

Jesus and the End Time | End Time Texts in Gospel of Matthew

Introductory Notes

This End Time prophecy document shows and discusses End Times teachings of Jesus that are described in the Gospel of Matthew in the King James Bible (or KJV Bible). Along with a number of other generally similar documents that show and discuss End Times Teachings of Jesus described in the Gospels of Mark, Luke and John, and a set of more broadly framed supporting documents, it makes up the End Time prophecy website titled *Jesus and the End Time*. In these documents the writer shows the teachings of Jesus by including, in the order in which they appear in the books of the Bible, sets of verses or passages ("texts" for short) that directly quote or generally describe prophecies and other teachings of Jesus about the End Time. To save time and space, the writer will refer to texts of these kinds as "End Time texts". He will also use this term because it is now a common practice for the popular apocalyptic literature and End Time prophecy websites to use short generic terms like "End Time" and "End Times" (and variants like End-Time, End-Times, Endtime and Endtimes) instead of longer or more formal terms, such as the end of the world, the time of the end, the regeneration, the world to come, the Second Coming, the Eschaton, the Parousia, etc.

Importantly, all End Time texts which include verses copied from the KJV New Testament are followed by entries called Notes which cite and/or discuss other New or Old Testament texts that are related to them and, consequently, ought to be read and interpreted in conjunction with them. Especially important among texts of this kind are texts which include similar but differently worded accounts of things Jesus said on the same or similar subjects in other Gospels or in other parts of the same Gospel. Other examples of texts of this kind include KJV Old Testament texts which underlie, support and help explain End Time prophecies of Jesus. Reading Bible texts of these kinds in conjunction with one another is also important because reading them in this way helps readers understand the End Times teachings or Eschatology of Jesus as a connected whole, and not just as sets of independent stand-alone units.

In order to shorten and simplify the Notes he includes with End Time texts, the writer will often use two other generic terms in place of the many more specific terms that the Bible uses in two especially important kinds of End Time texts. Specifically, he will often use the term End Time Kingdom in place of the many more specific terms the Bible uses to refer to a kingdom associated with the End Time. Examples of some of these more specific terms include the kingdom of God, the kingdom of heaven, the kingdom of the Son of man, my Father's kingdom, etc. Similarly, the writer will often use the term End Time Judgment in place of the many more specific terms the Bible uses to refer to a judgment associated with the End Time. Examples of some of these more specific terms include the Day of Judgment, the Judgment, the Last Day, [when the Son of Man shall] reward every man according to his works, the wrath to come, etc. Importantly, by using these two generic terms mainly in Notes that appear right after the End Time texts he quotes, the writer assures that they cannot significantly affect the interpretations of those texts or change the meanings of the words they use.

Of the above-mentioned supporting documents, the ones that are of the greatest interest for the additional light they shed on meanings of the End Time prophecies of Jesus described in the Gospel of Matthew include the web pages and PDFs titled *Matthean End Time Discourse Texts* and *Notes on Everlasting Punishment*, and the PDF titled *Senses of the Word Everlasting*. This is because these documents include in-depth discussions of the meaning of the word hell, the meaning of the phrase everlasting punishment, and especially the meaning of the word everlasting.

End Time Teachings of John the Baptist in the Gospel of Matthew

Matt. 3:1-6

1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. [end par.]

- This text is included as an End Time text because **v. 3** quotes v. 3 of Is. 40:1-11, and because v. 5 and 11 of the latter text speak of events of a kind commonly associated with the End Time.
- Jesus repeats **v. 2**, almost word for word, at v. 17 of Matt. 4:12-17 and v. 7 of Matt. 10:5-23. See also Mark 1:14-15.
- **V. 3's** statement that John is the person spoken of by Isaiah is endorsed by Jesus when he identifies John as the person who fulfills prophecies relating to Elias. See Matt. 11:7-15, Mark 9:11-13 and Luke 7:24-28. See also v. 5 of Mal. 4:1-6.
- This text as a whole generally corresponds to v. 2-6 of Mark 1:1-11 and v. 2-5 of Luke 3:1-9.

Matt. 3:7-12

P 7 But when he [John] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to

raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. [end par.]

- This text is included as an End Time text because **v. 7** speaks of "the wrath to come", and because **v. 10** and **v. 12** speak of the very different future destinies that await those who have brought forth good fruit and those who have not. Together these verses clearly seem to refer to the event that the writer refers to as the End Time Judgment.
- **V. 7's** use of "generation of vipers" and "wrath to come" seems to foreshadow Jesus' use of "generation of vipers" and "day of judgment" in v. 34 and 36 of Matt. 12:33-37. See also v. 33 of Matt. 23:29-39.
- While the KJV Bible does not describe Jesus using the words "wrath to come" as such, it does describe him using arguably similar terms. See, for example, his use of "days of vengeance" in v. 22 of Luke 21:5-24 of Luke's End Time discourse and his use of both of the words "days" and "wrath" in the next verse of that discourse (Luke 21:23).
- **V. 10** above makes a statement similar to that made by Jesus in v. 19 of Matt. 7:15-20. See also v. 5-6 of John 15:1-6.
- **V. 12's** statement about wheat parallels that made by Jesus in v. 30 of Matt. 13:24-30.
- This text corresponds in part to v. 7-9 of Luke 3:1-9 and in part to Luke 3:15-17. See also v. 7-8 of Mark 1:1-11.

End Time Teachings of Jesus in the Gospel of Matthew

Matt. 4:12-17

P 12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. **P** 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. [end par.]

- This text is included as an End Time text because **v. 15-16** quote v. 1-2 of Is. 9:1-21, and because v. 6-7 of the same text relate to a kingdom that will last for ever (Is. 9:7). Since a kingdom that lasts for ever (forever in modern English) must be a kingdom that comes with (or at least survives) the End Time, it is reasonable to think of this kingdom as an End Time Kingdom. Moreover, since **v. 17** immediately follows **v. 15-16**, it is reasonable to think that this End Time Kingdom is the kingdom Matthew describes Jesus referring to as the kingdom of heaven. See also v. 7 of Matt. 10:5-23.
- **V. 17** above is the first verse in the Gospel of Matthew in which Jesus uses the word "kingdom". In the Auxiliary Sense File titled *Senses of the Word Kingdom*, the writer explains the meaning of the word kingdom by describing the senses in which the Bible uses this word and giving examples of Bible verses that use it in these senses.
- **V. 17** above is also the first verse in the Gospel of Matthew in which Jesus uses the word "heaven" as such. In the Auxiliary Sense File titled *Senses of the Word Heaven*, the writer explains the meaning of the word heaven by describing the senses in which the Bible uses this word and giving examples of Bible verses that use it in these senses.
- describes the senses in which the Bible uses this word and gives examples of Bible verses that use it in these senses.
- The Gospel of Matthew uses the phrase "the kingdom of heaven" not only in **v. 17**, but also in more than thirty other verses. The other Gospels do not use this phrase as such even once, and instead use "the kingdom of God". In spite of this, there are five verses in which Matthew also uses the latter term, i.e., in Matt. 6:33, Matt. 12:28, Matt. 19:24 and Matt. 21:31 and 21:43.
- This text seems to be a longer account of the events described at Mark 1:14-15. In Mark, however, the Gospel writer uses the phrase "the kingdom of God" rather than the phrase "the kingdom of heaven". In addition, Mark uses this phrase as a part of the longer phrase "the gospel of the kingdom of God", a phrase that Matthew also uses, in an abbreviated form, in Matt. 4:23-24 below.
- The idea that the kingdom of heaven Jesus speaks about in **v. 17** is an End Time Kingdom is confirmed by the fact that, in v. 34 of Matthew's description of the End Time Judgment (Matt. 25:31-46), Jesus describes the End Time Kingdom as "the kingdom prepared for you from the foundation of the world:". Since only God can provide such a kingdom, this kingdom must be a kingdom which is of (or from) heaven or, in other words, of (or from) God.

Special Note on "the Kingdom":

The Bible often uses the phrase "the kingdom of God" interchangeably with phrases like "the kingdom of heaven" and "the kingdom of the Lord". It also often abbreviates phrases of this kind to various shorter phrases, such as "the kingdom", "his kingdom" and "thy kingdom". As explained in the Auxiliary Sense File titled *Senses of the Word Kingdom*, the Bible may use phrases of this kind in senses in which it means things as different as a people (Exod. 19:5-6), a place on the earth (1Chron. 28:5), a place not on the earth (John 18:36) and God's kingship over any and all places (Ps. 103:19).

Matt. 4:23-24

P 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

- This text is included as an End Time text because **v. 23** describes Jesus preaching "the gospel of the kingdom", and because v. 14 of Matt. 24:1-22 of Matthew's End Time discourse describes Jesus teaching that "the end" will come after "this gospel of the kingdom" has been preached in "all the world". The latter "end", in turn, seems to refer back to the end of the world that the disciples ask him about in v. 3 of that text. See also, however, the most nearly corresponding verses of Mark's End Time discourse, v. 10 and 13 of Mark 13:1-20.
- While **v. 23** does not describe the teachings included in the gospel Jesus preached, these teachings seem to be essentially the same as those described only a few verses earlier, in v. 17 of Matt. 4:12-17 above, i.e., that people should repent because the kingdom of heaven is at hand. See also v. 7 of Matt. 10:5-23, Mark 1:14-15 and v. 9 and 11 of Luke 10:1-16.
- **V. 23** is repeated, in almost the same words, in Matt. 9:35 below.

Matt. 5:1-12

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. [end par.]

- This text is included as an End Time text because **v. 3-11** all describe Jesus speaking of people who are blessed. The word "blessed", in turn, is of End Time significance because it is the word Jesus uses to describe the people who will inherit 'the kingdom prepared for you' that he speaks about in v. 34 of Matt. 25:31-46 of Matthew's End Time discourse.
- This text is also included as an End Time text because **v. 6** and **10** describe Jesus using forms of the word "righteous" to describe those who will be rewarded in the kingdom of heaven. This idea is confirmed by the fact that Jesus uses the word "righteous" to describe those who enter into eternal life in v. 46 of Matt. 25:31-46 of Matthew's End Time discourse. See also v. 20 of Matt. 5:17-20 below.
- **V. 9** is one of only three Gospel verses that use the phrase "children of God". The other two are Luke 20:36 and John 11:52. These children seem to be the same as the "children of light" mentioned in v. 8 of Luke 16:8-13 and v. 36 of John 12:23-36, the "children of the Highest" mentioned in v. 35 of Luke 6:35-42 and the "children of the kingdom" mentioned in v. 38 of Matt. 13:36-43.
- Surprisingly, while the Old Testament does not use any of the phrases mentioned in the previous Note as such, it does use the phrase "children of Israel" hundreds of times. It also includes a few verses in which God speaks to the people of Israel using words of this kind. See, for example, v. 6 of Ps. 82:1-8 ("...you are children of the most High.") and v. 1 of Deut. 14:1-2 ("Ye are the children of the Lord your God:").
- **V. 12** is an example of a verse in which Jesus seems to use "heaven" as a contraction of "kingdom of heaven", rather than as a stand-alone word that refers to a place above the earth. See, for example, Exod. 32:13, Ps. 103:19 and Jer. 16:4.

Matt. 5:17-20

P 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteous-ness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. [end par.]

- This text is included as an End Time text because it describes Jesus teaching that righteousness is a criterion that will be used to determine who will and will not be able to enter the kingdom of heaven. Jesus makes the applicability of this teaching to the End Time Judgment and to entry into the End Time Kingdom even more clearly in Matt. 13:36-43.
- The passing of heaven and earth Jesus speaks about in **v. 18** may allude to one or both of v. 17 of Is. 65:6-25 and v. 22 of Is. 66:15-24. This passing may correspond to the passing he speaks about in Matt. 24:35, Mark 13:31 and Luke 21:33.
- In **v. 19-20**, Jesus seems to make a point similar to the one he makes in v. 29-31 of Luke 16:19-31, i.e., in the Parable of

Lazarus and the rich man.

Matt. 5:21-26

P 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. [end par.]

- The judgment that Jesus speaks of in **v. 21** and **22** above seems to refer to the Day of Judgment or Judgment Day. If this is true, then **v. 21-26** above provide important information about the End Time Judgment.
- **V. 22** above is the first verse of the King James Bible version of the New Testament that uses the word "hell". In the Auxiliary Sense File titled *Senses of the Word Hell*, the writer explains the meaning of the word hell by describing the senses in which the Bible uses this word and giving examples of Bible verses that use it in these senses.
- **V. 22** is one of only three Bible verses that combine the words "hell" and "fire" into the phrase "hell fire". The other two verses are v. 9 of Matt. 18:2-9 and v. 47 of Mark 9:41-48.
- **V. 26** describes a teaching similar to v. 32-35 of Matt. 18:23-35 and v. 59 of Luke 12:54-59, i.e., that the punishment imposed on a person at the judgment will continue until it reaches its appointed end. See also v. 27 of Matt. 16:24-28 and v. 47-48 of Luke 12:35-48, which suggest that this punishment will reflect the seriousness of the wrong done. It is not clear how these teachings are to be reconciled with Matt. 25:31-46 of Matthew's End Time discourse, which describes the teachings of Jesus about everlasting punishment. Some possible ways of reconciling these teachings are discussed in the Main End Time File titled *Notes on Everlasting Punishment*.

Matt. 5:27-32

P 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. [end par.]

- Verses similar to **v. 29** and **30** appear again at v. 8 and 9 of Matt. 18:2-9, but in a very different context. In addition, the latter verses use the phrases "hell fire" and "everlasting fire" where **v. 29** and **30** above use the word "hell".
- Other verses similar to **v. 29** and **30** appear, one more time and in still another context, in v. 43, 45 and 47 of Mark 9:41-48. There, however, these verses are separated by identical verses that all seem to be based on v. 24 of Is. 66:15-24.
- **V. 31-32** above seem to generally correspond to Mark 10:11-12. They also generally correspond to Luke 16:18, which occurs immediately before Luke 16:19-31, a text in which Jesus gives what is arguably the most graphic description of hell in the Gospels.

Matt. 6:9-15

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. [end par.]

- This text is included as an End Time text because **v. 10** speaks about the coming of a kingdom that belongs to God and/or has God as its king or, in other words, about the coming of the kingdom of God. If, as appears likely, this kingdom is the same as the kingdom Jesus speaks about in v. 31 of Luke 21:25-37 and v. 34 of Matt. 25:31-46 of the Lukan and Matthean End Time discourses, then this kingdom is reasonably regarded as an End Time Kingdom.
- The prayer that Jesus prays in **v. 9-13** above is generally similar to the one he prays in Luke 11:1-4.
- **V. 14-15** are important because they describe Jesus teaching that forgiveness of others is one of the criteria that will be used when a person is judged, a teaching he reiterates in the wicked servant parable of Matt. 18:23-35. The teachings of Jesus about a related criterion, anger, are described in Matt. 5:21-26 above. These criteria clearly seem to be in addition to

the righteousness he calls for in Matt. 5:17-20 above and in his description of the End Time Judgment, Matt. 25:31-46.

- **V. 14-15** generally correspond to Mark 11:25-26 and v. 37 of Luke 6:35-42.

Matt. 6:19-21

P 19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

- This text is of End Time interest because it parallels Luke 12:29-34, and because the latter clearly suggests that the word "heaven" in v. 20 above refers to the kingdom of God and that this kingdom is located "in the heavens" (Luke 12:33).
- The words spoken by Jesus in v. 21 above are repeated, word for word, in v. 34 of Luke 12:29-34.

Matt. 6:31-33

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

- **V. 33** is of secondary End Time interest because, as explained in connection with v. 17 of Matt. 4:12-17, it is one of only five verses in which Matthew uses the phrase "the kingdom of God" rather than the phrase "the kingdom of heaven".

Matt 7:1-5

1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. [end par.]

- This text is included as an End Time text because it describes still another criterion that will be used when a person is judged: whether he judged others by the same standards he used to judge himself. Other criteria that will be used when a person is judged are described in Matt. 5:21-26 (anger) and Matt. 6:9-15 (forgiveness of others). Criteria like these appear to be in addition to those mentioned by Jesus in his description of the End Time Judgment (Matt. 25:31-46).
- **V. 1-2** are generally similar to v. 37-38 of Luke 6:35-42, while **v. 3-5** are generally similar to v. 41-42 of that text.
- **V. 2** above is also arguably generally similar to v. 24 of Mark 4:21-25.

Matt. 7:7-12

P 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [end par.]

- This text is of potential End Time interest because **v. 7-8** and **11** seem to be based on v. 32 of Joel 2:28-32.
- **V. 7-11** are generally similar to v. 9-13 of Luke 11:5-13, except that Jesus uses the words "good things" in v. 11 above, but uses the words "the Holy Spirit" in Luke 11:13.
- The statement Jesus makes in v. 7 about asking and being given seems similar to those he makes in v. 23, 24 and 26 of John 16:19-28, except that the latter verses add the limitation that the things asked for be asked for in his (Jesus') name.
- The readiness to open that Jesus speaks about in v. 7-8 is arguably limited to those who behave in the manner described in v. 12. See, for example, Matt. 7:21-23 below and v. 24-27 of Luke 13:22-30. See also Matt. 7:13-14 below.

Matt. 7:13-14

P 13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. [end par.]

- **V. 13-14** are included as an End Time text because they describe Jesus teaching that each person has one of two future destinies, being destroyed or entering into life. This, in turn, seems to presuppose the existence of a time of judgment at which these destinies will be decided or put into effect, i.e., the time the writer refers to as the End Time Judgment. These destinies seem to be the same as those that Jesus speaks of in v. 27 of John 6:26-29 and v. 28 of John 10:24-31.
- **V. 13-14** seem to be similar to v. 23-24 of Luke 13:22-30. See also v. 14 of Matt. 22:1-14 and v. 16 of Matt. 20:13-16.

Matt. 7:15-20

P 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. [end par.]

