

**A gentle hike up bible mountains – Sermon Notes**

**Title: “The Mount of Olives”**

**Scripture: Matthew 24:3-14**

**Date preached: June 8<sup>th</sup> 2025**

**Scripture: Matthew 24:3-14**

**3** Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be? And what *will be* the sign of Your coming, and of the end of the age?” **4** And Jesus answered and said to them: “Take heed that no one deceives you. **5** For many will come in My name, saying, ‘I am the Christ,’ and will deceive many. **6** And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet. **7** For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. **8** All these *are* the beginning of sorrows. **9** “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake. **10** And then many will be offended, will betray one another, and will hate one another. **11** Then many false prophets will rise up and deceive many. **12** And because lawlessness will abound, the love of many will grow cold. **13** But he who endures to the end shall be saved. **14** And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

**3** 예수님이 감람산에 올라 앉으셨을 때 제자들이 조용히 와서 물었다 “언제 이런 일이 일어나겠습니까? 또 주님이 오시고 세상이  때의 징조는 무엇입니까?” **4** 그래서 예수님은 제자들에게 이렇게 대답하셨다 “너희는 아무에게도 속지 않도록 주의하라 **5** 많은     이름으로 와서 ‘ 그리스도야’ 하고 말하며 많은   속일 것이다 **6** 또   전쟁 소문을 듣더라도 두려워하지 말라 그런 일이 반드시 일어나야 하지만  아직 아니다 **7** 민족과 민족이   서로 맞서 싸울 것이며 곳곳에 기근과 자진이 있을 것이다 **8** 그러나 이 모든 것은 고통의 시작에 지나지 않는다 **9** “그 때에 너희는     잡혀 고통을 당하다가 죽을 것이며  때문에 모든 민족에게 미움을 받을 것이다 **10** 또 많은   믿음에서 떠나 서로 배반하고 서로 미워할 것이며 **11** 많은 거짓 예언자들이 일어나 많은   속일 것이다 **12** 그리고 악이 점점 더하므로 많은     식아질 것이다 **13** 그러나   견디는   구원을 받을 것이다 **14** 이 하늘   기쁜 소식이 온 세계에 전파되어 모든 민족에게 증거가 될 것이니 그제서야 세상이  것이다

Review

Today we are going to be looking at The Mount of Olives or Mount Olivet. I shall use both names in this sermon so don't get confused. They refer to the same mountain. But before we do that let us briefly review last week's hike up Mount Zion.

Mount Zion as I noted last time presents bible readers with something of a challenge.

This is because unlike other mountains in the bible Mount Zion represents more than just an elevated mound of soil and rock. It is of course a real place, but it also represents something symbolic. So when people in the bible speak of Mount Zion or Zion they may be referring to one of four things. The mountain itself, the holy temple that stood in that area, the city of Jerusalem or the dwelling place of God. This means that careful bible readers must carefully check the context in which the word is used.

In our sermon last week our primary concern was with the mountain itself, and in particular in how King David captured it and made it his capital. This exciting story is given to us in chapter five of 2<sup>nd</sup> Samuel.

We picked up the story following the death of Israel's first king Saul. This was a difficult time in the





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그들은 8 그루의 나무를 조사했는데, 좋은 결과를 얻은 것은 3 그루 뿐이었습니다. 다른 다섯 그루의 중심 부분이 썩어버렸기 때문입니다. 결과는 매우 흥미로웠습니다. 테스트에 성공한 세 그루의 나무의 나이가 각각 1092  $\square$ , 1166  $\square$ , 그리고 1198  $\square$  로 드러났습니다. 어떤 이들은 나무가 더 오래되지 않은 것에 다소 실망하기도 했습니다. 하지만 이것이 전부입니다. 올리브 나무는 몸통 부분이 잘려도 뿌리에서 다시 자랄 수 있는 능력이 있습니다. 이는 예수님 시대에 이 나무들이 예전의 형태로 존재했을 가능성이 매우 높음을 의미합니다.

세계에서 가장 오랫동안 지속적으로 운영되어 온 유대인 매장지가 감람산에 있다는 사실도 흥미롭습니다. 이곳은 첫 번째 성전 시대부터 매장지로 사용되어 왔습니다. 솔로몬이 건축한 이 성전은 기원전 957 년 경에 완공되었습니다. 이곳은 세계에서 가장 유명한 유대인 매장지입니다. 모든 유대인이 할 수만 있다면 그곳에 묻히고 싶어 합니다. 이는 이곳에 묻힌 사람들이 마지막 날에 죽음에서 가장 먼저 부활할 것이라는 믿음 때문입니다. 이곳에는 15 만 개가 넘는 무덤이 있고, 많은 유명 인사들의 무덤도 있습니다.

