

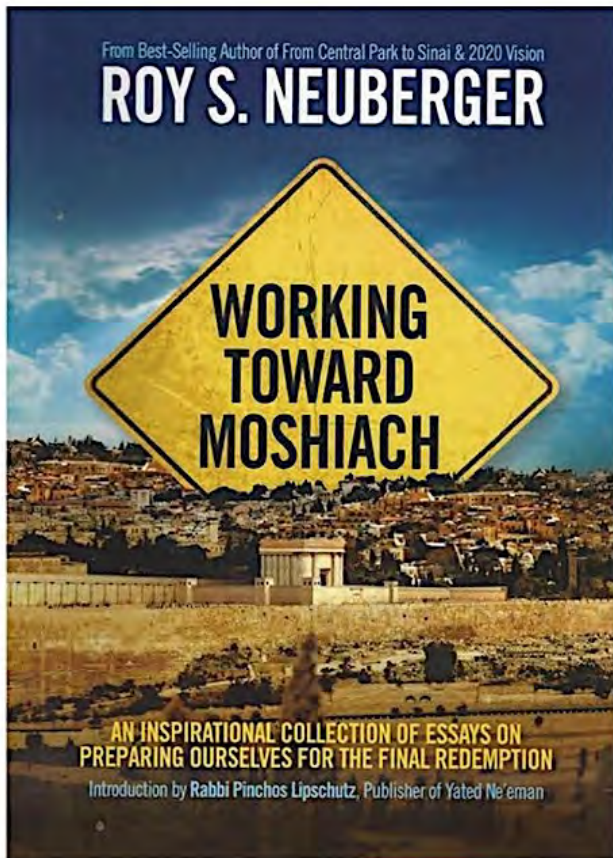
# **THE OLIVET DISCOURSE**



**Jesus' Teaching on  
End Time Israel**

**Introduction**

**Dr. Randall Price • World of the Bible Ministries International  
Uploaded by Dr. Rick Griffith • Jordan Evangelical Theological Seminary  
BibleStudyDownloads.org**



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## Working Toward Moshiach

*A day of the Lord is coming, Jerusalem, when your possessions will be plundered and divided up within your very walls.*

ZACHARIAH (14:1)

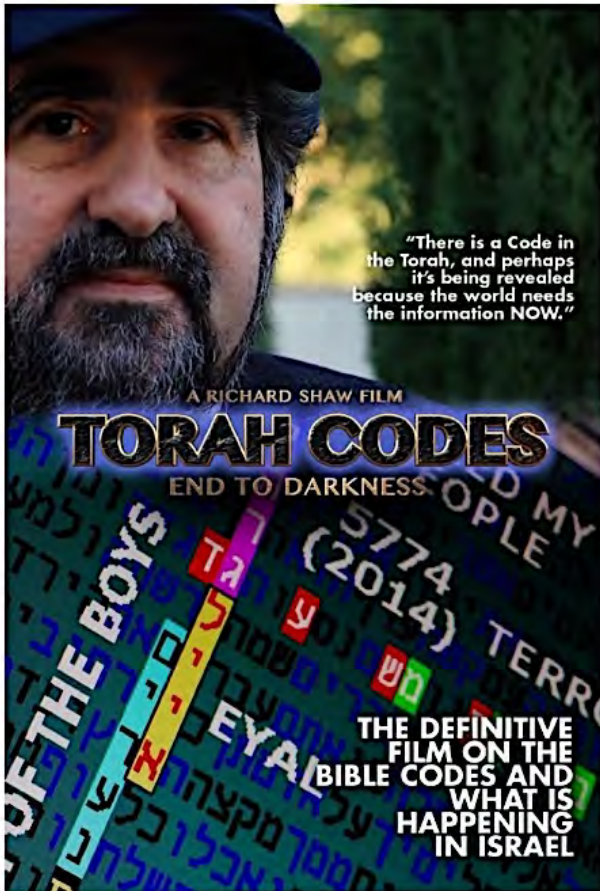
No one knows what the End of Days will really look like. Zachariah's apocalyptic vision makes it clear that it will be a difficult time. Yet Jews are taught to constantly pray for the coming of the Messiah and to anticipate the redemption that he will bring. "Working Toward Moshiach" gives the tools needed to face the coming chaos and reach the final redemption.

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## Torah Codes End to Darkness

*It is the glory of God to conceal a matter, to search out a matter is the glory of kings.*

PROVERBS (25:2)

Torah Codes End to Darkness demonstrates through first hand interviews and advanced computer technology that Biblical codes are mathematically provable. With advancements in computer programming, over 2000 hidden codes have already been discovered.

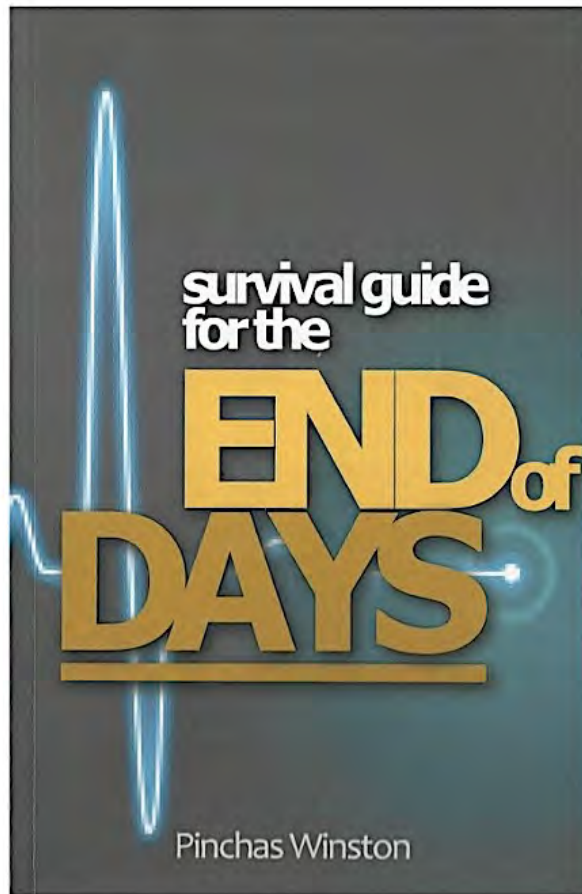
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## Survival Guide for the End of Days

