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The Herald of His Grace

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Volume 38
Issue 942

The Olivet Discourse in Matthew 24 and the Pre-Millennial Kingdom

Part 1 of 2

by — Tom L. Ballinger

Key Points:

We, as members of the Church, will have been far above all Heavens for approximately 700 years when the 70th week transpires. 7953
The disciples, all of whom died, will be alive on Earth and will personally witness the claims of the “deceivers” who show up in the “latter days” of the Kingdom..... 7957
For hundreds of years the world will be blessed with bountiful harvests, the earth yielding her increase in abundance. 7958

The order, harmony, health and peace of the Pre-Millennial world will give way to chaos. 7958
Peter, James, John and Andrew will be in that number of saints who were “slain for the Word of God, and for the testimony which they held.” 7959
Many will be offended and there will be a great falling away..... 7959
Those who persevere will be saved. 7959

INTRODUCTION

We have a window to the future in Matthew 24. Through this window the Lord Jesus gives us a preview of portions of the Great Tribulation. As the reader is well aware, the tribulation period encompasses the last seven years (70th week) of *the Day of Christ* (the Pre-Millennial Kingdom of God).



We, as members of the Church over which Christ Jesus is the Head, will have been far above all Heavens for approximately 700 years when the 70th week transpires. We will have been in the service of the Celestial Government of Jesus Christ, the dynamic Universal Monarch, during these many years.

For three and one-half years, the Lord Jesus Christ taught that the Kingdom of Heaven was “at hand.” He constantly taught things which related to this coming Kingdom. His Jewish audience understood that, when the Kingdom would be established on Earth, the world would be ruled on righteous terms. They understood that Israel would be reunited as one nation.

Believing Hebrews knew that when their Kingdom would be restored, they would become a priestly nation and that, through them, all of the nations would be blessed of God.

Devout Jews were raised on the words of the Prophets. God had spoken to them of the coming Kingdom and “*the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began*” (Acts 3:21). The Day of Christ (*i.e.*, the Kingdom of Heaven) was to have been the next event on God’s prophetic calendar; but the Mystery burst on the world scene as an unannounced dispensation. Everything that pertained to Israel has since been held in abeyance.

THE TEMPLE COMPLEX IN MATTHEW 24

:1 – *And Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple.*

The Temple complex, commonly called “Herod’s Tem-
(continued on page 7955)



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Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

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This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

We are always open for discussion, but never for disputation. – André Sneidar

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ple,” was said to have been a marvelous sight to behold (cf. Luke 21:5). The disciples were very impressed with the buildings, and they went to Him, wanting to show Him the splendor of the buildings on the Temple grounds; but He stopped them.

: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.’”*

History informs us that, about forty years later, the entire city of Jerusalem was leveled, including all of the buildings which made up the magnificent Temple area. Even though Jerusalem and the Temple were destroyed by the Romans in 70 A.D., this did not end God’s plan for the city, or for a rebuilt Temple.¹

While in a general sense, the answer that Christ gave to His disciples may have referred to the time in which they were living, in a more specific sense His answer was a reference to the magnificent Temple and Sanctuary Complex which will be standing during the “*latter days*,” which is to say, during “*the Day of Christ*.”

When the Kingdom of Heaven takes place, the nations of the world will be governed by five Gentile monarchs,² beginning with the resurrected Nebu-

chadnezzar, while the Lord Jesus is re-gathering Israel. One of the monarchs will be Cyrus the Great. He, too, will be raised out from among the dead. Cyrus will be a monarch who rules under Christ’s authority during this Pre-Millennial Kingdom. The Lord says of the resurrected Cyrus,

“He is My shepherd and will accomplish all that I please”; He will say of Jerusalem, “Let it be rebuilt,” and of the temple, “Let its foundations be laid” (Isaiah 44:28, NIV).

The destruction of the magnificent City of God and His spectacular Temple will be accomplished by the forces of anti-Christ 490 years (seventy weeks) after Cyrus announces, “*Let it [Jerusalem] be rebuilt, and the Temple.*” When King Cyrus issues a decree to rebuild and lay the “foundations,” the clock of Daniel’s Seventy Weeks begins to run [Daniel 9:25]. As of now, not one minute of Daniel’s Seventy Weeks has passed. These 490 years will run their course during the Kingdom of Heaven.

