

MATTHEW 24 - 25

Olivet Discourse

BACKGROUND CONSIDERATIONS

1. Genre

1. Apocalyptic Literature in Bible

APOCALYPTIC LITERATURE

Apocalyptic literature has features in common with both prophecy and poetry.

- Like prophecy, apocalyptic literature may speak to the future of God's people and a coming day of judgment.
- Like poetry, apocalyptic literature uses symbols and intense images to describe realities that cannot be communicated any other way.
 - Part of the purpose of the vivid language is meant to be reassuring:
We will know it when we see it!! Those who are seeking Christ, won't miss out on it
- it's not linear - it's not straight history.

BACKGROUND CONSIDERATIONS

1. Genre

1. Apocalyptic Literature in Bible
2. OT examples:

Moses with regards to the final plague:

Exodus 11:6 –

There shall be a great cry throughout all the land of Egypt, such as there has never been, **nor ever will be again.**

MORE OT EXAMPLES

From Isaiah 34

3 Their slain shall be cast out,
and the stench of their corpses shall rise;
the mountains shall flow with their blood.

4 All the host of heaven shall rot away,
and the skies roll up like a scroll.

MORE OT EXAMPLES

Fall of Jerusalem in 586 BC

Ezekiel 5

“Thus says the Lord God: This is Jerusalem. ...they have rejected my rules and have not walked in my statutes. Therefore thus says the Lord God...I will execute judgments.... And because of all your abominations **I will do with you what I have never yet done, and the like of which I will never do again.** Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers. ...Therefore, as I live, declares the Lord God, surely, because you have defiled my sanctuary with all your detestable things and with all your abominations, therefore I will withdraw...”

MORE OT EXAMPLES

Zechariah 9, 14

⁹ Rejoice greatly, O daughter of Zion!

Shout aloud, O daughter of Jerusalem!

Behold, your king is coming to you;

righteous and having salvation is he,

humble and mounted on a donkey,

on a colt, the foal of a donkey.

¹⁴ Then the LORD will appear over them,

and his arrow will go forth like lightning;

the Lord GOD will sound the trumpet

and will march forth in the whirlwinds of the south.

MORE OT EXAMPLES

Regarding the fall of Jerusalem – 186 BC

Daniel 9:27

²⁷ And he shall make a strong covenant with many for one week,^[a] and for half of the week he shall put an end to sacrifice and offering. And on **the wing of abominations shall come one who makes desolate**, until the decreed end is poured out on the desolator.”

Daniel 11:31

³¹ Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And **they shall set up the abomination that makes desolate.**



*Daniel 7:9,
13-14*

*Christ Enthroned,
fresco in Apse,
Giovanni Mannozi,
1630, Santi Quattro
Coronati basilica,
Rome, Italy.*