*And I will judge against him with pestilence and with blood, and rain bringing floods, and great hailstones, fire, and brimstone will I rain down upon him and upon his hordes and upon the many peoples that are with him.*

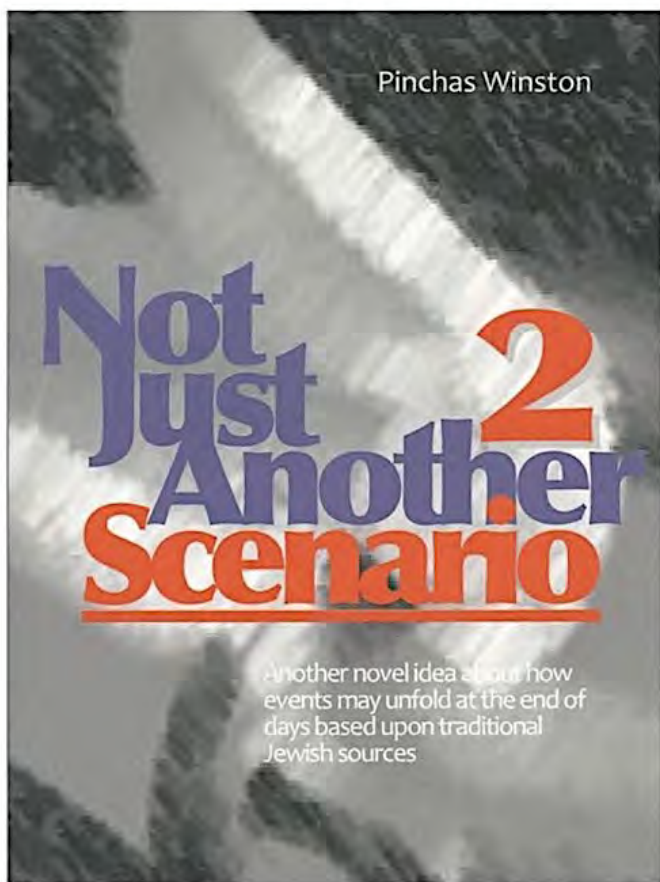
EZEKIEL (38:22)

The Hebrew Scripture is full of references to the End Times and the coming of Mashiach (the Jewish messiah). The Mashiach will unify the Jewish people and gather all the exiles back to the holy land of Israel. He will rebuild the Temple in Jerusalem and revive the dead. The entire world will recognize the one true God, and the purpose of God's creation on earth will be fulfilled. But all of this will only happen after a great war.

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## Not Just Another Scenario 2

*On that day His feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.*

ZACHARIAH (14:3-4)

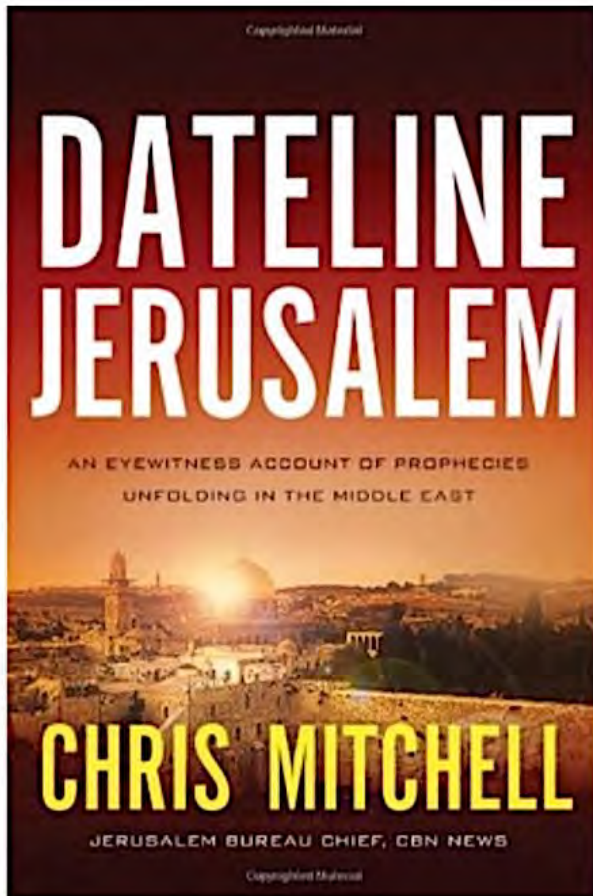
The prophet Zachariah spoke about "A day of the Lord" during which Jerusalem would be ravaged, mountains would split and streams would flow uphill. What this prophecy tells us is that the times of the Messiah will be filled with strange natural disasters and events that we can neither anticipate nor understand. Pinchas Winston's book is an attempt to peek behind that curtain of prophecy and show us what a real-life apocalypse might look like in today's world.

