



WORLDVIEW MADE PRACTICAL Volume 20 Number 34 September 10, 2025

Get Ready for the End Times! Part 1

By Tal Davis

Throughout history Christians have wondered about the time of Christ's return. That is a good thing as we must always be alert for His coming. Unfortunately, many sincere Bible students, or self-proclaimed prophets, have tried to pinpoint dates they claimed will be the day of His return. In many cases it has led to pain and disillusionment for them and their followers.

So while nothing is wrong with wanting to learn all we can about Jesus' second coming, our source must be the Bible as it is properly and soundly interpreted. The study of end times events and prophecy (eschatology) has been one of the most deeply scrutinized topics of Christian theology. Scholars have drawn widely diverse conclusions about how to understand the Bible's teachings on these issues. We will examine some of those perspectives later in this study.

Chapters 24 and 25 of Matthew's Gospel record Jesus' final discourse delivered on the Mount of Olives. In this five-part study we will examine in Matthew 24 what Jesus Himself says about some of the events that were about to take place in Judea in that era that would presage the end times and His eventual return.

This first section, verses 1-14, took place just after Jesus' triumphal entry into Jerusalem, and only days before His crucifixion. In this section, He prepares His followers for the dire historical events to unfold soon after His death and resurrection. He also foreshadows what will come later at the end time culminating in His coming as the Son of Man in glory and judgment.

The Gospel of Matthew does not give the name of its author. However, early church fathers unanimously attributed it to Jesus' disciple Matthew. As a tax-collector, Matthew was not popular among the Jews. Tax-collectors, or publicans, were normally despised. But Jesus saw in Matthew valuable qualities for His ministry. Scholars

debate the date of Matthew's writing. It was probably sometime before A.D. 70 when the Romans, led by Titus, attacked Jerusalem. They ruthlessly destroyed the city, killed or enslaved its people, and burned and dismantled the temple. Those dire events are predicted by Jesus who warned His followers to make ready to escape the coming siege.

Jesus on the Mount Of Olives - Matthew 24:1-3.

1 Jesus left the temple area and was going on His way when His disciples came up to point out the temple buildings to Him. 2 But He responded and said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down." 3 And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?" (NASB)

In verse one, Jesus and His disciples were leaving the Jerusalem temple. As they walked, the disciples drew His attention to the beautiful buildings in the temple precincts. (see Luke 21:5) This was the second temple, and was built by Zerubbabel around 516 B.C. after the Jews returned from exile in Babylon. The original temple, built by Solomon about 957 B.C., had been destroyed in 586/587 B.C. Later, starting about 20 B.C., King Herod the Great (72 B.C. - 4 B.C.) began a refurbishing and expansion program. At the time of Christ, that was still in progress. The temple, of course, was the central focus of the Hebrew faith, so Jesus' disciples naturally thought it would always be relevant to Israel's faith and His messianic ministry.

Jesus' comment must have caught them completely by surprise. He starts by pointing at those edifices and asking if they see them. He did not have to wait for their answer, they were already looking at them. But instead of affirm-

Permission to Reprint

If you wish to reprint this article in your own print or electronic newsletter, please include the following text:

*Reprinted from **Worldview Made Practical**; a free e-zine produced by **MarketFaith Ministries** featuring practical teaching and life tools to help Christians become more effective in their faith life. Discover **MarketFaith Ministries** at www.marketfaith.org.*

Speaking Schedule

If you are interested in having Freddy Davis or Tal Davis present one of our **Worldview Seminars** or to share about worldview and its practical implications at your church or organization, please contact **MarketFaith Ministries** to schedule your event. All contact information is at the bottom of this e-zine.

Worldview Resources

It is one of the primary purposes of **MarketFaith Ministries** to provide resources to help Christians understand the practical implications of worldview. You can find many free resources that will help you in your quest at <http://www.marketfaith.org>.

ing the temple's grandeur and permanence, Jesus makes a startling and, for them, totally unexpected announcement. Note that He begins His statement with the phrase, *Truly I say to you*. Whenever Jesus prefaced an assertion with those words, it always meant the words to follow were of profound importance. (egs.: Matt. 5:18, 26; Mark 3:28; 8:12; Luke 18:29; 21:3; John 6:47, 53)

He then delivers (v. 2) the shocking news that the temple and its surrounding structures would soon be decimated. What the Jews regarded as the world's most sacred building would soon be laid waste. Not even one stone would remain standing on top of another. Jesus' prediction has greater force than just a factual statement of what would soon happen, it was His repudiation of the very purpose for which it stood. The focus of mankind's relationship to God was permanently transferring from a building of wood, stone, and metal, to a person: Jesus Christ Himself. Tragically, the temple would be leveled in A.D. 70, but it no longer was needed for God's purposes. The temple of God is the bodies of His followers who are abiding places of His Holy Spirit. (1 Cor. 6: 19-20)