- The teaching of Jesus about false prophets in **v. 15** above is repeated, with some differences in wording, in Matt. 24:5 and Matt. 24:23-24 of Matthew's End Time discourse, in Mark 13:5-6 and Mark 13:21-23 of Mark's End Time discourse and in Luke 21:8 of Luke's End Time discourse.
- The words spoken by Jesus in **v.19-20** are similar to those spoken by John the Baptist at v. 10 of Matt. 3:7-12 and v. 9 of Luke 3:1-9. They are also roughly similar to the words that Jesus himself speaks in v. 5-6 of John 15:1-6.
- **V. 16-18** and **20** are similar to Luke 6:43-45. The latter text, however, does not say anything about fire.
- **V. 16-17** and **19** together generally parallel parts of the Parable of the Tares, i.e., Matt. 13:36-43 and 13:47-50. In the latter, however, Jesus explains how texts like **v. 16-20** may be understood as veiled descriptions of the end of the world and the End Time Judgment.

Matt. 7:21-23

P 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [end par.]

- These verses are included as an End Time text because they seem to describe Jesus teaching that every person has one of two mutually exclusive future destinies, i.e., entering the kingdom of heaven (**v. 21**), or being excluded from that kingdom (**v. 23**) as a worker of iniquity. The phrase "the will of my Father " is used elsewhere only in Matt. 12:50 [not included]. In context, this and arguably similar phrases, such as "the will of God" (Mark 3:35) and "the word of God" (Luke 8:21 and 11:28), are reasonably regarded as synonyms for 'the commandments' or 'the law'.
- It is not clear how to reconcile **v. 21-23** with v. 7-8 of Matt. 7:7-12 and with v. 9-10 of Luke 11:5-13. One possible solution is to regard **v. 21-23** as a clarification which assures that the last-cited verses are not interpreted too broadly.
- **V. 23** above is of primary End Time interest because it includes a number of words or phrases that are associated with the End Time Judgment. In v. 41 of Matt. 25:31-46 of the Matthean discourse, for example, Jesus uses the words "depart from me" to describe the condemnation of those on the King's left hand. Similarly, in v. 41 of Matt. 13:36-43, Jesus uses the words "them which do iniquity" to describe those who are to be cast into the furnace of fire.
- The words spoken by Jesus in **v. 21-23** generally correspond to those spoken by him in v. 25-27 of Luke 13:22-30.

Matt. 8:10-12

10 When Jesus heard it [the centurion's expression of faith], he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

- This text is included as an End Time text because it seems to describe Jesus teaching that people have one of two mutually exclusive future destinies, i.e., entering the kingdom of heaven (**v. 11**), or being cast into outer darkness where there shall be weeping and gnashing of teeth (**v. 12**). It is also included because the kingdom mentioned in **v. 11** and the outer darkness and weeping and gnashing of teeth mentioned in **v. 12** seem to be the same as those Jesus describes in v. 34 and 30, of his description of the End Time Judgment, Matt. 25:31-46. See also v. 51 of Matt. 24:37-51.
- The phrase "the children of the kingdom" in **v. 12** appears in only one other verse in the Gospels, v. 38 of Matt. 13:36-43. Other phrases of this kind are discussed in a Note included with v. 9 of Matt. 5:1-12 above.
- The phrase "weeping and gnashing of teeth" (or "wailing and gnashing of teeth") is an unusual one which, except for Luke 13:28, appears only in the Gospel of Matthew. Verses other than **v. 12** that use one or the other of these phrases include Matt. 13:36-43/42; 13:47-50/50; 22:1-14/13; 24:37-51/51 and 25:14-30/30. All verses of this kind seem to be based on v. 10 of Ps. 112:1-10.
- **V. 11** and **v. 12** seem to correspond to v. 29 and 28, respectively, of Luke 13:22-30.

Matt. 9:1-8

1 And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing

their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. [end par.]

- In v. 6 Jesus refers to himself as the Son of man and teaches that he has the power to forgive sins. This verse is of End Time interest because the power to forgive is an aspect of the power to judge. See Matt. 11:27, v. 35 of John 3:31-36 and especially v. 27 of John 5:19-29.
- V. 6 above is the first* verse in the Gospel of Matthew in which Jesus uses the phrase "the Son of man" in a sense that is of End Time interest. In the accompanying Auxiliary Sense File titled *Senses of Phrases Like Son of Man*, the writer describes the senses in which the KJV Bible uses phrases of this kind ("a son of man", "the son of man", etc.) and gives examples of Bible verses that use them in these senses. (*One earlier verse that uses "the Son of man", Matt. 8:20, does not seem to be of End Time interest.)
- This text as a whole is generally similar to Mark 2:3-12 and Luke 5:18-25.

Matt. 9:11-13

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

- This text is of End Time interest because v. 13 sheds light on the meaning of other verses in which Jesus speaks of why he has come (or been sent), namely, to save persons (or "sheep") who have become lost or gone astray. Examples of other verses of this kind include v. 5-7 of Matt. 10:5-23, Matt. 18:10-14, Luke 15:3-10, Luke 19:5-10 and v. 12 of John 17:1-12.
- This text is also of End Time interest because the words "righteous" and "sinners" in v. 13 seem to correspond to the persons Jesus describes as 'righteous' and 'them which do iniquity' in v. 43 and 41, respectively, of Matt. 13:36-43, a text that contains one of the clearest descriptions of the teachings of Jesus about the end of the world. See also Matt. 13:47-50.
- In the middle part of v. 13, Jesus seems to quote from the first part of v. 6 of Hos. 6:1-11.
- V. 11-13 above generally correspond to Mark 2:16-17 and Luke 5:30-32.

Matt. 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. [end par.]

- This text is included as an End Time text because v. 35 describes Jesus preaching "the gospel of the kingdom", and because v. 14 of Matt. 24:1-22 of Matthew's End Time discourse describes Jesus saying that "the end" will come after "this gospel of the kingdom" has been preached in "all the world". The latter "end", in turn, seems to refer back to the end of the world that the disciples ask him about in v. 3 of that text. See also, however, the most nearly corresponding verses of Mark's End Time discourse, v. 10 and 13 of Mark 13:1-20.
- V. 35 is generally similar to v. 23 of Matt. 4:23-24 above. See also Mark 1:14-15 and Luke 8:1.

Matt. 10:5-23

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city. **P** 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

- This text is a prime example of an End Time text. One reason is that **v. 15** includes a prophecy of Jesus about the Day of Judgment, a term that is one of the many terms (e.g., Judgment Day, Last Judgment, etc.) that the writer treats as variant forms of his preferred generic term for this judgment, the End Time Judgment. Another is that **v. 23** includes a prophecy of Jesus about the coming of the Son of man.
- By itself, **v. 5** might indicate only that Jesus knew that Samaritans would not receive him. See, for example, John 4:9. In **v. 6**, however, Jesus seems to negate this idea by suggesting that his ministry was, at least at that time, concerned only with people of the house of Israel. This idea seems to be confirmed by v. 24 of Matt. 15:21-28, v. 11 of Matt. 18:10-14 and v. 10 of Luke 19:5-10.
- The words spoken by Jesus in the last part of **v. 7** are substantially similar to those spoken by him in v. 17 of Matt. 4:12-17. See also v. 15 of Mark 1:14-15 and v. 9 and 11 of Luke 10:1-16.
- In **v. 14-15** Jesus seems to describe receiving and hearing (or believing and helping) him or persons he has sent as a criterion that will be used to judge people. Jesus describes this criterion in greater detail in v. 35-45 of Matt. 25:31-46 of Matthew's End Time discourse. Other verses which seem to convey generally the same idea include: v. 40 of Matt. 10:37-42, v. 16 of Luke 10:1-16 and v. 20 of John 13:13-21. See also v. 16 of Mark 16:14-20 and v. 40 of John 6:35-44.
- The things Jesus says in **v. 15** are similar to the things he says in Mark 6:11, Luke 10:12 and 14 and Luke 17:28-30.
- Surprisingly, **v. 17-22** are repeated, almost word for word, in v. 9-13 of Mark 13:1-20 of Mark's End Time discourse.
- **V. 5-23's** account of the sending out of the twelve seems to be a longer version of the account of the sending out of the twelve that appears at Mark 6:7-13 and Luke 9:1-6. The Gospel of Luke also includes a long account of a sending out of a group of followers at Luke 10:1-16, but this account involves the sending out of seventy persons.
- **V. 23** above ends with a teaching about the time of the coming of the Son of man that does not appear in Mark's or Luke's accounts of the sending out of the twelve (or the seventy). In spite of differences in wording, **v. 23** seems to convey an idea generally similar to that conveyed in Matt. 16:28 and its Markan and Lukan counterparts, Mark 9:1 and Luke 9:27.
- It is not clear how the words spoken by Jesus in the last part of **v. 23** are to be reconciled with the words spoken by him in v. 36 of Matt. 24:29-36 and v. 32 of Mark 13:24-32 of Matthew's and Mark's End Time discourses, namely, that only the Father knows when things like the coming of the Son of man will occur.

Matt. 10:26-31

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.

- This text is included as an End Time text because **v. 28** describes Jesus teaching that a person's soul is a thing that can be killed or destroyed in hell. If this verse is taken literally, it fits well with other Gospel verses in which Jesus teaches that a person has one of two mutually exclusive future destinies, having everlasting (or eternal) life or perishing. See, for example, v. 3 and 5 of Luke 13:1-9, John 6:27 and John 10:27-28.
- **V. 26-31** above are generally similar to Luke 12:2-7, except that **v. 28** is replaced by verses (Luke 12:4-5) that do not use the word "soul" and that describe Jesus urging people to fear him who has power to cast into hell after he has killed.

Matt. 10:32-33

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

- **V. 32-33** are clearly of End Time interest. This is because these verses seem to describe Jesus teaching that he has the power to influence the outcome of the End Time Judgment.
- **V. 32-33** are generally similar to Luke 12:8-9, except that v. 8 of the latter uses "Son of man" where **v. 32** uses "I".
- **V. 32-33** and Luke 12:8-9 both seem to convey generally the same idea as Mark 8:38 and Luke 9:26, although the latter uses the word "ashamed" rather than the word "confess".

Matt. 10:34-36

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household.

- **V. 34-35** above are of End Time interest because they describe Jesus speaking about the reason why he has come. These verses seem to convey an idea generally similar to that conveyed by v. 49 and 51 of Luke 12:49-53. Similarly, **v. 35-36** seem to convey an idea generally similar to that conveyed by v. 51-53 of Luke 12:49-53.

- It is not clear how **v. 34** is to be reconciled with v. 56 of Luke 9:51-56. See also v. 11 of Matt. 18:10-14 and v. 47 of John 12:44-50. See also, however, v. 9-10 of Luke 19:5-10 and v. 24 of Matt. 15:21-28 below.
- Since there is no inconsistency between being a person who comes and being a person who is sent, it seems reasonable to read verses like **v. 34** in conjunction with verses in which Jesus speaks of why he was sent, e.g., v. 17 of John 3:13-18.
- **V. 35-36** above may be related to what Jesus says in v. 12 of Mark 13:1-20 of the Markan discourse and v. 16 of Luke 21:5-24 of the Lukan discourse. See also v. 21 of Matt. 10:5-23, Matthew's account of the sending out of the twelve.

Matt. 10:37-42

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. **P** 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. [end par.]

- **V. 37-38** may be a differently worded rendering of v. 26-27 of Luke 14:25-27.
- **V. 38-39** are of potential End Time interest because generally similar verses appear in all three of three generally similar passages that clearly relate to the End Time, v. 24-25 of Matt. 16:24-28, v. 34-35 of Mark 8:34-9:1 and v. 23-24 of Luke 9:23-27. See also Luke 14:25-27.
- **V. 40** and **42** are of End Time interest because they foreshadow things Jesus says in the last part of Matthew's End Time discourse. Specifically, **v. 40** foreshadows v. 40 and 45 of Matt. 25:31-46, while **v. 42** foreshadows v. 35 and 42 thereof.
- **V. 40** is also of secondary End Time interest because Jesus elsewhere speaks of the terrible fate that awaits those who do not receive his disciples. See, for example, v. 14-15 of Matt. 10:5-23 above and v. 10-16 of Luke 10:1-16.
- **V. 40** is only one example of a verse that describes Jesus speaking about the importance of receiving (or believing) him and/or "him that sent me". Jesus reiterates and further explains statements of these kinds in many other New Testament texts, especially in the Gospel of John. See, for example, John 5:19-29/24, John 6:26-29/29, John 6:35-44/40, John 6:47-58/47-51, John 11:21-27/25-26 and John 12:44-50/44-46 and their associated Notes. See also Mark 16:16-20/16.
- **V. 40** is generally similar, in whole or in part, to Mark 9:36-37/37, Luke 9:46-48/48 and John 13:13-21/20.

Matt. 11:1-6

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me. [end par.]

- This text is included as an End Time text because **v. 6** describes Jesus using two words, "blessed" and "offend", that he uses elsewhere in texts that clearly relate to the End Time Judgment. See, for example, his use of "blessed" in v. 34 of Matt. 25:31-46 and his use of "offend" in v. 41 of Matt. 13:36-43.
- **V. 2-6** are generally similar to Luke 7:19-23. In addition, **v. 6** is repeated, word for word, in v. 23 of that text.
- It is unclear how **v. 2-3** above are to be reconciled with the things John the Baptist says in John 1:26-34 (not included).

Matt. 11:7-15

P 7 And as they [John's disciples] departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. [end par.]

- In **v. 10** above, Jesus quotes from v. 1 of Mal. 3:1-9, an Old Testament text that speaks of the coming of the Lord of hosts to sit in judgment. The latter, however, says that the messenger will prepare the way "before me", not "before thee".
- When Jesus speaks of John as Elias in **v. 14** he seems to have in mind v. 5 of Mal. 4:1-6, in which God says that He will send Elijah before "the coming of the great and dreadful day of the Lord". V. 1 of the latter says that this day "shall burn

as an oven" and that the wicked will be burned up as stubble. Such words seem to underlie the things Jesus says in v. 18-19 of Matt. 7:15-20 and v. 39-42 of Matt. 13:36-43, and the things John the Baptist says in v. 12 of Matt. 3:7-12.

- **V. 7-11** above generally correspond to Luke 7:24-28.
- Other texts in which Jesus speaks of John as Elias include Matt. 17:10-13 and Mark 9:11-13. See also Luke 16:14-17, v. 17 of which seems to correspond to v. 18 of Matt. 5:17-20.
- Surprisingly, in John 1:19-23, John the Baptist affirms that he is the messenger mentioned in v. 1 of Mal. 3:1-9 (John 1:23), but denies that he is the Elijah mentioned in v. 5 of Mal. 4:1-6 (John 1:21).

Matt. 11:20-24

P 20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: **21** Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. **23** And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. **24** But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. [end par.]

- This text is a prime example of an End Time text. This is because **v. 22** and **24** include teachings of Jesus about the day of judgment, a term which is one of the many terms (e.g., Judgment Day, the Last Judgment, etc.) that the writer treats as variant forms of his preferred generic term for this judgment, namely, the End Time Judgment.
- Based on their context, tone and content, it seems likely that Jesus spoke **v. 20-24** above soon after the twelve returned from the missionary journey on which Matthew describes him sending them (Matt. 10:5 through Matt. 11:1). Surprisingly, while Matthew does not explicitly mention this return, Mark and Luke do explicitly mention this return at v. 30 of Mark 6:30-33 and v. 10 of Luke 9:10-11.
- **V. 21-23** above are repeated, almost word for word, in v. 13-15 of Luke 10:1-16, a text which gives a lengthy account of the sending out of seventy other persons, and which is followed by a joyous account of their return at Luke 10:17-22.
- The things Jesus says in **v. 24** about the fate of Sodom is similar to the things he says in v. 15 of Matt. 10:5-23 above. In v. 29-30 of Luke 17:26-37, Jesus again speaks about the fate of Sodom and describes how it is related to the day of the Son of man.

Special Note on Other Translations:

While **v. 23** and its Matthean and Lukan counterparts (v. 23 of Matt. 11:20-24 and v. 15 of Luke 10:1-16) in the KJV Bible all describe Jesus using the word "hell", the corresponding verses of the New Revised Standard Version of the Bible published by Division of Christian Education of the National Council of Churches of Christ in the U. S. A. all describe Jesus using the word "Hades". The difference between these words is more significant than it may at first appear. This is because the word "Hades" is the English transliteration of the Greek word that, in the Greek in which the New Testament was originally written, refers to the place below the surface of the earth that answers to English language terms like the world of the dead, the land of the dead, and the underworld.

Matt. 11:25-27

P 25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. **26** Even so, Father: for so it seemed good in thy sight. **27** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. [end par.]

- This text is of End Time interest because **v. 27** above describes Jesus saying, for the first time in the New Testament, that his Father has delivered "all things" to him. That "all things" means "all power in heaven and earth" is confirmed by v. 18 of Matt. 28:16-20. That "all power" also includes "all judgment" is confirmed by v. 22 and 27 of John 5:19-29 and v. 2 of John 17:1-12, among others.
- **V. 27** is the first verse of the New Testament in which Jesus uses the phrase "the Son" as such, i.e., without adding to it any qualifying terms, such as "of man", "of God" or "of David".
- The words Jesus speaks in **v. 25-27** above are repeated, almost word for word, in v. 21-22 of Luke 10:17-22.

Matt. 12:24-29

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. **25** And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: **26** And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? **27** And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. **28** But if I cast out devils by the Spirit of God, then the kingdom of

God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

- **V. 24** is of End Time interest because it refers to Beelzebub/Satan as the "prince" of the devils, a phrase that seems to foreshadow the use of the phrase "the devil and his angels" in v. 41 of Matt. 25:31-46 of Matthew's End Time discourse.
- **V. 26** and **28** are of End Time interest because they support the idea that the kingdom of Satan (**v. 26**) and the kingdom of God (**v. 28**) are the two possible destinations of the people Jesus describes in Matt. 25:31-46 of Matthew's discourse.
- The Beelzebub mentioned in **v. 24** and **27** seems to be the same as the Baal-zebub that is mentioned in four (and only four) verses of the Old Testament, i.e., v. 2-3 and 6 of 2Kings 1:2-6 and v. 16 of 2Kings 1:7-16.
- This text as a whole is generally similar to Mark 3:22-27 and Luke 11:14-22.

