Dr. Dustin Daniels | River Bible Church Matthew 24:29-35 | Jesus' Second Coming Sunday December 7, 2025

WELCOME:

- Bibles in the back—our gift to you.
- My sermon notes are in the foyer—please take them home with you.

REVIEW:

We continue our verse-by-verse study of Matthew's Gospel today.

We are learning about a new genre of Biblical literature—prophecy.

Matthew 24 and 25 are prophetic—Jesus is teaching the Disciples about two future judgments.

In a court of law, there is the plaintiff—the one who brings the lawsuit into court. There is also a defendant—the one who the claim is against.

There is also a judge—maybe a jury—who issues a verdict of innocence or guilt.

In God's economy, judgment deals with sin and rebellion—a lack of belief and repentance.

Prophecy teaches many things—one of the most important is that we are held accountable in the future by a Holy God for our sins.

The first verdict/judgment dealt with the Fall of Jerusalem and the destruction of the Temple.

We examined that judgment in Matthew 24:15-28 last week.

We learned that what Jesus taught the Disciples was a direct judgment upon the nation of Israel for their refusal to believe that Jesus is God—the Prophet, High Priest, and King simultaneously.

Israel had no excuse not to believe—if people are not going to believe by the way Jesus taught, preached, and healed—then they would never believe.

More time only makes a sinful unbelieving heart harder.

We also learned that prophecies have double fulfilments.

So much of what we learned in those passages is a foretaste of what is to come upon the entire world during Jesus' Second Coming.

So far, Jesus has taught us many things about the future.

- The importance of signs (false teachers, wars, rumors, famines, earthquakes, people falling away from their faith and abandoning the church)— are not signs of God's absence—but signs of God's sovereignty.
- People abandon the local visible church because they were never part of His invisible church.
- Endurance is always a mark of true faith.
- The Lord will return like lightning—the whole world will see—so we are to be prepared.
- The importance of knowing and believing the Gospel, sharing your beliefs with others, and staying committed to your local church family.

INTRODUCTION:

Today, Jesus moves from the verdict/judgment of Jerusalem to the verdict/judgment of the whole world.

Now, we have all seen movies dealing with the Apocalypse.

Greek term apokalypsis, which means "disclosure," "revelation."

Many of you have read "The Late Great Planet Earth" by Hal Lindsey or "The Left Behind Series" by Tim LaHaye.

Please be careful that these forms of entertainment don't teach/convince you of theology.

We don't have to guess or speculate about what will happen in the near future when Jesus returns—because He tells us!

That's why Jesus taught the Disciples and the Disciples wrote all this down—to avoid speculation.

Speculation is nearly one step away from blasphemy.

So please know that your entertainment choices do affect what you think.

And we tend to be fascinated with the things that are prophetic, but we want to be fascinated with the truth—reality.

What's important are the things that God has already revealed—not the things that He hasn't.

The most important thing is 1) that the Lord Jesus Christ is coming back to judge the living and the dead, and 2) that we are all ready.

Today, let's learn what Jesus says about His return, and then we'll see how this applies to our lives today.

Please stand for the reading and honoring of God's Word.

SCRIPTURE:

Matthew 24:29— "Immediately after the distress of those days, the sun will be darkened, and the moon will not shed its light; the stars will fall from the sky, and the powers of the heavens will be shaken.

Matthew 24:30—Then the sign of the Son of Man will appear in the sky, and then all the peoples of the earth will mourn; and they will see the Son of Man coming on the clouds of heaven with power and great glory.

Matthew 24:31—He will send out his angels with a loud trumpet, and they will gather his elect from the four winds, from one end of the sky to the other.

Matthew 24:32—"Learn this lesson from the fig tree: As soon as its branch becomes tender and sprouts leaves, you know that summer is near.

Matthew 24:33—In the same way, when you see all these things, recognize that he is near—at the door.

Matthew 24:34—Truly I tell you, this generation will certainly not pass away until all these things take place.

Matthew 24:35—Heaven and earth will pass away, but my words will never pass away.

