

## Lesson 58

### 10.11. End of the speeches of Jesus Christ

- Why are we studying the speeches of Jesus Christ? In order to organize the sequence of Jesus' ministry here on earth at his 1st coming. Jesus came to restore the Word of God, which had been overshadowed by traditions in Israel. Jesus' ministry, until the cross of Calvary, was essentially in the area of the Word.
- The people were deceived; they followed traditions, and Jesus needed to undo this deception. The first official word to undo this deception was the Sermon on the Mount. In this first discourse, Jesus delivered a tremendous battle cry against the Pharisees and scribes. In the middle of the sermon, he told the people, *'Unless your righteousness far exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.'* At this time, Jesus was offering the kingdom to Israel. In this sermon, Jesus also spoke about the characteristics of those who would enter the Kingdom of Heaven.
- Jesus was persecuted, and the people committed national blasphemy by attributing his actions to Satan instead of the Holy Spirit. Throughout his time on earth, Jesus acted like a man, performing signs, miracles, and wonders in the power of the Holy Spirit. These signs proved that Jesus was the Messiah who would establish the Kingdom of Israel. Jesus confirmed the offer of the Kingdom, but the people rejected it. **'NO!'** and finally, Jesus said, *'No more offering the Kingdom to Israel.'*
- The Kingdom will be physically implanted on Earth only after the Tribulation, when Jesus returns to physically rule the Earth for a thousand years. Therefore, the Kingdom was postponed. Just as happened at the time of Moses when the people were about to enter the Promised Land, that generation missed out on the blessing because of unbelief. Obedience brings blessings, while disobedience brings discipline. This is an immutable principle of God.
- From then on, Jesus stopped offering the Kingdom to Israel and began talking about a new period. He continued to perform miracles and signs, but not to authenticate the offer of the Kingdom. Jesus's mercy is great, and when he saw the crowds, he was moved with compassion and love. He healed the sick, multiplied the loaves, and raised the dead, but not to establish the Kingdom.
- Jesus gave all the signs to authenticate the offer of the Kingdom to Israel. After the scribes and Pharisees rejected it with national blasphemy against the Holy Spirit, they asked for a sign. Jesus replied, *'No sign will be given to this generation except the sign of the prophet Jonah.'*

⇒ **Matthew 12:38~45**; *'As Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.'*

⇒ **Jonah 1:17 and 2:1~10**

Three days and three nights! Israel would only see one sign: the death, burial, and resurrection of the Lord Jesus. What greater sign could there be? Yet, even then, the nation did not accept it.

- Then Jesus gave his second speech. He talked about the new period, *'the mysteries of the Kingdom of Heaven,'* in which the Church would be embedded. It was a period in which the Kingdom would be established with a physically absent King. In ⇒ **Matthew 13**, Jesus spoke eight parables to the disciples that described the characteristics of this period with the King physically absent. This period was a mystery because it was never prophesied in the Old Testament.
- Jesus' kingdom is eternal; it can never stop. There will always be a kingdom program. However, what God was doing now was a continuation of the Kingdom program, only hidden. The King would be absent. This had not been prophesied in the Old Testament. It was a mystery that Israel and the Gentiles would form one body: the Church. However, the period extends beyond the Church and will end with the King's return at the end of the tribulation.
- In this period, the affairs of the Kingdom continued to occur spiritually on earth, hidden from the world's view. This is clear to us today. Who are the saved for the world? Does the world recognize us as God's kingdom of priests (⇒ **Rev1:6**)? No, the world calls us fanatics, fools, ignorant, alienated, and narrow-minded. But they don't shake us because we are on the Rock. The world doesn't see that we are a royal priesthood. It will be this way until Jesus comes back, as he said. The Kingdom of God is within us – we are the Kingdom. However, the world doesn't recognize this. As it is written, *'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.'*
- We have seen the parables in ⇒ **Matthew 13**, which is Jesus second discourse. We have also discussed the characteristics of this period, the 'Mysteries of the Kingdom of Heaven.' After Jesus makes the prophecy of this period in ⇒ **Matthew 16**, he speaks directly about the Church. We have already studied this passage.

### 3rd Discourse of Jesus; summary of his return, Mat:24~25

- This is the greatest discourse on the Kingdom. It is found in ⇒ **Matthew 24-25**. It deals with the final stage of the period during which the King will be absent: the Tribulation. We will study this period in detail later. By the time these events occur, the true Church will have already been raptured. The remaining Church is false and corrupt, and the Lord will use the Antichrist to destroy it. During this time, God will once again deal with Israel. It will be this people who bear God's Word, announcing the Kingdom about to be established.
- In this speech, Jesus summarizes what his return to Israel will be like. Everything that was prophesied in the OT will come true. In ⇒ **Matthew 24-25**, Jesus describes what the world will be like when he returns to Israel. Keep in mind that Jesus is talking about the Tribulation and that the Church has already been raptured. ⇒ **Matthew 24-25** is a summary of ⇒ **Revelation 6-19**. It is the seven years that remain for God to finish His plan with Israel, a plan that was interrupted in ⇒ **Matthew 12-13**, which we studied.

⇒ **Matthew 23:36~39**

- Jesus is talking about how Israel rejected the offer of the kingdom.
  - **V. 39:** 'From now on, you will not see me until you say.' Here, Jesus defines the period of the mystery of the Kingdom of Heaven: You will not see me again until you say, 'Blessed is he who comes in the name of the Lord.' These are the words Israel will speak to the Messiah. When Israel is surrounded by all the nations, they will only be able to look upward, toward heaven. At that moment, God will cause the spirit of grace and supplication to fall upon them, and they will speak this phrase. There will truly be national repentance, and the moment they utter these words, the heavens will open, and Jesus will return with all the saints to save them, judge the world, and establish the Kingdom. Hallelujah! This prophecy is fulfilled in ⇒ **Zechariah 12, 13, and 14**, as well as in ⇒ **Revelation 1:7**.

⇒ **Matthew 24:1~41**

- **V. 1-2:** Jesus tells his disciples: '*Not one stone shall be left here upon another, that shall not be thrown down.*' This prophecy was fulfilled when the Roman troops destroyed Jerusalem in 70 AD.
- **V.3:** Look closely at this verse and notice what the disciples asked: '*Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?*' As we've already studied in the parables, the end of the world refers to the end of the 'Mystery of the Kingdom of Heaven' period and the absence of the King. The end of this period means the end of the Greek word 'aion.' What will the consummation of this aion be like? This has nothing to do with the rapture that will take place seven years earlier. It is linked to the second coming of Jesus to Israel. What are we talking about? When will these things be? The tearing down of the Temple has already happened. What are the signs of your coming? What will the consummation of this century be like?
- **V.4** Jesus will answer this question at the end. Always keep this in mind when reading ⇒ **Matthew 24-25**.
- **V.9:** '*You will be hated by all nations for My name's sake.*' Who will be hated? The Jews. They will be persecuted like never before. The Great Tribulation is called 'Jacob's Trouble' (⇒ **Jeremiah 30:7**). See ⇒ **Jeremiah 30:1-24**, which will be fulfilled at that time.
- **V.14:** '*This gospel of the kingdom will be preached in all the world.*' What gospel do we preach today? Jesus came, lived, died for our sins, was buried, and rose again. Isn't that what we studied? However, the preaching of the establishment of the Kingdom will return: '*The Kingdom of God is at hand; the King is coming back.*' Only, it will be preached during the Tribulation. The Church will already have been raptured. Jesus is explaining the characteristics of this period and how the world will be when he returns.
- **V.15:** Jesus is speaking to the Israelites, and here he says something that only Daniel and the Israelites understand. '*Therefore, when you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand),*' meaning someone will enter the Temple claiming to be God, which is a desecration of the Temple in Jerusalem. Daniel talks about this in the Tribulation, which we will study later. The Temple will be rebuilt, and animal sacrifices will return.