Matt. 12:31-32

P 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

- This text is treated as an End Time text because **v. 31** and **32** describe teachings of Jesus about the Day of Judgment. Specifically, they include his teachings about which sins will be forgiven at this Judgment and which will not.
- **V. 31-32** are also treated as an End Time text because **v. 32** seems to use the term "the world to come" as a synonym for terms like the "kingdom of God" and "kingdom of heaven". If this idea is correct, it suggests that the latter are Kingdoms that will be located on the earth, not in the heavens. Other verses in which Jesus uses the words "the world to come" include v. 30 of Mark 10:28-31 and v. 30 of Luke 18:28-30.
- **V. 31-32** are similar to Mark 3:28-29, except that the latter speaks of eternal damnation, not of the world to come.
- **V. 31-32** seem to roughly correspond to v. 10 of Luke 12:8-10.

Matt. 12:33-37

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned. [end par.]

- This text as a whole is included as an End Time text because **v. 36-37** describe Jesus teaching that, in the Day of Judgment, each person will be judged, at least in part, on the basis of the words he has spoken.
- Jesus does not speak words similar to those he speaks in **v. 36-37** in any of the other Gospels. He does, however, speak words similar to those he speaks in **v. 33** in v. 43 and the first part of v. 44 of Luke 6:43-45. He also speaks words similar to those he speaks in the last part of **v. 34** and **v. 35** in v. 45 of Luke 6:43-45.

Matt. 12:38-42

P 38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

- This text is clearly an End Time text because **v. 41-42** describe Jesus speaking of a rising up in judgment that appears to refer to the resurrection and judgment of the dead.
- In **v. 41-42**, Jesus seems to use "this generation" to mean the persons he addresses as "An evil and adulterous generation" in **v. 39**. While the meaning of "this generation" may not seem to be of great End Time significance in **v. 38-42** above, it is arguably of great End Time significance when Jesus uses the same phrase in v. 34 of Matt. 24:29-36 of the Matthean End Time discourse, v. 30 of Mark 13:24-32 of the Markan End Time discourse and v. 32 of Luke 21:25-37 of the Lukan End Time discourse. The meaning and potential significance of these and apparently similar phrases, such as "ye generation" (Matt. 23:33 below) and "O generation" (Matt. 12:34 above), is discussed at length in Notes included with the just-cited parts of these discourses.
- This text as a whole is similar to Luke 11:29-32. The most nearly similar Markan text is Mark 8:11-13. Only in **v. 40**, however, does Jesus seem to speak of his death and resurrection after three days. See Jonah 2:1-2. See also Matt. 16:1-4.

Matt. 13:1-9

1 The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

- **V. 1-9** include the version of the Parable of the Sower that Jesus tells publicly. This version is of secondary End Time interest because its significance is apparent only from other parables Jesus tells privately later in chapter 13 of Matthew.
- The parable that Jesus tells in **v. 1-9** is generally similar to the parables he tells in Mark 4:1-9 and Luke 8:4-8.

Matt. 13:10-17

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

- This text is included as an End Time text because **v. 12** appears, in almost the same words, in v. 29 of Matt. 25:14-30 of Matthew's End Time discourse. It also appears in the same or similar words in v. 25 of Mark 4:21-25, v. 18 of Luke 8:16-18 and v. 26 of Luke 19:11-27.
- This text is also included as an End Time text because **v. 14-15** allude to v. 9-10 of Is. 6:8-13, which relate to a person that God sends to speak of a time of great desolation and of the preservation of a remnant of the holy seed.
- **V. 10-11** and **13** above together generally correspond to Mark 4:10-12 and Luke 8:9-10.

Matt. 13:18-23

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. [end par.]

- In **v. 18-23**, Jesus further explains the parable that he tells in Matt. 13:1-9 above. Even this explanation, however, is of secondary End Time interest because it seems to do little more than warn the disciples that "the wicked one", worldly cares, riches, etc. can prevent people from bearing fruit.
- The explanation that Jesus gives in **v. 18-23** is similar to the one he gives in its Markan and Lukan counterparts, Mark 4:14-20 and Luke 8:11-15. Unlike Mark and Luke, however, Matthew follows this explanation with several other sowing or harvest related parables that are of real End Time interest, and that are shown and discussed individually below.

Matt. 13:24-30

P 24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. [end par.]

- In v. **24-30**, Jesus seems to add to the Parable of the Sower that an enemy, presumably "the wicked one", sowed tares (weeds) among the wheat. **V. 30** reveals the true End Time significance of this parable by describing the harvest as analogous to the Day of Judgment, when plants that bear good and bad fruits will be gathered, separated and sent to the places where they will experience their differing future destinies. After Jesus adds these things, Matthew refers to this parable as "the parable of the tares of the field". See v. 36 of Matt. 13:36-43 below.
- This text as a whole may be a longer version of the parable that Jesus tells in Mark 4:26-29.
- **V. 30** seems to allude to the things John the Baptist says at v. 12 of Matt. 3:7-12. See also v. 17 of Luke 3:15-17.
- **V. 30** seems to repeat, in language framed in terms of wheat, the things Jesus teaches about trees and their fruit in Matt. 7:15-20. See also John 15:1-6.
- The gathering Jesus speaks of in v. **30** seems to correspond to the gathering he speaks of in v. 31 of Matt. 24:29-36 and in v. 27 of Mark 13:24-32 of the Matthean and Markan End Time discourses.
- **V. 30** seems to convey an idea similar to that conveyed by v. 29 of Mark 4:26-29, namely, that the time of the gathering and reaping is a thing that depends on the readiness of the crop for harvest, and not on the wishes of the sower.

Matt. 13:36-43

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. [end par.]

- This text is an unusually clear and complete example of an End Time text. This is because v. **39** and **40** above explicitly mention the end of the world (v. **39**) or the end of this world (v. **40**). This is also because the latter verses are immediately followed by v. **41-43**, which describe the End Time Judgment, the criteria used to make this judgment, and its two mutually exclusive future outcomes.
- Although v. **38**, **41** and **43** all describe Jesus using the word "kingdom", none of them describe him using it in phrases like "kingdom of God" or "kingdom of heaven" that the Gospels describe him using throughout his ministry. The kingdom Jesus had in mind seems to be clarified by Matt. 13:47-50 below, a text which also relates to the end of the world and the End Time Judgment, but in which Jesus refers to this kingdom as the kingdom of heaven. Together, these texts suggest that Jesus thought of the kingdom of heaven as a kingdom which is associated with the End Time or, in other words, is an (or the) End Time Kingdom.
- The "children of the kingdom" in v. **38** seem not to be the same as the "children of the kingdom" that v. 12 of Matt. 8:10-12 describes as "cast out into outer darkness". Other terms of this kind include the "children of God" (Matt. 5:9, Luke 20:36 and John 11:52), "children of light" (Luke 16:8 and John 12:36) and "children of the Highest" (Luke 6:35).
- While the Old Testament does not use any of the phrases mentioned in the previous Note as such, it does use the phrase "children of Israel" hundreds of times. It also includes a few verses in which God speaks to His people using words of this kind. See, for example, v. 6 of Ps. 82:1-8 ("...you are children of the most High.") and v. 1 of Deut. 14:1-2.
- **V. 38** is the only verse in the New Testament in which Jesus uses the phrase "children of the wicked one" as such. It is unclear how this phrase is related to the phrase "the children of this world", a phrase that Jesus uses only twice, i.e., at Luke 16:8 and Luke 20:34.
- While the phrase "children of the wicked one" is used only once in the New Testament, arguably synonymous phrases like "children of Belial" and "sons of Belial" are used numerous times in the Old Testament, e.g., Deut. 13:13, Judg. 20:13, 1Sam. 2:12 and 2Chron. 13:7. See also the use of the phrases "children of wickedness" and "son of wickedness" in 1Chron. 17:9 and Ps. 89:22, respectively.
- **V. 41** seems to be generally similar to Matt. 24:30-31 and Mark 13:26-27 of the Matthean and Markan discourses.
- The furnace of fire mentioned in v. **42** may be related to the fiery oven mentioned in v. 8-10 of Ps. 21:1-13.
- The phrase "wailing and gnashing of teeth" appears in the Gospels only twice, once in v. **42** and once in v. 50 of Matt. 13:47-50. The apparently synonymous phrase "weeping and gnashing of teeth" appears in four other verses in the Gospel of Matthew, i.e., in Matt. 8:12 and 22:13 and in Matt. 24:51 and 25:30 of the Matthean discourse. All verses of this kind seem to be based on v. 10 of Ps. 112:1-10.
- The shining forth of the righteous mentioned in v. **43** above may allude to that mentioned in v. 3 of Dan. 12:1-4.

Matt. 13:47-50

P 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

- This text is included as an End Time text because **v. 49-50** describe teachings of Jesus about the end of the world and the associated severing (or separation) of the wicked from the just. Of all the parables that Jesus tells in the Gospel of Matthew, this parable is arguably the one which most clearly equates the kingdom of heaven with the End Time Kingdom and associates that kingdom with the end of the world and the End Time Judgment.
- Interestingly, neither this text nor Matt. 13:36-43 above describe Jesus teaching things which would require the events he describes to occur at a place that is not on the earth. This, in turn, suggests that, when Jesus uses the phrase "kingdom of heaven", he may be using this phrase in a sense in which it refers to the realized rule or sovereignty of God, rather than to a place that is located in the heavens. See in this connection the Auxiliary Sense Files that discuss the different senses of the words "Kingdom" and "Heaven".
- **V. 48** speaks of the net being drawn to shore "when it was full,". **V. 48** therefore seems to confirm the idea discussed in connection with v. 30 of Matt. 13:24-30 and v. 29 of Mark 4:26-29: that the end will come at a time that depends on the readiness of the catch, and not on the wishes of those who wait for it.
- **V. 49-50** together roughly correspond to v. 40-42 of Matt. 13:36-43 above, except that the latter verses use the phrase "the kingdom of their Father" (v. 43) rather than the phrase "the kingdom of heaven" (v. 47).
- **V. 50** is an almost word for word repetition of v. 42 of Matt. 13:36-43 above.

Matt. 15:21-28

P 21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

- In **v. 24**, Jesus states that he is sent only to "the lost sheep of the house of Israel". This statement is of End Time interest because it is related to the statement he makes in v. 5-6 of Matt. 10:5-23, a text that is clearly of End Time interest.
- Other verses in which Jesus speaks of coming to save lost sheep, or other persons or things that were lost, include Matt. 18:10-14. See also Luke 15:3-10, Luke 19:5-10 and v. 12 of John 17:1-12.
- The parallelism between **v. 24** and **26** above clearly suggests that the children referred to are the children of Israel.
- The story told in this text is similar to that of the Syrophenician woman, which Mark tells at Mark 7:24-30. In the latter, however, there is no verse similar to **v. 24**, and Mark 7:27 approves of casting bread to dogs *after* the children are filled.
- In the Old Testament, sheep (including lost sheep) or shepherd imagery is often used to reveal things about the relationship between God and his chosen people. Among texts of this kind, the ones that are of the greatest interest for present purposes are those that combine descriptions of lost sheep, a divine judgment and a regeneration. See, for example, Ezek. 34:6-24 and 34:25-31.
- While **v. 24-27** above describes Jesus speaking about the persons to whom he has been sent, it does not describe him speaking about the reason(s) *why* he has been sent. Since the latter question is discussed in Notes included with v. 40 of Matt. 10:37-42 above, it will not be discussed again here.

Matt. 16:1-4

1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

- This text is of secondary End Time interest because **v. 3** and **4** above shed light on what Jesus meant by the phrase "this generation" in v. 34 of Matt. 24:29-36, v. 30 of Mark 13:24-32 and v. 32 of Luke 21:25-37 of the End Time discourses. The meanings of this and similar phrases are discussed at length in the Notes that are associated with these verses in those discourses. See also the Notes included with Matt. 12:38-42, Matt. 16:28, Mark 9:1 and Luke 9:27. Finally, see v. 36 of Matt. 23:29-39 below.

- This text as a whole seems to generally correspond to Mark 8:11-12 and to Luke 11:29-32.

Matt. 16:13-23

P 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ. **P** 21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. [end par.]

- This text is included as an End Time text in part because **v. 13** seems to describe Jesus stating that he is the Son of man, a statement which, if interpreted in its titular sense, would amount to a claim that he is or will be the person who comes with the clouds of heaven at the time of the End Time Judgment. See v. 30-31 of Matt. 24:29-36, v. 26-27 of Mark 13:24-32 and v. 27 of Luke 21:25-37. See also Matt. 16:27-28, Mark 8:38-9:1 and Luke 9:26-27. All texts of this kind seem to be based on v. 13-14 of Dan. 7:9-14.
- This text is also included as an End Time text in part because **v. 16-17** describe Jesus acknowledging the correctness of Peter's statement that he is the Son of God, and thereby revealing that he is the person who will initiate the resurrection of the dead. See v. 25 and 28 of John 5:19-29 and v. 40 of John 6:35-44. See also John 9:35-37, in which Jesus explicitly states that he is the Son of God.
- **V. 18** is the only verse in the Bible that describes hell as having gates. In the Old Testament, however, there are many verses that use words like "pit", "grave" and "prison" as synonyms for "hell", and describe the latter as having a gate, bars, a mouth or as holding prisoners. See, for example, Is. 38:9-11/10, Is. 24:17-23/22, Job 3:11-19/18, Job. 17:13-16/16, Ps. 69:14-29/15 and Ps. 141:7.
- **V. 19** above is often used by the Catholic church to support its claim that it has the power to forgive or not to forgive sins. **V. 19** is generally similar to v. 18 of Matt. 18:15-20 below. See also v. 22-23 of John 20:19-23.
- In **v. 21**, Jesus speaks of his suffering and death as necessary, but does not make clear at this point that they are necessary to fulfill the Scriptures. He does, however, make this clear later. See, for example, v. 54 and 56 of Matt. 26:47-56, v. 21 of Mark 14:16-26 and Luke 18:31-34. Luke 18:34, however, says that the twelve failed to understand what Jesus said, a failure that parallels those mentioned in v. 32 of Mark 9:30-32, v. 45 of Luke 9:44-45 and v. 9 of John 20:6-9, and seems to have continued until after the resurrection. See also v. 44-46 of Luke 24:44-51 and v. 22 of John 2:18-22.
- It is unclear which Old Testament text(s) Jesus had in mind in **v. 21**. One of these is clearly v. 12 of Is. 53:1-12, a verse which Jesus quotes from in v. 37 of Luke 22:35-39, and which Mark mentions in v. 28 of Mark 15:22-37. Is. 53, however, does not say anything about a "third day". Another is v. 2 of Hos. 6:1-11, which speaks of a raising up "in the third day", but which, in context, seems to speak about a group (v. 1-2 use "us" and "we") and not an individual. Interestingly, Jesus quotes from v. 6 of Hos. 6:1-11 at v. 13 of Matt. 9:11-13 and v. 7 of Matt. 12:1-8 (not included). Still another is the situation of king Hezekiah, who prayed to be saved from death and was promised by God that he would live and go up to the house of the Lord on the third day. See v. 5 of 2Kings 20:1-5. The latter situation is also described in Is. 38:9-22. Yet another text that Jesus may have had in mind is Ps. 22:1-20.
- The words Jesus uses in **v. 21** are similar to those of Matt. 17:22-23, Matt. 20:17-19, Mark 10:32-34 and Luke 9:18-22.
- This text is similar to Mark 8:27-33 and Luke 9:18-22, except that the latter do not include verses like **v. 18-19**.

Matt. 16:24-28

P 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. [end ch.]

- This text as a whole generally corresponds to Mark 8:34-9:1 and Luke 9:23-27.
- **V. 24-26** are generally similar to v. 34-37 of Mark 8:34-9:1 and to v. 23-25 of Luke 9:23-27. See also Matt. 10:38-39.

- The first part of **v. 27** is similar to the last parts of Mark 8:38 and Luke 9:26. The last part of **v. 27**, however, differs from the first parts of the latter verses, which say that the Son of man will be ashamed of those who are ashamed of him.
- The words that Jesus speaks in the first part of **v. 27** above are similar to the words he speaks in v. 30 of Matt. 24:29-36, v. 26 of Mark 13:24-32 and v. 27 of Luke 21:25-37 of the End Time discourses. These words are also similar to the words he speaks during his Jewish trial. See v. 64 of Matt. 26:62-66, v. 62 of Mark 14:60-64 and v. 69 of Luke 22:66-71.
- The words spoken by Jesus in last part of **v. 27** are similar to those of Ps. 62:12, Prov. 24:12 and v. 10 of Jer. 17:9-10.
- The middle part of **v. 28** is repeated, almost word for word, in Mark 9:1 and Luke 9:27. Interestingly, the parallelism between these three verses is such that seeing the Son of man coming in his kingdom (**v. 28**) seems to mean essentially the same thing as seeing the kingdom of God come with power (Mark 9:1) and seeing the kingdom of God (Luke 9:27).
- The End Time prophecy of Jesus made in **v. 28** and its Markan and Lukan counterparts, Mark 9:1 and Luke 9:27, that some standing here shall not taste of death till they see the coming of the things they speak of seem to convey generally the same idea as v. 34 of Matt. 24:29-36, v. 30 of Mark 13:24-32 and v. 32 of Luke 21:25-37 of the End Time discourses, although the latter all use "this generation" to describe the people they speak of. Because the identity of these people has important implications, the meaning of the words this generation is a subject that the writer discusses at length in Notes he includes in the End Time discourse files.

Matt. 17:10-13

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist. [end par.]