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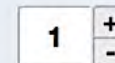
## Dateline Jerusalem: An Eyewitness Account of Prophecies Unfolding in the Middle East

*A voice calls out in the wilderness, 'Clear the way of the Lord, make a straight path in the desert, a road for God.'*

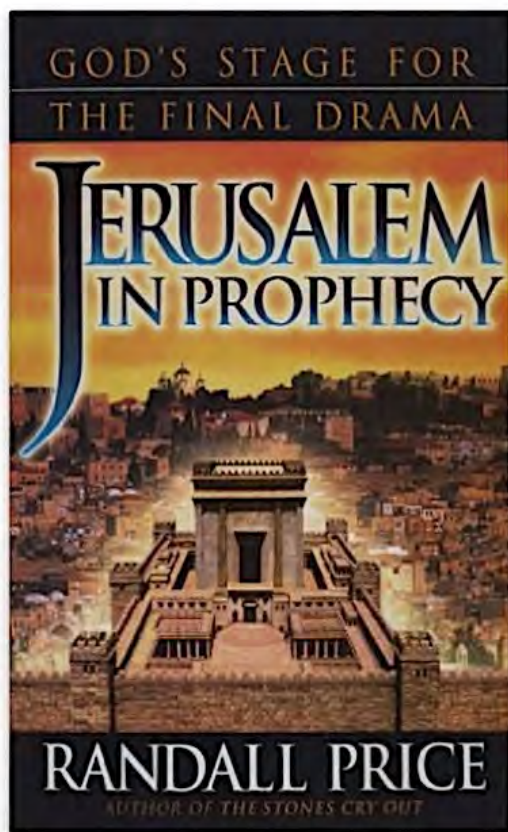
ISAIAH (40:3)

The prophet Isaiah is exhorting the people to "clear the way" and make a "straight path" for God to enter their lives. Life's path is straight when we focus on what's most important and keep a sense of direction. Spirituality is not automatic; rather a place must be set aside in our daily lives. Learning from biblical sources keeps us growing and connected.

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## Jerusalem in Prophecy Paperback – July, 1998

by [Randall Price](#) (Author, Preface), [Meno Kalisher](#) (Foreword)

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Jerusalem has an incredible future in store, and it's at the very center of Bible prophecy. This book, by the author of *The Stones Cry Out* and *Secrets of the Dead Sea Scrolls*, reveals what will happen, who the key players will be, and what signs reveal we're drawing close.

# The Olivet Discourse

**“The Olivet Discourse, delivered shortly before Jesus’ crucifixion, is the most important single passage of prophecy in all the Bible. It is significant because it came from Jesus Himself immediately after He was rejected by His own people and because it provides the master outline of end-time events.”** **Dr. Tim LaHaye**

**The Olivet Discourse is an important passage for the development of anyone's view of Bible prophecy. The Olivet Discourse is made up of our Lord's teaching on Bible prophecy that is found in Matthew 24-25, Mark 13 and Luke 21.**