이제 성경에서 감람 산이 언급되는 곳을 살펴보겠습니다.

### **The Mount of Olives in the bible**

The first time that the Mount of Olives appears in the bible is in the book of second Samuel (2 Sam 15:30). It is mentioned here as the place to which king David fled following the treason of his son Absalom. He and all those who remained loyal to him climbed sadly up the mountain.

The next possible mention occurs in First Kings (1 Kgs 11:7). Here we read that king Solomon set up a place of worship for the pagan god Chemosh. Now I say possible because it is simply referred to as taking place on the mountain located to the east of Jerusalem. So this may have been the Mount of Olives or the Mount of Corruption.

We then see the mountain appear in the writings of the prophet Zechariah. The mountain is due to play a very important role when the Lord Jesus Christ makes His second coming. Let me read to you from Zechariah's prophecy.

**3 Then the LORD will go forth**

**And fight against those nations,**

**As He fights in the day of battle.**

**4 And in that day His feet will stand on the Mount of Olives,**

**Which faces Jerusalem on the east.**

**And the Mount of Olives shall be split in two,**

**From east to west,**

***Making* a very large valley;**

**Half of the mountain shall move toward the north**

**And half of it toward the south.  
(Zech 14:3-4)**

So the Mount of Olives is to be Jesus landing point as He returns to earth.

We turn next to the New Testament where the Mount of Olives is mentioned far more frequently.

Given the geography of the area it is highly likely that the Lord Jesus visited, travelled over, or visited the mountain many more times than scripture records. We must always remember that the gospels do not give us a complete account of everything Jesus did, and everywhere he went (John 21:25).

It was the custom was for the Jews not to pass through Samaria. This meant that those coming to visit Jerusalem from the north (Galileans) usually travelled down the eastern shore of the Jordan River and crossed back over near Jericho. They would then have trekked up the road that led over the Mount of Olives and into Jerusalem. In fact, every time Jesus visited Lazarus and Mary and Martha, He was on the Mount of Olives. They lived in the village of Bethany which was situated on the eastern slopes of the mountain.

The first actual reference to the Mount of Olives is in the account of the woman taken in adultery. John records that Jesus went to the Mount of Olives and the next day went to the Temple where the scene took place (John 8:1).

The next time the mountain is mentioned all occur in the last week of Jesus' earthly life. On each occasion something of huge significance took place.

The first visit to the mountain resulted in the event we refer to as the triumphal entry. The donkey that Jesus rode into Jerusalem was “found” in the area of Bethany and Bethphage located on the eastern side of the Mount of Olives (Luke 19:29–30). Then as Jesus approached the descent from Mount Olivet the crowd began to rejoice and praise God (Luke 19:37-38). Finally while still on the Mount of Olives, Jesus looked at the vista in front of Him, wept over the city, and pronounced a judgment against it (Luke 19:41–44).

Jesus' second visit during His passion week was to deliver what has come to be known as the Olivet Discourse (Matt 24-25). Parallel passages are found in Mark (13:1–37) and Luke (21:5–36) gospels. Matthew however gives us the fullest account. The content of the Olivet Discourse is Jesus' response to His disciples' question, “When will these things be, and what will be the sign of your coming and of the close of the age?” (Matthew 24:3). We will be looking at this in more depth shortly.

Jesus' third and final visit to Mount Olivet during passion week was on the night He was betrayed. That fateful evening began with the Last Supper in Jerusalem and ended in the Garden of Gethsemane (literally, “Garden of the Oil-press”) (Luke 22:39). The garden is located on the western slopes of the Mount of Olives .

After the trials, crucifixion, and resurrection, Jesus once again stood on the Mount of Olives.

During His final post-resurrection appearance, Jesus took his disciples out to the vicinity of Bethany. Luke then tell us,

**And He led them out as far as Bethany, and He lifted up His hands and blessed them. (Luke 24:50)**

Acts 1:12 specifies that “the vicinity of Bethany” was indeed the Mount of Olives. It was from here that the Lord Jesus ascended into heaven. It is also here as the prophet Zechariah prophesied that the Lord Jesus will return again in triumph.