- This text is included as an End Time text because the Elias that the disciples and Jesus speak of in **v. 10, 11** and **12** is the Elijah that v. 5 of Mal. 4:1-6 says will be sent "before the coming of the great and dreadful day of the Lord:". See also v. 10 and 14 of Matt. 11:7-15.
- Other texts in which Jesus speaks of John as Elias include Mark 9:11-13 and Luke 7:24-28. See also Luke 16:14-17, v. 17 of which seems to correspond to v. 18 of Matt. 5:17-20.
- This text as a whole is generally similar to Mark 9:11-13, except that v. 13 of the latter describes Jesus teaching that the things "they have done to him" (Elias/John) are things that were "written of him.". Interestingly, the things Jesus teaches in the last part of **v. 12** seem to convey essentially the same idea, if they are considered in conjunction with the things he teaches in texts like Luke 18:31-34.
- One reason **v. 12** says "they knew him not" may be that v. 21 of John 1:19-23 describes priests and Levites from Jerusalem asking John the Baptist, "Art thou Elias?", and John giving the answer, "I am not.".

Matt. 17:22-23

P 22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. [end par.]

- **V. 22-23** are treated as an End Time text because they are generally similar to v. 21 of Matt. 16:13-23 above, a text which is clearly an End Time text. See in this connection the Notes included with the latter text.
- This text generally corresponds to Mark 9:30-32, but has no counterpart in Luke. This is because Luke does not describe Jesus making a statement like the one he makes in **v. 22-23** until he goes to Jerusalem. See Luke 18:31-34.

Matt. 18:2-9

2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. **P** 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

- This text is clearly an important End Time text. This is because it speaks both about persons who will enter into the kingdom of heaven (or enter into life) and about persons who will be cast into everlasting fire (**v. 8**) or hell fire (**v. 9**).
- **V. 2-3** are generally similar to Matt. 19:13-15. See also Mark 10:13-16 and Luke 18:15-17. In spite of their similarity, none of these texts uses terms like "little child", "infant" and "little children" interchangeably with "little one(s)".

- **V. 6** and **7** are very similar to v. 2 and 1, respectively, of Luke 17:1-2, although the latter text does not mention children.
- **V. 6-9** roughly correspond to Mark 9:41-48, but have no counterparts in Luke or John. Interestingly, **v. 6-9** (along with Matt. 18:10) say nothing more about children and, like Mark 9:41-48, are expressed entirely in terms of "little ones".
- **V. 8-9** are generally similar to v. 29-30 of Matt. 5:27-32 above. The latter verses also say nothing about children.
- **V. 8** is one of only two verses in the New Testament that uses the phrase "everlasting fire" as such, the other being v. 41 of Matt. 25:31-46 of Matthew's End Time discourse. Surprisingly, while this phrase does not appear as such anywhere in the Old Testament, the latter does include one verse that uses both word "everlasting" and the word "fire", i.e., v. 14 of Is. 33:10-16. In that verse, however, these words are used in parallel clauses that have the effect of equating the phrases "everlasting burnings" and "devouring fire".
- **V. 9** is one of only three verses in the New Testament that uses the phrase "hell fire" as such. The other two verses are v. 22 of Matt. 5:21-26 and v. 47 of Mark 9:41-48. Of these, Mark 9:47 includes words very similar to those of **v. 9** above.
- Based on the parallelism between **v. 8** and **9**, it seems clear that Jesus thought of "everlasting fire" and "hell fire" as terms that are synonymous with one another.

Matt. 18:10-14

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. [end par.]

- This text is included as an End Time text because **v. 11** describes Jesus explaining why he (the Son of man) has come. As explained in the next Note, the things Jesus teaches in **v. 14** may also be related to the things he teaches in v. 18 of Luke 21:5-24 of the Lukan End Time discourse.
- In **v. 10** and **14** Jesus may use "little ones" to refer to new converts or other low ranking followers, and not to children. See, for example, v. 42 of Matt. 10:37-42 and how the latter seems to fit nicely with v. 40 and 45 of his description of the End Time Judgment, Matt. 25:31-46.
- **V. 11** is repeated, almost word for word, in v. 10 of Luke 19:5-10. See also v. 56 of Luke 9:51-56.
- **V. 12-13** seem to repeatedly use the word "astray" to explain the meaning of the word "lost" in **v. 11**. This, in turn, suggests that, when Jesus uses the word "lost", he uses it to mean persons who have sinned and not repented. See, for example, Matt. 15:24 and Mark 2:17.
- **V. 12-13** above seem to roughly correspond to v. 4-7 of Luke 15:3-10.

Matt. 18:15-20

P 15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them. [end par.]

- This text is of secondary End Time interest because it is related to Matt. 16:13-23 above, a text that is clearly of End Time interest. Specifically, **v. 18** repeats, almost word for word, the things Jesus teaches at the end of v. 19 of Matt. 16:13-23. In the context of **v. 15-20**, however, the latter seem to say only that the church has the power to finally decide disputes between members.
- Surprisingly, **v. 17** above and v. 18 of Matt. 16:13-23 include all three of the three instances in which Jesus is described as using the word "church" as such in any New Testament book other than the Book of Revelation.

Matt. 18:23-35

P 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him,

and took him by the throat, saying, Pay me that thou owest. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. [end ch.]

- This text is of End Time interest because it reiterates and illustrates part of the Lord's prayer, Matt. 6:9-15, a text that is clearly of End Time interest. Specifically, **v. 29-35** together reiterate and illustrate the meaning of v. 14-15 of that text.
- **V. 34** seems to convey an idea similar to v. 26 of Matt. 5:21-26 and v. 59 of Luke 12:54-59, i.e., that the punishment decreed for a person at the End Time Judgment will continue until it is fully carried out. See also v. 27 of Matt. 16:24-28 and v. 47-48 of Luke 12:35-48, in which Jesus teaches that punishments will reflect the seriousness of the wrong done. It is not clear how these verses are to be reconciled with v. 46 of Matt. 25:31-46 of Matthew's End Time discourse, in which Jesus speaks of everlasting punishment. Some possible ways of reconciling these ideas are discussed in the Main End Time File titled *Notes on Everlasting Punishment*.
- **V. 35** above conveys generally the same idea as v. 26 of Mark 11:25-26 and v. 37 of Luke 6:35-42.

Matt. 19:13-15

P 13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence. [end par.]

- This text is of secondary End Time interest because it is related to v. 2-4 of Matt. 18:2-9 above, a text that is clearly of End Time interest because v. 8-9 thereof clarify what Jesus means by "everlasting fire" in v. 41 of his description of the End Time Judgment, Matt. 25:31-46.
- **V. 13-15** above are generally similar to Mark 10:13-16 and Luke 18:15-17.

Matt. 19:16-26

P 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions. **P** 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. [end par.]

- This text is included as an End Time text because **v. 16** and **17** describe Jesus using words similar to those he uses in v. 46 of his description of the End Time Judgment, Matt. 25:31-46. Specifically, **v. 16** and Matt. 25:46 both use the phrase "eternal life" (or "life eternal"), while **v. 17** and Matt. 25:46 both associate eternal life with keeping the commandments or, equivalently, being "righteous". See also v. 19-20 of Matt. 5:17-20 and v. 21 of Matt. 7:21-23 above.
- In **v. 21** above, it is not clear whether Jesus uses the word "heaven" as an abbreviation of the phrase "kingdom of heaven" (**v. 23**), or simply to convey the idea that the saved will enjoy their reward in a place that is not on the earth.
- In **v. 23-24** Jesus teaches things about the unhappy fate of rich men who do not keep the commandments. Another text in which Jesus teaches things about the fate of rich men who do not keep the commandments (do not "hear" Moses and the prophets) is Luke 16:19-31.
- **V. 23** and **24** together comprise one example of a verse pair in which the phrase "the kingdom of heaven" is used interchangeably with the phrase "the kingdom of God". Another example of a pair of verses of this kind includes v. 11 of Matt. 8:10-12 and v. 28 of Luke 13:22-30.
- This text as a whole is generally similar to Mark 10:17-27 and Luke 18:18-27.

Matt. 19:27-30

P 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have

therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first. [end ch.]

- This text is included as an End Time text because it includes important teachings of Jesus about the End Times. Among these are that the coming of the Son of man will be accompanied by a regeneration and that the disciples will sit on twelve thrones judging the twelve tribes of Israel. Although this text does not use the word "kingdom" as such, this word is used as such in a Lukan account of another occasion on which disciples ask about their rewards and are told that they will sit on twelve thrones judging the twelve tribes. See v. 29-30 of Luke 22:24-30. Together these texts make clear that the kingdom where these thrones will be located is a kingdom which falls within the meaning of the term "End Time Kingdom".
- The sitting of the Son of man in the throne of his glory mentioned in **v. 28** is mentioned only once more in the Gospels, in v. 31 of Matt. 25:31-46 of the Matthean End Time discourse, where it immediately precedes Matthew's account of Jesus' description of the End Time Judgment of all nations.
- **V. 28** above is one of only two New Testament verses that use the word "regeneration" as such. (The other is Titus 3:5, a verse that is not included because it was not spoken by Jesus.) This is important because the word "regeneration" is a familiar one that provides an interesting way of visualizing the conditions that will exist after the Son of man comes.
- **V. 27-30** above are broadly similar to Luke 18:28-30, except that the latter does not mention "the throne of his glory" or the twelve tribes of Israel, but does mention the kingdom of God. Interestingly, **v. 29** and Luke 18:30 are the only verses in the Synoptic Gospels that use the term "everlasting life" or its apparent equivalent, "life everlasting", as such, as opposed to the more usual terms, "eternal life" or "life eternal".
- **V. 27-30** together seem to be a longer version of v. 29-30 of Mark 10:28-31, but differ therefrom in two ways. One is that Mark uses "in the world to come" (Mark 10:29) where Matthew uses "in the regeneration" (**v. 28**). Another is that Mark uses "eternal life" (Mark 10:30) where Matthew uses "everlasting life" (**v. 29**).
- This text does not resolve the question of which disciples will have the highest status. This question is raised again in Matt. 20:20-23, in which the mother of Zebedee's children asks Jesus about the places that her sons will have "in thy kingdom". See also Mark 10:35-40.

Matt. 20:13-16

13 But he [the lord of the vineyard] answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen. [end par.]

- This text is included as an End Time text because the last part of **v. 16** describes an important aspect of the teachings of Jesus about salvation, how many will be saved? His answer here is generally similar to that of Matt. 7:14 and Luke 13:23.

Matt. 20:17-19

P 17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. [end par.]

- **V. 17-19** are of secondary End Time significance because they are similar to v. 21 of Matt. 16:13-23 above, a text which is clearly of End Time significance. Because the significance of the latter text is discussed in the Notes which follow that text, it will not be discussed again here.
- This text generally corresponds to Mark 10:32-34 and Luke 18:31-34.

Matt. 20:20-23

P 20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

- **V. 20-23** seem to be a continuation of Matt. 19:27-30 above, in which Jesus refuses to say who will hold the positions of honor in his kingdom (**v. 21**). These verses are of End Time interest because, as Jesus later says in v. 34 of Matt. 25:31-46

of his End Time discourse, this kingdom is a kingdom prepared by his Father "from the foundation of the world:", words which seem to be an allusion to v. 4 of Is. 64:1-5. When considered in conjunction with Matt. 19:27-30 above, this text further supports the conclusion that this kingdom is an End Time Kingdom.

- In the Gospel of Mark, the counterpart of this text appears at Mark 10:35-40. Mark, however, describes Jesus being asked about positions of honor "in his glory" (v. 37), and not about positions of honor "in his kingdom" (v. 21).
- In the Gospel of Luke, there is no text that corresponds to v. 20-23 above or to its Markan counterpart, Mark 10:35-40. Instead, Luke includes Luke 22:24-30 which describes Jesus resolving the strife between his disciples by saying that they will "eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (v. 30).

Matt. 21:1-5

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

- This text is included as an End Time text because v. 4-5 allude to Zech. 9:9-17, a text which prophesies that a king will come sitting on an ass, that his dominion shall extend "to the ends of the earth." and that the Lord shall "save the flock of his people" in that day. In addition, Zech. 9:14 seem to refer to the lightning that Jesus speaks of in v. 27 of Matt. 24:23-28 and v. 24 of Luke 17:20-25.
- Although the words of v. 4-5 are those of Matthew, and not words spoken by Jesus himself, they can reasonably be attributed to Jesus because v. 2-3 describe him saying things which suggest that he had this prophecy in mind.
- V. 1-3 above are generally similar to Mark 11:1-3 and Luke 19:28-31.

Matt. 21:6-9

6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

- This text is of secondary End Time interest because v. 9 describes the multitude calling Jesus "the son of David", a title which Jesus seems to accept without objection. While the religious/political implications of these words are too large a subject to discuss in the Notes of this writing, a few examples of texts that illustrate these implications include 1Kings 2:44-46 and 1Kings 9:1-7.
- In the last part of v. 9 the multitude seems to quote from v. 26 of Psalm 118. Interestingly, Jesus himself quotes from v. 22-23 of this Psalm in v. 42 of Matt. 21:33-44 below. See also v. 10-11 of Mark 12:1-11 and v. 17 of Luke 20:9-18.
- V. 6-9 above generally correspond to Mark 11:7-10 and Luke 19:35-40, although Luke includes no reference to David.

Matt. 21:28-32

P 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. [end par.]

- This text is of secondary End Time interest because it makes clear that righteousness and repentance of the kind preached by John the Baptist are important to those who hope to "go into the kingdom of God".
- V. 31 is one of only five verses in which the Gospel of Matthew uses the phrase "the kingdom of God" rather than the phrase "the kingdom of heaven". In the last part of the Auxiliary Sense File titled *Senses of the Word Kingdom*, the writer shows all of the pairs of Gospel verses that seem to use these two phrases interchangeably.

Matt. 21:33-44

P 33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let

us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

- This text as a whole generally corresponds to Mark 12:1-11 and Luke 20:9-18.
- This text is of End Time interest because the Old Testament often uses words like "inheritance" and "vineyard" as symbols for the land or people of Israel. See, for example, v. 4 of Deut. 15:1-6, v. 15 of Ps. 80:14-19 and v. 7 of Is. 5:1-9. Note that this text uses "vineyard" in all of **v. 33, 40** and **41**, and that **v. 38** refers to this vineyard as "the inheritance".
- **V. 40** is also of End Time interest because it uses "destroy" to describe what the lord of the vineyard will do when he comes to hold the husbandmen to account for what they have done. This is important because it suggests that destruction, not everlasting punishment (v. 46 of Matt. 25:31-46), is the fate of those who are judged unfavorably at the End Time Judgment. Examples of other passages of this kind include Matt. 7:13-14, v. 37 of Matt. 24:37-51, Luke 13:1-9 and v. 26-27 and 29 of Luke 17:26-37. See also John 3:14-18, John 6:26-29 and John 10:24-31.
- In **v. 42**, Jesus quotes v. 22-23 of Ps. 118:16-26. While he also quotes both of these verses in v. 10-11 of Mark 12:1-11, he quotes only v. 22 of Psalm 118 in v. 17 of Luke 20:9-18.
- **V. 43** is the last of the five verses in which Matthew uses "the kingdom of God", rather than "the kingdom of heaven".
- The point Jesus makes in **v. 43** may be related to the point he makes in Matt. 8:10-12 and in v. 28-29 of Luke 13:22-30.
- **V. 44** is repeated, almost word for word, in v. 18 of the Lukan counterpart of this text, Luke 20:9-18, but not in its Markan counterpart, Mark 12:1-11. The stone Jesus speaks of in Matthew's and Luke's version seems to be the stone spoken of in v. 33-34 and 44-45 of Dan 2:31-45, i.e., a kingdom set up by God. See also v. 3 of Zech. 12:2-10.

Matt. 22:1-14

1 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. **P** 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen. [end par.]

- This text is included as an End Time text because it seems to be a veiled description of the events leading up to the End Time Judgment (**v. 1-7**), followed by a description of the criteria that the king uses to separate persons who are worthy to stay as his guests and persons who are cast into outer darkness (**v. 11-13**).
- Jesus' use of the word "destroyed" in **v. 7** seems to reiterate and confirm his use of "destroy" in v. 41 of Matt. 21:33-44.
- Jesus' condemnation of a man coming in without a wedding garment in **v. 12** may be an allusion to v. 9 of Ezek. 44:5-9.
- The weeping and gnashing of teeth mentioned in **v. 13** is also mentioned in v. 51 of Matt. 24:37-51 and v. 30 of Matt. 25:14-30 of Matthew's End Time discourse. See also v. 12 of Matt. 8:10-12, v. 42 of Matt. 13:36-43, v. 50 of Matt. 13:47-50 and v. 28 of Luke 13:22-30.
- **V. 14** is generally similar to v. 14 of Matt. 7:13-14 and v. 16 of Matt. 20:13-16 above. See also v. 23 of Luke 13:22-30.
- This text as a whole tells a story similar to the one Jesus tells at Luke 14:16-24. The latter story, however, does not mention a wedding garment or say anything about persons who are cast into outer darkness.

Matt. 22:23-33

P 23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto

them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his doctrine. [end par.]

- **V. 27-33** are similar to Mark 12:18-27. In the most nearly similar Lukan text, Luke 20:27-38, Jesus says (v. 36) not that the resurrected dead are "as" the angels, but rather "equal to" the angels, and are the children of God.
- While the Gospel of John does not include a text similar to **v. 23-33**, it does include three texts that seem to describe the resurrection (or being raised up) in physical rather than angelic terms. See John 5:19-29, John 6:35-44 and John 11:21-27.
- Surprisingly, in spite of the importance of the resurrection in Christian teaching, Jesus uses this word as such only a small number of times in the Gospels. In fact, except for **v. 27-33** and the texts cited in the two previous Notes, the only other Gospel text which describes Jesus himself using the word "resurrection" is v. 14 of Luke 14:12-14. There are, however, other Gospel verses in which this word is used by persons other than Jesus, e.g., Matt. 22:23.
- For Old Testament descriptions of the resurrection see Dan. 12:1-4 and Ezek. 37:1-14. See also Is. 26:12-21.
- In the first part of **v. 32** above, Jesus may be alluding to texts like v. 6 of Exod. 3:2-6 or 3:15-16, among others.
- It is unclear what Jesus means in **v. 32** when he says, "God is not the God of the dead, but of the living." One possibility is that he meant that God is not a god of the dead of the kind that Greeks called Hades or that Egyptians called Osiris.

