

BibleTalk Radio



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Christ for the Philippines Mission

End Times Bible Study Part 6

Message by Tony Tirse, Missionary

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We're going to continue on the lesson that we started several weeks ago. Tonight will be Part 6 of the End Times Bible Study. We're learning about the end times and we have been going through the book of Matthew, Chapter 24. If you have your Bible, turn to Matthew Chapter 24. The Bible is, of course, our only authority for faith and practice.

There may be some new listeners listening at this hour since this is our first show at our new time of 7 P.M. and I want you to know that my name is Pastor Jose Antonio Tirse. I'm the pastor of Midway Baptist Church in Barangay District 1, Babatngon, and I am not here to teach my opinion. Nobody is interested in my opinion. What I'm wanting to teach, what my passion for people to know is what the Bible says, what God has revealed to us in His Word.

There are many religions, faiths, all kinds of things like that. As I say before, which religion is the right one? Which is the correct religion? There are so many out there. We can begin to name them list by list. Which one is the right religion? None. The Bible is right, only the Bible. So that's what we're teaching here.

So Matthew Chapter 24, and we've gotten up to the 16th verse last week, but I want to remind you what Jesus Himself said in verse 4. He said to take heed or take care, make sure, that no one deceives you, because with all of these

religions and all of these different kinds of opinions and teachings, why are there so many? Well, the sad fact is most of them exist to either make money or to become famous or to deceive others and be able to get a following and be able to control others. That's the majority of reasons why.

The root of all that, of course, is Satan himself, because he is the deceiver, the great dragon and the deceiver who deceived the world from the beginning. So that's why we have to stick to the final authority, which is the Word of God. We don't hold to any religion. We don't hold to any tradition. We don't hold to any man's leading or opinion, because we have everything that we need in the Word of God.

In Matthew 24:4, He says, *Take heed that no man deceive you.* But we're going to pick up where we left off last week. Last week towards the end of the show, I was going over some rules of Bible interpretation. The Bible is not up for any private interpretation.

Sometimes when I am in a conversation with someone, they will ask a question or they will listen to something that I'm saying or another preacher is saying, and I hear this often from people who don't want to believe or they want to believe it their way. They will say something like, "Well, that's your interpretation." No, actually, the Bible forbids private interpreta-



tion. We are not to interpret the Bible. We are to open the Bible and take what it says.

So, as I'm broadcasting here on the air, I'm giving you some basic guidelines or rules of interpretation so that the interpretation comes out correctly. And when I say the word "interpretation," I'm not talking about twisting the Scripture. I'm talking about the plain, clear, meaning of something, but with knowledge.

There are many, many verses in the Bible that people do not understand them simply because they do not know the background of what that verse is saying. So when someone comes along who has studied and says this is what it means, the people who don't understand will often go to that conclusion or that accusation. "Well, that's how you interpret it, but I heard this, this, and this."

So we have certain guidelines of interpretation for you to allow the Holy Spirit if you are a child of God to teach you some of those things from His Word. And as a Bible teacher, part of my job and my responsibility is to pass that on to anybody who is listening, anybody within the sound of my voice. So you can have the tool that God Himself has given you, which is in His Word.

Last week I went over four rules of interpretation. I want to remind everyone of them real quick before we continue, because in verse 15 Jesus begins to say some things that really will not make any sense if you don't understand the background.

So rule number one of Bible interpretation is who is doing the speaking or who is speaking? It's very important to know who is speaking in the Bible. In this case in Matthew 24, for the

most part, it's Jesus speaking. He's answering the questions that the disciples had at the beginning of the chapter. It's very important to know who is speaking. Sometimes it's a king who is speaking. Sometimes it's God who is speaking directly. Sometimes it is the devil who is speaking. Sometimes it is an angel who is speaking. So we need to understand who is speaking because that determines a great portion of the meaning of the Scripture.

The second rule of interpretation is who is being spoken to? Many misunderstandings have occurred in the world, in life in general, because there has been a miscommunication, because someone thought that they were being spoken to when it was somebody else that was being spoken to. And that can be very dangerous, because something like that can even start a war. So it's important to know who is being spoken to. Beginning in verse 15 here, specifically, it's very important to understand who is being spoken to or else we could go off on a false doctrine or false teaching.