BACKGROUND CONSIDERATIONS

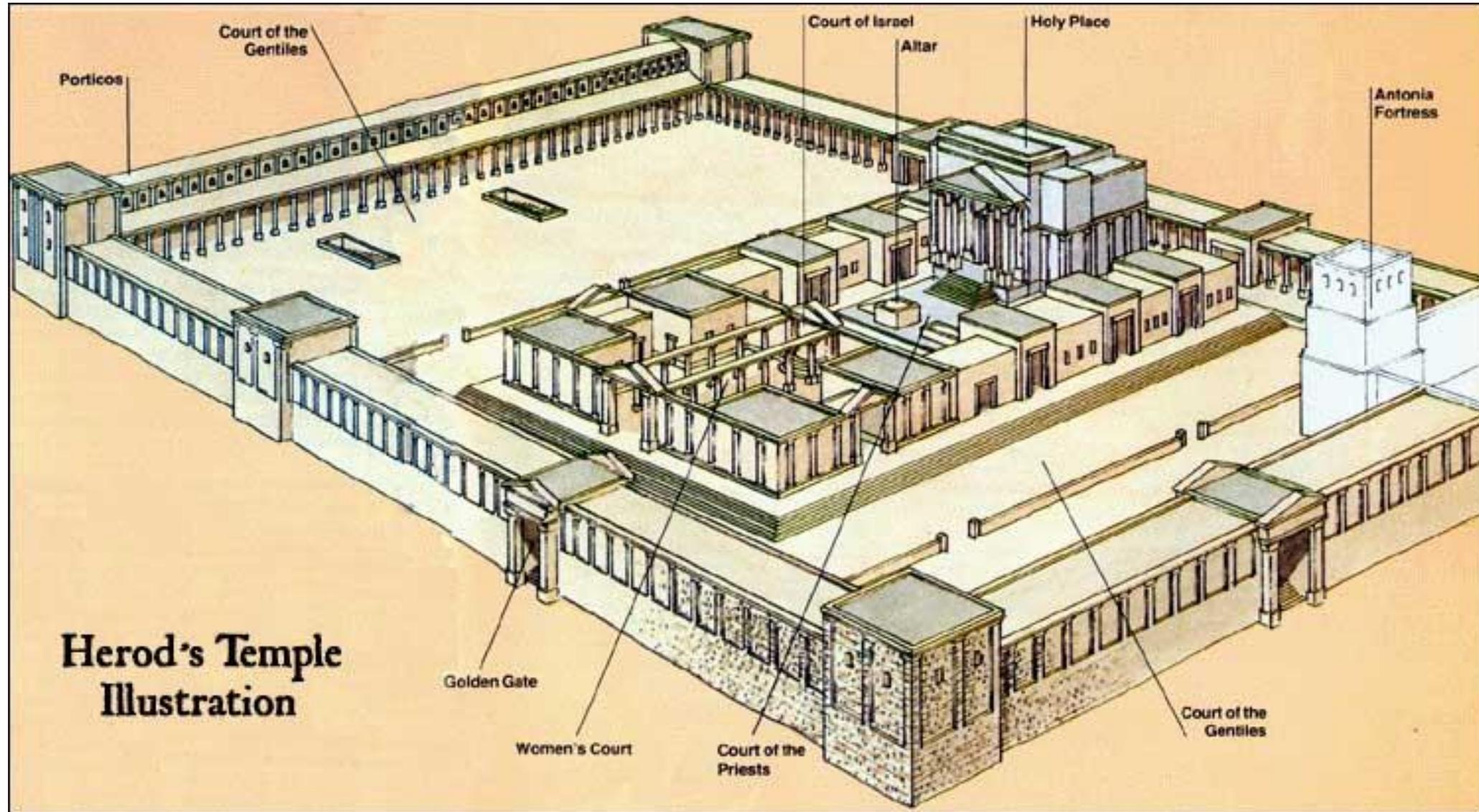
1. Genre

1. Apocalyptic Speech in Bible
2. Specific texts

2. Context

1. the Temple complex

CONTEXT: The Temple complex







BACKGROUND CONSIDERATIONS

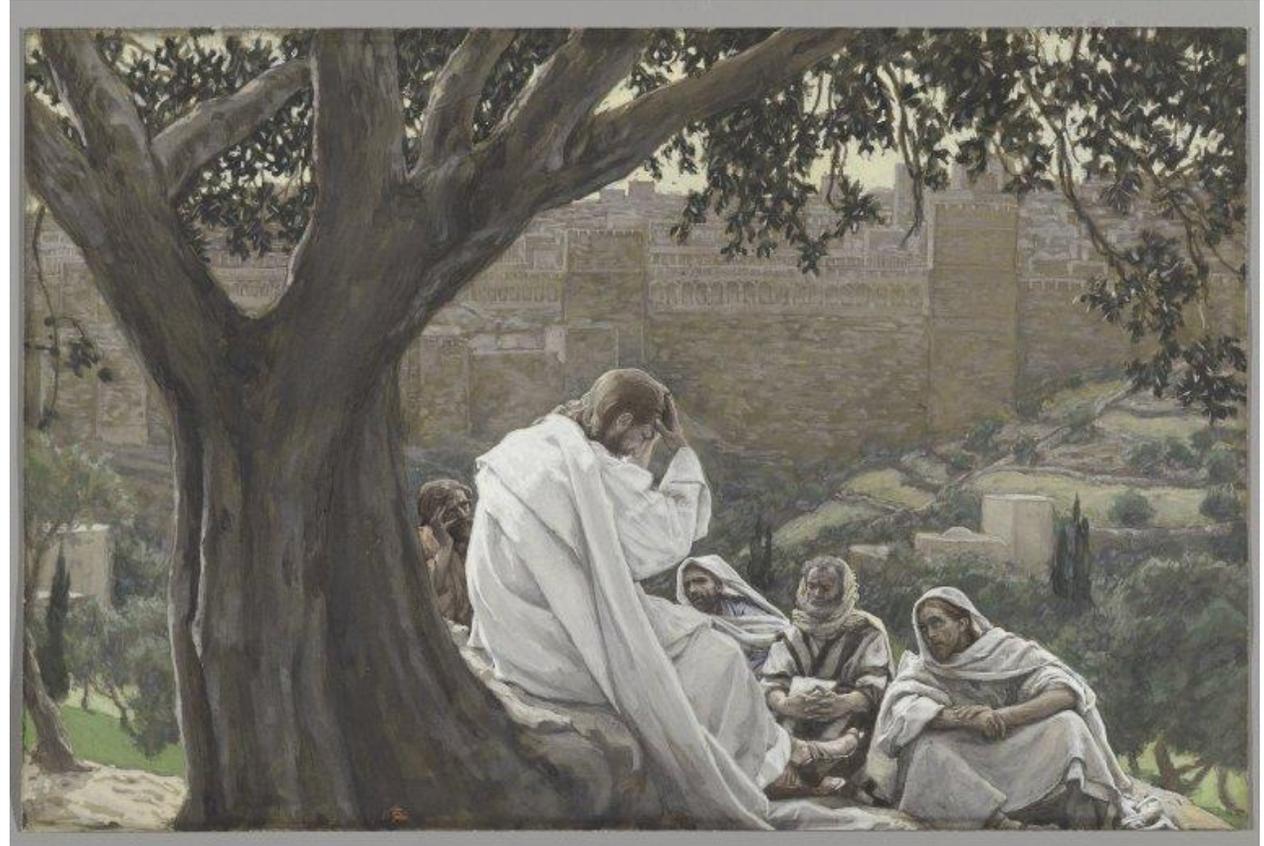
1. Genre
 1. Apocalyptic Speech in Bible
 2. Specific texts

2. Context
 1. the Temple complex
 2. Disciples' mindset

CONTEXT: the Disciples' mindset

- Previous chapter, Matthew 23
 - Judgement and lament over Jerusalem

- Their question, Matthew 24:3
 - Assumptions
 - 2 parts



BACKGROUND CONSIDERATIONS

1. Genre

1. Apocalyptic Speech in Bible
2. Specific texts

2. Context

1. the Temple complex
2. The disciples mindset
3. Historical events
 - 168 BC - Antiochus Epiphanes
 - 70 AD – Vespasian/Titus



168 BC

Antiochus
Epiphanes
desecrates the
Temple



A.D. 70

*The Siege and
Destruction of
Jerusalem,
David Roberts
(1850).*

MATTHEW 24-25 – THE OLIVET DISCOURSE - STRUCTURE

Matthew 24: 1-3 – Introduction

- when and what sign?

Matthew 24: 4-35 – When? Then end of the Temple Era

- notice all the time markers

Matthew 24: 36 - Matthew 25 – What Sign? The Second Coming

- notice generalizations

- next week!

STRUCTURE

SIMPLE STRUCTURE

1-3 –introduction of discourse

4-14 – discussion of **general suffering** that are typical in a fallen world - the **Beginning of the End**

15-31 – description of **those days** - the siege of Jerusalem

32-35 – summary of “When Question”

1 Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple.

Intro

2 But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.” 3 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?**” (Notice they assume they are the same)

4 And Jesus answered them, “See that no one leads you astray. (correcting their ideas)

5 For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. 6 And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but **the end is** not yet.

General period of time between Jesus’ first advent and the end.

7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. 8 All these are but **the beginning of the birth pains**.

