of Jerusalem. Grotius was quoted by Macknight concerning earthquakes in at least eight parts of the Mediterranean world. Such things as famines, wars, and earthquakes seem to have been multiplied during that period, but hardly any period of world history failed to exhibit the same things. Thus it may be concluded that Jesus' lesson here is that all such basic phenomena may be ignored except as characteristics of human wretchedness and misfortune upon which the more imposing signs were not signs of the end. Note the repeated warning, 'but the end is not yet!' Such

catastrophes were to be viewed only as the ‘beginning of travail,’ and the true signs of the events foretold were to be sought, not in them, but rather in what happened to the disciples” [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/matthew-24.html> , Visited 160715].

Matthew 24.13... BUT HE THAT SHALL ENDURE UNTO THE END, THE SAME SHALL BE SAVED—“There are those who insist that Matt. 24:13 has reference to the salvation of the soul and that the endurance has reference to faithfulness to Christ. No doubt it may have such significance. But since Christ immediately goes on to explain in detail how they may escape the terrible end of Jerusalem, it is more reasonable to think that Jesus is here signifying the saving of such followers alive at the time. Its primary application is to this life rather than the life hereafter. It was a remarkable fulfillment of that prophecy that none of Christ’s disciples are known to have perished in the siege and destruction of Jerusalem” [James Meadows, p. 160].

Matthew 24.14... AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED—“This was the last general sign given as to what would happen before the end came. The New Testament declares that this was literally the case. Paul told the Colossians that the ‘word of the truth of the gospel’ is come ‘unto you, as it is in all the world’ (Col. 1:5-6). He also told them that they had heard the gospel ‘which was preached to every creature which is under heaven’ (Col. 1:23). The faith of the Romans was ‘spoken of throughout the whole world’ (Rom 1:8; cf. Rom. 10:18; 16:26)” [James Meadows, p. 160].

Matthew 24.15... THE ABOMINATION OF DESOLATION—“**The abomination of desolation** (το βδελυγμα της ἐρεμωσεως [*to bdelugma tēs eremōseōs*]). An allusion to Dan. 9:27; 11:31; 12:11. Antiochus Epiphanes erected an altar to Zeus on the altar of Jehovah (1 Macc. 1:54, 59; 6:7; 2 Macc. 6:1–5). The desolation in the mind of Jesus is apparently the Roman army (Luke 21:20) in the temple, an application of the words of Daniel to this dread event. The verb βδελυσομαι [*bdelussomai*] is to feel nausea because of stench, to abhor, to detest. Idolatry was a stench to God (Luke 16:15; Rev. 17:4). Josephus tells us that the Romans burned the temple and offered sacrifices to their ensigns placed by the eastern gate when they proclaimed Titus as Emperor” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 24:15). Nashville, TN: Broadman Press].

Matthew 24.16... FLEE UNTO THE MOUNTAINS—“**Flee unto the mountains** (φευγετωσαν εἰς τα ὄρη [*pheugētōsan eis ta orē*]). The mountains east of the Jordan. Eusebius (*H.E.* iii, 5, 3) says that the Christians actually fled to Pella at the foot of the mountains about seventeen miles south of the Sea of Galilee. They remembered the warning of Jesus and fled for safety” [A.T. Robertson].

Matthew 24.20... NOT IN THE WINTER, NEITHER ON THE SABBATH DAY—Both of these situations would make it more difficult for Christians to leave the city of Jerusalem as quickly as possible when the time came. This coming (the coming in judgment against the Jews by the destruction of Jerusalem and the Temple), was one that could be escaped by running quickly away from the site of destruction. The second part of this chapter describes a coming in judgment (the final judgment) from which no one can run hard enough or far enough to escape!

Matthew 24.22... EXCEPT THOSE DAYS BE SHORTENED ... SHALL BE SHORTENED—“History records that Titus determined to reduce Jerusalem by famine, a long and destructive mode of conquest, and for this purpose he surrounded it with a wall and ditch. After completing his preparation for this attack on the city, he received news from Rome which urged him to hasten to Rome. He changed his plan and pressed the city by assault, that he might return to Rome, where his

presence was greatly needed; hence, 'those days had been shortened.' The overruling providence of God shortened these days 'for the elect's sake.' 'The elect' has reference to the Christians who were among the Jews at that time. This elect group were to be preserved in order that the gospel might be handed down to future ages" [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, 1952].

Matthew 24.23-28... **IF ANY MAN SHALL SAY UNTO YOU, LO HERE IS CHRIST**—The judgment of Christ (whether this judgment on the Jews or at the end of time) will NOT be secret. All will see and know about the coming.