부활 후 마지막으로 나타나셨을 때, 예수님께서서는 제자들을 데리고 베다니 근처로 가셨습니다. 누가복음은 다음과 같이 전합니다.

### **예수께서 그들을 데리고 베다니 앞까지 꺾은 길을 들어 그들에게 축복하시고 (누가 24:50)**

꺾은 길 12 절은 “베다니 근처”가 실제로 김람산이라고 명시합니다. 주 예수님께서 승천하신 곳이 바로 이곳입니다. 또한 선지자 스가랴가 주 예수님께서 승리로 다시 오실 것이라고 예언했던 곳도 바로 이곳입니다.

결론적으로 김람산은 역사적, 영적, 예언적 측면에서 깊은 의미를 지닌 곳입니다.

이제 오늘 본문의 맥락을 살펴보겠습니다.

Today's account is taken from Matthew's gospel. It forms part of Matthew's account of the time leading up to the Lord Jesus' crucifixion. Although this part of the gospel is, or should be well known to all of us let us take a few moments to appropriately set the scene.

We find ourselves on the Tuesday of Passion Week.

Jesus had ridden with great fanfare into the city of Jerusalem on the Sunday. On Monday He visited the temple. Here He was questioned by the Jewish authorities and gave some notable parables.

On Tuesday the Lord spoke to the people and warned them about the scribes and the Pharisees. They were not to be trusted or followed. This would mark a turning point in His ministry. Following this He would no longer contend with these “religious leaders.” He would never again come to the temple area to dispute with them again. This was because their hearts were hardened, they remained stubborn and unyielding. Nothing He said was able to persuade them that they were wrong.

Sometimes we too must come to the same conclusion that Jesus did with people. Maybe you have had discussion or debates with friends or family members about your faith. Perhaps you have tried to reason, persuade or even argue with these people without success. They have remained stubbornly unmoved by what you have to say. Just like with the Lord Jesus and the Jewish leaders maybe it's time to draw a line and move on. There may be others who are more open to hearing the good news.

Following his discussions with the Jewish elders the Lord Jesus departs from the city and leads the disciples up onto the Mount of Olives. It is here in this peaceful and idyllic setting that Jesus will give the disciples an important teaching. It took place on the mountain and so naturally the teaching had been given the title of the “Olivet discourse.”

Let me read to you how chapter 24 begins. It is necessary to provide you with this because it sets us up for the important questions the disciples ask the Lord.

**1 Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. 2 And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, not *one* stone shall be left here upon another, that shall not be thrown down.” (Matt 24:1-2)**

So as they are leaving the temple the disciples point out to Jesus the grandeur and beauty of the temple buildings. This remember was the second temple. The first, built by Solomon had been destroyed. The second was built by Zerubbabel and Ezra following the Babylonian exile in around 520 BC. However Herod the Great had greatly expanded and improved it. It probably needed a little makeover as it was close to 500 years old at this time. Herod was very precise and particular.

He wanted something majestic that would forever stand as his legacy. The historian Josephus tell us that for eight whole years he kept together a 10,000 man workforce to work on the building (Antiquities 15.14). Work began in 19 BC and the temple was finished in 63 AD. Ironically enough this was just 7 years before it would be destroyed by the Romans in 70 AD.

The temple in Jesus' day was both huge and beautiful. Something designed to both capture the imagination and stand the test of time.



Finding a nice pleasant location Jesus sat down and the disciples arranged themselves around Him. As they looked back across the Kidron valley the temple loomed large in the background. A grand and impressive building that commanded the landscape and gave the viewer a sense of permanence. It looked more like a fort or castle than a place of religious observance. It was an edifice that represented the Jewish nation and as such had stood as the centre of Jewish life for close to a 1000 years. Surely such a magnificent structure would last forever.

We must remember that these were Jewish men. This means obviously that they thought as Jews and were shaped by Jewish thinking. So to them the temple stood as the bridge between human beings and God. It was the place in which this connection was made. So to think of a world without this connection or link to the divine was unthinkable.

Now we don't think like that today living as we do in the church age. We know that thanks to the death and resurrection of Jesus Christ we have direct access to God. We don't need the temple and the sacrificial system it provided to be connected with God.