These are the holy words from the authoritative, inerrant, inspired, infallible, sufficient, and efficacious Word of Almighty God.

PRAY:

Our God is coming; he will not be silent! Devouring fire precedes him, and a storm rages around him. On high, he summons heaven and earth in order to judge his people: (Psalm 50:3/4)

EXEGESIS: (Verses 1-28)

Matthew 24:29— "Immediately after the distress of those days, the sun will be darkened, and the moon will not shed its light; the stars will fall from the sky, and the powers of the heavens will be shaken.

We are now thrown into the drama of mankind's darkest days—the complete collapse of the Earth as we know it.

This is where Hollywood has a field day.

Please know that whatever movies you have watched, books that you've read, or even the theatre that plays out in your mind as you read Scripture—this verdict/judgment is more terrible and terrifying than anyone could ever predict or imagine.

Why? Because sin is that serious. God doesn't wink or laugh at our sin.

Our sin cost God everything—and there is also a cost to us.

Every time we sin, it is counted as a wage against us—and the wages of our sin is death.

Notice the first word Jesus used here: *immediately*. (The Greek adverb *eutheōs*)

Eutheos means to act at once, without hesitation or delay.

So our first question is: *Is Jesus speaking about the immediacy following the destruction of Jerusalem in the first century or the distress of those final days?*

Matthew 24:29— "Immediately after the distress of those days,

What does Jesus mean by "those days?"

So we have a timing question—we all want to know when.

Keep in mind Jesus is Jewish, speaking to Jewish Disciples within a Jewish context—and this is where many of the books we read and the movies we watch get it wrong.

Jesus is pointing the Disciples back to the Old Testament.

Jeremiah 3:18—In those days the house of Judah will join with the house of Israel, and they will come together from the land of the north to the land I have given your ancestors to inherit.' "

Jeremiah 33:15—<u>In those days</u> and at that time I will cause a Righteous Branch to sprout up for David, and he <u>will</u> administer justice and righteousness in the land.

Joel 3:1—Yes, in those days and at that time, when I restore the fortunes of Judah and Jerusalem,

Zecheriah 8:23—The Lord of Armies says this: "In those days, ten men from nations of every language will grab the robe of a Jewish man tightly, urging: Let us go with you, for we have heard that God is with you."

Do you see the commonality within the sentence structure?

The sense of all these verses is future!

In other words, Jesus is not referring to those days of Jerusalem, but those days that precede His Second Coming.

When the OT prophets use "end of the world" language to describe God's judgment upon a nation —Babylon, Egypt, and Israel—the day of their collapse was the end of *their* world.

That's the context of verse 21:

Matthew 24:21—For at that time there will be great distress, the kind that hasn't taken place from the beginning of the world until now and never will again (for them).

So the Disciples couldn't help but think that Jerusalem's judgment was indeed the judgment on the whole world.

But what Jesus is teaching is that Jerusalem's judgment foreshadows the final judgment.

Matthew 24:29— "Immediately after the distress of those days,

"The distress of those days" refers to all the different signs that Jesus warned us about—false teachers, wars, rumors, famines and earthquakes.

Matthew 24:29— the sun will be darkened, and the moon will not shed its light; the stars will fall from the sky, and the powers of the heavens will be shaken.

Jesus tells us precisely what the future holds—we don't have to guess or presume.

None of these events happened with the verdict/judgment upon Jerusalem in AD 70—so these are future events.

He's told us in advance, out of love, care, and concern, to prepare us.

In fact, Jesus prepared His people in the OT as well.

The Lord wrote through the prophet Isaiah, describing the fall of Babylon (double fulfillment):

Isaiah 13:9—Look, the day of the Lord is coming—cruel, with fury and burning anger—to make the earth a desolation and to destroy its sinners.

Isaiah 13:10—Indeed, the stars of the sky and its constellations will not give their light. The sun will be dark when it rises, and the moon will not shine.

Isaiah 13:11—I will punish the world for its evil, and wicked people for their iniquities.

I will put an end to the pride of the arrogant

and humiliate the insolence of tyrants.