Matthew 24.29... **IMMEDIATELY**—“...immediately after the tribulation of the preceding verses, Jerusalem would fall. The sun, moon, and stars represent the Jewish nation, its laws, its rulers, and its influence as a nation. It is a matter of historical fact that Israel ceased to exist as a nation following the Roman victory over her. The Israeli nation of our modern time represents only a small portion of the Jewish race, and there is no certainty of its long existence as a nation. In 1948, when the Jews in Palestine, with the help of other nations, succeeded in establishing a foothold there, Premillennialists thought they saw in this evidence for the Lord's imminent return. Some went so far as to assert that a generation was about forty years, and that within forty years of the time Israel gained a foothold in Palestine, the second coming would occur; hence, Hal Lindsey said that 1988 would be the year! All such date-setters are proved wrong” [Bob Winton, p. 294]. ||||| “Such language is used throughout the Bible to describe the destruction of wicked nations. In describing the downfall of Babylon, God said, ‘**For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine**’ (Isa 13..10). The downfall of Idumea is pictured in these words: ‘**And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll...**’ (Isa 34.4-5). In describing the leaders in Egypt, God said, ‘**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. And the bright lights of heaven will I make dark over thee...**’ (Ezk 32.7-8)” [James Meadows, p. 161].

Matthew 24.30... **THE SIGN**—“Roy Deaver wrote: ‘The “appearance” in judgment would be the sign. The sign would be on earth, in Jerusalem. The destruction of Jerusalem would be the sign of the coming of the Lord, and would be conclusive evidence that He was reigning in Heaven” [James Meadows, p. 161].

Matthew 24.31... **AND HE SHALL SEND HIS ANGELS WITH A GREAT SOUND OF A TRUMPET...**—“...this verse must also be figurative, and thus descriptive of events which are long past, not future to our day” [Bob Winton, p. 296].

Matthew 24.32-33... The PARABLE of the Fig Tree is used to show the nearness of this coming of Jesus.

Matthew 24.34... **THIS GENERATION SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED**—“Within the lifetime of people then living, Christ would return to judge Jerusalem. The length of a generation is roughly forty years and it is a historical fact that within forty years of this discourse the events Christ prophesied had come to pass. Only blatant wresting of Scripture can make ‘this generation’ refer to any one other than Christ’s generation of Jews” [Kenneth L. Chumbley, p 430]. ||||| “All the things Jesus has discussed in the preceding verses (3-33) will have taken place by the time ‘**THIS GENERATION**’ passes from earthly scenes into eternity. These words were spoken in the spring of A.D. 33; Jerusalem fell in A.D. 70, well within the time

factor of one generation. The majority of the people who were living when Christ spoke these words were still alive in 70 A.D., even though many had died and many others had been born during that time frame” [Bob Winton, p. 298].

Matthew 24.35... **HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY**—“This language is idiomatic—it means Christ’s word is eternal (Mt 5.18; Ps 102.25-27; Isa 40.6-8; 1 Pt 1.25). The most permanent of physical things will pass away before His word fails” [Kenneth L. Chumbley, p. 430]. ||||| Specifically, it is intended here that Jesus’ prophecy is a certainty—it will not fail. Practically speaking, it ought to be a great source of comfort to us to know that our guide from earth to heaven will never be destroyed so long as we are living on this earth! There may be attempts to get rid of it as there have been in the past, but those attempts are doomed to fail.

Matthew 24.36... **BUT OF THAT DAY AND HOUR KNOWETH NO MAN, NO, NOT THE ANGELS OF HEAVEN, BUT MY FATHER ONLY**—“Apparently, this was one of the limitations of the Incarnation. At that time, Tuesday of the Final Week, even Jesus did not know the WHEN” [Robert R. Taylor, Jr., *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 627]. ||||| “**This verse quite obviously marks a turning point** in the Lord’s discussion. Having said in verse 34 that all the things he had announced beginning in verse 4 to verse 34 would be fulfilled before that generation passed on into eternity, and having given assurance that his word would not fail, he now declares that there was a notable day and hour in earth’s history when Christ would return. The contrasting word ‘**BUT**’ shows a marked difference between the subject of the preceding section and the one beginning here. In the previous statements the Lord spoke of ‘**DAYS**’ and ‘**THESE DAYS**.’ But now he speaks in the singular: ‘**DAY AND HOUR**.’ The general and specific signs given in the earlier section pointed to and identified for the Christians in Judea the nearing end of Jerusalem. It was observable and recognizable to them in order for them to be able to escape the area without any harm coming to them. But in this section there are no signs given to identify the nearing end of the world at the Lord’s second coming. Many could know when Jerusalem was about to be destroyed, but only the Father knew when the end of time would be. ‘**But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is**’ (Mark 13:32-33)” [Bob Winton, p. 299].

