Title Question

Scripture: Matthew 24:1-3
Subject: Olivet Discourse
Central Theme: Jesus teaching of the Olivet Discourse
Objective Statement: We can understand Jesus' teaching of the Olivet Discourse by understanding three critical components of the question that lead to Jesus' answer.
Keyword: components
Points:

1. The Context of the Question.
2. The Wording of the Question.
3. The Application of the Question.

Introduction:

Connection:

- When it comes to what I try to do when I teach on Sunday mornings at our church I have multiple objectives in mind.
    - I want to teach the Word of God, and say what God says in the passage. The point of the passage is the point of the message.
    - I want to teach in such a way that it impacts the way you live. The goal of Bible teaching is Bible obedience.

- The Bible is full of teaching that is practical and easily applicable.
    - How to do marriage...
    - How to parent...
    - How to have a relationship with God and be right with him.
- The Bible also has this category of teaching that cannot and should not be avoided- it's called prophecy.
- It is as much as a third of the Bible. You can't teach the whole counsel of God and skip this category.
- Prophecy, at its' root, is "thus saith the Lord". In that sense the whole Bible is prophecy because it is all from God.
- Since God exists outside of time, and knows the future, some of the things he has revealed in His Word foretells the future.
- The Bible has an incredible track record of this.
    - In the Old Testament, there are prophecies that were fulfilled before the end of the Old Testaments completion.
    - Jesus Christ, in His first coming, fulfilled hundreds of prophecies about that coming.
- The other thing that is going on in our times and our culture is that much of what the Bible talks about in its apocalyptic literature seems to be happening.
    - Israel has been regathered to its historic lands.
    - War is going on with players in end times events- Russia, Israel, the middle East. I read last night about a US Official predicting Iran's response and attack on Israel.
    - Natural disasters occuring- this week in Taiwan there was a major earthquake.
    - In Revelation there is a picture of a world-wide government introducing laws about who can buy or sell- Government mandates. We've seen that beginning here with things like vaccine mandates.
    - Worldwide pandemics...
- All of these things put people on edge, and make people who have heard of such things ask questions about what is going to happen in the future.
- How should Christians think about these kinds of things? Can we set dates as to when these things will happen?
- Thankfully, Jesus Christ spoke about such things.
- He gave a two chapter answer about what would happen in the future.

- So, as someone trying to be faithful in teaching the whole counsel of God, I believe it is important for me to help all of us understand Jesus' teaching on such things.
- Don't you believe it is important to understand his teaching on this as far as we can?
- The teaching that I'm referring to is what has been called the Olivet Discourse.
    - Discourse refers to the fact that this was not a public teaching as a monologue to large group, but an answer to questions given by Jesus' disciples.
    - "Olivet" refers to where he had this conversation- on the Mount of Olives, which is interesting prophetically as we will see.
- The goal of this series is for us to understand Jesus' answer to the question that Jesus' disciples asked where Jesus talked about the future.
- To do that, we have to do basic, good Bible interpretation. That means we have to understand the background of where the question came from so we can understand the answer.
- Let's look at the question and understand it, because if you don't understand the question then you'll mess up the interpretation of the answer.

Matthew 24:3

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, and of the end of the world?

We can understand Jesus' teaching of the Olivet Discourse by understanding three critical components of the question that lead to Jesus' answer.

1. The Context of the Question

A. The Disciple's View of Eschatology

- "Ology" study of "eschaton" or last things.

What did their view of Eschatology not include that we know?

No concrete concept of the "assembly" in human history and eschatology. (mystery).

Ephesians 5:31-33

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

No concept of the rapture. 1 Thessalonians and 1 Corinthians was not yet written.

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1 Corinthians 15:50-52

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thessalonians 4:17

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

No instruction from Revelation because Revelation was not yet written.

What did their eschatology include?

It included the Davidic Covenant.