Isaiah 13:12—I will make a human more scarce than fine gold, and mankind more rare than the gold of Ophir.

Isaiah 13:13—Therefore I will make the heavens tremble, and the earth will shake from its foundations at the wrath of the Lord of Armies, on the day of his burning anger.

When we keep everything in its correct context, we see how Jesus not only echoed the words of Isaiah, but also magnified and applied these words to Himself through the Apostle John in Revelation:

Revelation 6:12—Then I (John) saw him (Jesus) open the sixth seal. A violent earthquake occurred; the sun turned black like sackcloth made of hair; the entire moon became like blood;

Revelation 6:13—the stars of heaven fell to the earth as a fig tree drops its unripe figs when shaken by a high wind;

Revelation 6:14—the sky was split apart like a scroll being rolled up; and every mountain and island was moved from its place.

Revelation 6:15—Then the kings of the earth, the nobles, the generals, the rich, the powerful, and every slave and free person hid in the caves and among the rocks of the mountains.

Revelation 6:16—And they said to the mountains and to the rocks, "Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb,

Revelation 6:17—because the great day of their wrath has come! And who is able to stand?"

Exts of the CosMoS

Whether Jesus is being literal or figurative—not sure because all of the details don't precisely match up— the main point is that these events will be "earth-shattering."

These signs are cosmic, universal, and associated with final judgment.

When Jesus returns, all of creation will be radically transformed. Why?

Hebrews 1:1—Long ago God spoke to our ancestors by the prophets at different times and in different ways.

Hebrews 1:2—In these last days, he has spoken to us by his Son. God has appointed him heir of all things and made the universe through him.

Since the universe was made through the Lord Jesus, the Lord Jesus can do what He wants with it.

Jesus describes the heavenly setting of His Second Coming.

Matthew 24:29— the sun will be darkened, and the moon will not shed its light; the stars will fall from the sky, and the powers of the heavens will be shaken.

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People will literally die of fright.

Luke 21:26— People will faint from fear and expectation of the things that are coming on the world,

No natural event—hurricanes, tornadoes, tidal waves, earthquakes, or a combination of them—has been experienced before.

Just as the Lord Jesus created everything, He also sustains everything.

Colossians 1:17 NLT— He existed before anything else, and he holds all creation together.

Matthew 24:29— and the powers of the heavens will be shaken.

The powers of the heavens refer to all the natural forces that hold the cosmos in place.

Theologically, Jesus is the *First Cause*, but He's referring to all the things He has made—*secondary causes*—such as gravity, electromagnetic forces, inertia, and the Earth's magnetic field.

All of these secondary causes will be thrown into confusion and dysfunction.

 $\widehat{\textbf{M}}$ atthew 24:30—Then the sign of the Son of Man will appear in the sky,

The Disciples asked for a sign (Matt 24:3).

The Jewish leaders demanded a sign from Heaven (Matt. 12:38).

the powers of the Hearth's will be shaken.

The sign is Jesus Himself—when He appears, this age of grace that we all live in will be over.

Matthew 24:30—and then all the peoples of the earth will mourn;

Why will people mourn?

Because it is their day of judgment. The verdict for unbelievers will be "guilty."

Tragically, unbelievers will be convicted of their sin but still won't repent.

Once again, it was foretold through the OT prophets.

The nation of Israel will mourn and weep in particular.

Zecheriah 12:10— "Then I will pour out a spirit of grace and prayer on the house of David and the residents of Jerusalem, and they will look at me whom they pierced. They will mourn for him as one mourns for an only child and weep bitterly for him as one weeps for a firstborn.

Just because people weep and mourn doesn't mean that they're sorry for their sins.

Matthew 24:30—and they will see the <u>Son of Man</u> coming on the clouds of heaven

Jesus' use of the title "Son of Man" is awesome!

This title reveals both of his natures—humanity and divinity.

It reveals Jesus' heavenly origin, earthly mission, and glorious future coming.

Matthew 24:30—and they will see the Son of Man coming on the clouds of heaven with <u>power</u> and great glory.