After the Lord Jesus answered the disciples in :2, He walked out of the Temple Complex through the East Gate crossing over the Brook Kidron and climbed up the Mount of Olives.

PRE-MILLENNIAL PREDICTIONS OF MATTHEW 24

: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 [Parousia], and of the end [sunetelia] of the world?”*

#908, p. 7685.

1. [Editor:] Likely the rebuilding of Solomon’s Temple, rather than Herod’s. – A.S.
2. [Editor:] These monarchs will be contemporaneous, although each monarch after Nebuchadnezzar will be successive. Daniel 2:44 states that “*all these kingdoms*” will be destroyed by the coming “*Kingdom which shall never be destroyed*,” which is interpreted to be Christ’s Kingdom beginning with the establishment of Israel’s promised Kingdom, which we identify as the Pre-Millennial Kingdom. – A.S.

See Andrew Brown’s remarks on Cyrus in his “Gabriel’s Prophecy Analyzed (Daniel 9:24-27)” in [Bible Student’s Notebook](#)



Water Baptism

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This work answers the question as to whether or not water baptism is a part of this current dispensation. Nine chapters from the following authors: Oscar M. Baker, Denis Durham, Stephen Hill, Richard Jordan, Kenneth J. Morgan, Clyde L. Pilkington, Jr., Ike T. Sidebottom.

94 pages

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It is important to recognize that the disciples mentioned here were Peter, James, John and Andrew.

And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately (Mark 13:3).

It was these who met *privately* with the Lord Jesus Christ. The Lord's dialogue was confined to the four Apostles. He was not speaking to a large audience. This is pointed out to emphasize that what was transpiring was an intimate huddle on the Mount of Olives, and the words of the Lord were confined to this small circle of four.

It should be noted that the Lord Jesus did not answer the question, "When shall these things be?" Meaning, when will the Temple be plowed asunder? He would come to that, later.

As for the Greek word rendered "Coming" (*Parousia*), it does not mean simply "coming." Jesus was, then, present with them when they asked about His coming. So, how is it they would ask Him when He would be coming to them if He was already with them? They always seemed very puzzled every time He told them that He was going to leave them. They obviously didn't expect Him to leave, so they couldn't have been asking when He would come *back*.

Many have recognized that *parousia* does not mean merely "coming," so, they have said it means "personal presence." This is partially correct, but it is not the whole of the matter. The Greeks used the word *parousia* when someone had to be present at an event because of who he was and what official function he was to perform.

So, the disciples privately asked the Lord Jesus, "What will be the sign of Your *Parousia*?" He was personally present (*pareimi*) with them in a private conversation, but His mere presence with them was not in a *Parousia*, i.e., in His future official capacity. His *Parousia* would have to wait until He was officially present on Earth to fulfill the office which He could fill only as the King of His 1000-year reign on Earth.

The disciples knew that they were asking about the future age of the coming Kingdom. What would be the sign of His *Parousia* and the end of the Kingdom age?

The "end," in Matthew 24:3, does not mean end in the sense of the end of a game, the end of a movie, or the end of a war. The Greek word for such "ends" is *telos*. The word employed for "end" in :3 is *sunteleia*, the word used for the consummation of something. Something being consummated doesn't mean the end of it, but signifies the point at which something which has been aimed for is finally reached, or attained, or achieved.

The Pre-Millennial Kingdom is the Divine process which consummates in the *Parousia* of Christ on Earth for 1000 years.

What the disciples were really asking was, "What will be the sign of the consummation of the eon (age), the grand *Parousia* of Jesus Christ?" They wanted Him to tell them, privately, when His *Parousia* would be, and what would be the "sign" announcing it.

The consummation of the Day of Christ will be when He returns to Earth with great fanfare and mighty power (I Thessalonians 4:16-17), to have rule and dominion over the Heavens and Earth in His *Parousia* for a thousand years.