9 “**Then** they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. 10 And then many will fall away[a] and betray one another and hate one another.

11 And many false prophets will arise and lead many astray. 12 And because lawlessness will be increased, the love of many will grow cold.

13 But the one who endures to the end will be saved. 14 And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and **then the end will come**.

15 “**So when you** see the **abomination of desolation spoken of by the prophet Daniel**, standing in the holy place (let the reader understand),

16 **then** let those who are in Judea flee to the mountains. 17 Let the one who is on the housetop not go down to take what is in his house, 18 and let the one who is in the field not turn back to take his cloak. 19 And alas for women who are pregnant and for those who are nursing infants in those days! 20 Pray that your flight may not be in winter or on a Sabbath.

The destruction of Jerusalem in 70 AD

21 **For then** there will be great **tribulation**, such as has not *been from the beginning of the world until now, no, and never will be*. 22 And if **those days** had not been cut short, no human being would be saved. But for the sake of the elect **those days** will be cut short.

23 **Then** if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. 24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.

25 See, I have told you beforehand. 26 So, if they say to you, ‘Look, he is in the wilderness,’ do not go out. If they say, ‘Look, he is in the inner rooms,’ do not believe it.

27 For as the **lightning comes from the east and shines as far as the west**, so will be the **coming of the Son of Man**. 28 Wherever the corpse is, there the vultures will gather.

As a part of this time, Jesus’ enthronement and inauguration of the Kingdom. See Matt 10:23, 16:27; Daniel 7; Zech. 9

29 “**Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken**. 30 **Then** will appear in heaven the sign of the **Son of Man**, and then all the tribes of the earth will mourn, and they will see the **Son of Man coming on the clouds of heaven with power and great glory**. 31 And he will send out his angels with a loud trumpet call, and they will *gather his elect from the four winds*, from one end of heaven to the other.

32 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 33 So also, when you see all these things, you know that he is near, at the very gates. 34 Truly, I say to you, this generation will not pass away until all **these things** take place. 35 Heaven and earth will pass away, but my words will not pass away.

Schools of Interpretation

Four approaches for interpreting Revelation (and most Biblical prophecy) have been distinguished by their understanding of the relationship of the visions to one another and the relationship of the visions to the events of history:

Historicism understands the literary order of the visions in Revelation to symbolize the chronological order of successive historical events that span the entire era from the apostolic church to the return of Christ and the new heaven and earth.

Futurism likewise treats the order of the visions as reflecting the order of particular historical events.

Futurists, however, typically view the visions of Revelation as representing events **still future to twenty-first-century readers**, thus in a *distant* future from the standpoint of John and the churches of Asia.

This viewpoint corresponds to a premillennial viewpoint of the End Times.

Preterism holds that the fulfillment of most of Revelation's visions already occurred in the distant past, during the early years of the Christian church.

Preterists think these events—either the destruction of Jerusalem or the decline and fall of the Roman Empire, or both—would “soon take place” only from the standpoint of John and the churches of Asia.

Full preterism often insists that *every* prophecy and promise in the NT was fulfilled by A.D. 70.

The preterists who believe that these events are still future are called “**partial preterists.**” Often related to post-millenniumism or a millenniumism.