- *'And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.'* (V.14). The Church is commanded by Jesus to preach to the whole world: *'Go and preach the gospel to every creature.'* However, some people mistakenly believe that Jesus will only return and rapture the Church after the gospel has been preached to every creature. Yes, we must preach, but not in the sense that it will hasten the coming of Jesus. Not in the sense that Jesus won't come back if the gospel isn't preached to all nations. Paul had already expected the rapture in his time. The tribulation is when *'this gospel of the kingdom will be preached to all nations and then will be the end.'*
- **V.16~20**; *'Then let those who are in Judea...'* It's there; it's for Israel. *'And pray that your flight may not be in winter or on the Sabbath.'* What does the Sabbath have to do with the nations or the church? Of course, Jews who believe in this gospel during the Tribulation will be confused about the Sabbath. Practicing Jews know that they cannot walk more than a few meters on the Sabbath. It's difficult to escape persecution in winter, especially for pregnant and breastfeeding women.  
**'Pray...'** See how God needs our prayers to help us. Why didn't God program everything so that it wouldn't occur on the Sabbath, during winter, or when there are pregnant women? We have to pray and learn lessons from everything.
- **V.21**: *'For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.'* This time will be worse than the Crusades, the Inquisition, and Hitler. There has never been anything like it before, and there never will be again. It's called *'Jacob's Trouble.'* The Jews will be persecuted by all the nations of the earth.
- **V.26~30**; Here it shows how this period ends: *'and then all the tribes of the earth will mourn...'* At the rapture, the Church will ascend singing, *'O Death, where is your sting? O Hades, where is your victory?'* The church will ascend rapturously and joyfully, singing. It is the day of the Lord Jesus Christ. But here, all the tribes will mourn. Why? Hadn't Israel rejected them? Now, however, Israel is surrounded and repents, and Jesus returns because they said that phrase. *'Blessed is he who comes in the name of the Lord.'* The Spirit of grace and supplication was poured out. This is God's undeserved grace, just as we did not deserve it. The Jews under siege repent and cry out. They speak this phrase, and the Messiah returns and puts an end to the antichrist's reign.  
⇒ **Revelation 1:7** says, *'every eye will see Him, even they who pierced Him.'* Jesus returns with his *'identity card'*: his hands, feet, and side are pierced. Israel will see the one they rejected, the Messiah of Israel, to the end. This is what will happen. Jesus answers the initial question and shows everything in ⇒ **Matthew 24-25**. This has nothing to do with the rapture of the Church.
- **V.35~39**; How is our world? *'For as in the days before the flood, they were eating and drinking, marrying and giving in marriage.'* It's amazing how today's standards are already moving towards this. Rotten, horrible moral standards have already infiltrated families. Prostitution and adultery are committed in the name of modernity and the new morality if morality could be new.

This is how the world is; everything that is practiced is considered normal. Sensuality is what the text is talking about. As it was in the days of Noah, before the flood, '*they were eating and drinking, marrying and giving in marriage...*' until the flood came.

- **V.40~41**; What will the rapture be like? The saved will go out to meet Jesus in the air. How does Jesus describe the end of time? In the parable of the wheat and the tares, the tares are first removed and burned, and then the wheat is gathered into the barn. Here, the tares are removed first (*they're the ones who are killed*), and the wheat doesn't come out (*they're the ones who enter the Kingdom*). Isn't Jesus coming to establish the Kingdom on earth? So why take the wheat out and then come back? Jesus came to establish the Kingdom, so it's for Israel. At the Rapture, we will be taken away, but at the end of the age, the wheat (*the saved*) will be left behind – it's the other way around. See the Parable of the two servants. **V.45~51**.

#### **4th discourse of Jesus Christ; John:13~17**

- This speech specifically addresses the spiritual nature of the current era, during which God is establishing His Church. This topic will not be covered in the course; it is merely mentioned, and everyone should study it on their own. In this discourse, Jesus shows the foundation of the Church age: purification of life and sanctification for the saved. This discourse is not for unbelievers or evangelization; it is for the saved.
- The four discourses that we have studied demonstrate how Jesus conveyed his message to humanity in an organized manner. He restored, explained and organized everything that had been obscured. Having put everything in order, he made the necessary atonement for the sins of the whole world: he died, was buried, rose again, ascended to heaven, and presented himself to God as an offering for the sins of humanity. Jesus then moves on from the prophetic ministry of the Word of God to the priestly ministry, in which he is both the sacrificial offering and the high priest who presents the offering to the Father.

He then returns to Earth for 40 days, giving his final instructions to the Church, before returning to Heaven to sit at the right hand of God the Father. There, he begins to intercede for us day and night as our high priest.

Upon arriving in Heaven, Jesus sent the Holy Spirit to Earth in his place to dwell within us. The Holy Spirit comes and dwells in us, inaugurating the Church on the Day of Pentecost.

Have you put everything we have studied in chronological order? That's the purpose of the course.