Matt. 22:35-40

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets. [end par.]

- **V. 35-40** are of End Time interest because they point out the relationship between loving God and one's neighbor and living in accordance with the commandments. This relationship, in turn, is of End Time interest because of the many texts in which Jesus describes keeping the commandments (or, equivalently, being righteous or free from iniquity) as essential to salvation. See, for example, v. 17 of Matt. 19:16-26, v. 23 of Matt. 7:21-23, v. 46 of Matt. 25:31-46, v. 18-20 of Luke 18:18-27 and v. 27 of Luke 13:22-30.
- **V. 35-40** seem to generally correspond to Mark 12:28-34, although the latter text is longer and associates doing these things with being close to the kingdom of God. These verses also seem to roughly correspond to Luke 10:25-28, although the latter text relates doing these things to inheriting eternal life. See also v. 16-19 of Matt. 19:16-26 above.
- The words Jesus speaks in **v. 37** seem to allude to v. 29 of Deut. 4:23-31 and v. 12 of Deut. 10:12-13.

Matt. 22:41-46

P 41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. [end par.]

- This text is included as an End Time text because Jesus later describes the person who will come as the Son of man sitting at the right hand of God. See v. 64 of Matt. 26:62-66, v. 62 of Mark 14:60-64 and v. 69 of Luke 22:66-71.
- This text generally corresponds to Mark 12:35-37 and Luke 20:41-44. All of these texts are based on v. 1 of Ps. 110:1-7.
- Other Old Testament passages that speak of a person at the right hand of God include v. 8 and 11 of Ps. 16:5-11 and v. 17 of Ps. 80:14-19. See also Ps. 18:35, Ps. 20:6 and Ps. 63:8, all of which speak of the saving power of God's right hand.

Matt. 23:13-15

P 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

- **V. 13-15** are of End Time interest because the things Jesus says in them shed light on what he meant when he spoke about things like the kingdom of heaven, hell and damnation, as will be explained in the Notes that follow.
- **V. 13** is difficult to understand if "kingdom of heaven" is thought of as a place in heaven that scribes and Pharisees have the power to prevent a person from entering. The difficulty disappears, however, if it is thought of as a state of affairs in which God's kingship of the land of Israel is fully realized (his will is done), a thing they might have the power to prevent.

- **V. 13** seems to convey an idea generally similar to that conveyed by v. 52 of Luke 11:46-52.
- **V. 14** is important because it is the first KJV Bible verse that uses the word "damnation" or any of its variant forms, e.g., damn, damned, etc. Prior to this verse, arguably similar ideas are conveyed by words like "cursed" or "condemned".
- **V. 14** is generally similar to Mark 12:38-40 and Luke 20:45-47, although the latter do not use the phrase "child of hell".
- **V. 15** is the only KJV Bible verse that uses the phrase "child of hell". While the form of **v. 15** suggests that it may only be a reworded version of **v. 14**, another possibility is this phrase is one more example of phrases like "children of Belial", "son of Belial", etc., that are often used in the Old Testament. See, for example, Deut. 13:13, 1Sam. 25:17, among others.

Matt. 23:29-39

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? **P** 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. [end ch.]

- **V. 29-39** are the final verses of a condemnation of the scribes and Pharisees that occupies all of chapter 23 of Matthew.
- In **v. 29** above, Jesus calls the scribes and Pharisees "hypocrites", a word that he uses to describe those who will weep and gnash their teeth in v. 51 of Matt. 24:37-51 of the Matthean End Time discourse.
- In **v. 33**, Jesus addresses the scribes and Pharisees as a "generation of vipers". In doing so, he uses the same phrase John the Baptist uses to address them in v. 7 of Matt. 3:7-12 before speaking about their facing "the wrath to come".
- In **v. 33**, Jesus uses the phrase "the damnation of hell", rather than John's phrase "the wrath to come". Surprisingly, **v. 33** is the only Bible verse that couples the word "damnation" or any of its variant forms (damn, damned, etc.) with "hell".
- The way Jesus uses "ye generation" in **v. 33** and the way he couples "you" with "this generation" in **v. 36** shed further light on what Jesus means by "this generation" in v. 34 of Matt. 24:29-36, v. 30 of Mark 13:24-32 and v. 32 of Luke 21:25-37 of the End Time discourses. The meanings of these and similar phrases, such as "O generation", are discussed at length in the Notes associated with these verses in the End Time discourses. See also the Notes included with Matt. 12:38-42, Matt. 16:28, Mark 9:1 and Luke 9:27.
- In **v. 36**, Jesus couples the phrases "this generation" and "all these things" in much the same way he couples them in v. 34 of Matt. 24:29-36 and v. 30 of Mark 13:24-32 of Matthew's and Mark's discourses. See also his use of "this generation" with "till all be fulfilled" in Luke 21:32. Because the meanings of these verses depend on the meanings of the words "all" and "these things", these meanings are also discussed at length in Notes included with the End Time discourses.
- **V. 29-36** above are generally similar to Luke 11:47-51, while **v. 37-39** are generally similar to Luke 13:34-35.
- **V. 38** seems to foreshadow the destruction of the temple that Jesus predicts in Matt. 24:2, Mark 13:2 and Luke 21:6.
- At the end of **v. 39**, Jesus uses some of the same words from Psalm 118 that the multitude cries out during his triumphal entry into Jerusalem. See v. 9 of Matt. 21:6-9 and v. 26 of Ps. 118:16-26. The importance that Jesus placed on Psalm 118 is suggested by the fact that he also quotes from v. 22-23 of this Psalm in Matt. 21:42, Mark 12:10 and Luke 20:17.

The Matthean End Time Discourse

(a. k. a. The Olivet Discourse of Matthew and The Little Apocalypse of Matthew)

Introductory Note

In this writing, the Bible texts that appear in chapters 24 and 25 of the Gospel of Matthew are called the Matthean End Time discourse, Matthew's End Time discourse, or simply the Matthean discourse. These texts and their Markan and Lukan counterparts, the Markan End Time discourse (Mark 13:1-37) and the Lukan End Time discourse (Luke 21:5-37), are singled out for special treatment for the reasons given on the Introduction page of this website. Briefly stated, these are: (1) that these discourses each include an account of the lengthy answer Jesus gave in response to a question that he was asked after he spoke about the destruction of the temple, and (2) that these discourses contain the longest and most complete descriptions of the End Time prophecies of Jesus that can be found in the Gospels in which they appear. As a result, these discourses can reasonably be regarded as together comprising the single most important set of Biblical texts that a person can use to understand the Eschatology of Jesus as it is described in the KJV Bible.

In the present document, the texts that make up the Matthean discourse are presented in generally the same way as all of the other End Time texts that appear in the Gospel of Matthew, i.e., in the order in which they appear in that Gospel, but are singled out for special treatment by grouping them under the special heading shown above and by including Notes more numerous and more detailed than those included for most other Matthean End Time texts. For those who wish to study these texts more carefully, the writer has also included separate files, called End Time Discourse Texts files, which include even more thoroughly annotated discussions of these texts. At the end of the Matthean version of these files, he has also included an Appendix titled *Notes on Everlasting Punishment* that discusses what Jesus may mean when he uses the words everlasting punishment in his description of the End Time Judgment (Matt. 25:31-46). Because the meaning of the words everlasting punishment (eternal punishment in the NRSV) is so critically important, the writer has also included an extra copy of this Appendix among the Main End Time Files of the Home and Table of Contents pages of this website.

While the Gospel of Matthew shows its End Time discourse as a single long sequence of verses, the writer has divided this discourse into parts made up of the shorter sequences of verses shown below. He has done this because doing so makes these parts easier to compare with the most nearly similar parts of the other End Time discourses, and because doing so allows the associated Notes to be located closer to the texts they discuss than would otherwise be possible.

Matt. 24:1-22

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto 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. **P** 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 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. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

- **V. 1-22** above generally correspond to Mark 13:1-20 and Luke 21:5-24 of the Markan and Lukan discourses.
- The words "there shall not be left here one stone upon another, that shall not be thrown down." in **v. 2** above are repeated, almost word for word, in v. 2 of Mark 13:1-20 and v. 6 of Luke 21:5-24. These words seem to be an abbreviated form of the words Jesus speaks in v. 44 of Luke 19:41-44. See also v. 38 of Matt. 23:29-39.
- **V. 2** is clearly a prophecy of Jesus. This is not only because it relates to an event that lies in the future, but also because it begins with words ("verily I say unto you") that are similar to prophecy introducing phrases like "Thus saith the Lord". Less clear is whether **v. 2** should be included among the End Time prophecies of Jesus. This is because **v. 4** describes Jesus speaking about the end of the world only after he is asked about it in **v. 3**, and because there is nothing about **v. 2** and **v. 3** which requires that the words spoken by Jesus in **v. 3** were spoken immediately after the words spoken in **v. 2**.
- While the last part of **v. 3** describes the disciples asking Jesus, "what shall be the sign of thy coming, and of the end of the world?", its Markan counterpart, v. 4 of Mark 13:1-20, describes them asking him, "when shall these things be? and what shall be the sign when all these things shall be fulfilled?", a question which is generally similar to the question they ask in its Lukan counterpart, v. 7 of Luke 21:5-24.
- The "sign" the disciples ask about in **v. 3** seems to correspond to "the sign of the Son of man in heaven" that Jesus speaks about in v. 30 of Matt. 24:29-36 below. In the Markan and Lukan counterparts of the latter text, Mark 13:24-32 and Luke 21:25-37, only Luke describes Jesus speaking about "signs" (Luke 21:25), and describes them as signs in the sun, moon and stars.
- The first part of the question that the disciples ask Jesus in **v. 3** above seems to generally parallel the question that one saint asks another in v. 13 of Dan 8:5-14. Interestingly, both **v. 2** and v. 11 of Dan. 8:5-14 make statements about the temple (or sanctuary) being thrown (or cast) down. In addition, the "abomination of desolation" that Jesus speaks of in **v.**

15 above may correspond to the "transgression of desolation" that one of the saints speaks of in v. 13 of Dan. 8:5-14. Finally, the falling of the stars that Jesus speaks of in v. 29 of Matt. 24:29-36 below may be related to the casting down of the stars mentioned in v. 10 of Dan. 8:5-14.

- The four Gospels describe Jesus himself using the words "the end of the world" as such only three times, in v. 39 of Matt. 13:36-43, v. 49 of Matt. 13:47-50 and v. 20 of Matt. 28:16-20. Although Jesus does not use these words as such in the Matthean discourse, the fact that the disciples use them in **v. 3** makes it reasonable to think that, when Jesus uses the words "the end" in each of **v. 6, 13** and **14** above, he uses them as an abbreviated form of these words.
- **V. 4-8** are generally similar to Mark 13:5-8 and roughly similar to Luke 21:8-11 of the Markan and Lukan discourses. In spite of the fact that only **v. 3** describes disciples asking Jesus about the end of the world, all three of the discourses describe Jesus using the words "the end" as such. See, for example, v. 7 and 13 of Mark 13:1-20 and v. 9 of Luke 21:5-24.
- **V. 4-5** above seem to make generally the same point as v. 23-24 of Matt. 24:23-28 below. In addition, **v. 5** and **11** seem to be differently worded forms of a warning about the coming of deceivers.
- **V. 4-5** are repeated, in almost the same words, in v. 5-6 of Mark 13:1-20 of the Markan discourse. The most nearly similar verse of the Lukan discourse, v. 8 of Luke 21:5-24, begins with words generally similar to those of Matthew and Mark, but adds to them the words "the time draweth near: go ye not therefore after them."
- All of **v. 6** above, Mark 13:7 and Luke 21:9 describe Jesus speaking about when the end will not come. Only in **v. 14** above, however, does Jesus return to this subject and speak about when the end will come.
- **V. 6-8** are very similar to v. 7-8 of Mark 13:1-20 of the Markan discourse. They are also roughly similar to v. 9-11 of Luke 21:5-24 of the Lukan discourse, except that the latter also mentions fearful sights and great signs from heaven.
- The first and last parts of **v. 9** seem to combine the words that appear in the first parts of v. 9 and 13 of Mark 13:1-20. They also seem to combine the words that appear in the first part of v. 12 and all of v. 17 of Luke 21:5-24. In addition, the last part of **v. 9** and all of **v. 13** appear together in v. 22 of Matt. 10:5-23, Matthew's account of the sending of the twelve.
- **V. 9-10** use general words like "they" and "many" to describe those who will afflict and kill followers of Jesus before the end comes (**v. 14**). While the Markan and Lukan discourses also use such words, e.g., v. 9 and 11 of Mark 13:1-20 and v. 12 of Luke 21:5-24, they also use more specific words like "parents" and "friends", e.g., v. 12 of Mark 13:1-20 and v. 16 of Luke 21:5-24.
- **V. 11** above seems to be repeated, with some differences in wording, in v. 24 of Matt. 24:23-28 and v. 22 of Mark 13:21-23. **V. 11** also seems to be a differently worded reiteration of the things Jesus says in **v. 5** above.
- **V. 12** above has no counterpart in either the Markan or the Lukan discourse.
- The words Jesus speaks in **v. 13** are repeated, word for word, in the last part of v. 13 of Mark 13:1-20, but do not appear anywhere in the Gospel of Luke or John. These words are also similar to the words Jesus speaks in v. 22 of Matt. 10:5-23.
- The words "this gospel of the kingdom" that Jesus uses in **v. 14** would seem to refer to the same thing as the words "the gospel of the kingdom" that Matthew describes Jesus preaching in Matt. 4:23-24 and Matt. 9:35. It also seems to refer to the same thing as the words "the gospel of the kingdom of God" that Mark describes him preaching in Mark 1:14-15.
- The importance of understanding the sense in which Jesus uses "the kingdom" in **v. 14** is clear from the fact that he also uses it in v. 34 of Matt. 25:31-46 below to describe the place where the Son of man (or King) invites the persons he calls "ye blessed" to come.
- **V. 14** describes Jesus teaching that "this gospel of the kingdom shall be preached in all the world...and then the end shall come.". The most nearly similar part of the Markan discourse, Mark 13:10, on the other hand, describes him teaching only that "the gospel" must be published among all nations "first". In the Lukan discourse, Jesus uses the words "the end" only in Luke 21:9 and says nothing about the gospel being preached in all the world.
- By saying "then" in **v. 14**, Jesus suggests the end will come soon after the gospel of the kingdom is "preached in all the world". If this is true, **v. 14** may convey ideas like those conveyed in Matt. 16:24-28/28 and Matt. 24:29-36/34. See also the Notes included with Matt. 13:24-30 and Matt. 13:47-50 about the time of harvest and the time when the net is full.
- In the 1989 edition of the NRSV published by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A., the words "abomination of desolation" in **v. 15** are rendered into English as "desolating sacrilege".
- The things Jesus says about the abomination of desolation in **v. 15-16** above are very similar to the things he says about it in v. 14 of Mark 13:1-20. This abomination seems to correspond to the "abomination that maketh desolate" that Daniel speaks of in v. 11 of Dan. 12:8-13. Note, for example, that the parenthetical phrase "(whoso readeth, let him understand:)" seems to correspond to v. 10 of the latter text. Other possibilities exist, however, including Dan. 8:13, Dan. 9:27 and Dan. 11:31. Of these, Dan. 8:13 is of special interest because it includes the asking of a question similar to that mentioned in **v. 2-3** above. Importantly, while these verses include some variations in wording (e.g., "the transgression of desolation" appears in v. 13 of Dan. 8:5-14), they all appear in contexts that involve some supremely grave violation of the first and second commandments, such as worshipping the image of a foreign god, especially an image of this kind that has been placed in the temple of God in Jerusalem.

- Daniel's description of the entity Jesus refers to as the abomination of desolation (**v. 15**) can reasonably be regarded as patterned after an earlier and shorter, but roughly similar prophecy of the prophet Jeremiah. In the Old Testament Auxiliary Files, the writer shows in full the parts of this prophecy that are of interest for present purposes, but divides it into parts that correspond to its KJV Bible paragraph breaks, namely, Jer. 7:8-16, Jer. 7:17-28 and Jer. 7:29-34. In this prophecy, Jeremiah uses the word "abomination" to describe the making of offerings to foreign gods (Jer. 7:10) and setting them up in God's temple (Jer. 7:30), and says that God will punish his people by doing to the temple what he did to Shiloh (Jer. 7:14) and leave the land desolate (Jer. 7:34).
- The KJV Bible includes a number of texts which suggest that the teachings of Jesus about the abomination of desolation were influenced by the teachings of both Daniel and Jeremiah. The most explicit of these include his reference to Daniel as a prophet in **v. 15** above, and his use of similar terminology. One suggestion of the influence of Jeremiah is the last part of Mark 11:17, in which Jesus' statement about the house of God being a den of thieves seems to be based on Jeremiah's similar statement about its being a den of robbers in v. 11 of Jer. 7:8-16. More generally, there is the fact that Matthew describes a situation in which the priestly authorities want to put Jesus to death for prophesying the destruction of the temple, while the book of Jeremiah describes a situation in which the priestly authorities want to put Jeremiah to death for making a similar prophecy. See in this connection Jer. 26:4-16.
- Although the abomination of desolation mentioned in **v. 15** is also mentioned in v. 14 of Mark 13:1-20, it is not mentioned anywhere in the Gospel of Luke. Instead, in the part of the Lukan discourse where Luke would be expected to mention it, i.e., just before v. 21 of Luke 21:5-24 ("Then let them which are in Judaea flee to the mountains;"), Luke includes v. 20, which says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.", words that seem to be an abbreviated reiteration of the words Jesus speaks in v. 43 of Luke 19:41-44.
- **V. 16** describes Jesus saying, "Then let them which be in Judaea flee into the mountains:". This statement appears, in almost the same words, in the last part of v. 14 of Mark 13:10-20 and in the first part of v. 21 of Luke 21:5-24. All of these statements seem to be based on v. 5 of Zech. 14:1-11. Unlike its Matthean and Markan counterparts, however, Luke 21:21 adds two more statements, one that urges those in the midst of it [Judaea] to "depart out;" and another that urges those "in the countries" not to "enter thereinto."
- The statements Jesus makes about persons on the housetop and in the field in **v. 17-18** above closely parallel those he makes in v. 15-16 of Mark 13:1-20 of the Markan discourse. While Jesus does not make statements of these kinds in the Lukan discourse proper, he does make statements of these kinds in v. 31 of Luke 17:26-37.
- The statements Jesus makes in **v. 19-20** above are very similar to those he makes in their Markan counterpart, Mark 13:17-18, except that Mark does not describe Jesus saying anything about the sabbath day. They are also roughly similar to those he makes in the first part of Luke 21:23, except that Luke does not describe Jesus saying anything about flight on the sabbath day or in winter.
- **V. 21** describes teachings of Jesus about great tribulation "such as was not since the beginning of the world to this time,". This verse seems to correspond to v. 19 of Mark 13:1-20, which speaks of days of "affliction, such as was not from the beginning of the creation...unto this time,". The most nearly similar Lukan verse, v. 22 of Luke 21:5-24, says, "For these be the days of vengeance, that all things which are written may be fulfilled."
- **V. 21** may allude to the middle part of v. 1 of Dan. 12:1-4, which speaks of "a time of trouble, such as never was since there was a nation even to that same time:". Another possibility, however, is v. 7 of Jer. 30:4-17, a possibility that is supported by the apparent End Time significance of Jer. 30:18-24.
- The words "no flesh" should "be saved" in **v. 22** and its Markan counterpart, Mark 13:20, seem to echo the words "end of all flesh" in v. 13 of Gen. 6:1-13. This conclusion seems to be confirmed by the fact that v. 37-39 of Matt. 24:37-51 and v. 26-27 of Luke 17:26-37 compare these days to those of Noe. See also the expansion of this idea in Luke 17:28-30.
- **V. 22** and its Markan counterpart, Mark 13:20, both describe Jesus prophesying that "those days" shall be shortened "for the elect's sake". The last verse of the corresponding part of the Lukan discourse, Luke 21:24, describe Jesus prophesying only that "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.", words that seem to complete the prophecies of Jesus that appear in Luke 21:20 and in Luke 19:43-44.
- In spite of differences in wording, the events Jesus speaks of in **v. 16** and **22** and their Markan and Lukan counterparts seem to parallel parts of the "day of the Lord" prophecy of Zech. 14:1-11. The flight to the mountains mentioned in **v. 16**, Mark 13:14 and Luke 21:21, for example, seems to parallel that mentioned in Zech. 14:5, while the treading down of Jerusalem mentioned in Luke 21:20 and 24 seems to parallel that mentioned in Zech. 14:2. Similarly, the shortening of the days in **v. 22** and Mark 13:20, and the fulfilling of the "time of the Gentiles" in Luke 21:24, all seem to involve a divine intervention like that mentioned in Zech. 14:3. Finally, Zech. 14:1-11 describes these events as associated with the coming of the Lord (Zech. 14:5) and the establishment of the Lord's kingship (or kingdom?) "over all the earth:" (Zech. 14:9), events that seem to parallel the coming of the "it" or kingdom of God that Jesus speaks of in v. 33 of Matt. 24:29-36, v. 29 of Mark 13:24-32 and v. 31 of Luke 21:25-37.

Matt. 24:23-28

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcase is, there will the eagles be gathered together. [end par.]

- **V. 23-24** seem to repeat, with some variations in wording, the things Jesus teaches in v. 4-5 of Matt. 24:1-22 above. See also v. 5-6 of Mark 13:1-20 and v. 8 of Luke 21:5-24.
- **V. 27** is the first verse of the Matthean discourse in which Jesus uses "the Son of man" in a sense that is of End Time interest. In the accompanying Auxiliary Sense file titled *Senses of Phrases Like Son of Man* the writer describes the senses in which the Bible uses phrases of this kind ("a son of man", "the son of man", etc.) and gives examples of Bible verses that use them in these senses.
- The Son of man mentioned in **v. 27** seems to correspond to the "one like the Son of man" mentioned in v. 13 of Dan. 7:9-14. This person may also correspond to "the likeness of the appearance of a man" mentioned in Ezek. 1:26-28/26.
- **V. 27's** statement comparing the coming of the Son of man to lightning seems to allude to v. 14 of Zech. 9:9-17.
- **V. 23-28** above roughly correspond to Mark 13:21-23, except that the latter does not compare the coming of the Son of man to lightning or mention a carcase where eagles gather. They also roughly correspond in part to Luke 17:20-25, v. 24 of which compares the day of the Son of man to lightning, and in part to Luke 17:26-37, v. 27 of which mentions a body where eagles gather.
- **V. 23-28** are immediately followed by Matt. 24:29-36, in which Jesus describes the coming of the Son of man, and then by Matt. 24:37-51, in which he compares the coming of the Son of man to the days of Noe. In the Lukan counterparts of **v. 23-28**, Luke 17:20-25 and 17:26-37, Jesus compares the days of the Son of man both to the days of Noe and to the day fire destroyed Sodom.
- **V. 23-28** are shown as a separate part of the Matthean discourse, not so much because of what they themselves say, but rather because they appear between two highly distinctive parts of the Matthean discourse, Matt. 24:1-22 and 29-36, just as Mark 13:21-23 appears between two highly distinctive parts of the Markan discourse, Mark 13:1-20 and 13:24-32.

Matt. 24:29-36

P 29 Immediately after the tribulation of those days 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: 30 And then shall appear the sign of the Son of man in heaven: 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. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. **P** 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

- **V. 29-36** above generally correspond to Mark 13:24-32 and Luke 21:25-37 of the Markan and Lukan discourses.
- The teaching of Jesus about the darkening of the sun and moon in **v. 29** above is repeated, almost word for word, in v. 24 of Mark 13:24-32. This darkening seems to refer to that mentioned in v. 10 of Is. 13:6-15, v. 7 of Ezek. 32:3-10, v. 10 of Joel 2:1-11 and v. 15 of Joel 3:9-21. The corresponding teaching in the Lukan discourse, v. 25 of Luke 21:25-37, is worded more broadly and states that "there shall be signs in the sun, and in the moon, and in the stars;". As a result, the Lukan version of this teaching may refer not only to the last-cited texts, but also to v. 23 of Is. 24:17-23, v. 30-31 of Joel 2:28-32, v. 9 of Amos 8:7-10 and v. 6 of Zech. 14:1-11.
- The falling of the stars mentioned in **v. 29** corresponds to that mentioned in v. 25 of Mark 13:24-32. These falling stars may be related to the falling stars mentioned in v. 4 of Is. 34:1-12 and v. 10 of Dan. 8:5-14.
- The statement in **v. 29** above that "the powers of the heavens shall be shaken:" generally parallels the statement in v. 25 of Mark 13:24-32 that "the powers that are in heaven shall be shaken.", and the statement in v. 26 of Luke 21:25-37 that "the powers of heaven shall be shaken.". These statements all seem to refer to a shaking of the kind mentioned in v. 13 of Is. 13:6-15, v. 10 of Joel 2:1-11, v. 16 of Joel 3:9-21, v. 6 of Hag. 2:1-9 and v. 21 of Hag. 2:20-23.
- The sign that Jesus speaks of in **v. 30** above may be the sign that the disciples ask him about in Matt. 24:3 above. While both Mark and Luke also describe disciples asking Jesus about a sign in the first parts of their discourses (Mark 13:4 and Luke 21:7), only Matthew and Luke describe Jesus answering their question. In Luke, however, Jesus describes these signs as signs from heaven (Luke 21:11) or as signs in the sun, moon and stars (Luke 21:25).
- The description of the coming of the Son of man in the last part of **v. 30** is repeated, almost word for word, in v. 26 of

Mark 13:24-32 and v. 27 of Luke 21:25-37. See also v. 31 of Matt. 25:31-46. All of these descriptions seem to generally correspond to the description of the coming of "one like the Son of man" that appears in v. 13 of Dan. 7:9-14. One or more of these references to the Son of man may be related to the reference to "the likeness as the appearance of a man" that appears in v. 26 of Ezek. 1:26-28.

- The coming of the Son of man that Jesus speaks of in **v. 30**, v. 26 of Mark 13:24-32, v. 27 of Luke 21:25-37 and v. 31 of Matt. 25:31-46 all seem to be related to the coming that he speaks of in v. 28 of Matt. 16:24-28, v. 38 of Mark 8:34-9:1 and v. 26 of Luke 9:23-27. See also v. 41 of Matt. 13:36-43, v. 27 of Matt. 24:23-28, v. 37 and 39 of Matt. 24:37-51 and v. 26-30 of Luke 17:36-37. See also, however, v. 23 of Matt. 10:5-23.
- The words spoken by Jesus in **v. 30** are similar to the words spoken by him in v. 64 of Matt. 26:62-66 and v. 62 of Mark 14:60-64, i.e., at his trial before the high priest, except that he there adds, "sitting on the right hand of power,". In the most nearly similar Lukan account of his Jewish trial, Luke 22:66-71, Jesus does not mention cloud(s), and says only that the Son of man shall "sit on the right hand of the power of God."
- Surprisingly, while **v. 30** and the corresponding parts of the Markan and Lukan End Time discourses describe the Son of man coming in the clouds (or in a cloud) with power and great glory, none describes him coming in or with his kingdom, like Matt. 16:27-28 does.
- In **v. 30** Jesus describes the persons who see the coming of the Son of man as "all the tribes of the earth", and says they will mourn. In Mark 13:26 Jesus describes these persons only as "they", and says nothing about their reaction. In Luke 21:26-27 Jesus also describes these persons as "they", but says their hearts will fail them for fear. All these verses seem to be based on v. 5 of Is. 40:1-11. See also v. 6 of Luke 3:1-9.
- **V. 31** above, like v. 27 of Mark 13:24-32, describes the Son of man sending his angels to gather his elect from the four winds. It is not clear, however, how this gathering is related to the gathering of all nations before the Son of man that Jesus speaks about in v. 32 of his description of the End Time Judgment, Matt. 25:31-46. In the corresponding part of the Lukan End Time discourse, Luke 21:25-37, Jesus does not mention either gathering, and says only that the day of the Son of man shall come as a snare on "all of them that dwell on the face of the whole earth."
- The gathering angels Jesus speaks of in **v. 31** seem to be the same as the angels he speaks of in Matt. 13:36-43 and Matt. 13:47-50, except that the latter texts suggest that the angels will gather the wicked first. See also v. 30 of Matt. 13:24-30.
- Interestingly, the summer (or "it") referred to in the fig tree parables of **v. 32-34** above and Mark 13:28-30 is referred to as the kingdom of God in the fig tree parable of Luke 21:29-32, a fact which clearly suggests that all of these parables relate to the kingdom of God. In addition, the many similarities between the description of the coming of the Son of man included in **v. 30-34** above and that included in Matt. 16:27-28 suggest that the kingdom of God and the kingdom of the Son of man are either one and the same or closely related. However these kingdoms may be related, the thing that is important for present purposes is that they both answer to the idea of a kingdom associated with the End Time or, in other words, to the idea of an End Time Kingdom.
- **V. 34** above generally corresponds to v. 30 of Mark 13:24-32 and v. 32 of Luke 21:25-37. While these verses all begin with almost the same words, "Verily I say unto you, that this generation shall not pass...", they end somewhat differently. Specifically, **v. 34** ends with "till all these things be fulfilled.", while Mark 13:30 ends with "till all these things be done." and Luke 21:32 ends with "away, till all be fulfilled.". Because these differences are discussed at length in Notes included in the three End Time Discourse Texts files, they will not be further discussed here.
- The use of the words "this generation" in **v. 34** and its Markan and Lukan counterparts, Mark 13:30 and Luke 21:32, suggests that Jesus taught that the Son of man would come in the way described in **v. 30** before the passing away of the generation of people that lived when he spoke these words. This idea seems to be confirmed by Matt. 16:28, Mark 9:1 and Luke 9:27, which describe Jesus saying that some standing here shall "not taste of death" till they "see the Son of man coming in his kingdom." (Matt. 16:28), "have seen the kingdom of God come with power." (Mark 9:1) or "see the kingdom of God." (Luke 9:27). Because these differences are also discussed at length in Notes included in the three End Time Discourse Texts files, they will not be further discussed here.
- **V. 34** uses many of the same words and phrases as v. 36 of Matt. 23:29-39 above and has a similar overall structure. It is not clear, however, whether and to what extent Jesus intended these verses to convey essentially similar ideas. The potential importance of this similarity is suggested by the possibility that the "all these things" Jesus speaks about in Matt. 23:36 may include "the damnation of hell" he speaks about in v. 33 of that text.
- The teachings of Jesus about the passing away of heaven and earth in **v. 35** above are repeated, word for word, in v. 31 of Mark 13:24-32 and v. 33 of Luke 21:25-37. This passing away seems to correspond to that mentioned in v. 25-26 of Ps. 102:13-28, v. 4 of Is. 34:1-10, v. 6 of Is. 51:1-11, v. 17 of Is. 65:6-25 and v. 22 of Is. 66:15-24.
- **V. 35** above is the last verse in which the words of Matthew's End Time discourse generally parallel those of Luke's End Time discourse. This is because **v. 35** and its Lukan counterpart, v. 33 of Luke 21:25-37, appear at the points after which Matthew's and Luke's discourses unfold very differently. Specifically, Luke 21:33 appears at the point after which Luke

describes Jesus exhorting his listeners to be watchful and alert, providing additional information about the coming of the Son of man, and then ending his discourse, while **v. 35** appears at the point after which Matthew describes Jesus pointing out similarities between the time of the coming of the Son of man and the days of Noe (v. 37-39 of Matt. 24:37-51), telling a long parable about wise and evil servants (v. 42-51 of Matt. 24:37-51), and then continuing through all of chapter 25 of Matthew before ending his discourse.

- **V. 36** above is the last verse in which the words of Matthew's End Time discourse generally parallel those of Mark's End Time discourse. This is because **v. 36** and its Markan counterpart, v. 32 of Mark 13:24-32, appear at the points after which Matthew's and Mark's discourses unfold very differently. Specifically, Mark 13:32 appears at the point after which Mark describes Jesus telling a short parable about watchful servants and then ending his discourse, while **v. 36** appears at the point after which Matthew describes Jesus pointing out similarities between the time of the coming of the Son of man and the days of Noe (v. 37-39 of Matt. 24:37-51), telling a long parable about wise and evil servants (v. 42-51 of Matt. 24:37-51), and then continuing through all of chapter 25 of Matthew before ending his discourse.
- Jesus' teaching in **v. 36** that only "my Father" knows the day and hour when the Son of man will come highlights the importance of the fact that this time is unknown. Mark 13:32 describes a similar teaching, but uses the phrase "the Father" rather than "my Father". Surprisingly, however, Mark includes "the Son" among those to whom this time is unknown. The most nearly similar Lukan verses are v. 40 and 46 of Luke 12:35-48, which only say that the Son of man will come at a time "when ye think not" (v. 40) or when he is not looked for (v. 46). See also v. 35 of Mark 13:32-37, v. 42, 44 and 50 of Matt. 24:37-51 and v. 13 of Matt. 25:1-13.
- The writer has included **v. 36** with **v. 29-36** above in spite of the fact that Bibles that show paragraph symbols show it appearing after a paragraph break. He has done this in part because Jesus' use of the words "But" and "that day" in **v. 36** suggests that Jesus intended this verse to complete the thoughts he expresses in **v. 35** (among others), and in part because **v. 36** seems to fit as well with the verses that precede it as it does with the verses that follow it.

Matt. 24:37-51

37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. **P** 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellow servants, and to eat and drink with the drunken; 50 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, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. [end ch.]

- **V. 37-39** roughly correspond to v. 26-27 of Luke 17:26-37, but have no counterpart in the Gospels of Mark or John.
- By comparing the coming of the Son of man to the days of Noe in **v. 37-39**, Jesus explicitly alludes to texts like Gen. 6:1-13 and Gen. 6:17-18, in which God speaks of the "end of all flesh" (Gen. 6:13) and destroying "all flesh" (Gen. 6:17). This, in turn, seems to clarify what Jesus had in mind when he spoke about "no flesh" being saved in v. 22 of Matt. 24:1-22 above and its Markan counterpart, v. 20 of Mark 13:1-20. See also v. 26-27 of Luke 17:26-37.
- In the Gospel of Luke, the Lukan counterpart of **v. 37-39**, Luke 17:26-27, is immediately followed by Luke 17:28-30, which describe Jesus comparing the days of the Son of man to those of Lot, when "fire and brimstone rained from heaven, and destroyed them all.". While Jesus does not mention Lot by name in Matthew or Mark, he may well have had him in mind when he compared the Day of Judgment to the fate of Sodom and Gomorrha as he sent out the twelve to preach that the kingdom of heaven is at hand. See v. 15 of Matt. 10:5-23 and v. 11 of Mark 6:7-13. See also v. 12 of Luke 10:1-16.
- The two persons and two women Jesus speaks about in **v. 40-41** above seem to correspond to those he speaks about, with some variations in wording, in v. 35-36 of Luke 17:26-37. Neither the Gospel of Mark nor the Gospel of John describes Jesus saying anything about either of these pairs of persons.
- The command to watch that Jesus gives in **v. 42** seems to be repeated in v. 13 of Matt. 25:1-13 below, but with the phrase "your Lord" replaced by the phrase "the Son of man". This command is also similar to the one he gives in v. 35 of Mark 13:32-37, although the latter is longer and uses "the master of the house" where **v. 42** uses "your Lord". See also v. 33 of Mark 13:32-37.
- The command to watch that Jesus gives **v. 42** seems to be related to the warning against drunkenness he gives in **v. 49**. In spite of differences in wording and word order, this relationship seems to parallel that between the command to watch

that Jesus gives in v. 36 of Luke 25-37 and the warning against drunkenness he gives in v. 34 of that text.