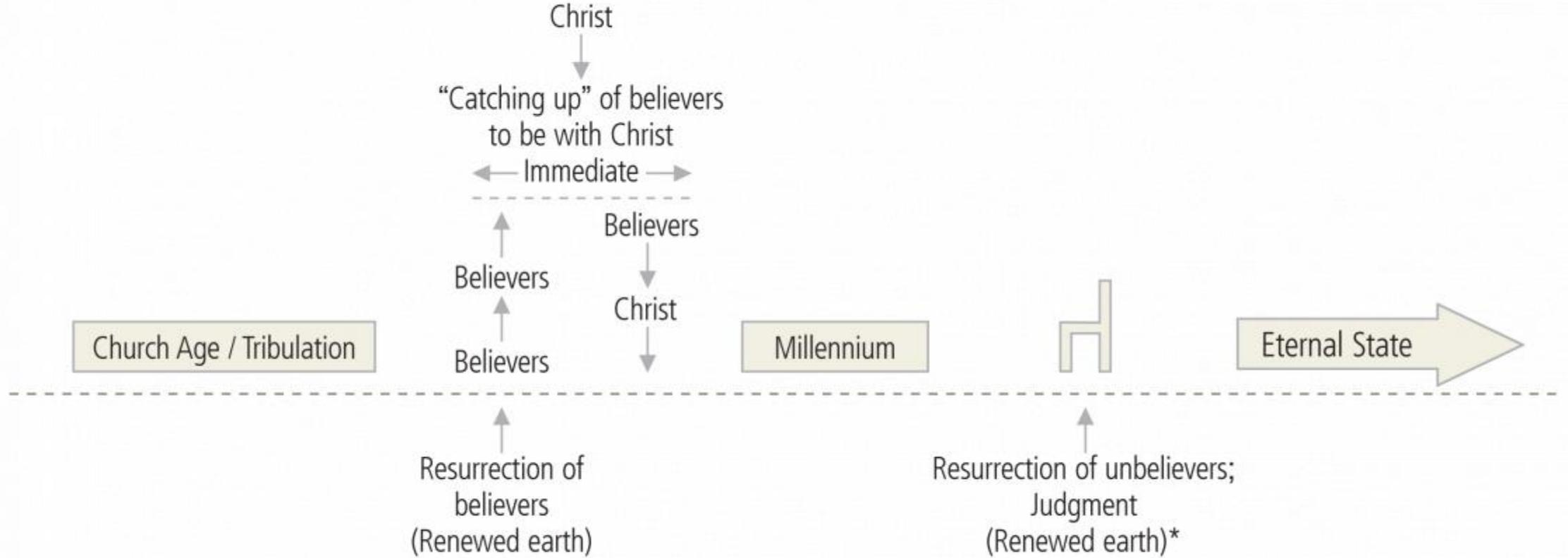
Idealism agrees with historicism that Revelation's visions symbolize the conflict between Christ and his church on the one hand, and Satan and his evil conspirators on the other, from the apostolic age to Christ's second coming, but the visions' literary order need not reflect the temporal order of particular historical events.

The forces and conflicts symbolized in Revelation's vision cycles manifest themselves in events that were to occur "soon" from the perspective of the first-century churches (as preterists maintain), but they also find expression in the church's ongoing struggle of persevering faith in the present and foretell a still-future escalation of persecution and divine wrath leading to the return of Christ and the new heaven and earth.

Finally, some interpreters hold a *mixed* view, combining features of these various positions, such as saying that many events have both present and future fulfillments, or saying that many events have past fulfillments but that there may still be a future personal Antichrist.