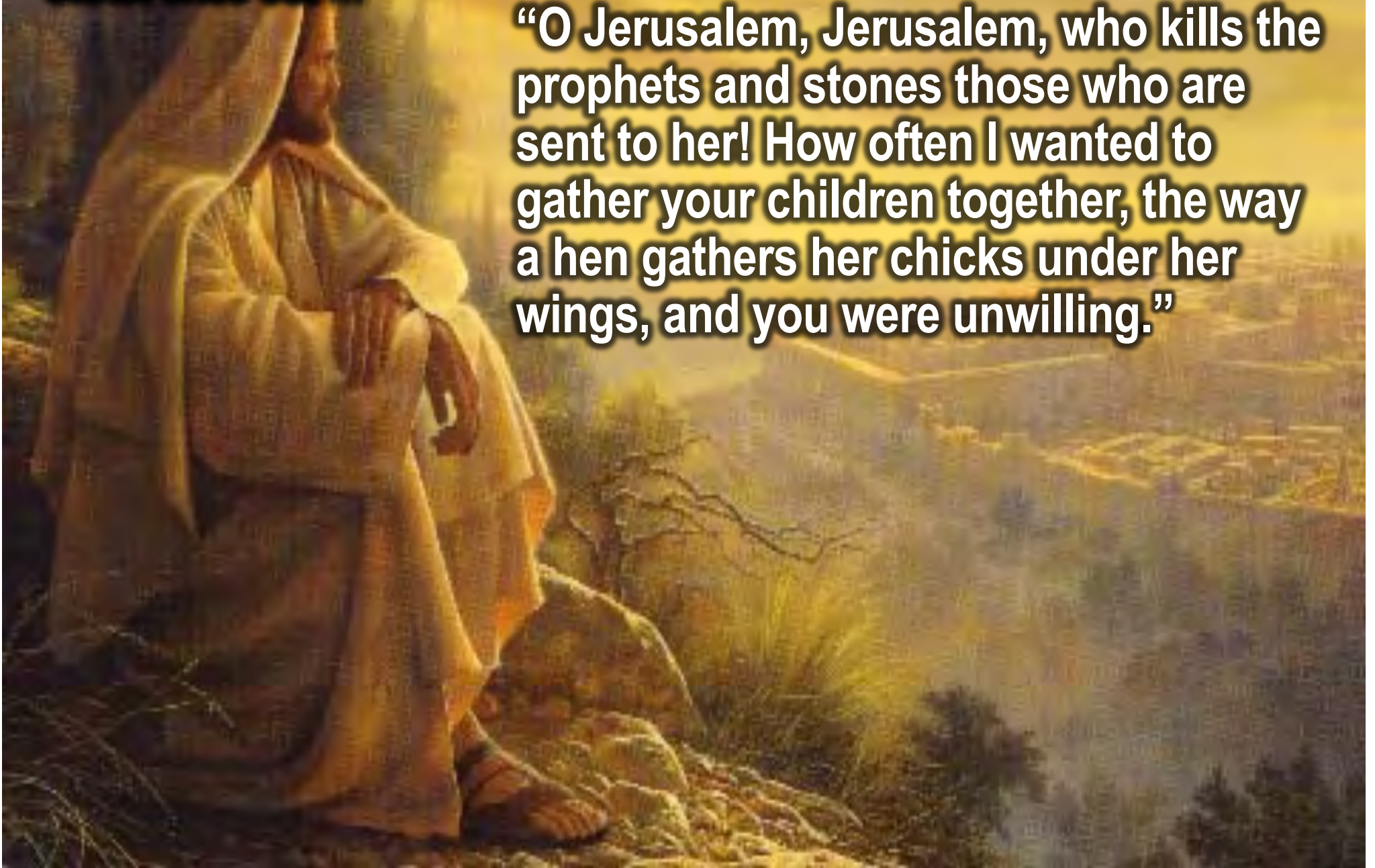
# THE CONTEXTUAL SETTING FOR THE OLIVET DISCOURSE



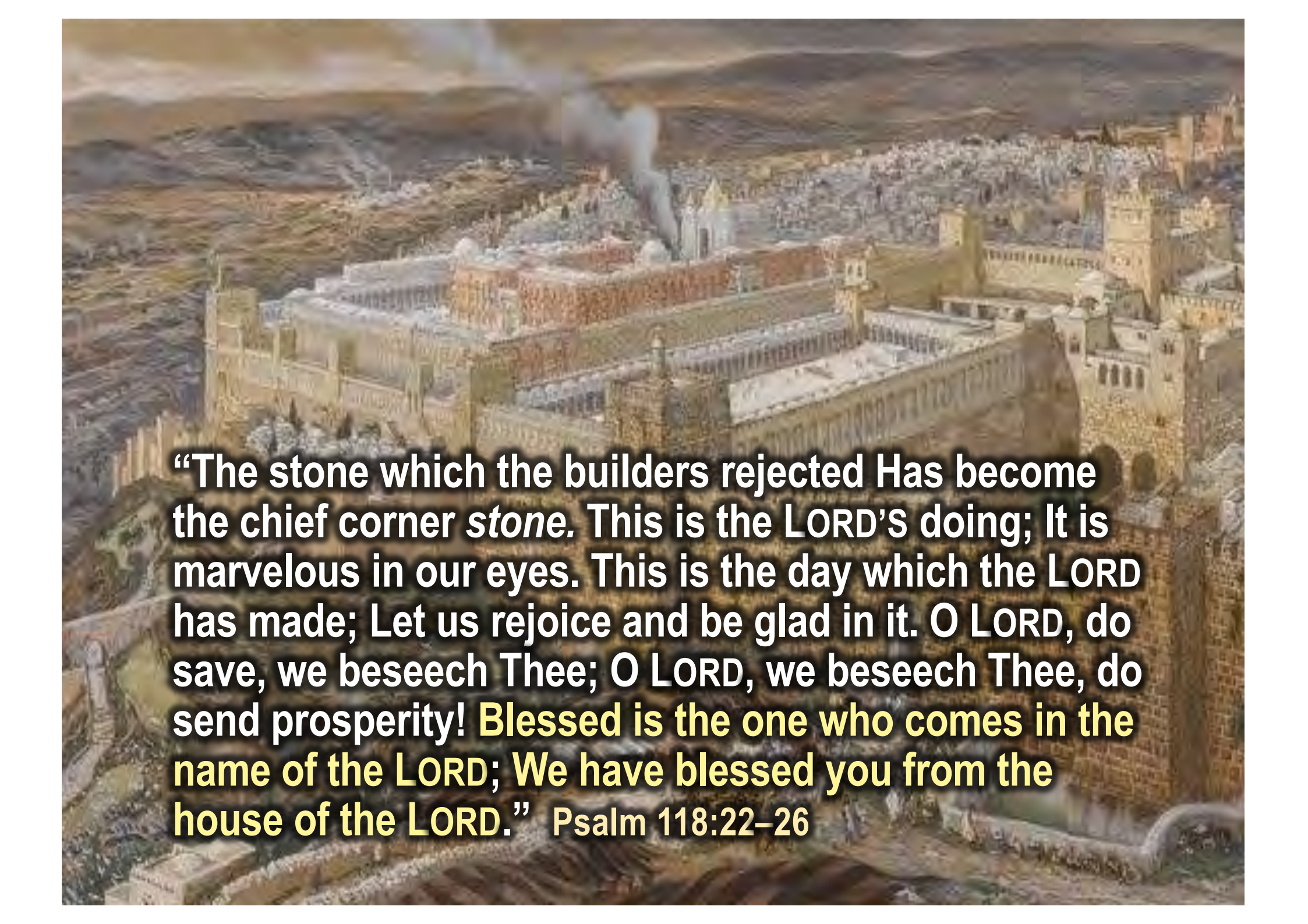
The setting in Matthew's account lies in the events leading up to Matthew 24. Jesus presented Himself to the nation as their Messiah, but its rulers rejected Him. Jesus rebuked and exposed their unbelief in Matthew 22 and 23. He noted that the present generation of Jewish leaders was like those from previous generations who killed the prophets (23:29-36). He told the Jewish leaders that "all these things shall come upon this generation" (23:36). It will be the curse of judgment, which will come upon the Jewish people through the Roman army in AD 70.

**In spite of the fact that the Jewish people deserved the approaching judgment, like a caring parent about to administer a just punishment, Christ cries out ...**

**“O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.”**



- **Christ is making an offer to the Nation. But the verse concludes with Israel's rejection of His offer when Jesus notes that the leaders of the Nation were unwilling.**
- **Because of the nation's rejection of Jesus as Messiah, Christ now pronounces judgment upon them in verse 38 and says "your house is being left to you desolate ..."**
- **What is meant by "house"? It refers to the **Temple.****

An aerial, high-angle view of a vast, ancient stone city. The architecture is characterized by large, rectangular buildings with flat roofs and numerous windows. A prominent, taller structure with a central tower and a plume of smoke rising from it is visible in the middle ground. The city is surrounded by a rugged, hilly landscape under a cloudy sky. The overall tone is historical and dramatic.