- **V. 42, 44** and **50** seem to reiterate an idea that is expressed in more absolute terms in v. 36 of Matt. 24:29-36 above and in v. 32 of Mark 13:32-37. The most nearly similar verses in the Gospel of Luke, v. 40 and 46 of Luke 12:35-48, say that the Son of man will not come when people think (v. 40), or will come when they are not looking for him (v. 46).
- **V. 43-44** are generally similar to v. 39-40 of Luke 12:35-48. No similar verses appear in the Gospels of Mark or John.
- The servant parable Jesus tells in **v. 45-51** parallels the one he tells in v. 42-46 of Luke 12:35-48, except that Luke describes Jesus teaching that the servant will be cut in sunder, grouped with unbelievers and beaten with stripes, while Matthew describes him teaching that the servant will be cut asunder and grouped with hypocrites where "there shall be weeping and gnashing of teeth". Luke does, however, use the latter phrase once, in v. 28 of Luke 13:22-30.
- The unusual phrase "weeping and gnashing of teeth" in **v. 51** above also appears in v. 12 of Matt. 8:10-12, v. 13 of Matt. 22:1-14 and v. 30 of Matt. 25:14-30. It also appears once in Luke (v. 28 of Luke 13:22-30), but does not appear anywhere in the Gospels of Mark or John. In addition, the similar phrase "wailing and gnashing of teeth" appears in v. 42 of Matt. 13:36-43 and v. 50 of Matt 13:47-50. All phrases of these kinds seem to be based on v. 10 of Ps. 112:1-10.
- Among texts that use phrases like "weeping (or wailing) and gnashing of teeth", Matt. 13:36-43 and 13:47-50 are of special interest because they couple these phrases with references to the end of the world and to persons who are cast into a furnace of fire. Matt. 25:14-30 is also of special interest because it uses "weeping and gnashing of teeth" in a verse that immediately precedes and lays a foundation for Matt. 25:31-46, v. 46 of which is the only KJV Bible verse that uses the words "everlasting punishment" as such.

Matt 25:1-13

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. [end par.]

- In this text Jesus tells a parable about virgins who are expected to have their lamps burning while they wait for a bridegroom. While no other Gospel includes this parable as such, Luke 12:35-48 includes a similar parable that relates to men who wait for their lord's return from a wedding and are expected to have their lights burning. Interestingly, both **v. 13** and v. 40 of Luke 12:35-48 command listeners to watch/be ready because the hour when the Son of man cometh is unknown.
- A number of parallels exist between **v. 5-12** above and v. 5-10 of Luke 11:5-13. Both texts, for example, involve persons who are asleep at midnight, and who are awakened and asked for something. Both texts also involve shut doors. In **v. 5-12** the request is refused, but in Luke 11:5-13 the request is granted. One explanation may be that **v. 12** involves persons who are not known to the person inside the door, while Luke 11:5 and 8 involve a person who is a friend of the person inside. See also, however, Luke 13:22-30, which involves persons who are known to the person inside, but are turned away because they are "workers of iniquity." (v. 27).
- The parable Jesus tells in **v. 5-12** has no obvious counterpart in the Gospel of Mark, which does not use door (or gate or way) imagery with enter (or open or come) imagery to contrast the fates of persons who are saved and persons who are not saved. Jesus does, however, use door and way imagery in the Gospel of John. See, for example, v. 1-3 and 7-9 of John 10:1-14 and v. 5-7 of John 14:1-7.
- **V. 11-12** above seem to be related to v. 21 of Matt. 7:21-23, in which Jesus says, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father". That fact that his teaching on this subject is not as simple as it may seem is suggested by v. 14 of Matt. 7:13-14, in which Jesus teaches that few will find and enter the straight gate that leads to life, and v. 7-8 of Matt. 7:7-12, in which he teaches that he who asks (or knocks) will receive (or be opened). See also v. 16 of Matt. 20:13-16 and v. 14 of Matt. 22:1-14.
- V. 22-26 of John 16:19-28 are still another passage that arguably affects the interpretation of **v. 11-12**. This is because this passage describes Jesus speaking about the importance of how, when and of whom a person asks for things.
- It is unclear how the things said in **v. 11-12** are related to similar things said in the Old Testament. V. 32 of Joel 2:28-32, for example, says, "whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.". See also Ps. 145:17-20.
- The command to watch in **v. 13** corresponds to that in v. 42 of Matt 24:37-51, except that **v. 13** uses "the Son of man" where Matt. 24:42 uses "your Lord". In most other respects, these commands seem to be only further indications of the

importance of the fact that the time of this coming is unknown. See in this connection v. 36 of Matt 24:29-36 and v. 44 and 50 of Matt. 24:37-51 above. See also v. 32 and 35 of Mark 13:32-37 and v. 40 and 46 of Luke 12:35-48.

Matt. 25:14-30

P 14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained another two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. [end par.]

- This text is a prime example of an End Time text. This is because **v. 14-15** and **19** describe the lord of the servants going away and returning after a long absence, and because **v. 20-30** describes him judging his servants on the basis of what they have done in his absence. As a result, this text seems to be a thinly veiled description of the importance of what a person does before Jesus returns to preside over the End Time Judgment.
- The End Time parable Jesus tells in **v. 14-30** is similar to the End Time parable he tells in Luke 19:11-27, in spite of the fact that it involves three servants and eight talents, while Luke 19:11-27 involves ten servants and ten pounds. One reason is that these parables have similar overall structures and involve similar sequences of events. A second is that the rewards given to the good servants in **v. 21** and **23**, like those in v. 17-19 of Luke 19:11-27, involve granting rule or authority over others. A third is that **v. 24-28** and v. 20-24 of Luke 19:11-27 not only closely parallel one another, but also include the only two verses of the New Testament that use the word "usury". Finally, **v. 29** above, the next to last verse of this text, appears almost word for word in v. 26 of Luke 19:11-27, the next to last verse of that text.
- In spite of the above-mentioned similarities, the parables told in **v. 14-30** and in Luke 19:11-27 have a number of differences. One is that, while Matthew's parable relates to a man who travels into a far country for an unstated reason (**v. 14-15**) and calls for a reckoning on his return (**v. 19**), Luke's parable relates to a nobleman who goes to a far country to receive a kingdom (v. 12) and returns after receiving it (v. 15). Thus, Luke's version of this parable seems to allude to v. 13-14 of Dan. 7:9-14 while Matthew's version does not.
- A second difference between these parables is that, while both describe the wicked or slothful servant having his talent (or pound) taken and given to a servant who already has ten (**v. 28** above and v. 24-25 of Luke 19:11-27), they end very differently. Specifically, Matthew's parable ends with **v. 30**, which describes the lord of the servants ordering the slothful servant to be cast into outer darkness where there shall be weeping and gnashing of teeth. Luke's parable, on the other hand, ends with v. 27, which does not say anything more about the fate of wicked servant, but describes the nobleman ordering those citizens who do not want him to reign over them to be brought before him and slain.
- The gain mentioned in **v. 17, 20** and **22** and the return with usury mentioned in **v. 27** seem to symbolize something Jesus speaks about many times in the Gospels: the importance of bearing fruit or, in other words, persuading others to repent and follow him. These references to gain seem to correspond to those made in v. 15-18 and 23 of Luke 19:11-27.
- Jesus' use of the word "enter" in **v. 21** and **23** seems to foreshadow his use of the words "come" and "inherit" in v. 34 of Matt. 25:31-46 below. Similarly, Jesus' use of the words "cast...into outer darkness:" in **v. 30** seems to foreshadow his use of the words "depart" and "go away" in v. 41 and 46 of that text.
- The importance of the teaching of Jesus described in **v. 29** is suggested by its appearance, with variations in wording, not only in v. 26 of Luke 19:11-27, but also in v. 12 of Matt. 13:10-17, v. 25 of Mark 4:21-25 and v. 18 of Luke 8:16-18. See also Luke 12:48.
- **V. 30** is the second verse of the Matthean End Time discourse in which Jesus uses the phrase "weeping and gnashing of teeth", the first being v. 51 of Matt. 24:37-51 above. As explained in a Note associated with the latter text, this phrase

appears in a number of other verses of the Gospel of Matthew, e.g., v. 12 of Matt. 8:10-12 and v. 13 of Matt. 22:1-14. It also appears once in the Gospel of Luke (v. 28 of Luke 13:22-30), but not at all in Mark or John. All of these phrases seem to be based on v. 10 of Ps. 112:1-10.

- **V. 30** is of special End Time interest because the words "weeping and gnashing of teeth" are very similar to the words "wailing and gnashing of teeth", which Jesus uses in Matt. 13:36-43 and Matt 13:47-50 and which he couples with references to the end of the world and to persons who are cast into a furnace of fire. **V. 30** is also of special interest because it immediately precedes and lays a foundation for Jesus' description of the End Time Judgment, Matt. 25:31-46, and because v. 46 of the latter text is the first and only verse of the King James Bible that uses the words "everlasting punishment" as such to describe one of the outcomes of that Judgment.

Special Note on the End Time Judgment

Matt. 25:31-46 below is the last text that the KJV Bible includes as a part of the Matthean End Time discourse. In this text the KJV Bible provides its longest and most complete description of the teachings of Jesus about the End Time Judgment. Specifically, it provides a description of the teachings of Jesus not only about the events that will immediately precede this Judgment, but also how and by whom it will be conducted, who will be judged, the criteria that will be used to judge them, and the future destinies that will be decreed for them. As a result, this text and its associated Notes are discussed and should be read with special care and attention to detail. In addition, this text includes the only KJV Bible verse that uses the phrase everlasting punishment as such. Because the meaning of this phrase has an importance that is difficult to overstate, the writer has included a Special Note titled *Notes on Everlasting Punishment* that discusses this subject at length. Copies of this Special Note may be found both as an Appendix at the end of the Matthean End Time Discourse Texts file, and as a stand-alone document among the Main End Time Files of its Home and Table of Contents pages. See also the discussion of the meaning of the word everlasting that the writer has included in the Auxiliary Sense File titled *Senses of the Word Everlasting*.

Matt. 25:31-46

P 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal. [end ch.]

- **V. 31-46** above bring the Matthean discourse to a close by describing a trial-like proceeding or judgment of a kind that has no counterpart in either the Markan or Lukan discourse or anywhere in the Gospel of John.
- The events Jesus describes in **v. 31-46** roughly parallel those he describes in Matt. 13:36-43 and 13:47-50, although the latter texts are shorter and portray these events more as a separation of the righteous from the wicked than as a separation of those who help him from those who do not. While none of these texts uses phrases like "the day of judgment" or "the judgment" as such, Jesus does use these phrases as such numerous times. See, for example, v. 15 of Matt. 10:5-23, v. 11 of Mark 6:7-13 and v. 14 of Luke 10:1-16.
- The coming of the Son of man that Jesus speaks of in **v. 31**, v. 26 of Mark 13:24-32, v. 27 of Luke 21:25-37 and v. 31 of Matt. 25:31-46 all seem to be related to the coming that he speaks of in v. 28 of Matt. 16:24-28, v. 38 of Mark 8:34-9:1 and v. 26 of Luke 9:23-27. See also v. 41 of Matt. 13:36-43, v. 27 of Matt. 24:23-28, v. 37 and 39 of Matt. 24:37-51 and v. 26-30 of Luke 17:36-37. See also, however, v. 23 of Matt. 10:5-23.
- The things Jesus teaches in **v. 31** are similar to the things he says in v. 64 of Matt. 26:62-66 and v. 62 of Mark 14:60-64, i.e., at his trial before the high priest, except that he there adds, "sitting on the right hand of power,". In the most nearly similar Lukan account of his Jewish trial, Luke 22:66-71, Jesus does not mention cloud(s), and says only that the Son of man shall "sit on the right hand of the power of God."

- While **v. 31** is similar to the last part of v. 30 of Matt. 24:29-36 above, it adds the unusual phrase "the throne of his glory", a phrase that Jesus uses in only one other verse of the New Testament, v. 28 of Matt. 19:27-30, a verse that is itself unusual because it is the only Bible verse that uses the word "regeneration" to describe the End Time. It is unclear if and how this regeneration is related to the restoration of all things that Jesus speaks of in v. 11 of Matt. 17:10-13.
- The phrase "the throne of his glory" is interesting because the two verses in which Jesus uses it, **v. 31** above and v. 28 of Matt. 19:27-30, both mention the Son of man and speak about persons who sit in judgment.
- The phrase "the throne of his glory" in **v. 31** is also interesting because, while the Bible includes many verses that use phrases like "the throne of the Lord", "his throne", etc., and phrases like "the glory of the Lord", "his glory", etc., only Jesus combines them into the phrase "the throne of his glory". Examples of verses of the former kind include: 1Kings 22:19, 1Chron. 29:23 and Ps. 9:7, 11:4 and 103:19. Examples of verses of the latter kind include: Exod. 16:10, 1Kings 8:11 and Ps. 8:1, 72:19 and 102:16.
- **V. 32** above describes all nations being gathered before the Son of Man. It is not clear how this gathering is related to v. 31 of Matt. 24:29-36 above and v. 27 of Mark 13:24-32, which describe the Son of man sending his angels to gather his elect from the four winds. The most nearly similar part of the Lukan discourse, Luke 21:25-37, does not mention such a gathering and says only that this day shall come as a snare on "all of them that dwell on the face of the whole earth."
- Except for their inclusion of all nations, **v. 32** and **33** above describe events which generally parallel those described in Ezek. 34:6-24. More particularly, **v. 32** generally parallels the gathering mentioned in v. 13 of Ezek. 34:6-24, while **v. 33** generally parallels the judging between rams and goats mentioned in v. 17 of Ezek. 34:6-24.
- In **v. 34** above, Jesus teaches that the blessed will inherit a kingdom prepared for them from the foundation of the world. One indication of the nature of this kingdom is that Jesus also uses the word "prepared" when he speaks about the places of honor his disciples will have in his kingdom. See v. 21 and 23 of Matt. 20:20-23 and v. 37 and 40 of Mark 10:35-40. Another is that Jesus uses the word "inherit". His use of this word is significant because the Old Testament often uses one or another form of this word when it refers to the land that God promises to give his people. See, for example, Gen. 28:4, Exod. 15:17 and 32:13 and Is. 65:9.
- The things Jesus says about giving drink to "the least of these my brethren" in **v. 35-40** and to "the least of these" in **v. 42-45** seems to parallel the things he says about giving drink to disciples in v. 42 of Matt. 10:37-42 and v. 41-42 of Mark 9:41-48. As will be seen from the Notes which follow, it may be that Jesus used terms like "the least of these" in a narrow sense that includes even low-ranking disciples, and not in a broad sense that includes any and all persons who need help.
- This text provides the New Testaments' longest and most specific description of the teachings of Jesus about the Day of Judgment. In this text Jesus describes the King (or Son of man) decreeing the fates of those on his right hand (**v. 34-40**) and those on his left hand (**v. 41-45**) using as his judgment criterion whether they received and helped him or "the least of these my brethren," (**v. 40**) or "the least of these," (**v. 45**). The importance of this criterion is confirmed by its similarity to the one Jesus describes in v. 14-15 and 40-42 of Matt. 10:5-42, Matthew's account of the sending out of the twelve, and its Markan counterpart, Mark 6:7-13. See also v. 10-16 of Luke 10:1-16, Luke's account of the sending out of the seventy. Finally, see Matt. 11:20-24, v. 11-12 of Mark 6:7-13 and v. 32 of Luke 11:29-32, all of which portray Jesus describing the terrible fate that awaits those who reject the message he and his followers preached.
- While the above-cited texts portray Jesus using a variety of different words to describe the judgment criteria he speaks about, all of them involve believing the things he and his followers preached and/or helping them on the basis of that belief. The importance of belief as a judgment criterion is confirmed by Matt. 18:2-9/6, Mark 16:14-20/16 and Luke 8:11-15/12 and many texts in the Gospel of John, e.g., John 3:13-18/15-16, John 6:47-58/47 and John 11:21-27/25-26. Since believing a person and helping him usually go together, the writer believes that it would be needlessly repetitious to discuss them separately. Accordingly, he will treat belief and help as equally important judgment criteria, for present purposes, and refer to them simply as the "belief-help criterion".
- In spite of the importance of the belief-help criterion, Jesus elsewhere describes many other criteria that can determine the outcome of the Judgment. See, for example, the righteousness he mentions in Matt. 5:17-20/20, the keeping of the commandments he mentions in Matt. 19:16-26/17, the love of God he mentions in Matt. 22:35-40/37-38, the giving to the poor he mentions in Matt. 19:16-26/21, the avoidance of iniquity (or wickedness) he mentions in Matt. 13:36-43/41 and 13:47-50/49, and the forgiveness of one another he mentions in Matt. 6:9-15/14-15 and Matt. 18:23-35/34-35. Unfortunately, Jesus does not make clear which of these criteria, if any, are so important that meeting them alone is enough for a person to be judged favorably, or whether he must meet them all. See in this connection, however, how Jesus uses the word "perfect" in Matt. 5:48 (not included) and in v. 21 of Matt. 19:16-26 above.
- By itself, **v. 34** does not clearly describe the ultimate fate of those who inherit the kingdom prepared for them "from the foundation of the world:". **V. 46** seems to clarify **v. 34** by adding that those who inherit this End Time kingdom will have "life eternal". That this fate is a happy one, however, seems clear from v. 4 of Is. 64:1-5, which speaks of the indescribable goodness of the things God has "prepared for him that waiteth for him.". See also the treasure(s) Jesus describes as being

enjoyed in heaven (or the heavens) in Matt. 6:20, Matt. 19:21, Mark 10:21 and Luke 12:33, among others.