And so the disciples question Jesus about when the things Jesus talks about will transpire. They actually ask two questions a “when” and a “what” question. It's a natural and logical thing to want to know. We all have some desire to know what the future holds. This is especially the case if someone we trust tells us something bad is on the horizon. We want to know when, and what we should look out for.

Let's imagine you have some stocks or shares and a friend who happens to be an experienced trader tells you a financial crash is looming. You would want to know when it will hit, and what signs to look out for. You don't want to be caught out and lose your investment.

So the disciples ask Jesus when the temple will be destroyed and what will be the sign of His coming and of the end of the age. You will note here that it says that they came to Him privately. This means that unlike for many of Jesus' outdoor teaching sessions only the disciples were present. It was a private gathering of these chosen few.

The disciple's assumption seems to be that the temple collapse and the Messiah's coming are closely connected together. They were we should not forget schooled in the Jewish scriptures and teachings and this understandably shaped their world-view.

Their understanding seems to be that the end times events would happen in the following order. First, the city of Jerusalem would suffer destruction. Second, the Messiah would come and end the present age. And third, the Messiah would set up His kingdom on earth. So it is this thinking that provides the basis for their questions. They see all these events happening at once.

There is not, from their perspective a first coming followed by a long gap and then a second coming for the Messiah. So what they are really asking is as follows. When are you going to be here present with us in your FULL or complete messianic presence.

Let us read on and see how Jesus answers.

### **3 예수님이 감람산에 올라 앉으셨을 때 제자들이 조용히 와서 물었다 “언제 이런 일이 일어났습니까? 또 주님이 오시고 세상이 꺾어질 때의 징조는 무엇입니까?”**

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제자들은 성전 파괴와 메시아의 재림이 긴밀하게 연관되어 있다고 생각합니다. 그들은 유대인의 성경과 교육을 받고 자랐고, 이것이 그들의 세계관을 형성했습니다.

그들은 종말 시대의 사건들이 아마도 다음과 같은 순서로 일어나리라고 생각했을 것입니다. 첫째, 예루살렘이 멸망할 것이고 둘째, 메시아가 오셔서 현 시대를 끝낼 것이며 셋째, 메시아가 이 땅에 그분의 왕국을 세울 것입니다. 바로 이러한 사고방식이 그들의 질문의 근거가 됩니다. 그들은 이 모든 사건들이 한꺼번에 일어날 것이라고 생각합니다.

그들의 관점에서는 메시아의 초림과 그 이후의 오랜 공백 기간, 그리고 재림이 존재하지 않습니다. 따라서 그들의 질문은 다음과 같습니다. 언제 당신께서 온전한 메시아로서 우리와 함께 여기에 임재하실 것입니까?

계속 물어보면서 예수께서 어떻게 대답하시는지 살펴보겠습니다.

**4 And Jesus answered and said to them: "Take heed that no one deceives you. 5 For many will come in My name, saying, 'I am the Christ,' and will deceive many.**

Before Jesus launches into His answer He gives them a warning. Beware, He tells them there will be many people who come along and try to deceive you. They will do this either by saying openly that they are the Christ, or that they have received some instruction or message from him. That they are in effect acting on His behalf. Jesus warns that many will be deceived by such people.

There is a Wikipedia page titled "List of Messiah claimants." It has a long list of people who either claimed themselves to be the Messiah or else were claimed to be the messiah by their followers.

One such false Messiah was Simon Bar Kokhba. He failed in an attempt to revolt against Rome in 135 AD. Here's a few of the more recent claimants.

In 1868 Arthur Davies was declared by his father William Davies to be the messiah. He was said to be the literal reincarnation of Jesus. Arthur's second son, David, who was born in 1869, was declared to be God, the Father. Not convinced by Arthur Christ? How about this one then.

Arnold Potter was born in 1808. In the 1850s after a trip to Australia he bestowed the title of messiah upon himself and set up a movement. He called himself "Potter Christ, Son of the living God." He had his forehead tattooed with a message which read, "Potter Christ The Living God Morning Star." As Potter approached his later years, he made a dramatic announcement to his followers. In 1872, he declared that it was time for him to ascend into heaven. He led his followers to the edge of a cliff in Iowa. Wishing them all goodbye he stepped off the cliff in his attempt to rise into the heavens. You can guess what happened next. Splat! So probably not the messiah then. How about this one.