Dispensational Truth or *The Place of Israel & the Church Which Is His Body in the Purpose of the Ages*

by — Charles H. Welch (1880-1967)

First published in 1912, this was the author's first full length book. The author exhibits how the Bible reveals the purposes of God, which are seen to have earthly as well as heavenly implications that need to be carefully compared with traditional doctrines.

263 pages

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:4 – *And Jesus answered and said unto them, “Take heed that no man deceive you.”*

The Lord Jesus issued a very solemn warning to His disciples. Without a doubt, the pronoun “you” in the context has as its antecedent the words, “His disciples.” We are not to read *ourselves* into this as many do. This passage tells us that these disciples will have been raised from the dead in order for the warning “take heed that no man deceive you” to be meaningful to them.

Yet that’s not all; the disciples’ resurrection will be hundreds of years before the consummation of the age with the *Parousia* of the Lord Jesus Christ. For this warning to be applicable to the disciples to whom Christ was speaking it necessitates their resurrection from the dead, living throughout the Pre-Millennial Kingdom, and anticipating the Glory of His *Parousia*.

:5 – *For many shall come in My name, saying, “I am Christ”; and shall deceive many.*

The disciples, all of whom died, will be alive on Earth and will personally witness the claims of the “deceivers” who show up in the “latter days” of the Kingdom.

The answer that Christ gave the Apostles in :2 was that of Jerusalem and the Temple to be rebuilt in response to the God-generated words of Cyrus to build and lay the foundation (Isaiah 44:28). It is here that the false ministers will be. They will be skilled in deception. Christ said, concerning them, that they “shall say to you, ‘Behold, He is in the desert ... He is in the secret chambers’; believe it not” (Matthew 24:26).

The Lord Jesus warned Peter, James, John and Andrew to beware. The deception will be so great that these Apostles are warned to be on their toes and not to fall prey to lies of the false ministers.

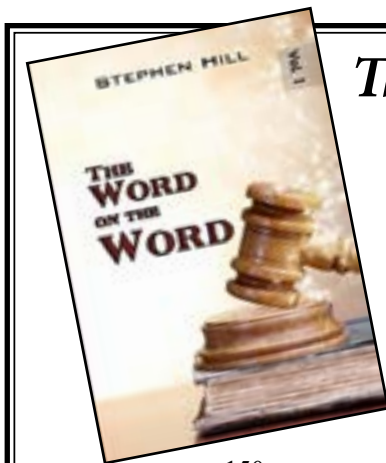
In Matthew 24-25 the Lord Jesus generated a great deal of prophetic truths as they relate to the coming Kingdom of Heaven. He is not discussing events which were to take place during the lives of the four Apostles after His ascension. He tells them what to expect when they will be living, in resurrection, during the Tribulation Period (*i.e.*, the consummation of the Kingdom of Heaven).

We now look at the Savior’s next line of truth relative to “the beginning of sorrows” (:8):

:6 – *And ye [the four Apostles] 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 [telos] is not yet.”*

The disciples to whom He was talking will have to have been raised from the dead and will have lived through the long duration of the Kingdom of Heaven. It will be profoundly significant to them that they “shall hear of wars and rumors of wars,” because wars will be made to cease when the Kingdom comes (Psalm 46:9; Isaiah 2:4; Micah 4:3) and universal peace will be imposed upon the world.

Yet over time the restraints of evil, divinely imposed on the world, will be gradually relaxed, and there will be small, localized warfare and rumors of even greater wars to follow. “But don’t you disciples be



150 pages

***The Word on the Word* – Vol. 1**

by — Stephen Hill

This is a collection of articles from the author’s blog. In its pages you will learn of many truths from God’s Word that you will likely not encounter in the traditional church setting. No topic is off-limits, as Stephen Hill addresses a variety of biblical truths – many controversial – which will likely challenge you to reconsider many of your long-held beliefs.

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troubled; for all these things must come to pass, but the end (*telos*, not *sunteleia*) is not yet.” *Telos* is the final issue, or result of a state or process (*Vines Expository Dictionary*). Christ said, “*the end*,” that is, the final state of things, “*is not yet*,” because certain things must come to pass.

