

06 07 23

Endure– Pt 2 Christians endure affliction not to be saved

We provide this teaching as an addendum to the study of 2nd July. Our points are– (i) Abraham and David believed God and were saved by faith, ii) Christians are to endure all things (not to be saved), (iii) Jesus taught– endure to the end to be saved

More detail from the scriptures on our three points –

1. Abraham and David believed God and were saved by faith

[3] For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

[4] Now to him that worketh is the reward not reckoned of grace, but of debt.

[5] But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

[6] Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. (Rom.4: 3–6).

A righteousness which is of God by faith

“And be found in him, not having mine own righteousness...but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil.3: 9).

My error in the previous teaching– I read the OT events of Saul et.al. in isolation to Paul’s teaching.

2. Christians are to endure all things (not to be saved)

“Beareth all things, believeth all things, hopeth all things, endureth all things” (1 Cor.13: 7).

All other verses used in the original study apply.

3. Jesus taught– endure to the end to be saved

“And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved” (Matt.10: 22). See also Matt.24:13, and Mk 13:13.

Our interpretation of any verse is established when we compare the scriptures and allow the Holy Ghost to teach, is carried out within–

* the context of the verse and chapter, and

* the framework of right division.

My error in the previous teaching– I searched and compared the word “endure” outside of the context of the Gospel of Matthew and Mark – specifically the verses surrounding our verses.

Our verses

He that endures to the end shall be saved

“And ye shall be hated of all men for my name's sake but he that endureth to the end shall be saved” (Mt 10:22)

“But he that shall endure unto the end, the same shall be saved” (Matt.24:13).

“And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved” (Mk.13: 13).

The first step in interpretation is to establish the context.

Context of our three verses

Matt.24: 14-15

The abomination of destruction, spoken by Daniel the prophet places the verse in Matt 24 in the context of the great tribulation

“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:)” (Matt.24: 15)– CF– Dan.9: 27– “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate”.

Confirmation that the context is the “great tribulation” found in the verses in Matt.24 that follow–

[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.

[29] Immediately after the tribulation of those days shall the sun be darkened... (Matt.24: 21,29),

Mark 13:13

The abomination spoken by Daniel places our in the context of the great tribulation

[13] And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

[14] But when ye shall see the abomination of desolation, spoken of by Daniel the prophet... (Mark 13:13-14)

Matt. 10: 22

Jesus sent his disciples out to preach the kingdom of heaven– is at hand.

[5] These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

[6] But go rather to the lost sheep of the house of Israel.

[7] And as ye go, preach, saying, The kingdom of heaven is at hand. (Matt.10: 5-7)

The kingdom of heaven is physical

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force” (Matt.11: 12).

The kingdom of heaven is a time, an age–

* when Jesus will physically reign from the throne of David

[31] And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

[32] He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David (Luke 1:31-32)

* that fulfils Daniel’s 70 week prophesy (Dan.9: 24-27)

A fulfilment of – “finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” (Daniel 9:24).

Just prior to the fulfilment of Daniel’s 70th week prophesy (the 70th week) is one week (seven years) of tribulation (Daniel 9: 27)– of which the mid-way point is mentioned in Matt.24: 15 and Mark 13. As identified earlier the context of Matt.24: 15 and Mark 13 is the tribulation.

Therefore with the “time” or “age” in Matt.10 being the KOH which follows the tribulation and Jesus teaching the need to “endure to the end to be saved”, the context of Matt. 10 is also the tribulation.

Summary of our context–

The context of Matt.24 and Mk13 is clearly the period of “great tribulation”. Whereas, Matt.10 the context is the KOH (millennial reign) which immediately follows the tribulation. Therefore, Matt 10 has the same context as Matt. 24 and Mk13.

Questions to enable interpretation–

Endure what? Saved from what? End of what?

When we answer these questions we will interpret the verses within their context.

Q 1 Endure what?

A1 The verse from Mark answers this question– Affliction

“For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be” (Mark 13:19)

Q2 Saved from what?

A2 The believer endures by not taking the mark of the beast, and is saved from the lake of fire

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Rev 19:20).

Q3 End of what?

A3 Two fold–

The saint endures affliction until he either dies (is either beheaded for not worshipping the beast– Rev.20: 4) or endures to the end of the period of the tribulation– Matt.24: 29–31.

[29] Immediately after the tribulation of those days shall the sun be darkened...

[30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

[31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds....

Conclusion

Christian’s today will end their journey either by death or when the Lord Jesus raptures the body of Christ. We will not see the time of “great tribulation” that follows the rapture, and so the need to endure affliction during that age does not apply to us. We are saved by grace, by faith and called to endure affliction– not to be saved, but in obedience! Amen!