The Russian Sergey Anatolyevitch Torop. Known to his followers as Vissarion. He has publicly claimed since 1991 to be the reincarnation of Jesus Christ. He has named his movement the Church of the Last Testament, and reportedly has 5,000 followers worldwide. His teachings reportedly

reflect elements of various faiths, such as Russian Orthodox and Buddhism, and his stated goal is to unite all religions. So exactly like Jesus then!

Our final claimant is Wayne Bent who made his claim in the year 2000. His call to messiahship is interesting. Whilst serving a 10-year prison sentence for criminal sexual contact of a minor and contributing to the delinquency of a minor Bent claimed he heard God declare him to be "the messiah." Since this time the former Seventh-day Adventist pastor has presented himself as God's divine messenger.

So Jesus' warnings remain valid today. People continue to emerge who claim either to be the messiah, or to be a spokesperson for him. Remember that Jesus Christ is the one true Messiah. Reject anyone who makes any kind of claim to be the messiah. Also test against scripture what pastors, preachers, bible teachers or biblical experts tell you. Don't be fooled.

#### 4 그래서 예수님은 제자들에게 이렇게 대답하셨다 “너희는 아무에게도 속지 않도록 주의하라 5 많은 □□□□ 이 름으로 와서 ‘□□ 그리스도야’ 하고 말하며 많은 □□□ 속일 것이다

예수님은 대답을 시작하기 전에 그들에게 경고하십니다. 조심하라. 많은 사람들이 와서 너희를 속이려 할 것이다 라고 말씀하십니다. 그들은 공개적으로 자신이 그리스도라고 말하거나, 예수님으로부터 계시를 받았다고 말할 것입니다. 그들은 예수님의 대리자로서 행하는 것이라고 말합니다. 예수님은 많은 사람들이 그들에게 속을 것이라고 경고하십니다.

위키피디아에 “메시아 주장자들의 목록 List of Messiah claimants”이라는 제목의 내용이 있습니다. 이 페이지에는 스스로를 메시아라고 주장하거나, 추종자들에 의해 메시아라고 추대된 사람들의 긴 목록이 있습니다.

그러한 거짓 메시아 중 한 명이 Simon Bar Kokhba 였습니다. 그는 서기 135 년 로마에 반란을 일으키려다 실패했습니다. 최근 주장자들 중 몇 명을 소개하겠습니다.

1868 년 아서 데이비스는 그의 아버지 윌리엄 데이비스에 의해 메시아로 선포되었습니다. 그는 말 그대로 예수님이 환생한 자라고 불렸습니다. 1869 년에 □□□ 아서의 둘째 아들인 데이비드는 하나님 아버지로 선포되었습니다. 아서 그리스도에 대해 확신이 서지 않나요? 그렇다면 다음 사람은 어떨까요?

이놀드 포터는 1808 년에 태어났습니다. 1850 년대 호주 여행 후, 그는 스스로 메시아라는 칭호를 부여하고 운동 movement 을 시작했습니다. 그는 자신을 "포터 □□□□, □ □□□ □□□□□□, Potter Christ, Son of the living God "이라고 불렸습니다. 그리고 이마에 "포터 그리스도, □ □□□ □□□□□□"이라는 문신을 새겼습니다. 포터는 말년에 추종자들에게 극적인 선언을 했습니다. 1872 년, 자신이 승천할 때가 되었다고 선언했습니다. 그는 추종자들을 아이오와 주의 한 절벽 끝으로 데려갔습니다. 모두에게 작별 인사를 한 후, 그는 하늘로 올라가려고 절벽에서 뛰어내렸습니다. 그 다음에 무슨 일이 일어났는지 짐작하시겠습니까? 첼퍼덕 당연히 그는 메시아가 아니었습니다. 다음 사람은 어떨까요?

러시아인 세르게이 아나톨리예비치 토크 추종자들에게는 비사리온 Vissarion 으로 알려져 있습니다. 그는 1991 년부터 자신이 예수 그리스도의 환생이라고 공개적으로 주장했습니다. 그는 자신의 운동을 '최후의 언약 교회 the Church of the Last Testament '라고 명명했으며, 전 세계적으로 5 천 명의 추종자들이 있다고 합니다. 그의 가르침은 러시아 정교회와 불교 등 다양한 신앙의 내용을 반영했는데, 모든 종교를 하나로 모으는 것이 그의 목표였다고 합니다. 이것이 예수님과 같습니까?