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2 Samuel 7:12-16

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

It included a forerunner to the Messiah like Elijah- Isaiah 40:1-5, Malachi 4:5-6

Isaiah 40:1-5

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

Malachi 4:5-6

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

A time of trouble or tribulation. – Zechariah 14

Jerusalem and Israel being the center of the world.

A regathering of the people of Israel to Israel.

Zechariah 14:2-4

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Jeremiah 30:7-9

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

The Messiah coming as king to establish a kingdom in Jerusalem.

Isaiah 9:6-7

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

B. The Disciple's View of Jesus' ministry.

- They viewed John the Baptist as a forerunner to Jesus' ministry (Matthew 3:1-3)

Matthew 3:1-3

1 In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

- Matthew 21:1-11- The Triumphal Entry

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(4) All this was done, that it might be fulfilled which was spoken by the prophet, saying,

(5) Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

(6) And the disciples went, and did as Jesus commanded them,

(7) And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

(8) And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

(9) And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

(10) And when he was come into Jerusalem, all the city was moved, saying, Who is this?

(11) And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

- Matthew 21:12-17- The Cleansing of the Temple

Matthew 21:12-17

(12) And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

(13) And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

(14) And the blind and the lame came to him in the temple; and he healed them.

(15) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

(16) And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

(17) And he left them, and went out of the city into Bethany; and he lodged there.

- Matthew 22:41- Who is Christ the son of? "David"

Matthew 22:41-46

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

- Matthew 23:1-36- Woe's upon the scribes and pharisees.

- Matthew 23:37-39-
  - 37- The rejection by Jerusalem of Christ

Matthew 23:37

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

- 38- "Your house" is left "desolate"- Ichabod

Matthew 23:38

38 Behold, your house is left unto you desolate.

Your house is left to you desolate. A few days earlier, Christ had referred to the temple as His Father's "house" (Mat 21:13). But the blessing and glory of God were being removed from Israel (see 1Sa 4:21). When Christ "depart[s] from the temple" (Mat 24:1), the glory of God goes with Him. Ezk 11:23 describes Ezekiel's vision of the departure of the Shekinah glory in his day. The glory left the temple and stood on the Mt. of Olives (see notes on Mat 24:3; Luk 19:29), exactly the same route Christ follows here (cf. Mat 24:3).

- 39- You shall not see me… 'Blessed is he that cometh in the name of the Lord"

Matthew 23:39

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

- Matthew 24:1-2- The Destruction of the temple foretold

Matthew 24:1-2

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

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.

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2. The Wording of the Question

Matthew 24:3

(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, and of the end of the world?

- "*When*"
  - The disciples thought at this moment that the "when" would be very soon. They thought that these things would be immediate.
  - It could be tomorrow.
  - By the end of the Passover for sure.
- "*These things*"
  - This referred to what Jesus was talking about in context.
  - The desolation and destruction of the house of God and Jerusalem.
  - The final work of the Messiah to bring to a culmination his own kingdom.

- The disciples had seen Jesus have authority of nature, people, demons, sickness, and even death.
- They expected the nations to rise up against him and for him to usher in His kingdom.

- **"***sign of your coming***"**
  - How will we know when it is happening?
    - Darkness?
    - a star?
    - Angels?
    - Trumpets?
  - They saw this as a single coming.
  - They didn't see the cross, or the resurrection.
  - They didn't see the church.
  - Can you imagine how excited they were?
  - This may have been the most excited these guys ever were when they were following Jesus.
  - They fought over who would be greatest in the kingdom- to the point that Jesus addressed it in the upper room not long after the events of Matthew 24.

Luke 22:24-26

(24) And there was also a strife among them, which of them should be accounted the greatest.

(25) And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

(26) But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

- This same kind of argument is found in Matthew 20.

Matthew 20:20-24

(20) Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

(21) And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

(22) But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

(23) And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

(24) And when the ten heard it, they were moved with indignation against the two brethren.

- Even after the resurrection they were asking these kinds of questions.
- Acts 1:6
- The word for "coming" is the word "parousia". The idea is of both presence and arrival.
- "What will be the indication that you are finally here in your full and permanent presences as the Messiah King on David's throne?"