Classical Premillennialism

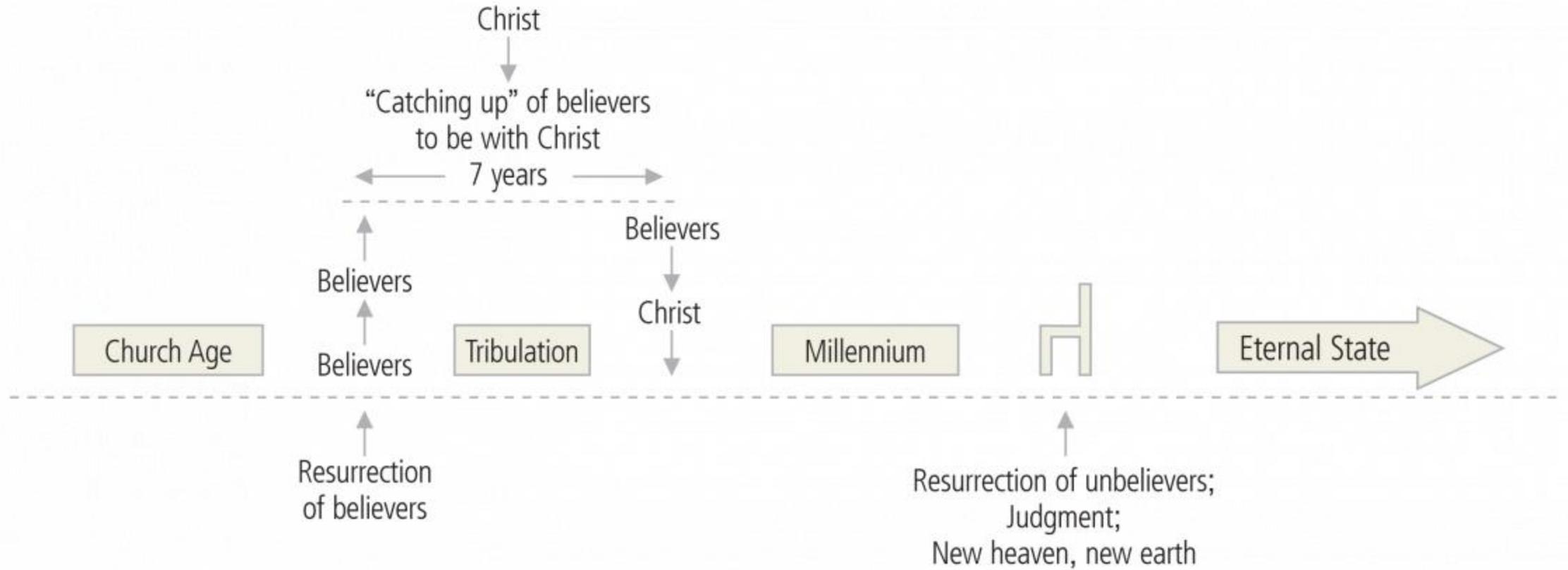
(Christ comes before the millennium but *after* the tribulation; the chair, in this and following illustrations, represents the judgment seat of Christ)



*Classical Premillennialists differ over whether the renewed earth will begin in the millennium or the eternal state.

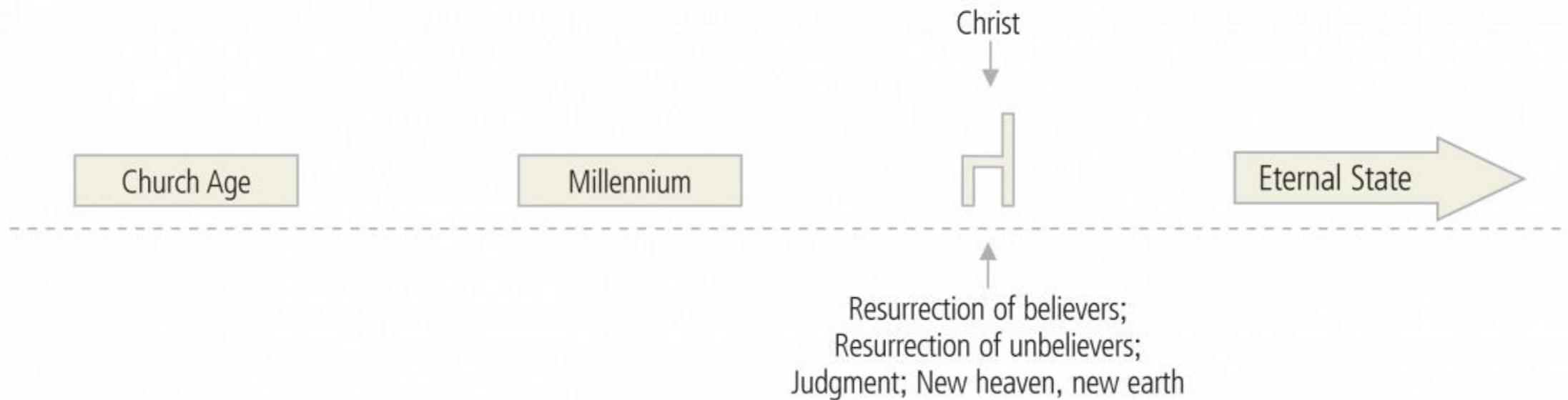
Pretribulational Premillennialism

(Christ comes before the millennium and *before* the tribulation)



Postmillennialism

(Christ comes after the millennium)



Amillennialism

(No future millennium)