- Similarly, **v. 41** and **v. 46** do not clearly describe the ultimate fate of those who depart "into everlasting fire," (**v. 41**) or go "into everlasting punishment:" (**v. 46**). This is because the KJV Bible sometimes uses "everlasting" in a temporally infinite sense in which it refers to things, such as God and His attributes (His power, wisdom, etc.), that will always exist (i.e., will continue or "last" forever), and sometimes uses it in an absolutely final sense in which it refers to things, such as divinely decreed fates or appointed ends, that will never be changed or undone (i.e., will be or "stand" forever). Because this difference is so important, it is discussed at length both in an Appendix titled *Notes on Everlasting Punishment* that appears at the end of the full-length version of the Matthean End Time Discourse Texts and as a stand-alone document on the Home page of this website. Also of interest in this connection is the in-depth discussion of the meaning of the word everlasting which appears in the Auxiliary Sense File titled *Senses of the Word Everlasting*.
- Curiously, although the phrases "everlasting fire" and "everlasting punishment" are often used in sermons that warn people of the fate that awaits those who are not saved, the Bible as a whole uses them as such only a few times, all in passages which describe teachings of Jesus that appear in the Gospel of Matthew. Specifically, the Bible as a whole uses "everlasting punishment" as such only once, in **v. 46** above, and uses "everlasting fire" as such only twice, once in **v. 41** above and once in v. 8 of Matt. 18:2-9. Because the meanings and implications of these and arguably similar phrases, such as "a fire...that shall burn for ever" and a "fire that shall not be quenched", are discussed at length in the above-mentioned stand-alone document and Auxiliary Sense File, however, the writer will not further discuss these subjects here.
- Surprisingly, **v. 41** is the only verse in the Gospels in which Jesus uses the word "angels" to refer to the beings he elsewhere refers to as "devils" or "a devil". This is surprising because the Old Testament invariably uses words like "angel" or "angel of the Lord" to refer to beings that are obedient servants of God. It is also surprising because the canonical books of the Old Testament do not describe a fall or rebellion of beings called angels and use the word "devils" only four times, i.e., in Lev. 17:7, Deut. 32:17, 2Chron. 11:15 and Ps. 106:37. See in this connection the discussion of the non-canonical books describing this fall that appears below in the Note called "Special Note on Fallen Angels - The Enoch Literature".
- While the writer speaks about the events Jesus describes in **v. 31-46** as a trial-like proceeding, these events are actually more like what people today would call a "sentencing hearing" than it is to a trial. One reason is that **v. 34** and **41** describe the King decreeing the fates of the persons he sets on his right and left before those persons say anything. Another is that, while **v. 35-45** describe the King explaining the reasons for his decrees, they say nothing which suggests that he might reconsider or change them. It therefore seems reasonable to believe that Jesus thought the Son of man would come, not to decide the fates of those being judged, but rather to announce decisions about those fates that have already been made.
- Although only the Matthean discourse portrays Jesus describing a trial-like proceeding of the kind described in **v. 31-46** and Matt. 25:14-30 above, other parts of the Synoptic Gospels include texts that describe Jesus revealing things about the judgment or its implementation. See, for example, Matt. 13:36-43 and 13:47-50 and Luke 19:11-27. See also the verbal exchanges that Jesus describes in Matt. 7:21-23 and Luke 13:22-30. In the Gospel of John, on the other hand, Jesus seems to focus on the relationship between the judgment and the resurrection or on the relationship between the judgment and the entry (or non-entry) into everlasting (or eternal) life. See, for example, John 5:19-29, John 6:35-44 and John 6:47-58.
- Interestingly, the King James Version of the Old Testament never uses the phrase "day of judgment" as such. It does, however, often use phrases like "the day of the Lord", "the day of wrath" and "the day of vengeance", among others, that arguably convey a generally similar idea. See, for example, Is. 2:10-22, Is. 13:6-15, Joel 2:1-11, Joel 2:28-32, Joel 3:9-21, Zeph. 1:7-18, Zech. 14:1-11, Mal. 3:1-9 and Mal. 4:1-6.

Special Note on Fallen Angels - The Enoch Literature:

One possible explanation for the fact that the Old Testament does not describe a fall or rebellion of beings called angels may be found in books, now often called "the Enoch literature", which were known to the Jews before the time of Jesus, and which describe angels who rebelled against God and were cast out of heaven into a burning valley beneath the earth. In fact, Jude 1:6 is a quotation from one of these books. Those who wish to delve more deeply into this subject should know that, while no copies of these books survived within the Roman empire after about the fifth century, copies of Ethiopic translations thereof were found in Ethiopia in 1763 and are now available in English both in print and online. Of special interest in this connection are the books now commonly referred to as "1Enoch", "The Book of Watchers" and "The Similitudes (or Parables) of Enoch". Because these books were never included in the canon of the Bible, however, they are beyond the scope of this writing.

Notes on the Ending of Matthew's End Time Discourse

As stated in connection with Matt. 24:29-36 and Matt. 24:37-51 above, Matthew does not end his End Time discourse in the same way that Mark and Luke end their End Time discourses. More particularly, Matthew does not end his discourse with verses that describe Jesus telling a parable about watchful servants (v. 42-50 of Matt. 24:37-51 above), and that seem to roughly correspond to v. 34-36 of Mark 13:32-37 and to parts of v. 34-36 of Luke 21:25-37. Instead, Matthew describes Jesus continuing to speak, without stopping, not only to the end of chapter 24 of his Gospel, but also

through all of chapter 25 thereof. Because these additional verses make the Matthean discourse much longer than either the Markan or the Lukan discourse, some scholars may argue that they should not be treated as parts of the Matthean discourse. Because arguments of this kind involve issues too technical to discuss in a writing of this kind, the writer will make no attempt to do so. Instead, he will simply treat these verses as if they were parts of the Matthean discourse, for present purposes, and focus on the things they reveal about the teachings of Jesus about the End Time Judgment.

Unfortunately, neither the Markan nor the Lukan discourse includes texts in which Jesus describes trial-like proceedings or judgments of the kind he describes in v. 14-30 and v. 31-46 of chapter 25 of Matthew. As a result, the writer does not have a clear textual basis for discussing how the things Jesus says in these texts affect and are affected by the most nearly similar things he says in the Markan and Lukan discourses. Accordingly, rather than say nothing about this subject in the Markan and Lukan discourses, the writer has included with them extra sets of Notes that discuss how the things that Jesus says in these texts are related to the most nearly similar things he says elsewhere in the Gospels of Mark and Luke. See in this connection the Notes called "Comparative Notes on the Judgment" that the writer has included as Appendices to the Markan and Lukan End Time Discourse Text files.

Matt. 26:19-30

19 And the disciples did as Jesus had appointed them; and they made ready the passover. 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. **P** 26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives.

- This text is included as an End Time text because **v. 29** describes a teaching of Jesus about an End Time kingdom he refers to as "my Father's kingdom". In its Markan counterpart, v. 25 of Mark 14:16-26, Jesus refers to this kingdom as "the kingdom of God". In its Lukan counterpart, v. 18 of Luke 22:13-22, Jesus says he will not drink the fruit of the vine "until the kingdom of God shall come."
- Matthew's description of this meal as a Passover meal in **v. 19** is a well-known example of a possible conflict with the Gospel of John, which describes Jesus appearing before Pilate before the Passover. See v. 28-29 of John 18:28-37.
- **V. 24** is repeated, almost word for word, in v. 21 of Mark 14:16-26, but does not appear in their Lukan counterpart.
- **V. 26-28** are similar to v. 22-24 of Mark 14:16-26 and v. 19-20 of Luke 22:13-22. While these verses have no counterparts in John, Jesus speaks somewhat similar words at John 6:47-58, i.e., after the feeding of the five thousand.
- Unlike its Markan and Lukan counterparts, v. 24 of Mark 14:16-26 and v. 20 of Luke 22:13-22, **v. 28** seems to say not just that Jesus' blood is shed for many, but also that his blood is shed in order to remit their sins. This is important because most Gospel verses which describe teachings of Jesus and John the Baptist about the remission of sins link this remission to repentance, e.g., v. 15 of Mark 1:14-15, v. 3 of Luke 3:1-9, v. 3 and 5 of Luke 13:1-9 and v. 47 of Luke 24:44-51.
- **V. 30** above is repeated, word for word, in v. 26 of Mark 14:16-26. See also v. 39 of Luke 22:35-39 and John 18:1.
- **V. 19-30** as a whole generally correspond to Mark 14:16-26 and roughly correspond to Luke 22:13-22 plus Luke 22:39.

Matt. 26:47-56

P 47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be? 55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. [end par.]

- This text is treated as an End Time text because **v. 53** describes Jesus saying that, if he prayed to his Father (God) for twelve legions of angels, his Father would give them to him. This saying is of End Time interest because it reveals how

Jesus thought the End Time kingdom of heaven might be established---*if it were* to be established by force. See in this connection Joel 2:1-11, v. 11 of which speaks of the great size of the Lord's army in an End Time-like context.

- **V. 54** describes Jesus saying that the things happening to him at this time are among the things he earlier prophesied about himself. See, for example, Matt. 17:22-23 and Matt. 20:17-19. In **v. 54**, however, he adds that these things are necessary for the Scriptures to be fulfilled. The Scriptures he may have had in mind are discussed in Notes included with Matt. 16:13-23 above, and with v. 31 of Mark 8:27-33 and v. 22 of Luke 9:18-22. See also Luke 18:31-34.
- The Old Testament often uses the word "host" in a sense in which it refers to a multitude or, in a military context, an army. Interestingly, the Old Testament refers to God as the "Lord of hosts" over 200 times.
- This text generally corresponds to Mark 14:43-50, Luke 22:47-54 and John 18:1-12.

Matt. 26:62-66

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death.

- The End Time significance of the question Jesus is asked in **v. 63** above is clear from John 3:14-18 and 5:19-29.
- This text is a prime example of an End Time text. This is because **v. 64** includes an End Time prophecy of Jesus about the Son of man sitting at the right hand of God and coming in the clouds of heaven. This prophecy appears to include allusions to one or more of v. 11 of Ps. 16:5-11, v. 17 of Ps. 80:14-19, v. 1 of Ps. 110:1-7 and v. 15-16 of Ps. 118:16-26. See also v. 19 of Mark 16:14-20.
- The teachings of Jesus about the son of man in **v. 64** are similar to the things he teaches in v. 30 of Matt. 24:29-36 and in v. 27 of Luke 21:25-37. All teachings of this kind seem to be based on v. 13 of Dan. 7: 9-14.
- This text as a whole generally corresponds to Mark 14:60-64 and Luke 22:66-71.

Matt. 27:11-14

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marvelled greatly.

- **V. 11** above is treated as an End time text because Luke 1:32-33 describes the angel Gabriel saying that Jesus will be given the throne of his father David and reign over the house of Jacob forever. In addition, Jesus' kingship over the Jews would seem to follow from his having all power in heaven and earth. See Luke 10:22. See also Matt. 28:18 below and John 3:35, among others.
- **V. 11** describes Pilate asking Jesus if he is "the King of the Jews", a question that is repeated, word for word, in the other three Gospels. Surprisingly, in spite of the similarity between the title "the King of the Jews" and the words used by the angel Gabriel in Luke 1:32-33, the Gospels describe this title as used almost entirely by Gentiles (Matt. 2:2 is the exception). Jews, on the other hand, seem to prefer to use the title "the King of Israel". See Matt. 27:42 below, Mark 15:32, and John 1:49 and 12:13.
- In Luke 23:2, the Lukan counterpart of **v. 11**, the chief priests are described as accusing Jesus of saying that he is Christ a king, an accusation that seems to be substantiated by v. 25-26 of John 4:19-26.
- This text generally corresponds to Mark 15:1-5, Luke 23:1-4 and John 18:28-37. In John, Jesus answers Pilate's question by saying, "My kingdom is not of this world.". The significance of these words is discussed in Notes included with v. 36 of John 18:28-37.

Matt. 27:33-50

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, **P** 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two thieves crucified with him, one on the right hand, and another on the left. **P** 39 And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in

God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth. 45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him. **P** 50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

- This text is included as an End Time text, even though it includes only a few words spoken by Jesus, in order to make it easier to read and understand Matthew's account of the crucifixion, and to compare it with the other Gospel writers' accounts thereof, i.e., with Mark 15:22-37, Luke 23:33-46 and John 19:17-30.
- The last part of **v. 35** seems to be an allusion to and fulfillment of v. 18 of Psalm 22. Also see the Note for **v. 46** below.
- The words of the writing mentioned in **v. 37** are similar to those mentioned in Mark 15:22-37/26, Luke 23:33-46/38 and John 19:17-30/19. In spite of other differences, all of these writings use the words "the King of the Jews" as such.
- The thieves mentioned in **v. 38** and **44** seem to correspond to the two malefactors mentioned in v. 33 and 39-43 of Luke 23:33-46. Unlike the latter, however, neither of the thieves mentioned in **v. 38** and **44** seem to sympathize with Jesus. See also v. 27 of Mark 15:22-37 and v. 18 of John 19:17-30.
- The parallelism between **v. 40** and **42** suggests that the persons who witnessed the crucifixion considered the words "the Son of God" to mean substantially the same thing as the words "the King of Israel".
- The words Jesus cries out in the last part of **v. 46** above appear, word for word, in v. 1 of Psalm 22. Psalm 22 is also of interest because v. 26-28 thereof seem to relate to the End Times, and because v. 28 thereof appears to use the word "kingdom" in a sense in which it refers to the Lord's kingship.
- The things that some witnesses are described as saying about Elias in **v. 47** and **49** may be based on things that Jesus is described as saying about Elias in v. 11 of Matt. 17:10-13 above and v. 12 of Mark 9:11-13.

Matt. 28:16-20

P 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **P** 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. [end of Gospel]

- **V. 16-20** include the last words that Matthew describes Jesus speaking on earth. The most nearly corresponding parts of the other Gospels include Mark 16:14-20, Luke 24:44-51 and John 21:20-23. Surprisingly, only the Gospels of Mark and Luke and the Acts of the Apostles describe Jesus ascending into heaven. See in this connection Mark 16:14-20, Luke 24:44-51 and Acts 1:1-9.
- This text is treated as an End Time text because **v. 18** describes Jesus teaching that he has been given all power "in heaven and in earth.", words which seem to include the power to sit in judgment on the Day of Judgment. This idea is confirmed by v. 22 and 27 of John 5:19-29, v. 15 of John 16:7-16 and v. 2 of John 17:1-12. See also v. 27 of Matt. 11:25-27 and v. 21-22 of Luke 10:17-22.
- In **v. 19** Jesus is described as saying that the things to be taught to all nations include observing "all things whatsoever I have commanded you.". Other pre-ascension texts in which Jesus speaks about things to be taught or preached throughout the world include "the gospel" (Mark 16:15) and the repentance and remission of sins in his name (Luke 24:47). See also the "gospel of the kingdom" that Jesus speaks about in v. 14 of Matt. 24:1-22 and v. 10 of Mark 13:1-20 of Matthew's and Mark's End Time discourses. Finally, see v. 8 of Acts 1:1-9, in which Jesus asks that people be "witnesses unto me".
- The phrase "in the name of the Father, and of the Son, and of the Holy Ghost:" in **v. 19** is a highly unusual formulation of shorter phrases of this type, e.g., "in the name of the Lord" (v. 10-12 and 26 of Psalm 118 and Mic. 4:5) and "in the name of a prophet" and "in the name of a disciple" (v. 41 and 42 of Matt. 10:37-42). See also "in the name of Jesus Christ" in Acts 3:6 (not included). In fact, **v. 19** is the only verse in the entire KJV Bible that uses this phrase as such.
- Interestingly, **v. 20** is one of only four verses in which Jesus uses the phrase "the end of the world" as such, the other three being v. 39 of Matt. 13:36-43, v. 49 of Matt. 13:47-50 and v. 14 of Matt. 24:1-22 of Matthew's End Time discourse. In addition, there are only two more verses in the entire New Testament that use this phrase as such, v. 3 of Matt. 24:1-22 of Matthew's discourse and Heb. 9:6 (not included).

Notes on the Ending of the Gospel of Matthew

Like the Gospel of Mark, the Gospel of Matthew ends without describing Jesus saying much between the time he spoke from the cross (v. 46 of Matt. 27:33-50 and v. 34 of Mark 15:22-37) and the time he gave his disciples their final instructions (v. 18-19 of Matt. 28:16-20 and v. 15-18 of Mark 16:14-20). In fact, the only things that Matthew describes

Jesus saying between these times are the things that Jesus says to Mary Magdalene and "the other Mary" about telling his disciples to go to Galilee (Matt. 28:10). Surprisingly, while the Gospel of Mark also describes Mary Magdalene and another Mary being told to tell the disciples to go to Galilee, it describes them being told by a young man, and not by Jesus. In addition, the Gospel of Mark ends after describing Jesus ascending into heaven (Mark 16:19) without saying anything more about Galilee, while the Gospel of Matthew ends with Jesus speaking to his disciples on a mountain in Galilee without saying anything about his ascending into heaven. The Gospels of Luke and John end with descriptions of still different sequences of events.

While the endings of the four Gospels appear to be inconsistent with one another, it is not clear that they actually are. This is because the endings of these Gospels do not seem to be concerned with providing their readers with enough information enable them to construct a timeline that accurately portrays the order in which the events they describe occurred, or the amounts of time that may have elapsed between them. That this explanation may be the correct one is suggested by the fact that v. 2-3 of Acts 1:1-9 says that Jesus showed himself alive for 40 days after his passion. See also 1Cor. 15:3-8, in which Paul says that Jesus showed himself to a group of more than 500 people at once. Although the differences between these texts raise interesting questions, neither these questions nor their possible answers appear to have any significant bearing on our understanding of the End Times prophecies or other teachings of Jesus. Accordingly, the writer will not discuss these subjects further here.