The third rule of interpretation is when was the thing being said. When was it said, or when was it written? Because there, again, it might be a different meaning when someone said something 2,000 years ago as opposed to when they said it 4,000 years ago. And also there are times when in prophecy something is being said in the Bible that really isn't going to be said yet for another how many years because it's yet future. And that also has a great bearing on what the passage means.

The fourth rule of interpretation is when is the time being spoken of. For example, something may have been written down 2,000 years ago but it is either speaking about something that happened a thousand years before that so it has



nothing to do with us today, or it could be speaking about something that's not going to happen for another 10 or 20 or 50 years. Again, it doesn't have much bearing on me here right now, or it could have been said about the time that the person was speaking. So that's also very important.

I wanted to go over those four rules of interpretation again because here, beginning in verse 15, Jesus says some things that really aren't going to make any sense unless we understand the time. So let's begin. Let's pick up where we left off in verse 15. Jesus has given us an entire list that we went over, wars and rumors of wars, kingdom against kingdom, false prophets deceiving many, and all kinds of things.

He says in verse 15: *When ye therefore...* The word "ye" means you all... *When [you all] therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand: ¹⁶Then let them which be in Judaea flee into the mountains.*

Now, very, very important. *When [you all] therefore...* Who is the "you all" that's being spoken of? See, that's very important. Remember the second rule of interpretation. Who is being spoken to? So this "you all" is somebody specific. Is it "you all" as in all of the people in the world? Is it "you all" of a certain religion? Is it "you all" of a certain geographical location? Is it the Jews? Or is it the Gentiles?

So it's very important to understand, but we're actually told who it is. He says, *When [you all] therefore shall see...* So whoever this group of people is, they're going to see something... *the*

abomination of desolation, spoken of by Daniel the prophet.

So, dear listener, I've got to ask you a question because I want to make you think about this. Look at this phrase here in verse 15: "the abomination of desolation." Now, quickly, dear listener, does that phrase mean anything to you? Does the phrase "the abomination of desolation" mean anything to you? The clock is ticking. "No, Pastor, I don't know what it means." Of course, it doesn't, because you are not a Jew. You have no clue what the abomination of desolation is, unless of course you're a Bible student and then you would know.

So that already gives you a hint that who is being spoken to here, because not the whole world understands what the abomination of desolation is, and He says, *spoken of by Daniel the prophet...* So it's a phrase that most people don't understand and it's spoken of by, and he names the prophet, in this case the prophet Daniel.

We're going to go back to that in just a moment, but I want to continue. He says, *[When you see that,] stand in the holy place.* Okay, dear listener, another quick question. What is the holy place? Most listeners are listening because they're waiting for the answer. But I'm asking you, listener, what is the holy place? Most people, most Christians, don't even know what *THE* holy place is, not *A* holy place, not a place that appears everywhere in the world, *THE* holy place, so one specific place.

Then He says something very interesting. *Whoso readeth, let him understand.* So Jesus



is speaking to a specific group of people, but then He says, “Whoever reads this whether you’re of the people that I’m speaking to or not, let him understand.” Now, Ms. Ypille, it says here, *Whoso readeth, let him understand*. How can you understand?

[Ms. Ypille:] First of all, are you asking for me personally?

I’m asking for you personally.

[Ms. Ypille:] Okay. Since the Bible is a spiritual book, I cannot really look at it with my flesh. I’d be able to understand it if I study.

That’s the key word. That’s actually what I’m looking for, because I know you’re about to go into a spiritual thing and you must be a born-again child of God and that’s all true. But even for a born-again child of God, they’re not going to understand these things unless they do something that’s also commanded in the Bible, which is to study it.

Dear listener, studying the Bible is not the same as reading the Bible. You can read it as a storybook and you can just read verse after verse, chapter after chapter. You can read the whole Bible in one month, which is hard to do because it’s a lot of information, but if you’re a speed reader, you can read the Bible in one month, and then you can say, “I read the Bible,” but you would know no more about the Bible today than you did the previous month before you read the Bible, because you read it but you didn’t study it. There’s a big difference between the two.

Jesus Himself said, *Whoso readeth, let him understand*. That’s why you’ve got the

BibleTalk Radio Show. I’m trying to help us in that understanding. That’s why we’ve been in the book of Matthew, Chapter 24. I think this is the third or fourth week and we still haven’t gotten past verse 16, because we’re not reading the Bible; we’re studying it. And I haven’t even begun to delve into the other books that are referencing this. In fact, tonight, we’re going to visit Daniel for a little bit. I think it’ll be the first time that I’ve gotten away from Matthew 24 in three weeks. But let me look at verse 16 before we go into Daniel.

He says, *Then let them...* Now, remember, He’s talking to a specific group of people, and He says, “you all,” because He’s talking to a certain group of people, “When you all see what’s going to happen, the abomination of desolation, and you will know what it is spoken of by your own prophet,” then He says in verse 16, *Then let them which be in... Where?... Judaea flee into the mountains*. So, here, He identifies who He is talking to.

What is Judea? It’s representative of Israel, the nation. Judea was a Roman province but it encompassed the land today we know as Israel. In fact, in Spanish and in Filipino, we call them *Hudyo*. “Jew” comes from Judea because it’s named after the tribe of Judah. These are the people of God, and it’s interesting because Jesus is from the line of Judah.

But Jesus here in verses 15 and 16 shifts gears and He’s identifying who He is speaking to specifically and yet He’s still saying, “Whoever reads this, let him understand.” And the only way to understand is to study.

We, you and I, you’re Filipino and I’m Spanish American, neither you nor myself are Jewish. We’re not *Hudyo*. We’re Gentile. The



world is divided into two groups, Jews and Gentiles. But yet, we can understand this, because He told us, “Whoever reads this, let him study to understand.”

Now, I want to divert just a little bit and I’m not going to spend too much time into it, but He names here in verse 15, “spoken of by Daniel the prophet.” And in order to begin to get a mind of what He’s talking about here, we have to visit a passage in the book of Daniel, which sets up for us, hopefully, dear listener, if you’ve been listening to the show and if you plan on continuing to listen to this series of teaching, going into the book of Daniel will begin to set up kind of a mindset that we need to get into.

I’m going to give you the key to prophecy. The key to all prophecy whether you’re a beginner or whether you’ve been studying prophecy for years, I’m going to give you the key to prophecy right now.

The key to Bible prophecy is, no matter what the prophecy is talking about, it involves in some way Israel and Jerusalem. The key to prophecy is Israel, Jerusalem. So we’re going to visit Daniel to discuss some things.

I want to go back to the book of Matthew where we were. We were looking at verse 15. Jesus is addressing something called “the abomination of desolation,” which we need to take a look at. And He says it is spoken of by Daniel the prophet. So we need to go find out what this is all about in order to begin to understand, to get the mindset of the remainder of the prophecies. Remember, dear listener, the key to all prophecy is Israel, specifically Jerusalem. If you look at the news today, what’s happening almost every day. Jerusalem is in the news

because Jerusalem is a very hotly debated piece of property in the world. The Muslims want it. It’s the Jews’ homeland. The different countries are trying to negotiate peace and there’s fighting and there are always threats of war. It’s a very hot topic, Jerusalem. Of course, it is. Jesus said it would be.

But I want to take you back to the book of Daniel because Jesus said this was spoken of by Daniel the prophet. So please join me in the book of Daniel, Chapter 9. There are several things that are happening and I don’t want to take the time to address all the things that we would look at. We’re going to look at these things in Chapter 9 more specifically at a later date. But there is one verse here that mentions what we were looking at in Matthew 27 that you’ll want to look it, and that is verse 27.

Daniel 9:27, it says this: *And he shall confirm the covenant with many for one week.* Who is the “he”? It’s talking about a coming world leader, also known as, and we will see this in other parts of the Bible, the Antichrist. Have you ever heard of the Antichrist? This is who is being spoken of here.