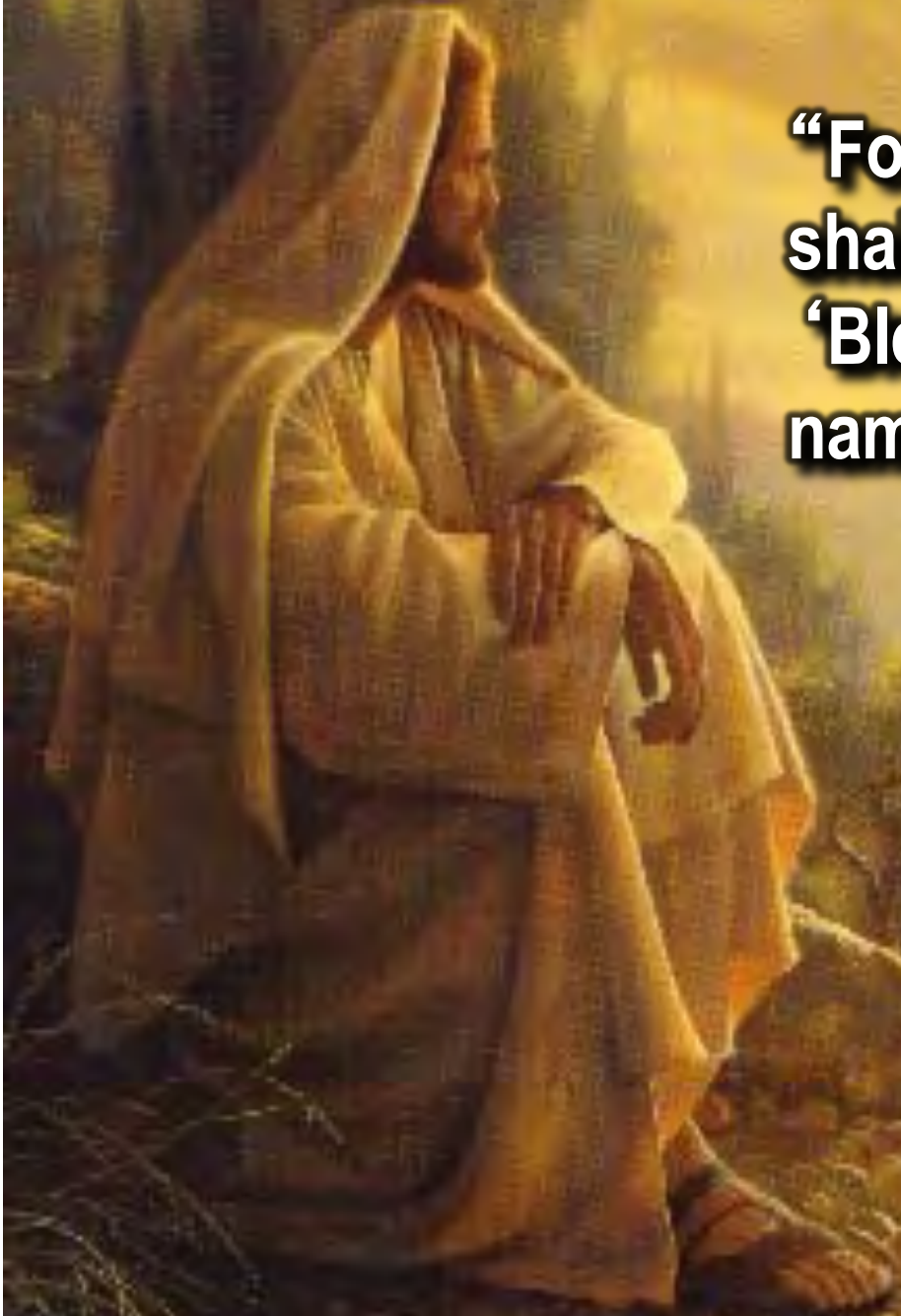
**“The stone which the builders rejected Has become the chief corner *stone*. This is the LORD’S doing; It is marvelous in our eyes. This is the day which the LORD has made; Let us rejoice and be glad in it. O LORD, do save, we beseech Thee; O LORD, we beseech Thee, do send prosperity! Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.” Psalm 118:22–26**



**The opening words of an Orthodox Jewish wedding are: "Blessed is he who comes in the name of the LORD." Then the congregation replies: "The bridegroom cometh!"**

• Jesus continues His prophecy in the next verse ...

“For I say to you, from now on you shall not see Me *until* you say, ‘Blessed is He who comes in the name of the Lord!’ ” **Matthew 23:39**



- **We see 3 things in this statement:**

1. **When He says, “from now on you will not see Me,” Jesus speaks of His departure.**
2. **The word “until” speaks of delay and postponement.**
3. **He looks to a time of Israel’s future repentance when, just as they rejected Christ in the past, they will one day change their minds and realize that indeed Jesus is the nation’s promised Messiah and will say, “Blessed is He who comes in the name of the Lord.”**
  - **This is the condition for the second coming that we will see spoken of in the next chapter — [Matthew 24](#).**

- **Dr. Arnold Fruchtenbaum further explains:**

**“But then He declares that they will not see Him again until they say, *Blessed is He that cometh in the name of the Lord*. This is a messianic greeting. It will mean their acceptance of the Messiahship of Jesus.**

**So Jesus will not come back to the earth until the Jews and the Jewish leaders ask Him to come back. For just as the Jewish leaders lead the nation to the rejection of the Messiahship of Jesus, they must some day lead the nation to the acceptance of the Messiahship of Jesus.”**

*Footsteps of The Messiah, p. 215*

**Dr. David Cooper echoes Dr. Fruchtenbaum's understanding:**

**“Since Jesus came in the name of the Lord, and since He will not return until Israel says, ‘Blessed is he that cometh in the name of the Lord,’ it is clear that the people of Israel will see and recognize that Jesus was and is their true Messiah.”**