Throughout the recorded history of man until the present there have been wars and rumors of wars. There is not the slightest evidence that Christ meant by this prediction that there would be worse, more frequent and widespread wars and rumors of wars. This is what modern-day teachers of prophecy and doomsday preachers have, mistakenly, read into the passage, but this is not what Christ said. Wars and rumors of wars are presently part and parcel of everyday life.

To these four disciples, who will be resurrected to live in a war-free environment for several hundred years, it will have great significance when they hear of wars and rumors of wars. They are not to be troubled by these reports. “*These things must come to pass.*”

The world’s inhabitants living during the “*Day of Christ*” will enjoy living long lives free from illness, disease and poor health. Life spans will be much like they were in ancient times before Noah’s Flood (Isaiah 65:20-22).

:7 – For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

The Lord Jesus was forecasting what is going to take place during the concluding days of the Pre-Millennial Kingdom of God. “*For nation shall rise against nation*” is a quote from Isaiah 19:2. The war-like nature of man and nations will have been held in check throughout the long years of the Kingdom of Heaven. By divine providence the restraints will begin to be withdrawn. As this begins to transpire, some nationalistic rivalries become intense, and wars break out.

For hundreds of years the world will have been blessed with bountiful harvests, the earth yielding her increase in abundance:

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase ... (Zechariah 8:12).

The fertile fields of the world will produce grains and foodstuffs the year around (Amos 9:13), but droughts begin to occur which lead to famines. The world becomes subject to pestilences which had been absent throughout the years of the Kingdom.

The world-of-the-Kingdom will know nothing of natural disasters; but as restraints are withdrawn, the eco-system gets out of alignment, and earthquakes begin to occur in various places throughout the world.

:8 – All these are the beginning of sorrows.

The order, harmony, health and peace of the Pre-Millennial world will give way to chaos. As the chaos develops, false ministers will arise who will deceive many. Reports of wars and rumors of wars will spread. Famines, pestilences and earthquakes will become prevalent – these will be “*the beginning [birth pangs] 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.

The Lord Jesus now tells Peter, James, John and Andrew what will follow “*the beginning of sorrows.*” **Then** “*they*” will hand them “*over to the local councils*” (Mark 13:9, NIV). To find the antecedent of the word “*they*” we must go back to :5 where we find that the “*many*” false ministers of Christ are the ones who will deliver, or hand over Peter, James, John and Andrew to the councils. These councils will have the power and authority to carry-out capital-punishment.

“*And they shall kill you ...*” Most commentators ignore this part of Matthew 24:9. Evidently, it is contrary to their position that the Twelve Apostles, who will have been raised from the dead, cannot be put to death, the reason being that it is assumed that they will be immortal when they are resurrected. This erroneous position is in direct contradiction to the words that the Lord Jesus Christ spoke to these four.

Peter, James, John and Andrew will be resurrected to live during the Kingdom of Heaven; and further, after “the beginning of sorrows,” they will be killed and die a second time. Their death will be that of tribulation-era martyrs. Peter, James, John and Andrew will be in that number of saints who were “slain for the Word of God, and for the testimony which they held” (Revelation 6:9-11).³

The nations warring against Israel will be unified by a generated hatred for Jesus Christ (Who will be enthroned in the Heavens) and His anointed Apostles who will be sitting on the Twelve Thrones as judges (Matthew 19:28). These four Apostles are informed that they will be put to death. Their crime will be that they were officials in the Government of the Lord Jesus Christ. They, as well as the other Apostles, will be intensely hated by the nations who are in rebellion against the Lord Jesus and His Pre-Millennial Government.

This means that they will have died twice: once during the First Century, and again during the concluding days of the Kingdom of Heaven. They will be part of that untold number who will be martyred during the Tribulation; they will make up “the dead in Christ” of I Thessalonians 4:16.⁴

3. [Editor:] It is significant that John was among those to whom Christ said, “And they shall kill you.” Yet, this was not true of his first life according to history, for it tells us that he died a natural death as an old man. Thus, for the prophecy of him being killed to be fulfilled, John must be resurrected to become a future martyr. – C.P.
4. Keep in mind that “the Church which is His Body” of Ephesians 1:23 will have already been resurrected when the Kingdom of Heaven is ushered in. This body of believers will be the only ones who will have put on immortality. All others must wait for I Corinthians 15:54 to occur. – T.B.

