

The Olivet Discourse – Part 1

Sermon 69 in the Matthew Series

The Olivet discourse was not a public discourse to the multitudes.

I. Those Things that Belong to 70 AD and the Future 24:3-14

We live in this present evil world – as Christians under the rule and reign of Christ, while the lost are more at home in this world – and remain in rebellion against the King of Kings and Lord of Lords and bring the judgment of **Psalm 2** (and hundreds of other Scriptures) upon themselves.

v. 5 -- False Christ – deceivers – men using religion for their own purposes.

v. 6 -- Wars – and rumored wars – when has this not been the case.

v. 7 – The rise and fall of kingdoms -- global maps of countries go quickly out of date.

Famine, Pestilences, Earthquakes

Representative of the sorrows of living in a fallen world.

v. 7 – Pestilence – definition: a sudden outbreak of a plague

Q. Is Covid-19 the direct judgment of God on the USA as a sinful nation?

No, but it is from the hand of God.

v. 8-9 -- We are not experiencing persecution – but the results are much the same.

v. 10-14 -- Amid all the discouragements – there are two promises.

v. 13 is a promise that we too often take for a threat.

v. 14 – The gospel will never be totally silenced.

II. Those things that Belong to the First Century and 70AD -- 24:15-28

v. 15 – Does “holy place” *topo hagio* mean Temple?

3 reasons it doesn't have to mean the Temple.

1. Mark does not use this terminology in his parallel account.

2. Luke makes it clear the warning is about the Roman armies surrounding Jerusalem.

3. It's linguistic – and open to interpretation.

topo hagio -- literally holy place or places.

It is more a geographical reference than one denoting the Temple itself.

The only other place a form of *topo hagio* appears in the NT is Acts 21:28

Our English versions use “holy place(s) in Hebrews 9:12, 24, 25. In each case, the word “place” is added by the translators to complete the thought in English.

III. The Parallel Accounts of Mark 13 and Luke 21

A. Mark 13:14-23

The Lord Jesus Christ – warning His disciples – and those that would become followers in that generation to heed the warning.

The best older interpretation is that this is the warning of the Roman armies against Jerusalem.

Rome was the means God would use to fulfill His purposes, but His purposes also included guarding His people from this direct judgment.

B. Luke 21:16-24

Luke makes the clearest transition from the things of the New Covenant era to the specific prophecy of 70 AD. Note: Here is evidence that the abomination of Desolation (or the Abomination that makes Desolate) is the approaching Roman army. v. 20

v. 20 -- Jerusalem will be surrounded by armies (fulfills sign of v. 7)

v. 21 -- For the safety of his disciples – Christ gives three admonitions.

- 1) Those in Judea are to flee to the hills.
- 2) Those in the city are to get out.
- 3) Those on the outside must stay out.

Eusebius – (early church historian) tells us that because of this prophecy – the Christians who were in Jerusalem and Palestine fled to Pella, beyond the Jordan, and escaped the catastrophe.

v. 22 – The days of vengeance (Luke 11:50-51 and 21:32)

v. 23 -- In the midst of the calamity – we see the heart of Christ again.

v. 24 -- Shorthand for the catastrophe that would befall them.
(a google search would be profitable looking up “Vespasian” and “Titus”)

The “times of the Gentiles”

III. The Second Coming -- Luke 21:25-28; Matthew 24:29-31; Mark 13:24-27