마지막으로 2000 년에 자신의 주장을 펼친 웨인 벤트입니다. 그의 메시아적 소명이 흥미롭습니다. 미성년자의 성 접촉과 미성년자의 비행을 조장한 혐의로 10 년형을 선고받고 복역 중이던 벤트는 하나님께서 자신을 "메시아"로 선포하는 것을 들었다고 주장했습니다. 이 사건 이후, 제칠일안식일예수재림교 전직 목사였던 그는 스스로를 하나님의 메신저라고 자처해 왔습니다.

따라서 예수님의 경고는 오늘날에도 여전히 유효합니다. 자신을 메시아라고 주장하거나, 그분의 대리자라고 주장하는 □□□□□□□□ □□□□ □□□□ 예수 그리스도만이 진정한 메시아임을 기억하십시오. 메시아라고 주장하는 자는 누구든 멀리하십시오. 또한 목사, 설교자, 성경 교사, 성경 학자들이 하는 말을 성경과 비교해 보시고 속지 마십시오.





## 9 “그때에 너희는 꺾혀 고통을 당하다가 죽을 것이며 꺾히지 않으면 모든 민족에게 미움을 받을 것이다 10 또 많은 꺾히지 않은 꺾히지 않은 믿음에서 떠나 서로 배반하고 서로 미워할 것이며

환난기는 3 년 반씩 두 기간으로 나눌 수 있습니다. 전반기 3 년 반 동안 평화 조약이 유지되고 유대인들은 평화와 안전 속에 살았습니다.

그러나 적그리스도가 성전에 멸망의 기증한 것을 세우고 사람들에게 하나님을 경배하라고 요구하면서 이 평화는 영원히 깨집니다. 이때부터 유대인들은 주 예수님께서 말씀하신 대환난기(마태복음 24:21)에 들어갑니다. 이는 하나님께서 세상에 내리시는 끔찍한 심판의 때입니다. 유대인을 포함하여 온 세상 사람들이 고통을 받을 것입니다. 유대인들은 이방 세계에서 박해와 죽음의 표적이 될 것입니다.

우리가 살고 있는 오늘날 흥미롭게도 반유대주의가 폭발적으로 증가하고 있습니다. 중동 지역에서 그럴 거라고 예상할 수 있지만, "교양 있고 문명화된" 서구 사회에서도 유대인들은 점점 더 증오의 표적이 되고 있습니다. 2024 년에는 전 세계적으로 반유대주의가 전례 없는 수준으로 증가했습니다. 반유대주의 연구 센터(ARC)는 총 6,326 건의 꺾히지 않은 꺾히지 않은 이는 2023 년 대비 무려 107% 증가한 수치입니다.

환난기 동안에 사람들은 서로를 배신할 것입니다. 그들은 살아남기 위해, 박해를 피하기 위해, 또는 어떤 식으로든 잘 꺾히지 않은 꺾히지 않은 꺾히지 않은 가족과 친구의 등을 찌르고, 분노와 증오가 고조될 것입니다. 어떤 경우에는 그리스도를 따르다고 주장하는 사람들조차도 이런 행위를 할 것입니다. 많은 사람들이 믿음(신자들에게 기대되는 행동과 태도)에서 멀어질 것입니다. 이런 일은 물론 로마 제국이 기독교인들을 박해할 때도 일어났던 일입니다. 당시 많은 기독교인들은 자신을 구하기 위해 로마 황제의 명령을 따랐습니다. 황제 앞에 절하고 그를 주라고 불렀습니다.

또 어떤 일들이 일어날까요? 계속 살펴보겠습니다.

### 11 Then many false prophets will rise up and deceive many.

The time of the Great Tribulation or the time of “Jacob's trouble” will present a wonderful opportunity for charlatans and con-artists of all kinds. When people are in a state of terror or fear they are less careful and discerning. They tend to go along with or agree with things that under normal circumstances they would reject, or at least seriously question. Think about the Covid Pandemic for example. People around the world meekly acquiesced to tyrannical government policies largely without question or query. In fact in many cases we were actively discouraged from questioning what was happening.

So when the world is descending into chaos around them many false prophets will seize the chance either to promote themselves, or other leaders they think offer solutions. These false prophets will be persuasive and convincing. We only need to look at some of the smooth and slick prosperity gospel peddlers today. They are silver tongued and charismatic. They manipulate their hearers and coax them into believing their lies. The end time prophets will be no different. They will teach people that there is no need to pay the high costs associated with the name of Jesus Christ. Instead, they can follow an easier route that will spare them persecution or harassment. This, is in reality no way at all. But given the difficulties of the times many will buy into their lies. Let us read on.

