

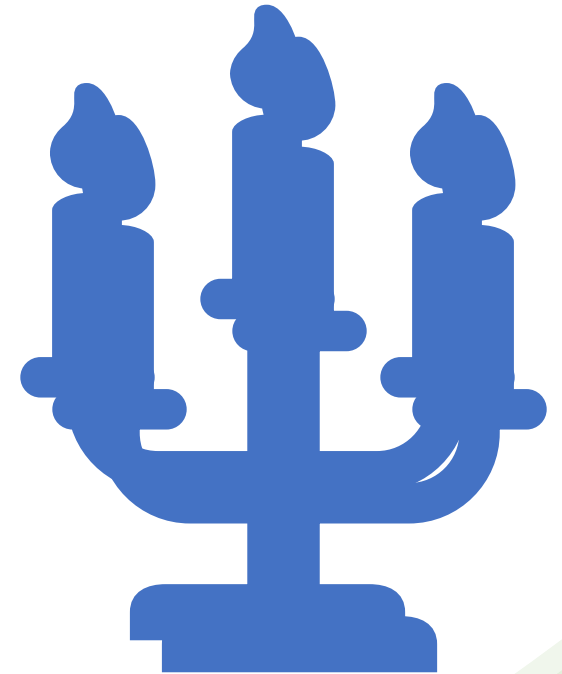


THE OLIVET DISCOURSE

Matthew 24

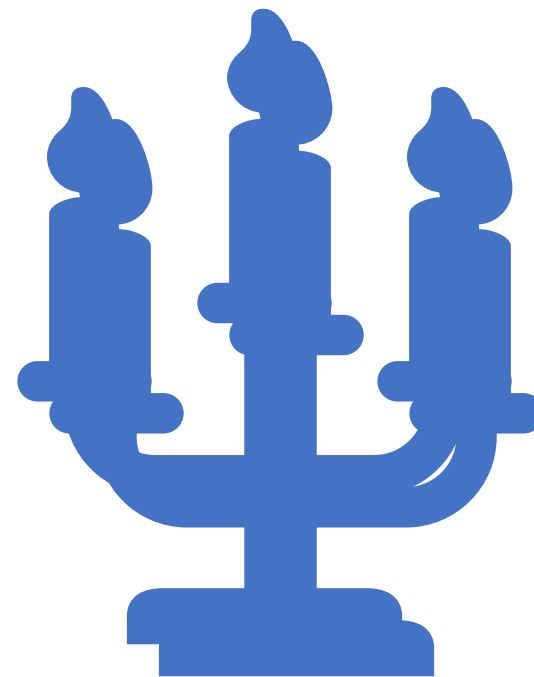
What is Olivet Discourse

The Olivet Discourse is the name given to the orderly and extended teaching given by Jesus Christ on the Mount of Olives. His subject is the end times. This discourse is recorded in [Matthew 24:1 – 25:46](#). Parallel passages are found in [Mark 13:1-37](#) and [Luke 21:5-36](#). The record in Matthew is the most extensive, so reference here will be to Matthew's Gospel.



Why is the Olivet Discourse Given

Jesus warns his disciples of what is to come in the last days. Let us read Matthew 24 together. This is a warning to the Jews.



VIEWS OF PROPHECY- PRETERISM

Preterist interpretation is a non-literal method of reading prophecy that sees all prophecy in the Bible being fulfilled already from our point of view today. It teaches that all the symbols and depictions in Revelation specifically are referring to events that happened in the 1st century; none of it is in our future. Preterists argue that the Antichrist was the Roman Emperor Nero and the destruction of Jerusalem by Rome in AD 70 was the Tribulation and Second Coming of Jesus in judgment on the Jewish people. All the prophecies of the new heaven and earth are fulfilled in the church, and from the perspective of Christians today there is no prophecy yet unfulfilled. This interpretive method is at the root of teachings like Amillennialism, Postmillennialism, and Replacement Theology (Supersessionism).

FUTURISM

Futurism is the belief that the prophecies of the end of history, including Revelation 4—22; Ezekiel 36—48; Daniel 2, 9, and 12; and others, are all primarily still in our future. This is the only interpretive method of the five that even attempts a consistently literal, historical grammatical interpretation of the prophecies. While there are many exegetical reasons to interpret Revelation in this way, one of the best (and least addressed by other positions) is the outline of the book given to John by Jesus Himself when He told him in 1:19 to write down the things that he'd seen (past: his vision of Jesus in chapter 1), the things that are (present: Jesus' letters to the churches in chapters 2 and 3), and the things that will take place after this (future: his prophecies in chapters 4—22).

HISTORICISM

Historicist (or continuist) interpretation is another non-literal approach that views Revelation as symbolically describing all of church history between Pentecost and the Second Coming of Christ. There is little agreement on what each chapter of Revelation is referencing in past historical events because, as more history unfolds, each generation of historicists reevaluates what they think Revelation symbolizes. The historicist perspective puts us today into the events of Revelation, but there is no clear chronology or understanding of our place in it.

IDEALISM

An idealist interpretation sees Revelation and prophecy in general as having no real correlation to anything in history. Idealists believe the book is fiction, written to give a symbolic picture of the timeless clash between good and evil. For the idealist, any attempt to determine events past or future from Revelation is pointless. He believes it's only supposed to give us encouragement that God will win the day.

ECLECTICISM

Eclectic interpretation blends two other interpretive methods: Futurism and a type of “partial” Preterism. First championed by George Eldon Ladd, this interpretation sees almost all of Revelation and prophecy as having been fulfilled in the past, but chapters 20—22 symbolically describe the Second Coming of Jesus. While most theologians who hold to this do not believe in a literal 1,000-year reign of Christ, or any literal interpretation of anything in those chapters, they concede that Jesus is coming back in the future. It’s an arbitrary method of interpretation that violates its own internal logic by employing mutually exclusive interpretive methods whenever it suits the interpreter.

Jewish way of viewing prophecy

Pattern, Not Just Prediction-

The western mind views prophecy merely as prediction and fulfillment. The Jewish mind saw prophecy as a pattern being recapitulated, where a pattern of events illuminates a thematic replay in the future. The "western" (Gentile) misunderstandings are crucial in understanding the errors of dominionism,³ restorationism,⁴ and preterism,⁵ which continue to confuse current eschatology (the study of "last things").

Among the illuminating warnings are the attribution by Matthew of the return of Joseph, Mary and the infant Jesus from Egypt⁶ to the quote from Hosea.⁷ There is no rational way to view the Hosea passage as Messianic in the traditional sense. The academic overemphasis on context seems to break down when viewed too narrowly. The answer is *pattern*, not just prediction. Matthew's allusion to Jeremiah regarding Herod's murder of the babies in Bethlehem is another example.⁸

The richness and understanding that accompanies the rediscovery of the Midrashic hermeneutic is one of the most exciting aspects of studying the Old Testament.

- [Jacob Prasch The Olivet Discourse and The End Times April 22 2016 – Andrew R - YouTube](#)

The two parts of the discourse

[Daniel 9:27](#) indicates that the tribulation will be divided into two equal parts. Jesus' teaching in [Matthew 24:4-8](#) refers to the first half. The "birth pangs" (verse 8) refer to the sufferings that Israel will experience during the first 3 1/2 years. The signs with reference to the end of the age are the coming of false messiahs (verse 5), the threat of wars and widespread conflict (verses 6-7), and various natural catastrophes (verse 7).

The birth pangs

[Revelation 6](#) is a parallel passage. The apostle John writes of the seal judgments. [Revelation 6:2](#) speaks of a rider on a white horse, which refers to a false messiah called elsewhere the Antichrist and the Beast. [Revelation 6:4](#) says that peace is taken from the earth. [Revelation 6:6-8](#) speaks of famine and death. Jesus said these things are only the “beginning of birth pangs” ([Matthew 24:8](#)). Worse is yet to come.

Second half of the Tribulation

In [Revelation 13](#), the second half of the tribulation begins when the Beast, or Antichrist, sets up his rule for 42 months (cf. [Daniel 9:27](#); [Matthew 24:15](#)).

In the Olivet Discourse, the second half of the tribulation is described in [Matthew 24:9-14](#). Persecution of the Jews and death (verse 9) will be the result of the Beast's rise to power. The Antichrist will also persecute anyone who refuses to follow him ([Revelation 13:1-18](#)). The salvation promised in [Matthew 24:13](#) is deliverance from the Beast's persecution. The one who endures until Christ returns will be saved from the Beast. Jesus says that "this gospel of the kingdom" will be preached worldwide before the end comes. In other words, the good news (gospel) will be available during the tribulation; the message will be that Christ will soon return in judgment to set up His earthly kingdom ([Revelation 20:4-6](#)). This message will cause many people to realize their sinful state and receive the Savior during the tribulation.

The Abomination and Desolation

- [Matthew 24:15-26](#) gives further details concerning the tribulation. Jesus refers to an “abomination” and desolation of a future temple in [Matthew 24:15-22](#); this is more clearly spoken of in [Luke 21:20-24](#). The Beast will take authority and set up an image of himself in the future temple ([Daniel 9:27](#); [2 Thessalonians 2:1-4](#); [Revelation 13:1-18](#)). When this happens, Jesus says, head for the hills. Those in Jerusalem are advised to flee for their lives when they see that the Beast has taken his seat of authority ([Matthew 24:16-20](#)). The Antichrist will rule from Jerusalem for 42 months (3 1/2 years), the latter half of the tribulation, called the “[great tribulation](#)” in verse 21.

The parables of the end

Jesus ends the Olivet Discourse with four parables. The first one concerns a wicked servant whose master punishes him upon his return home ([Matthew 24:45-51](#)). The next, the [Parable of the Ten Virgins](#), encourages readiness and watchfulness (25:1-13).

The [third parable](#), relating the story of three servants and their use (or misuse) of finances, teaches faithfulness in view of the fact that God's servants must give an account of themselves one day (25:14-30). Jesus ends His discourse by telling the [Parable of the Sheep and Goats](#), which pictures the dividing of the saved from the unsaved at the end of the tribulation before the commencement of Christ's millennial reign (25:31-46).

The fig tree prophecy

The fig tree prophecy is a reference to part of Jesus' [Olivet Discourse](#) recorded in [Matthew 24](#), [Mark 13](#), and [Luke 21](#). Below is what Jesus said:

“Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door. Truly I tell you, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away” ([Matthew 24:32–35](#)).

Fig trees were common in Israel, and it could be that there was a fig tree nearby as Jesus used this illustration of the signs of the end times. The appearance of leaves on the fig tree heralded the onset of summer; similarly, the appearance of all the things Jesus had just described would herald the second coming and the end of the age.

Note the wording of the fig tree prophecy: Jesus says that, when people see *all* the signs, then the end is near. What are all the signs? Here's what Jesus had mentioned up to that point:

What is the fig tree= Israel (natural)

- [Hosea 9:10](#)
- “When I found Israel, it was like finding grapes in the desert; when I saw your ancestors, it was like seeing the early fruit on the **fig tree**. But when they came to Baal Peor, they consecrated themselves to that shameful idol and became as vile as the thing they loved.
- [Joel 1:7](#)
- It has laid waste my vines and ruined my **fig trees**. It has stripped off their bark and thrown it away, leaving their branches white.

Consider the signs

Note the wording of the fig tree prophecy: Jesus says that, when people see *all* the signs, then the end is near. What are all the signs? Here's what Jesus had mentioned up to now.





Have a
Blessed
Evening

May the
LORD
Bless You
with a
Restful
Night!

Sweet Dreams!
Family & Friends