:10 – And then shall many be offended, and shall betray one another, and shall hate one another.

The execution of the four Apostles will cause many to be “offended” which means, “to cause a person to begin to distrust and desert one whom he ought to obey and trust” (*Thayer's Lexicon*). Many will have doubts about Christ being able to deliver them from the forces of darkness. Because of the intense satanic pressure being exerted by the Anti-Christ and his forces upon all who will have shown loyalty to Christ, they will begin to betray one another. This will be the massive “falling away” which is described in II Thessalonians 2:3-12.

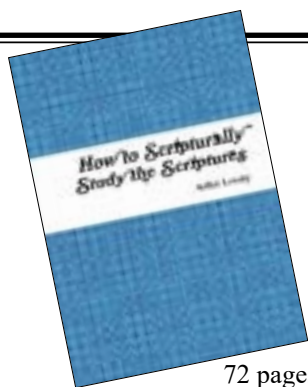
:11-12 – And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.

Added to the false ministers (:5) will be false prophets. Confusion will reign over those who have not been strong in faith towards Jesus Christ. Wickedness will abound. Satanic lies will prevail. A great body of Jews will become apostate.

:13 – But he that shall endure unto the end, the same shall be saved.

Those who persevere until the very end (*telos*) of the Tribulation, who don't apostatize and are not deceived, will be “saved.” They will take heed to Christ's warning of Matthew 24:16-20 and flee the city and hide in caves in the mountains.

:14 – And this gospel of the kingdom shall be preached in all the world for a witness unto all



72 pages
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How to Scripturally Study the Scriptures

by — Adlai Loudy (1893-1984)

This book deals chiefly with the correct partitioning of the Word of Truth. The seven chapters are titled as follows: God Has Spoken; A Divine Admonition of Endeavor; How to Scripturally Study the Scriptures; Have a Pattern of Sound Words; Distinguish the Things that Differ; Rightly Dividing the Word of Truth, and the Conclusion.

“The book should prove extremely valuable in introducing the knowledge of Paul's special ministry to those who are strangers to it.” – A.E. Knoch (1874-1965)



nations; and then shall the end come.

“This gospel of the Kingdom” will be heralded throughout the world according to the “commission” of Matthew 28:19-20. When this is completed, “then shall the end [telos] 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).*

The principal occurrence that our Lord Jesus Christ predicted in His “Olivet Discourse” is that of the “abomination of desolation” (Matthew 24:15). It is the event described in Daniel 9:27; 11:31; 12:11.

When this abomination takes place, it signifies the beginning of the GREAT TRIBULATION – to wit, the last 3-½ years of the Tribulation period (the 70th week).

:16 – *Then let them which be in Judaea flee into the mountains.*

The Lord Jesus Christ alerted these four disciples that when the “abomination of desolation” takes place in the Holy Place in the Temple, those who will be in Judaea should flee to the mountains. Further, in Matthew 24 the Lord forewarns those who will be residents in Judaea when this despicable event takes place. If someone is on a housetop, flee without taking anything with them (:17); if someone is in the field, don’t go back to get their clothes – just flee (:18); woe unto the women who are with child, and to them who “give suck in those days!” (:19), they

should pray that the “abomination” doesn’t take place in the winter or on a sabbath day (:20).

: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.*

The “Great Tribulation” is called “the hour of temptation” in Revelation 3:10. We read in Daniel 12:1,

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Mark adds to the picture of the events surrounding the after-days that the sun shall be darkened, and the moon will have no light to reflect (Mark 13:24). Mark 13:25 says that the stars will fall from Heaven and the “powers” of Heaven shall be shaken. The “stars” are the fallen angels (Revelation 6:13; Daniel 8:10), and those “powers” of Heaven who are aligned with Satan shall be shaken (*saleuo*); that is to say, shall be stirred up, or toppled.

Luke is not silent to the activities in “that day.” Among other things, Luke says,

Men’s hearts failing them for fear, and for looking after those things which are coming on the Earth: for the powers of heaven shall be shaken (Luke 21:26).

(to be continued)



Ultimate Liberation: Beyond Forgiveness (The Justification from and of Sin)

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