### 11 많은 거짓 예언자들이 일어나 많은 꺾히지 않은 꺾히지 않은 속일 것이다

대환난 또는 “아굽의 환난”이라고 불리는 시기는 온갖 험잡꾼과 사기꾼들에게 놀라운 기회를 제공할 것입니다. 꺾히지 않은 꺾히지 않은 꺾히지 않은 공포에 질리면 신중하지 못하고 분별력이 떨어집니다. 평소라면 거부하거나 의문을 제기할 만한 일들에 동조하는 경향이 있습니다. 예를 들어 코로나 팬데믹을 생각해 보십시오. 전 세계 사람들은 폭압적인 정부 정책에 거의 아무런 의심 없이 순순히 순응했습니다. 꺾히지 않은 꺾히지 않은, 많은 경우 무슨 일이 일어나는지에 대한 의문을 제기하는 것조차 억눌렀습니다.

따라서 세상이 혼란에 빠지면 많은 거짓 선지자들은 스스로 또는 해결책을 제시한다고 생각하는 지도자들을 홍보할 기회를 잡을 것입니다. 이 거짓 선지자들은 말씀씨가 좋아 설득력이 있습니다. 오늘날 교활한 변영 복음을 전파하는 꺾히지 않은 꺾히지 않은 꺾히지 않은 그들은 듣기 좋은 말을 잘 하고 카리스마가 넘칩니다. 그들은 듣는 사람들의 마음을 조종하고 자기들의 거짓말을 믿게 만듭니다. 종말 시대의 선지자들도 다르지 않을 것입니다. 그들은 예수 그리스도의 이

를 위해 값비싼 희생을 치를 필요가 없다고 사람들에게 가르칠 것입니다. 대신, 박해를 피할 수 있는 더 쉬운 길을 따르라고 가르칠 것입니다. 현실은 그렇지 않습니다. 하지만 시대의 어려움 속에서 많은 사람들이 그들의 거짓말에 동조할 것입니다. 계속 읽어 봅시다.

**12 And because lawlessness will abound, the love of many will grow cold. 13 But he who endures to the end shall be saved.**

One of the major results of both the loss of Christian influence in the world (the rapture) and the teachings of the false teachers will be a loss of morality. This should not surprise us. Jesus taught us that God's entire message to humanity hangs on two commands of Scripture. Namely, to love God with all we have and to love one's neighbour as one's self (Matthew 22:37–40). So once God's law has been rejected that naturally leads to both a hating of God and for other human beings. As a result, lawlessness will abound.

I am a big fan of books, films and TV shows that portray the world after national or global societal collapse. We often term such works as being “Post-apocalyptic.” It's a very popular genre.

I enjoy watching or reading these things because it's fun to speculate on what might happen. I always like to think about what I might do if I found myself in such a world. If you'd like an introduction into the literature of this world, I'd recommend John Wyndham's “The day of the triffids” written in 1951 and “A wrinkle in the sun” written by John Christopher and published in 1961.

I used to think that writers such as Wyndham and Christopher allowed their worlds to degenerate too rapidly. Within days or weeks of a global catastrophe people had reverted to brutal savagery. Women were kidnapped and raped on sight and people had few, or no qualms about beating or killing others in order to take what they had. I used to think this was unrealistic. Surely order would be maintained for some considerable time. Surely people would remain civilised and decent.

As I have gotten older I think the writer's and the world's they have imagined are probably quite accurate. When Christian morality disappears and the restraint of the law goes people quickly become savage. Actually this is consistent with an atheistic world-view. Treating people decently is biblical because we know that human beings are created in God's image. Atheists are not bound to such thinking. People, in their world-view are just animals and can be treated as such. This means that people no longer look at others with care and compassion. Their hearts become cold and calculating. This is what the world will be like during the Great Tribulation.

But Jesus tells us here that those who endure to the end will be saved. There is considerable debate surrounding what Jesus means here. As a result, three possibilities for Jesus' meaning here are put forward.