Power is the Greek verb dýnamis— we get dynamite from it—and we see Jesus power throughout the NT.

Mark 5:30—Immediately, Jesus realized that <u>power</u> had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

We see this verb used not only with Jesus' miracles but also His teachings:

Matthew 13:54—He went to his hometown and began to teach them in their synagogue, so that they were astonished and said, "Where did this man get this wisdom and these miraculous powers?

Jesus has divine power to judge and to save, and all the world will see this.

Luke 22:69—But from now on, the Son of Man will be seated at the right hand of the <u>power of God."</u>

In the epistles...

Hebrews 1:3—The Son is the radiance of God's glory and the exact expression of his nature, sustaining all things by his <u>powerful word</u>.

Matthew 24:31—He will send out his angels with a loud trumpet,

Jesus is referring to Himself.

Angels are supernatural beings that He created.

Trivia: Angels in Scripture are always male messengers and warriors.

Matthew 24:31—He will send out his angels with a loud trumpet,

I find it interesting that this verse says "loud" trumpet—because generally a trumplet is played loud.

Your Bible Translation may say "trumpet call."

Biblically, a trumpet was sounded for religious or military purposes.

In other words, Jesus is sending a signal. We see this signal in both the OT and the New.

Isaiah 18:3—All you inhabitants of the world and you who live on the earth, when a banner is raised on the mountains, look! When a trumpet sounds, listen!

1 Corinthians 15:51—Listen, I am telling you a mystery: We will not all fall asleep, but we will all be changed,

1 Corinthians 15:52—in a moment, in the twinkling of an eye, at the last trumpet. For the <u>trumpet will sound</u>, and the dead will be raised incorruptible, and we will be changed.

How loud will this trumpet call be? Loud enough for the dead to hear!

One last note on trumpets—according to Scripture, when the trumpet sounds, great events happen in rapid succession.

Similiar to Jesus opening the scroll in the book of Revelation.

Matthew 24:31—and (the angels) will gather his elect from the four winds, from one end of the sky to the other.

Not only will His return be visible and audible to all, but His Coming will be universal.

On that day, angels will gather unbelievers for judgment and punishment (Matt. 13:41, 49) and believers (elect/chosen ones) for reward and glory.

Starting in verse 32, Jesus changes from prophecy to a prophetic parable.

Matthew 24:32—"Learn this lesson from the fig tree: As soon as its branch becomes tender and sprouts leaves, you know that summer is near.

Why does Jesus teach a parable in the midst of His Second Coming?

To ensure the Disciples understand the urgency of their situation—and the urgency of our situation.

Matthew 24:32—"Learn this lesson from the fig tree:

We are not only to understand what Jesus is teaching but also to <u>apply</u> it to our lives—the Greek verb $manthan\bar{o}$ (learn).

Paul "learned" to be content in whatever circumstances he was in (Phil. 4:11).

Matthew 24:32—As soon as its branch becomes tender and sprouts leaves, you know that summer is near.

Matthew 24:33—In the same way, when you see all these things, recognize that he is near—at the door.

Big picture—this illustration shows that summer is coming; the fig tree's leaves represent the birth pains that Jesus spoke of earlier.

When the fig tree buds and produces leaves, summer is near, and harvest is right around the corner.

Harvest represents judgment.

Matthew 24:33—In the same way, when you see all these things,

All these things refer to what Jesus previously mentioned—deception, liars, false teachers, wars, rumors, famines, and earthquakes.

Matthew 24:34—Truly I tell you, this generation will certainly not pass away until all these things take place.

Prophecy always has potential for a second fulfillment, and that seems apt here.

We're seeing a double fulfillment in both the local judgment of Jerusalem and the worldwide judgment soon to come.

The idea is that both generations will see the results of their sin and disbelief.

Matthew 24:35—Heaven and earth will pass away, but my words will never pass away.

It is not possible for the Word of God to be broken (John 10:35), including what Jesus says here about the end time.

APPLICATION: D. Prophecy? Subjust - Joses-Corctells of Future, 9/20/21 Judgment W. Cosmic Wents that Accompany His Return
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