Jesus' declaration must have weighed heavy on the disciples' minds as they sat resting on the Mount of Olives above the temple (v. 3). *The Mount of Olives* was a mountain ridge along the eastern side of Jerusalem running north and south. It stood about 200 feet above the temple mount across the Kidron Valley. Heavily covered with olive trees, it served as a lookout for Jerusalem's defense. Zechariah prophesied that in the last days the Lord would stand upon it and split it to form a valley. (Zech. 14:3-5)

The disciples, hearing Jesus' words, wondered how that could be? What did it mean? When would it happen? Matthew says the disciples approached Jesus privately to ask two questions about what He had predicted. Their first inquiry was simply when would all these catastrophic events take place? The second question had greater implications regarding Jesus' part in the end

times. They asked to know "*what will be the sign of Your coming, and of the end of the age?*" In their minds the coming destruction of the temple and the coming of the Lord were descriptive of the same event. Therefore, they wanted to know what other miraculous events would presage his eventual return.

Jesus' coming refers to the *parousia*. That Greek term means "presence" (as in 2 Cor. 10:10), "arrival," or "appearing." It was often used for visits of high-ranking officials or heads of state. But also, as in this case, it denotes a divine visitation, especially the Lord's coming at the end of history. The disciples were looking for some kind of miraculous indication when Jesus was about to return and usher in the end of the age. The phrase "*end of the age*" or "*close of the age*" is used six times in the New Testament, five of which are in Matthew's Gospel. (13:39, 40, 49, 24:3; 28:20; also Heb. 9:26) It points to the consummation of world history and the final judgment. Jesus, however, was talking about two separate historical events. One would occur soon and the other at an indeterminable time in the future.

Beware of False Messiahs - Matthew 24:4-8

4 And Jesus answered and said to them, "See to it that no one misleads you. 5 For many will come in My name, saying, 'I am the Christ,' (Messiah) and they will mislead many people. 6 And you will be hearing of wars and rumors of wars. See that you are not alarmed, for those things must take place, but that is not yet the end. 7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. 8 But all these things are merely the beginning of birth pains. (NASB)

In verses 4 Jesus answers the disciples' questions in reverse order. Before He can adequately explain the future events of the destruction of the temple and His eventual return, He warns them against false signs and false teachers. He specifically tells them, *See to it that no one misleads you*. Even Christians

Subscription Information SUBSCRIPTION NOTICE:

A subscription to **Worldview Made Practical** is complementary for anyone interested in receiving it. If you received this email as a forward from a family member or a friend and wish to subscribe for yourself, you may do so at www.marketfaith.org. If you wish to unsubscribe from this newsletter, simply follow the instructions found at the bottom of each edition.

Contact Information

If you wish to contact us directly, you may do so by the following methods:

321 Anton Dr., Tallahassee, FL 32312

E-mail:
info@marketfaith.org
Phone: 850-383-9756

You can order our products and examine our services at
<http://www.marketfaith.org>.

This issue of **Worldview Made Practical** is a production of **MarketFaith Ministries**, © 2025. All rights reserved.

can be misled to believe false messages or the predictions of charlatans claiming divine insights.

He then clarifies His alert by identifying the counterfeiters as those who will *come in My name*. (v. 5) In ancient times, one's personal name symbolized his or her position and authority. So, for the false teachers to say they come in Jesus' name means they claim to have the divine authority and power that only He possesses. Many will illegitimately assert to be the true Messiah or claim to be the returned Jesus Himself (see also vs. 23-24). *Christ* is the English derivative of the Greek *Christos*, the Greek translation of the Hebrew Messiah. Messiah is an English transliteration of the Hebrew word for "Anointed One."

At the time of Jesus, the Jews looked for a descendant of King David to liberate Israel from foreign bondage. Christians identify the true Messiah as Jesus who liberates from sin and death. Only Jesus is the true Messiah, or Christ, and He undeniably accepted that title (Mark 8:29). The early church, likewise, since the resurrection, proclaimed and wrote about Him as the Christ, even using that term as a proper name. All others purporting to have such authority are imposters.

History is strewn with the spiritual litter of those who made the specious claims of being something they were not. Self-proclaimed messiahs and counterfeit prophets numerous times have raised their heads deceiving naïve people who blindly bought into their lies. A tragic example was in 1993 when the Branch-Davidian followers of self-proclaimed messiah David Koresh perished in flames outside Waco, Texas.

In verse six, Jesus continues warning against jumping to conclusions about the end times. He says they will hear of *wars and rumors of wars*. War is the constant reality of history. Only a few periods in times past were wars not raging somewhere in the world. It was commonly accepted that the last days would culminate with a great war, but Jesus says not to make too much of the

vague reports. Revelation states that the Battle of Armageddon, the last great conflagration, will occur at the end of days, but will be far worse than any previous war. (Rev. 16:16; 19:17-19) So Jesus makes it clear they are not to let rumors of war frighten them, nor should they take them as specific signs that the end is near.

Jesus confirms the sad fact that wars will happen and *nation will rise against nation, and kingdom against kingdom*. (v. 7) It seems every new generation is determined to put an end to war. After World War II, the victorious countries established the United Nations with the ultimate objective of resolving international conflicts peacefully. That organization has, in many cases, helped prevent wars. Nonetheless, violent hostilities still plague mankind down to this very day costing millions of human lives.

But war is not the only problem facing mankind. Natural disasters are also a perennial fear. Jesus says *famines and earthquakes in various places* will inevitably occur around the world. In the 20th century, new methods of mass production and distribution eliminated much of the world's lack of food. Nonetheless, certain countries still struggle to provide adequate nutrition for their people.

While Jesus does not diminish the significance of the issues He has outlined in these verses, He says *all these things are merely the beginning of birth pains*. (v. 8) He likens them to a woman's contractions that increase and intensify before going into labor and giving birth. So while these common events will continue He seems to indicate that they are precursors to His coming. However, it is unwise to assume they are special signs of the immediacy of that event. In fact, as one analyzes verses 5-8, they are all presented by Jesus as being not signs of the end.

Some commentators have tried to make the case that wars, famines, earthquakes, and other natural disasters have increased in recent decades. They maintain that this indicates that

Christ's return must be coming soon. The truth is, historians and scientists do not agree that these problems are any worse now than in the past. Jesus will come when God is ready.

The Gospel of the Kingdom - Matthew 24:9-14

9 *"Then they will hand you over to tribulation and kill you, and you will be hated by all nations because of My name. 10 And at that time many will fall away, and they will betray one another and hate one another. 11 And many false prophets will rise up and mislead many people. 12 And because lawlessness is increased, most people's love will become cold. 13 But the one who endures to the end is the one who will be saved. 14 This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.* (NASB)

The Lord now focuses on the practical implications of what is in the previous section. It is not clear if *then* means "at that time," "after," or "therefore." Some interpreters see the *tribulation* (*thlipsin*) occurring at a particular time in the end times when persecution against believers will increase exponentially. Others apply it to the entire period between Christ's resurrection and His second coming. In any case, it is not good news. Jesus says His followers will experience extreme oppression. They will be martyred and *hated by all nations because of My name*. "*Nations*" (*ethnon*) is all the peoples of the world, both Jews and Gentiles. So the persecutions will not be limited to one place.

Persecution is suffering inflicted on believers for the purpose of intimidating, silencing, or punishing them. Sometimes it involves forcing them to deny their faith or convert to another religion. The history of the Christian church testifies to the accuracy of Jesus' prediction. Millions have paid the ultimate price for their faithfulness to Christ. Even today millions are living under constant persecution in numerous countries of the world. This is especially so in nations still headed by communist governments and in dozens of predominantly Islamic countries. According to the 2025 World Watch Report of Open Doors, an organization that monitors persecution, the worst offenders are North Korea, Somalia, Yemen, Sudan, Libya, Eritrea, Nigeria, Pakistan, and Iran. They report that in 2024, 4476 Christians were martyred for their faith around the world. (See the full report at: [opendoorsusa.org](https://www.opendoorsusa.org))

In verse ten, Jesus acknowledges that as a result of these tribulations, *many will fall away* (apostatize). Apostasy is always a problem in the church. Tragically, people renounce their faith for many reasons: fear, intellectual doubt, disillusionment, anger, or just to be free to commit sin. This presents a theological dilemma. Some Christian traditions teach that those who consciously apostatize actually lose their salvation. Others assume those who fall away were never saved in the first place. In any case, Jesus made it clear that those God calls to be His sheep can never be snatched out of His hand. (John 10:27-29).

Not only will some leave the faith, but many will *betray one another*. Literally, "they will hand you over" to the ungodly authorities. Fear for one's life, or the lives of loved ones, can compel people to do things they normally would not. Most of us want to believe that we would never betray a fellow believer, yet we can never know what we would do in the direst of circumstances.

But the treachery runs even deeper in some cases. Jesus says they will *hate one another*. Hate is the most destructive emotion persons can express toward their fellow humans. Christians are commanded by Jesus to love another as He has loved them. He calls it the sign of their discipleship. (John 13:34-35) Yet, Jesus warned His disciples that they should expect to be hated because He was hated. (Matt. 10:22; Luke 6:22; 21:17; John 15:18) But He also told them not to hate their enemies, but to love, pray, and do good for them. (Matt. 5:43-44; Luke 6:27).

Jesus again in verse eleven raises a caution against following counterfeit leaders. In this case, He warns that *false prophets* will deceive many people. This was not a new warning. Moses provided the Israelites a test for discerning genuine prophecy from false prophecy. (Deut. 18:15-22) Jesus had already told His disciples to beware of ravaging wolves (false prophets) disguised as gentle sheep. He said some of them would even appear to do miracles in His name, but would be cast out at the judgment. (see Matt. 7:15-23) Today cable television and the internet are full of self-proclaimed prophets making all kinds of pretentious pronouncements in God's name. Thus, more than ever, Christians have an urgent need for discerning true versus false prophets.

The Lord also predicts that this deterioration of spiritual life will lead to greater *lawlessness*. (v. 12) Lawless people are not restrained by civil law and face punitive retribution by law enforcement agencies and the courts. Lawlessness in Scripture goes deeper. It refers not just to disobedience of the civil law but, more heinously, to scorn and rebellion against God Himself and His precepts. It is the essence of sin. (1 John 3:4)

Consequently, *because lawlessness is increased* (literally, "fulfilled" or "made complete"), Jesus says the love of most *people will grow cold*. Jesus may have in mind the so-called believers who apostatized and not the majority of Christians

who persevere. But He may also have in sight those churches, as He later charges Ephesus, whose "first love" for God and one another had diminished because of hardships and apathy. (Rev. 2:4)

In verse thirteen, Jesus makes an important contrast to what He has said about those who "fall away." He says true and faithful believers will persevere to the end. This is a promise to those who genuinely follow Christ and endure the hardships described in the previous verses. *The end* may refer to the time of Christ's return, but, for most people, it must mean the time of their physical death. He promises they *will be saved*. Those who persevere will enjoy the blessings of eternal life. Jesus knows that many of them present that day (including all but one of His disciples) will suffer martyrdom for His sake. However, for the faithful believer this life is not the ultimate. Eternity with God awaits in heaven.

Finally, in verse fourteen, Jesus makes an audacious and important prediction about the future prior to His return. He says, *This gospel of the kingdom shall be preached in the whole world*. Despite the opposition the church constantly experiences, the gospel cannot be contained. The world includes not just the Roman Empire as some interpreters argue, but all people in all places. This is clear because it is *a testimony to all the nations* (peoples). The gospel is not confined to any geographic, ethnic, or national limitation. Christians in each generation are responsible to proclaim the message of Christ. Jesus' Great Commission makes that plain: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19)

Why is that so significant in this context? Because, Jesus asserts, *and then the end will come*. It seems clear that the Lord's coming will not occur until all the peoples of the world have heard the gospel. In this generation we are witnessing the fulfillment of this admonition as the message continues to spread to every corner of the earth.

In application of Matthew 24:1-14 we should understand the following truths. As Christians it is natural to want to know what the Bible teaches about end times. But, when investigating these questions, we must always keep in mind several key principles. Hundreds of books have been written on the signs of the end times. Nonetheless, we should always look to the Bible alone as our ultimate authority. Then we can carefully evaluate the positions various theologians advocate. Likewise, we should be careful not to assume that certain world events or natural calamities are necessarily signs that Jesus' return is very soon. Nonetheless, we are responsible for proclaiming the gospel to those who have not made Christ their Savior and Lord. We are to pray for and financially support missionaries who carry the gospel to far flung places around the world.

In the next installment, Part 2, in this five part series on getting ready for the end times from Matthew 24, we will examine verses 15-22. In those verses Jesus describes the terrible conditions that will occur at the time of the end and how believers should prepare.

Would You Consider Supporting Us?

Would you consider financial support for **MarketFaith Ministries**? I feel confident that what we are doing is consistent with your beliefs about spreading the gospel and equipping the saints for ministry. Would you let us be one element of your hands and feet in this process? **MarketFaith Ministries** is a 501 (c) (3) not for profit corporation, so your contributions are tax deductible. If you would consider this we would be very grateful. Also, if you would like to know more about the ministry, it would be my pleasure to share with you personally what we are working on and how you can plug in. I can be reached at 850-383-9756 or by e-mail at Freddy@marketfaith.org. As for any donations, they may be sent directly to **MarketFaith Ministries** at 321 Anton Dr., Tallahassee, FL 32312, or you can contribute through our secure website at www.marketfaith.org. Simply click on the "Donate" button at the bottom of the homepage. We are deeply grateful for your support of this ministry.

And, as always, if you have any thoughts, opinions or suggestions about how **MarketFaith Ministries** can help you, please feel free, at any time, to call (850-383-9756) or e-mail (info@marketfaith.org). We are here to serve you.