

Great Stories of the Bible - 06/12/22

The Olivet discourse

TEXT- Matthew 24:1-25:46

INTRO – There are well known discourses and passages in the gospels that every believer should understand.

- The Sermon on the Mount - Matt. 5-7
- The Kingdom parables - Matthew 13
- The Olivet Discourse – Matt. 24-25

The Rejection of the King

Matthew 21-27 records "The Rejection of the King." Christ meets His enemies in that final conflict that led to His crucifixion.

I. Three Signs (Mat 21:1-22)

A. The presentation of the king (Mat 21:1-11).

Triumphal Entry - Israel's spiritual blindness.

B. The purifying of the temple (Mat 21:12-16).

Jesus turns rebukes the money changers - Israel's inward corruption.

C. The cursing of the fig tree (Mat 21:17-22).

Israel's outward fruitlessness.

II. Three Parables (21:23-22:14)

A. The two sons (Mat 21:23-32).

One went to work the other didn't - They rejected the Father.

B. The vineyard (Mat 21:33-46).

They killed the Father's servants - They rejected the Son.

C. The wedding (Mat 22:1-14).

Refused to attend the wedding - They rejected the Spirit.

III. Three Questions (Mat 22:15-46)

A. Tribute to Caesar (Mat 22:15-22).

Political question from Herodians.

B. The resurrection (Mat 22:23-33).

Doctrinal question from Sadducees.

C. The great commandment (Mat 22:34-46).

Legal question from Pharisees.

IV. Three Discourses (23:1-26:46)

A. Condemnation of the Pharisees (Mat 23:1-39).

B. Explanation of the future kingdom (chaps. 24-25).

C. Preparation of the disciples for the cross (Mat 26:1-46).

V. Three Trials (26:47-27:66)

A. Before Caiaphas and the council (Mat 26:47-75).

B. Before the council in the morning (Mat 27:1-10).

C. Before Pilate, leading to Christ's death (Mat 27:11-66).

There are three major divisions in the discourse; Matthew 24-25

- Mat 24:1-44, which is primarily Jewish;
- Mat 24:45-25:30, which deals with Christendom, the professing church
- Mat 25:31-46, which deals with the Gentiles.

Each of these parables presents Christ as delaying His return (Mat 24:48; Mat 25:5, Mat 25:19).

A. Jesus predicts the destruction of the temple (Mat 24:1-2).

B. The disciples ask Him three questions (Mat 24:3).

1. When will the temple be destroyed? Answer: **Luke 21:20-24**. This question is not answered in Matt. (70 A.D. Titus of Rome)
2. What is the sign of His coming? Answer: **Mat 24:29-44**.
3. What is the sign of the end of the age? Answer: **Mat 24:4-28**.

I. The Judgment of the Jews – The Seven Year Tribulation

A. **Mat 24:1-44** speaks of a Christ — a King — who will return at a definite time according to given signs,

First 3 ½ years

- False Christs
- Wars
- Famines
- Death
- Martyrs
- Worldwide chaos
- Worldwide preaching

Second 3 ½ years

- Abomination of desolation
- Warning the Jews to flee
- The tribulation
- Armageddon
- Signs in heaven
- Coming of Christ
- Gathering of Israel

B. Exhortations

- The fig tree
- The days of Noah
- The Householder – Be ready!

II. The Condition of Christendom – Matthew 24:45–25:30

This second section pictures a Lord, a Bridegroom, and a Rich Master who delays His return and comes when He is not expected.

The Lord - The ten virgins - The talents

The condition of “Christendom” when Christ returns for His church is a mixture of true and false, good and bad, as found in **Mat 13:1-58**.

A. The faithful and evil servants ([Mat 24:45-51](#)).

B. The wise and foolish virgins ([Mat 24:1-13](#)).

C. The profitable and unprofitable servants ([Mat 25:14-30](#)). The talents

III. The Punishment of Gentiles – Matthew 25:31-46

The final section (**Mat 25:31-46**) presents the judgment of the Gentiles before the kingdom is set up.

The saints have their works judged at the Judgment Seat of Christ immediately after the rapture (2Co_5:1-10). The unsaved dead will be raised to face Christ at the White Throne Judgment at the close of the 1,000 year reign of Christ (Rev_20:1-15). This judgment is that of the Gentile nations at the close of the Tribulation.

Three groups of people are in this scene:

(1) the sheep, (2) the goats, and (3) those whom Christ calls “My brethren” (**Mat 25:40**). “My brethren” are the believing Jews who witness for Christ during the Tribulation period. Since they would be enemies of the Antichrist, yet sealed and protected by God, they would suffer great persecution. They would not be able to buy or sell. They would flee from their homes **Mat 24:15-21** and would need places to stay. Without jobs and without the mark of the beast **Rev 13:17** Many would be cast into prison.

Many Gentiles during this period will believe the message of the Jewish missionaries **Mat 24:14; Rev 7:9-17**. They will then show love and mercy to these suffering Jews, by feeding, clothing, and visiting them in prison, etc.

CONCL- We are the believing remnant of Christendom. Are we faithful, wise, and profitable?

Colonel Davenport, the Speaker of the Connecticut House of Representatives on May 19th, 1780 the sky of Hartford darkened ominously, and some of the representatives, glancing out the windows, feared the end was at hand.

Quelling a clamor for immediate adjournment, Davenport rose and said, “The Day of Judgment is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty.

Therefore, I wish that candles be brought.” Rather than fearing what is to come, we are to be faithful till Christ returns. Instead of fearing the dark, we're to be lights as we watch and wait.

Years ago a hydroelectric dam was to be built across a valley in Maine. The people in the town were to be relocated and the town itself submerged. During the time between the initial decision and the completion of the dam, the town, which had once been well-kept, fell into disrepair. Why keep it up now?

Explained one resident: “Where there is no faith in the future, there is no work in the present.”