The first is that those who remain faithful to Christ until death will see eternal salvation. This means, by implication that those who fall away will lose their salvation. This is a problematic understanding which I believe runs contrary with what scripture teaches. The bible is clear that those God elects to salvation will persevere until the end (John 10:28, 1 Pet 1:5)

The second is that lifelong faithfulness is a sign of true salvation.

The third is that those who survive the catastrophic events leading up to Christ's second coming will be spared from death. They will then go on to be physically present in His earthly kingdom. Given the context of this passage this interpretation seems the most likely.

Those who survive the tribulation will be “saved” in the sense of being “spared from physical death” and will continue to live in the millennial kingdom. When speak of those who are truly saved we are of course talking about those who have placed their faith in Christ. Simply surviving the tribulation will not “earn” a person salvation. The only way for a person to be saved is as follows, confess of your sins, repent or turn from them and place your faith in Christ alone for your salvation. This message will not change during the time of the tribulation.



Tribulation and they will provide the leadership in this worldwide gospel proclamation (Rev 14:1-5). We can only assume that their message will be similar to the message that John, Jesus, and the original disciples preached. Get ready, the Messiah's Kingdom is at hand.

The Great Tribulation will be drawn to a close as the Lord Jesus Christ returns to earth in glory. This will bring to an end a period of catastrophe and horror that the world has never before witnessed. How those living at the time will cry out for a saviour. And where will our Lord and saviour alight? On today's mountain of interest. As recorded by the prophet Zechariah.

**And in that day His feet will stand on the Mount of Olives,  
Which faces Jerusalem on the east.**

Let us turn now to the lessons we can learn from today's passage.

**14 이 하늘 나라의 기쁜 소식이 온 세계에 전파되어 모든 민족에게 증거가 될 것이니 그제서야 세상이 끝날 것이다**  
환난기의 또 다른 흥미로운 특징은 강렬한 전도의 시기가 될 것이라는 점입니다. 그리스도인들이 휴거된 후에도 복음은 계속 전파될 것입니다. 요한계시록은 14 만 4 천 명의 유대인 전도자들이 있을 것이라고 알려줍니다. 하나님께서 환난 기간 동안 그들을 보호하실 것이며, 그들은 이 전 세계적인 복음 선포를 이끌어갈 것입니다(계 14:1-5). 그들의 메시지는 세례요한, 예수님, 그리고 사도들이 전했던 복음과 유사할 것입니다. 예바하라. 메시아의 왕국이 가까웠느니라

주 예수 그리스도께서 영광 중에 이 땅에 재림하시면서 대환난은 끝날 것입니다. 이로써 세상이 전에는 결코 경험하지 못했던 재앙과 공포의 시대가 끝날 것입니다. 그 당시 사람들은 구원자를 간절히 구할 것입니다. 우리 주 구원자 예수님은 어디로 오실까요? 선지자 스기라가 기록한 것처럼, 오늘 설교의 주제인 김람 산으로 오실 것입니다.

**그 때 그의 발이 예루살렘 앞 골 동쪽 김람 산에 서실 것이요 (스기라 14:4)**

이제 오늘의 본문에서 배울 수 있는 교훈을 살펴보겠습니다.

**Lessons to learn**

I have drawn two lessons from today's teaching.

저는 오늘의 가르침에서 두 가지 교훈을 얻었습니다.

**1 Put your trust in Christ alone**

As the disciples sat on the Mount of Olives and looked back at the temple they were mightily impressed by this imposing building. It certainly was awe-inspiring. Constructed as it was from huge limestone blocks that reflected the light. It literally sparkled and glittered in the sunlight. Such a building the disciples thought would last forever. The Lord Jesus' words that the temple would fall no doubt greatly shocked them. The Jewish nation would be destroyed. Such a thought seemed inconceivable. We can only imagine how the disciples felt at hearing this news. It is often deeply disturbing to hear that things are not as solid and permanent as they seem.

It's a message that we too should heed. The good health, prosperity, freedom and stability that we enjoy will not last forever. We should never take these things for granted. Our circumstances can change in a moment and we may find ourselves in uncertain and worrying times. The truth is that the things of this world are temporary.

The temple in Jerusalem fell. Those Jews who clung to the old system were distraught. But those who now clung to the Messiah, the Lord Jesus Christ found comfort and solace in Him. The same holds true for us. If our hope and security lies in the temporal things of this world then one day we too will be left distraught. Having a nice house and a large bank balance will not prevent you from getting cancer. Being an "important" or "significant" person will not save you from the fires of hell.