Matthew 24.37... **BUT AS THE DAYS OF NOE WERE, SO SHALL ALSO THE COMING OF THE SON OF MAN BE**—“In verses 37-39 Jesus used Noah’s generation as a type of the generation just prior to His own second coming. Before the flood Noah’s infidelic contemporaries ignored all the preaching the great ark builder did. Recall that Noah was a preacher of righteousness (2 Pt 2.5).. They ate, drank married, and gave in marriage as though there were no payday of liquid wrath (the great universal flood) hanging above them” [Robert R. Taylor, Jr., p. 628].

Matthew 24.40-41... Just normal, ordinary, everyday activities will be taking place when the Lord returns to be our Judge.

Matthew 24.42-51... The key word in these verses is **WATCH**. Since it is the case that we will have NO signs of this coming of Jesus (His Second Coming in Judgment), it behooves you and me to live each and every day as if it were our last! If we knew that we only had one more day to live on this earth, likely we would be on our very best behavior and we would be consulting God’s Book to use its teaching in making every single decision we made. Jesus is **WARNING** you and me to live that way every single day. We must be **WATCHFUL** of our behavior—that it is in accord with

and in harmony with His teaching in the New Testament out of which we will be judged on that day (John 12.48).

V. Lessons & Applications.

Matthew 24.36... **BUT OF THAT DAY AND HOUR KNOWETH NO MAN, NO, NOT THE ANGELS OF HEAVEN, BUT MY FATHER ONLY**—“For hundreds of years speculators, would-be ‘prophetic scholars,’ and those who think they have some kind of inside track on when the second coming will take place have foolishly set dates, only to be proved wrong time and time again! In outright rejection of the plain words of Christ, they push ahead with their ‘end times’ prognostications. In the words of the old apostle, ‘I marvel’ at their brazen unbelief of the words of Christ. And while there are various passages (e.g., James 5.8; Php 4.5; et.al.) that may seem to indicate to first century Christians the imminent return of Christ, all of these must be understood in the light of Jesus’ plain statement that ‘**of that day and hour no one knows**’ (Mt 24.36)” [Hugh Fulford, *The Spiritual Sword*, Vol 47, No 4, July 2016, p14].].

Matthew 24.37-39... **BUT AS THE DAYS OF NOE**—“**Historicity of Noah authenticated.** The fact is that the Son of God authenticated the story of Noah and assured us that he will come again. No one who professes faith in him can deny either of these events to which he testified! Notice that Jesus specifically testified to: **(1)** The historicity of Noah as an actual person; **(2)** The factualness of the great flood of waters which Genesis says destroyed the earth, and; **(3)** The existence of an ark which served as the means of salvation for Noah. He believed that every detail of this biblical narrative was true” [Thomas B. Warren, *Teacher’s Annual Lesson Commentary*, 1973, p. 249].

VI. Questions.

True or False

- 01. _____ Some will be appointed their portion with the hypocrites.
- 02. _____ Jesus was interested that His disciples not be deceived.
- 03. _____ Jesus made no suggestion as to WHERE the disciples should flee when they saw the ABOMINATION OF DESOLATION.
- 04. _____ Jesus never uses the word TRIBULATION in this chapter.
- 05. _____ The signs Jesus gives in the first part of the chapter, He said would be seen during the lives of these people’s grandchildren.

I Found it in Verse(s)

- 06. _____ Two women grinding at the mill.
- 07. _____ The beginning of sorrows.
- 08. _____ Presence of many false prophets.
- 09. _____ Eagles gathering.
- 10. _____ A comparison to the days of Noah.

Short Answer

11. How does Jesus describe an HOUR when they should be READY:

12. Jesus says this will NOT BE LEFT:

13. Before the END (of Jerusalem) comes, this would first be accomplished:

14. Jesus says not to believe when told this:

15. This will NOT pass away:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 23 Questions... **01**—True (26); **02**—True (37); **03**—True (2-3); **04**—True (13); **05**—True (16-22); **06**—27; **07**—35; **08**—5; **09**—15; **10**—19; **11**—full of hypocrisy and iniquity (28); **12**—the damnation of hell (33); **13**—uppermost rooms at feasts and the chief seats in the synagogues (6); **14**—ye compass land and sea to make one (15); **15**—mint, anise, and cumin (23).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

P R O P H E T H E N
 L C A B E G I N V P
 A O E N A T I O N O
 C M L M V S I G N W
 E E E D E C E I V E
 I H C M N H T V B R
 G A T H E R E E C T
 N T L D R I N K M S
 A E O A L S O B A O
 M G R E A T H I N G
 E Y D P A S S D Y K

ALSO	BEGIN	CHRIST	COME	DECEIVE
DRINK	ELECT	GATHER	GIVE	GREAT
HATE	HEAVEN	LORD	MANY	NAME
NATION	PASS	PLACE	POWER	PROPHET
SIGN	THEN	THERE	THING	

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...