And he shall confirm the covenant... The most basic translation of that is “sign a treaty.” There’s going to be a treaty signed. But the Hebrew word that underlies the word “confirm” is also a very interesting word, because the word not only means to fortify or to solidify a covenant, a treaty, an agreement, but the word “confirm,” also the particular word that’s underlying the word “confirm,” also means to make different. It’s going to be kind of a different treaty. And we will take a look at what the difference is between this treaty and any of the other treaties. But just for the sake of time, we’ll continue here. *And he shall confirm*



the covenant... sign a different kind of treaty... *with many...* In the context of Israel, Jerusalem, there's going to be a treaty signed between Israel and many, as in many nations, the nations that will be a party to this treaty. Of course, this is talking about the surrounding Arab nations that surround Israel, Jordan, Egypt, Lebanon, Syria, and so forth, and other countries that are flaring up around there, Iran, Iraq, Afghanistan, a lot of those Arab countries that are around there. And it's also going to most likely involve some of the Western powers, mostly European Union, United States of America, maybe even China. It's going to be a treaty that's coming that's going to be signed. It's going to be something that's going to change the world.

And it says here, *for one week*. Remember, the key to understanding things is context, context, context. What does it mean "for one week"? Seven days? Normally that's what a week means. Dear listener, I want you to read the entire chapter of Daniel 9, because what I'm about to tell you is going to sound like I'm just trying to tell you this, but I'm not. This word "week," which normally does mean seven days, here in Chapter 9 of Daniel, the word "week" means seven years. Now, stay with me.

First of all, let me give you the underlying Hebrew word. The underlying Hebrew word for the word "week" here, "for one week," is the word *shabuwa*. *Shab* is Hebrew for seven. *Shabbat* is the seventh day. *Shabuwa*, part of the root is seven. But this one is what is called a colloquialism. Hebrew was also a very specific, a very accurate type of language. And so they had words that meant things. The Hebrew language also has... what's that word that means that some of the letters also mean numbers. There's a word for that. I apologize

for that because that one just left me, but the Hebrew alphabet has certain letters that also represent numbers. Most people are familiar with Roman numerals. That's exactly the same concept. The letter *I* in Roman is also the number one. The letter *V* in Roman is five, and so forth. Hebrew has exactly the same thing. That's *shab*, meaning seven; it's a root.

But they had a specific way of describing things. The Hebrew language, the Hebrew culture, and, of course, the Hebrew religion had a very heptadic structure, "heptadic" meaning sevens. A lot of things were grouped in sevens because God did it. God had the creation which was six plus one, six days of creation plus a day of rest, a lot of sevens.

So the Hebrew language had specific words for sevens. The word that's translated "week" in the English is the word *shabuwa*, which means seven but specifically a seven of years. Why did the English translators translate it to the word week? Because that's actually equivalent, because the word in Hebrew, *shabuwa*, is also known as a week, but it's the context that tells you whether it's a week of days or a week of years. *Shabuwa* was specifically a week of years.

Let me give you an illustration of that. Dear listener, an illustration of context is so important. Ms. Ypille, if I say I hear you, how do you spell the word "hear"? I hear you.

[Ms. Ypille:] H-E-A-R.

How do you know it's not H-E-R-E?

[Ms. Ypille:] Because it's not the same meaning.



Exactly. How did you know that it's H-E-A-R and not H-E-R-E?

[Ms. Ypille:] Because "hear," you hear me. It's grammatical.

Context. In other words, how it's used, how it's applied. It's very important. That's how we know that the word "week" here in the book of Daniel is not talking about days but years.

I'm going to give you a homework assignment, dear listener, because we're at the end of our show. So I'm going to pick up again next week. My homework assignment for you, I'm not asking you to understand anything, but I want you to read the entire chapter, Daniel Chapter 9, for a couple of reasons. First of all, the Holy Spirit will bless you with some understanding of some things even though you won't realize it. But secondly, it's going to provide you very important context. And you'll see that word "week" and "weeks" actually several more times, because we're just looking at the last verse, verse 27.

And then next week, dear listener, we're going to pick up again. We're going through this very slowly, and I hope, dear listener, that not only are you bringing your Bible to the table, but I hope you also have a pen and paper and you're taking some notes, because I want us to go slow for your understanding. I'm not interested in telling you, "This is what it means. Believe me. Okay, next chapter."

I don't want you to say, "Oh, I believe that this is what it says because Pastor Tony said so." No, I want you to get from the Bible what the Bible says.