**The last few verses of Matthew 23 means that judgment was coming in the near future, but, beyond judgment, deliverance and redemption awaits the Jewish nation. Judgment did come in A.D. 70 and Matthew 24 speaks of the still future redemption of Israel.**

## **To review the message of Matthew 23:37-39:**

- 1. Christ's message begins with His offer (v. 37).**
- 2. followed by Israel's rejection (v. 37).**
- 3. which brings judgment (AD 70) (v. 38).**
- 4. Christ speaks of His departure (v. 39).**
- 5. followed by delay (v. 39).**
- 6. but in the end Israel will repent (v. 39).**

## Matthew 23:37-39

“How often I wanted to **gather** your children together, the way a hen gathers her chicks under her wings”

“you were unwilling”

“you shall not **see** me until you say, Blessed is He who **comes** in the name of the Lord”

## Matthew 24:30-31

“And He will send forth His angels with a great trumpet and they will **gather** together His elect from the four winds”

“His elect”

“then they will **see** the Son of Man **coming** on the clouds of the sky with power and great glory”



*L. Linnell*  
2004

# THE HISTORICAL SETTING FOR THE DISCOURSE



**Matthew 24:1-3 provides us with the setting for which Christ delivers His prophetic sermon. We see that Jesus is making His way from the Temple (24:1) to the Mount of Olives (24:3), which would mean that He most likely would travel down the Kidron Valley and on up to Olivet. As He was going from the Temple “His disciples came up to point out the Temple buildings to Him” (24:1)**



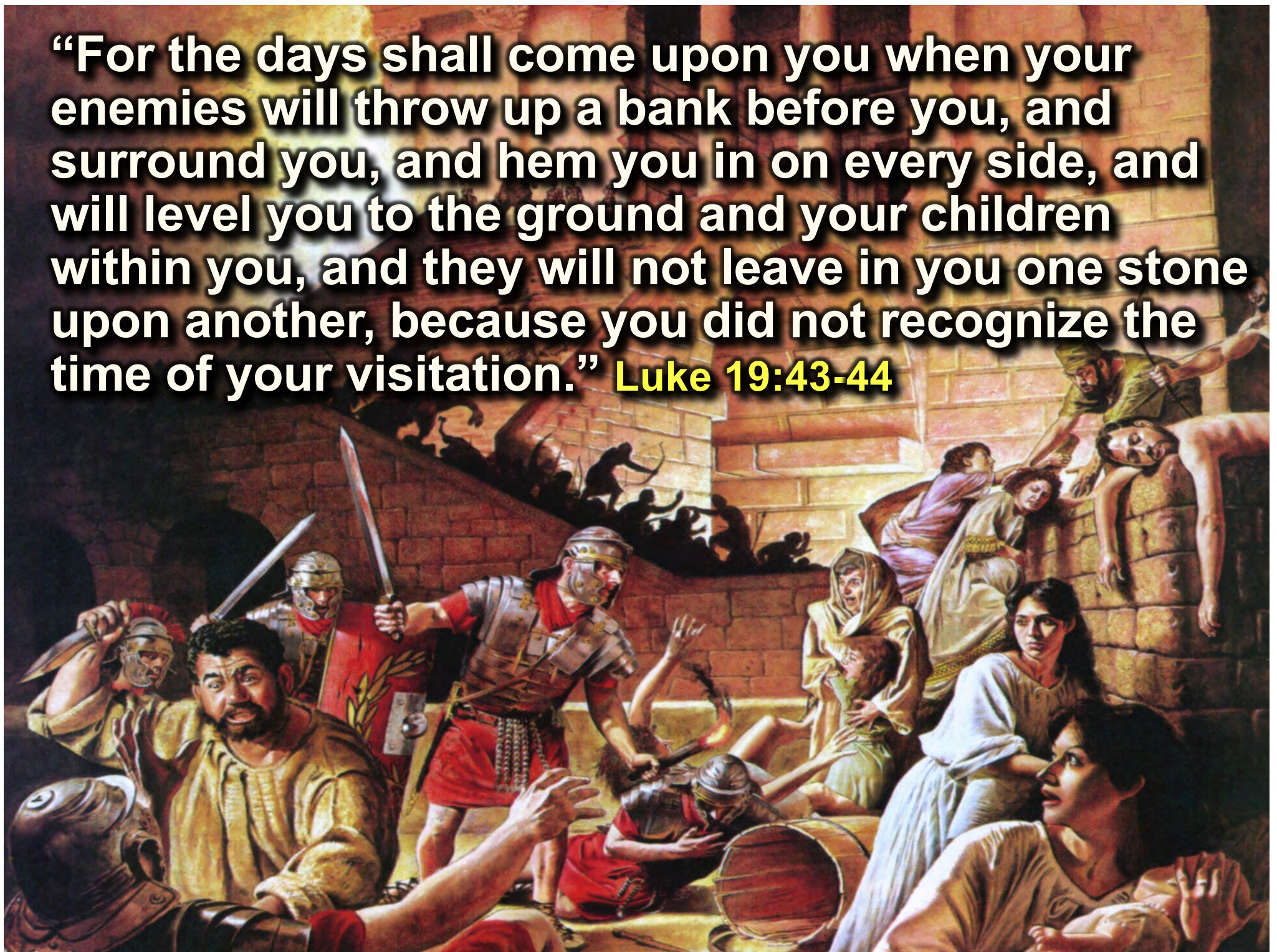
**“And Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.”**