- "*End*"
  - The word is "sunteleia" which is used of completion or a final culmination of a planned series of events.
  - The disciples would have seen this as Jesus' full manifestation of his messianic power and glory, ushering in his kingdom.
  - This phrase "end of the world" was used in Matthew 13:39, 49 talking about the parable of the wheat and the tares.
  - It was also used at the end of the great commission where Jesus tells them, "And lo, I am with you always, even unto the end of the world"

3. The Application of the Question

- Judgement pronounced on Israel and Jerusalem

Matthew 23:37-39

(37) O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

(38) Behold, your house is left unto you desolate.

(39) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

- This was in keeping with the disciples view of end times.
- They thought of the Messiah's coming as one time. The scriptural combination of New Testament and Old Testament eschatology help us to see it as two.

Isaiah 61:1-4

(1) The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

(2) To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all

that mourn;

(3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

(4) And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

- Isaiah has the Messianic proclamation.
- When Jesus comes he quotes this, but look at what happened.

Luke 4:16-21

(16) And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

(17) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

(18) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

(19) To preach the acceptable year of the Lord.

(20) And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

(21) And he began to say unto them, This day is this scripture fulfilled in your ears.

- When Jesus quotes this in Luke he stops just before: and the day of vengeance of our God;
- So, when the disciples see Jesus coming into Jerusalem on a donkey (Zechariah 9:9), and cleaning out the temple, and pronouncing judgement on Jerusalem they believe that Jesus is about to set his program of judgement and kingdom building into place.
- Jesus had told them the temple was going to be torn down. This was in keeping with their theology. They thought that this was a sign among others of what could happen very quickly.
- So the Olivet Discourse, as we have said, is the answer to the questions of the disciples.
- Question of the disciples

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(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, and of the end of the world?

- When are you going to bring into full fruition your kingly rule and reign, making wrong right, and judging the nations?
- Now Let's read Jesus's answer.

(4) And Jesus answered and said unto them, Take heed that no man deceive you.

(5) For many shall come in my name, saying, I am Christ; and shall deceive many.

(6) And ye 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 is not yet.

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

(8) All these are the beginning 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.

(10) And then shall many be offended, and shall betray one another, and shall hate one another.

(11) And many false prophets shall rise, and shall deceive many.

(12) And because iniquity shall abound, the love of many shall wax cold.

(13) But he that shall endure unto the end, the same shall be saved.

(14) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

There are multiple views on what time the Olivet Discourse is describing.

Past: The Olivet Discourse is speaking of the time right after Jesus' ascension unto the destruction of the temple in 70 AD.

- There are some who focus on the fact that Jesus is speaking to the disciples as the immediate audience, and who focus on Jesus' comments on the temple that say that the events in Matthew 24 have already happened.
- They happened before A.D. 70 when the temple from Jesus' day was destroyed.
- All the other signs from verses 4-8 have already come to pass, and now what we are looking for is Jesus' Second Coming.
- There are variations of this position, but this is the basic idea.
- This would be an amillennial position.

Present: The Olivet Discourse is speaking of the entire church age.

- There are some who think that it is speaking of the present church age and that the church is to remain on the earth to the end of this age through the tribulation.
- This would be a posttribulation rapturist position.

Future: The Olivet Discourse is speaking of the tribulation leading up to the second coming of Jesus Christ.

- This view is that the rapture of the church will be before what happens in Jesus' answer to the disciples.

- These predictions are seen as predictions of the end of the Jewish age and being still future.
- It is a prediction of how the Jewish age will end- at the conclusion of Daniel's 70th week.

Conclusion:

Application:

1. Jesus is coming back.
2. Jesus is coming back to rule and reign.
3. We do not know the hour, but we can see the season.
4. There will be a time when we will no longer be able to reach our world, our friends and loved ones.

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2 Peter 3:1-9

1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Inspiration: