

What Jesus Taught About the Endtime

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Marian Berry: I'm Marian Berry. Welcome to Christian Concerns. One of the concerns that I have is that we always use the Bible quoted correctly, and perceive it correctly and understand its meaning so that we can never put it to misuse.

Today we're going to talk about the things that Jesus said about the Endtime. And these are oftentimes misunderstood. And so we will look at this very carefully, and we'll look first of all at the setting that is given here in Matthew 24.

So I'll begin to read. "And Jesus went out and departed from the temple. And his disciples came to him for to show him the building of the temple. Jesus said to them, 'See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down.'"

We need to understand, first of all, that the whole setting is set about the temple that was in Jerusalem. Jesus and the disciples were looking at it, and as they looked at it, they wanted the Lord to know what a beautiful structure it was. And it was a wonderful structure. But Jesus made the surprising statement. He said, "This temple, when it is thrown down, one stone will not be left upon another." This also indicated a destruction of the city of Jerusalem. So we're looking here at the destruction of the temple, and the destruction of Jerusalem.

"And as he sat upon the Mount of Olives, the disciples came to him privately." They were asking him a question. "Tell us, when shall these things be?" Now, when they ask about "these things" they are talking about the destruction of Jerusalem and the destruction of the temple. That's the first part of their question. Then they say, "and what shall be the sign of thy coming and of the end of the world?" Now, they didn't know that they were asking two separate questions, but that's exactly what they were doing. They were asking him two questions about two events. And he gave them two different answers. One answer had to do with the destruction of Jerusalem, and the other had to do with the end of the world.

Now, he begins to give them an answer, and interestingly enough, he begins by telling them that there are some things that are not signs of his coming, nor of the destruction of Jerusalem. And I'll name some of them.

In Matthew 24, verse 4, it says: "Take heed, let no man deceive you." So the first thing he said there are going to be a lot of deceptions in regard to this subject of the end of the world-- signs of the end of the world.

In verse 5, he says: "False messiahs will arise." Now, this has been true in every age, and this is not a sign of the Second Coming of Jesus. Now, there were false messiahs that arose before the destruction of Jerusalem, and there have been false messiahs all down through history, and there will be false messiahs that will arise, even until the time of the End.

But then he also speaks in verse 6--and I want to read this particular verse very carefully, because once upon a time there was a lady who was trying to convince some of her friends that Jesus was coming soon. So she said, "Well, there are wars and rumors of wars, and those are signs of the coming of Jesus." She was very anxious that Jesus should come soon, and she used wars and rumors of wars as signs of his coming. And she said, "We have just been through terrible wars. This is surely a sign of his coming." But we want to be very careful when we quote the words of Jesus, that we look at them exactly as they were given.

And so, in verse 6, Jesus said to them: "You shall hear of wars and rumors of wars. See that ye be not troubled, for all these things must come to pass, but the End is not yet." So wars and rumors of wars are not signs of the Second Coming of Jesus. Not even the Iraq and Iran conflict, or the Desert Storm War. None of those are signs of the end of time.

We'll look again at verses 7 and 8. "Famines, pestilences, earthquakes." And Jesus said plainly, "Not signs of the End." Because we have had famines all through the history of the world. There have been pestilences or terrible diseases that have swept through and carried away thousands of people. There have been earthquakes, terrible earthquakes, all over the world. But these are not signs of the End. Actually, he says, "these are the beginning of sorrows." And it is true that as we come toward the end of this world, and the world waxes old as a garment, that there is an increase in some of these things, but they are not actually signs that we have come right to the sign of his coming, or to the time of his coming, or to the end of the world.

Then he tells them that there will be persecutions. And as soon as Jesus ascended to heaven, and his disciples began to give the great message of Salvation through the Messiah, Jesus Christ, immediately there were persecutions. And persecutions have continued all down through the history of the world. God's people, all who love Jesus, will suffer persecution. So persecution in itself is not a sign of the End.

He says, "there will be false prophets and false teachers." And these also have always existed, and they are like wolves in sheep's clothing, and they would lead many away.

And he says also "iniquity shall abound, and the love of many shall wax cold." Well, that's true too. Sad as it is, iniquity seems to always increase. But there has been iniquity in every age, terrible iniquity, terrible suffering and crying of the people who suffer under the bonds of iniquity and slavery. But yet that is not actually a sign of the end of the world.

Now, what are we going to think about then, in regard to the signs, the actually signs? Well, in verse 14, he begins to actually mention the signs that will occur. And here we will look at Matthew 24:14, a sign of the End. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the End come." You notice that it says, "then shall the End come."

Now, what is this, this Gospel that is going to go to all the world? Jesus says this is a sign of the end of the world.

So, we have the first angel's message. It's spoken of in Revelation 14, verses 6 and 7. And it says, "This Gospel, this everlasting Gospel, shall be preached to every kindred, tongue, and people." This is the Gospel that will go to all the world. And for 150 years, God's people, the remnant, those who keep the commandments of God and have the faith of Jesus, have been carrying the everlasting Gospel to all the world until they have gone to many, many countries. It's the expansion of the great remnant people.

And by the--not only the ministers and the missionaries, but by the laymen. There are great movements among the laymen at this time to bring that everlasting Gospel everywhere. And we have the world radio, and we have shortwave stations. And here is 3ABM proclaiming the Gospel everywhere in the United States, and in Brazil eventually, and Canada--all over the world, even in Russia. So this is a sign of the coming of Jesus, when this work is done. And I believe it will be in this generation. Then, Jesus said, the End shall come.

Now, he gave, in the next verse, a very important sign of his coming. Not only of his coming, but of the destruction of Jerusalem and the destruction of the temple. And we'll look now at Matthew 24, verse 15. This is, I think, the great sign of the End.

It says: "When you shall therefore see the Abomination of desolation, spoken of"--by whom? "...spoken of by Daniel the prophet, stand in the holy place, then..." Then we will know that it is a sign of the coming of Jesus.

Well, what is this Abomination that makes desolate? We--before we can go into these things, we must define our terms. And so the Bible, you know, is its own expositor. And Jesus gave the proper setting for this. He said there will not be one stone left upon another in the destruction of the temple.

Now, they asked him this double question: When shall these things be, and what is the sign of thy coming? And he gives them a double answer. He says... I'm reading from Great Controversy now, page 25. And it says: "The Prophecy which he--that is Jesus--the prophecy which he uttered was twofold. While foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day."

Now, here we need to give very particular attention to this twofold prophecy. It doesn't include that which is in between those two events. It is specifically to speak of the destruction of Jerusalem and the terrors of the last great day. Now we have not yet seen the terrors of the last great day. So this twofold prophecy is not threefold, it is twofold. It was a twofold question, and it is a twofold answer. So, in order to know what the desolation is that is spoken of here, or the Abomination that maketh desolate, we need to let the Bible be its own interpreter. And so it does not refer to the medieval era at all, it refers only to those two great events.

And I'm going to look now at Desire of Ages, page 628. It says: "This entire discourse"--now we're talking about Matthew 24--"it was given not for the disciples only, but for those who should live in the" --what does it say?--"the last scenes of earth's history." What a marvelous thing that Matthew 24, almost the entire discourse, has to do with those scenes that will happen at the very end of time--those scenes, which we have not yet come to, that are actually future. So now we're going to think about this dual application.

Now, what about our advent pioneers? They looked at this prophecy of Matthew 24 as applying to the destruction of Jerusalem and to the time when there was a papal supremacy from 538 to 1798. They did this because they thought they were the last generation. Now, they did know that in Revelation 12, verse 17, that it says the dragon would be angry with the woman, and go to make war with the remnant of her seed. And they thought, sure enough, that they were the remnant that keep the commandments and have the faith of Jesus. And so they applied all of these things--the desolation, the Abomination that makes desolate--they properly named that name to the papal supremacy from 538 to 1798.

But that was 150 years ago. And that generation of pioneers did not anticipate the fact that the terrors of the last great day would still not be here today. They did not realize that this was coming later. We are yet to see this happen, and almost the entire discourse of Matthew 24 pertains to that last great day.

So, Jesus himself, he is the one who defined the Abomination that maketh desolate. Jesus said-- and I will read it here from Luke 21, verses 20 and 21. This is the same as the passage in Matthew 24. And we know that it is, because in both cases--in Matthew 24, and in Luke--when he finishes his description, he says, "then let them flee into the mountains." So we know it's the same discourse. But it says there, "When you shall see Jerusalem compassed with armies, then know that the desolation is nigh."

Now, he abbreviated the term there. He only used the word desolation instead of Abomination that makes desolate, as is used in Matthew 24. But here he says, "When you see Jerusalem compassed with armies." Now, this applies--this part of the prophecy applied to the destruction of Jerusalem which occurred in 70 AD. But who were the armies that he is referring to here? These were the armies of Rome. This was pagan Rome, Imperial Rome. He said, when you see Rome surrounding God's people, then you will know that the desolation or the destruction of the city is nigh.

Now, this prophecy has a twofold application. Not only did it refer to Rome in those days--Imperial Rome--but it refers to papal Rome still at the end of time. And so the definition that is given there by the Scripture is that it is referring to the twofold prophecy, the destruction of Jerusalem and the very end of time. And at the end of time,

Jesus said, "When you see the Abomination spoken of by Daniel the prophet." So we need to go to look at the book of Daniel to see where he specifically mentions the Abomination that makes desolate. First, it was Rome surrounding the city, but later, at the Endtime, it is papal Rome, and he says, standing in the holy place. Now we need to know what this means, what all this has to do.

This historical fulfillment, this first fulfillment, happened in 70 AD. And by the way, it was a three and a half year siege on Jerusalem. From the time that those armies surrounded the city, and God's people saw this, what they actually saw was the armies come and plant their standards. The Roman soldiers came and planted their standards in what was called the Holy ground, the Holy place. This was not in the temple. They did not get into the temple at that time. It was not the Holy place of the temple. Well, then what was the Holy place?

Well, you have to know that the people of God at that time were Sabbath keepers. And they were very definitely to keep the Sabbath. And they locked the gates of the city so there could be no buying and selling during the Sabbath hours. But, you know how it is on Sabbath. By the way, there were also vendors that came into the city on the week days to sell their goods. But they chased the vendors out, and the city was to be kept sacred and holy during the Sabbath hours.

But you know how Seventh-day Adventists are, and how Sabbath keepers are. They like on Sabbath afternoon to take a walk. So they would walk around the wall of the city. That was a lovely place to walk, because they could look out on the hills and there were the breezes blowing. They could look down over the city. They could greet each other and say, "Happy Sabbath."

However, the vendors soon noticed this. And so they came and they put their wares out right down below the wall so that the people who walked on the wall could look over the wall. And then they would say, "Oh, how much is that? How much would you sell... Well, don't... I'll be down as soon as the gates are open, and save it for me." And so there was a lot of business. And so finally, the fathers of the city said, "This cannot go on." So for so many furlongs outside the city wall, that was called "holy place" or "holy ground" or "Sabbath ground".

You see, when the people of God who looked at Matthew 24 saw the armies encompassed Jerusalem, and put their standards--which had symbols of sun worship on them-- when they saw them put them down in the Holy Sabbath ground, immediately they knew that was their signal to flee to the mountains. So, as we look at this prophecy, and we see this, that the Abomination would put its symbol on top of the Holy Sabbath ground, then we know at the end of time it has something to do with the sun worshiping symbol that will be placed on or over or in contradiction of God's Holy Sabbath day.

Alright. We will look here then at the little horn prophecy. The medieval fulfillment--that is the time when the papal persecution was brought about, and the Abomination that makes desolate or persecutes or destroys was brought about--was in Daniel 9:27, where it says that Rome--that was Imperial Rome-- would come and destroy the city. That happened in 70 AD. Then in Daniel 8:13 --not Daniel 12, but Daniel 8:13, it speaks of the transgression of desolation that it would be placed. And in that case, it was actually the 538 to 1798, where there was the papal reign. And in Daniel 11:31 it speaks of the same thing. It says, "they shall place the Abomination that maketh desolate." That's in Daniel 11, verse 30. We covered that in our last video. And in Daniel 7:25, again it speaks of that reign of papal supremacy from 538 to 1798.