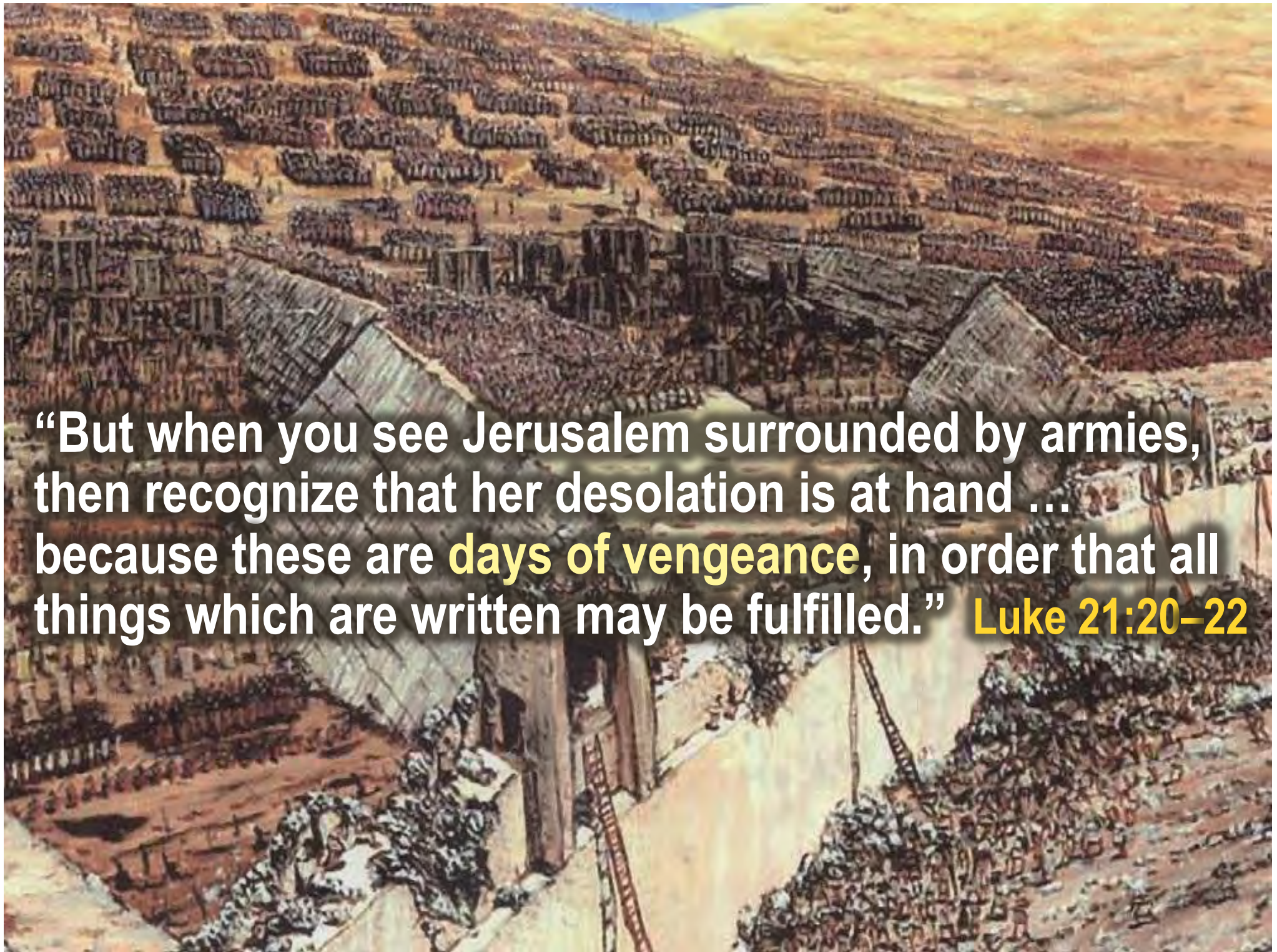
**Matthew 24:1**

**“And He answered and said to them, “Do you not see all these things? Truly I say to you, not one stone here shall be left upon another, which will not be torn down.”**

