

24:29-30

Immediately after the tribulation of those days Compare it with verse 21, and you find out the **tribulation** is the Great tribulation. Please notice the only thing Matthew said about the great tribulation was what? False christs and false prophets. I want you to notice that, to Matthew, who was recording the words of Jesus, the only thing worth writing about was the onslaught of false prophets and false christs in the great tribulation. That is significant.

shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Isaiah 13:1-10 sounds a lot like this, and it describes the Persians “turning out the lights” on Babylon while Tyre has the same in 14:24. These are poetic figures of speeches saying “not even the heavens are looking at us.” Also 34:4-5, regarding to Idumea (Edom), sounds the same. Why do we expect Jesus to use these figures of speech as a literal usage in regards to the future of planet earth? It’s probably being used (as pertaining to Egypt in Ezekiel 32:2-7) by Jesus regarding Jerusalem’s destruction in A.D. 70. Amos 5:1-20 uses this language regarding Israel’s fall to Assyria. Should we assume that Jesus used this same kind of language, but in a literal way, for future states of planet earth? Perhaps, but not primarily so [see table above, crafted originally by my friend and boss previously, Pastor Sean Harris of the Berean Baptist Church (Fayetteville, NC)]. Zephaniah 1:12 places this language at the destruction of Jerusalem. Matthew expects you to know this as language for the destruction of a city.

A Comparative Analysis of the Christ's Olivet Discourse to Paul's Letters to the Church at Thessalonica			
Biblical Text	Matthew & Mark	1 Thessalonians	2 Thessalonians
1. Warning about Deception	24.4/13.5		2.3
2. Labor Pains/Pregnancy	24.8 (birth pains)13.17	5.3	
3. Tribulations/Persecutions	24.9/13		1.4
4. Abomination of Desolation	24.15/13.14		2.2-3
5. Coming (<i>Parousia G3952</i>)	24.3,27,37,39	2.19; 3.13; 4.15; 5.23	2.1; 2.8-9
6. Visible Descent from Heaven	24.30	4.16	1.7
7. Clouds	24.30/13.26	4.17	
8. Great Power/Day of the Lord	24.30/13.26	5.2	1.9-10; 2.2; 2.8-9
9. Archangel/ Angels	24.31/13.27	4.16	1.7
10. Sound/Shout	24.31	4.16	
11. Gathering/Caught Up	24.31	4.17	2.1
12. Souls from Heaven Coming	24.31/13.27	3.13; 4.14	1.10
13. People from Earth Gathered	13.27	4.17	2.1
14. Thief	24.43	5.2	
15. Watch	24.42/ 13.35-37	5.6	
16. Drunkards	24.49	5.7	
17. Destruction/Judgment	24.51	5.3	1.5-9

30 And then shall appear the sign of the

Son of man in heaven: same generation (24:34) that would be given no sign except the **sign** “of Jonah” (Matthew 12:38-40; Matthew 16:1-4): One who is apparently dead, rising from the dead, and appearing to a godless people.

and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Deuteronomy 33:24-27 already described the God of “Asher” as “riding the clouds.” This was normal, poetic language for an active God continually judging. In Psalm 18:6-10, Psalm 68:1-4, and Psalm 104:1-3, the Psalmist likewise describes His God as one Who rides a cherub and also, the wind. Isaiah 19:1-3 speaks of it in regards to a city being destroyed. Daniel 7:13, moreover, does not, as some suspect have the **Son of man coming** to earth, but rather **coming** to the One on the throne (Matthew 26 and the trial before Caiaphas allows for a **coming** to earth, it seems).

It would be easy to multiply examples of this characteristic quality of prophetic diction. Prophecy is of the nature of poetry, and depicts events, not in the prosaic style of the

historian, but in the glowing imagery of the poet. Add to this that the Bible does not speak with the cold logical correctness of the Western peoples, but with the tropical fervour of the gorgeous East.¹

Because of the apostles who were a ways away from Jerusalem and in some cases after A.D. 70, we do see an ultimate fulfillment.

Acts 1:11 Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner.

Zechariah 14 says He will come back and put his feet on the Mount of Olives. So this is that. And it happens, verse 29, after the great tribulation. Please notice the four things we talked about there:

1. Tribulation in those days,
2. Sun darkened,
3. Moon darkened,
4. Falling stars, powers shaken.

So where does Revelation fit into this?

Revelation 6:12-14 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

So let's look and see what is John teaching us? Matthew says that the three and a half years is filled with times of false christs and false prophets. And then, Matthew 24:29 says after the tribulation of those days these four things happen. Revelation chapter six tells us it is the sixth seal.

What chapter of Revelation does Jesus return to earth? 19. So Revelation is not laid out in a chronological fashion, because all of the sudden you have the end of the tribulation happening in chapter six.

Acts 2:16 But this is that which was spoken by the prophet Joel...

And remember what did they do? They spoke in tongues, and 3000 were saved. Before that Peter preaches a sermon. After the tongues, before the sermon that is recorded in Acts Peter begins his sermon by saying that this is that which was spoken by the prophet Joel. And he says:

¹ James Stuart Russell, [*The Parousia: A Critical Inquiry into the New Testament Doctrine of Our Lord's Second Coming*](#) (London: Daldy, Isbister & Co., 1878), 81.

*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: **The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.***

Matthew says this occurs “immediately after the tribulation of those days.” Revelation six tells us that all of this is the sixth seal of Revelation. We don’t know how much time elapses in here, but it does appear that it is **immediately** the sixth seal of Revelation. Then we find out from Acts 2 that Matthew 24:29 happens **before** the day of the Lord. The day of the Lord doesn’t take place until after Revelation’s 6th seal which doesn’t take place until **after** the great tribulation.

24:29-31

^c“**Immediately after the tribulation of those days** ^d**the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.** ^{30 e}**Then the sign of the Son of Man will appear in heaven,** ^f**and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.** ^{31 g}**And He will send His angels** Jesus is here claiming to be the “LORD of hosts.” Here is an obvious claim to deity. **with a great sound of a trumpet, and they will gather together His** ⁴**elect from the four winds,** It seems as though this is the Gospel declaration taking great effect through the work of **angels**. First, consider the connection between Matthew’s Gospel and Hebrews:

1. Both speak about “swearing” (Matthew 5:33-34; Hebrews 6:19-20).
2. Both (and only these both) quote the 8th Psalm in the New Testament (Matthew 21:16-17; Hebrews 2:6-7).
3. Both quote Psalm 110 (Matthew 22:44; Hebrews 1:13).

It seems reasonable, then, to consider that Hebrews 1:14 speaks to the role of **angels** for those who “shall be heirs of salvation.”

^c [Dan. 7:11]

^d Is. 13:10; 24:23; Ezek. 32:7; Joel 2:10, 31; 3:15; Amos 5:20; 8:9; Zeph. 1:15; Matt. 24:29–35; Acts 2:20; Rev. 6:12–17; 8:12

^e [Dan. 7:13, 14; Matt. 16:27; 24:3, 37, 39]

^f Zech. 12:12

^g Ex. 19:16; Deut. 30:4; Is. 27:13; Zech. 9:14; [1 Cor. 15:52; 1 Thess. 4:16]; Heb. 12:19; Rev. 8:2; 11:15

⁴ chosen ones