So now we're looking at the Endtime application. What about this? What does Daniel say at the very end of his book that applies to the Endtime? Let's look now at Daniel, the book of Daniel. And we're going to look at Daniel 12. What does it say there? Where does he speak of the Abomination that makes desolate in Daniel 12? Because you see, in Daniel 12, verse 9, he said: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." And of course, the time of the end there, refers to the border edge; or the meaning of the word in the Hebrew has to do with the border edge of time, the very end of time that Jesus was talking about in Matthew 24.

So, he says in verse 11, "And from the time that the daily shall be taken away..." Now you noticed I used the word "daily", but I didn't put "sacrifice" in there. We have been told by the prophet that the word "sacrifice" was supplied by man's wisdom and does not belong to the text. So we look at this word "daily", and we say, "Well, what is this word 'daily'? Does it have any meaning? What does..." And we're going to have to discuss this.

It says, "From the time that the daily shall be taken away, and the Abomination that maketh desolate shall be set up." And then it gives a time period-- 1290 days. And as we discussed before, these are couched in literal language. There is no image, no Beast, no horns, nothing mentioned here to make this symbolic time. This is 1290 literal days "until he shall come to his end and none shall help him." This is referring to a papal supremacy that will reign again at the end of time.

Now, I showed a book before, that there is going to be a seventh great world empire. This book is called "The Keys of This Blood". And it is written by Malachi Martin, and he is spoken of as the best selling Jesuit author. And he says plainly here, that pope John Paul II was versus Russia. He's not versus Russia anymore, because that sixth great empire came to its end in 1989. There we saw the fall of the Berlin Wall, and we saw the fall of communism. So we see that he wants to--he has been versus Russia, and also the West, although he really doesn't have much struggle against the West, because we are quite pleased to make him, as it says, "the head of the New World Order".

If you are not acquainted with the New World Order, you remember that it was spoken of by President Bush. It is a time when all the nations shall lay aside the sovereignty--their sovereignty--and give it over to the New World Order.

Now, when we look at this word "daily", we need to understand that our pioneers understood this word "daily" to refer to Revelation 13:2, where it says the dragon will give him power, seat and authority. And when we speak of the Holy See (S-E-E) we are not talking about our eyes or seeing something. The word "S-E-E" in its original meaning, has to do with the seat, or the throne. The Holy See has to do with the throne on which the Pope sits. And so if the Pope is the head of the New World Order, he will sit there and reign over the nations of the world. But in order for those nations of the world to come under the One World Order, it is necessary that their sovereignty--or their power, their seat, and their authority--be taken away from them.

Now, it's very interesting that when we look here in Daniel, verse... verse 11--I'm looking at chapter 12--it says from the time that the daily--or the seat, the power, and authority--is taken away from the nations of the world, and given over to the papal authority--and it calls it here--to Rome, to the Abomination that makes desolate--shall be 1290 days of reign. But in the last verse of Daniel 11, it says, "he shall come to his end and none shall help him."

Alright. So we look there at the... at a reign of a future One World Government under papal head. Now, there are some who will survive. And it's interesting, in Daniel 11, that it says that there are some who will escape out of his hand. This is verse 41. "He shall enter into the glorious land"--that is into Israel--"and many countries shall be overthrown, but these shall escape out of his hand: Edom, Moab, and the chief of the children of Ammon."

Now the word "chief" here has the meaning of firstfruits. And the children has to do with the tribes. So from this we get a clue that this is referring to the 144,000 who are firstfruits. And the word "Moab" means "of the father". The 144,000 have the father's name written in their foreheads. And the word "Edom" has to do with red, the color of red. And so we see that the 144,000 will escape, having the blood of Jesus to cover them, the name of the Father in their foreheads, and of the 12 tribes that is spoken of here.

So, as we look, there will be a great tribulation, and we'll look further at Daniel 12 to see what is meant by the Great Tribulation of Daniel 12 and also of Matthew 24. "Of that day and hour, no man is able to give an account of it." No one will be able to predict the day and the hour. We may count these lines which have to do with a

counting out from one event to another, and we're going to count out these timelines in the next videos. We're going to see where they begin and where they end--those timelines or prophetic periods in Daniel 12. But in the meantime, we're looking here at the beautiful arrangement that God has given to his people to know where they are in the stream of time.

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