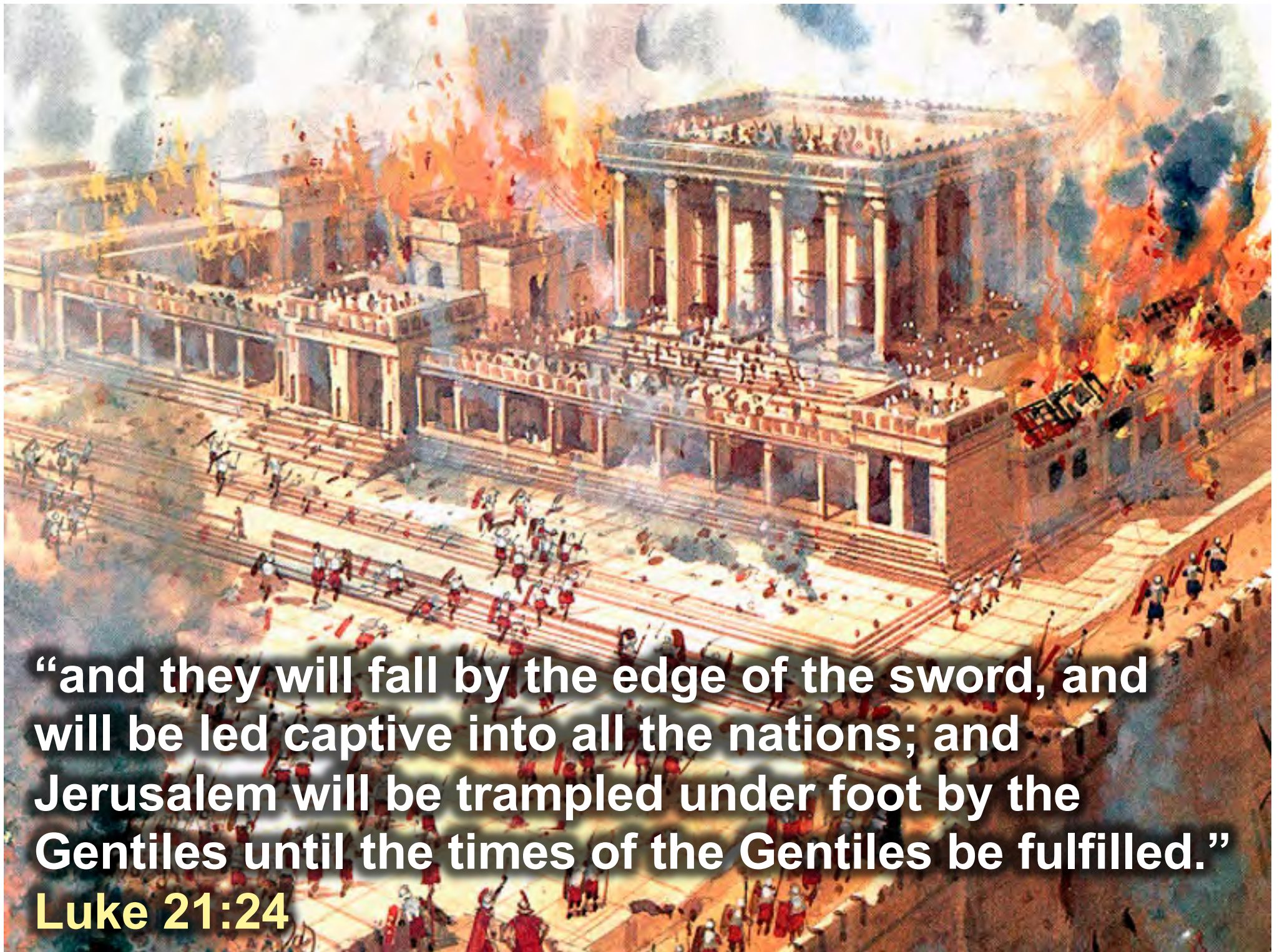
**Matthew 24:2**

**“For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.” **Luke 19:43-44****





“But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand ... because these are **days of vengeance**, in order that all things which are written may be fulfilled.” **Luke 21:20–22**

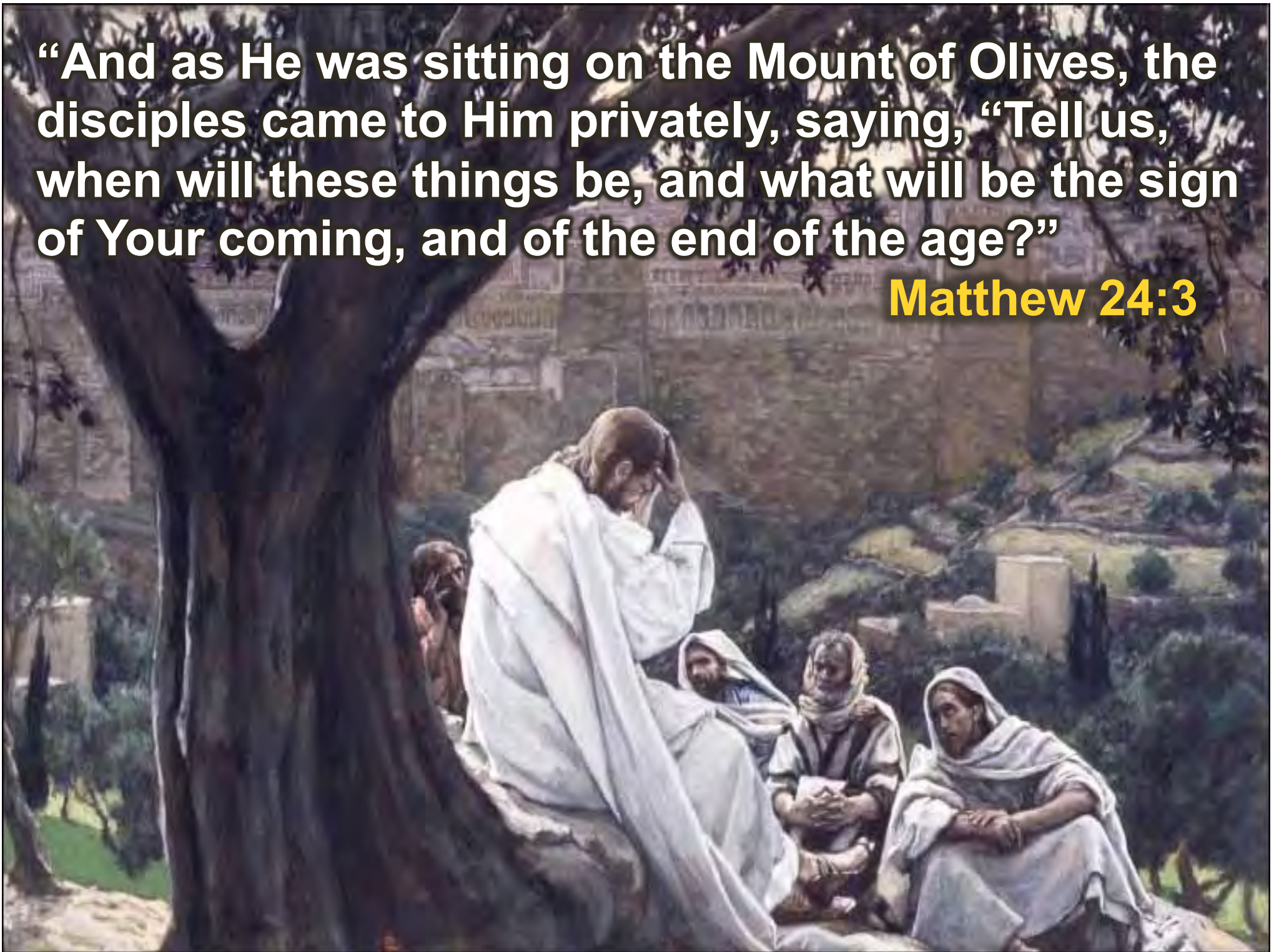



**“and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled.”**

**Luke 21:24**

**“And as He was sitting 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?”**

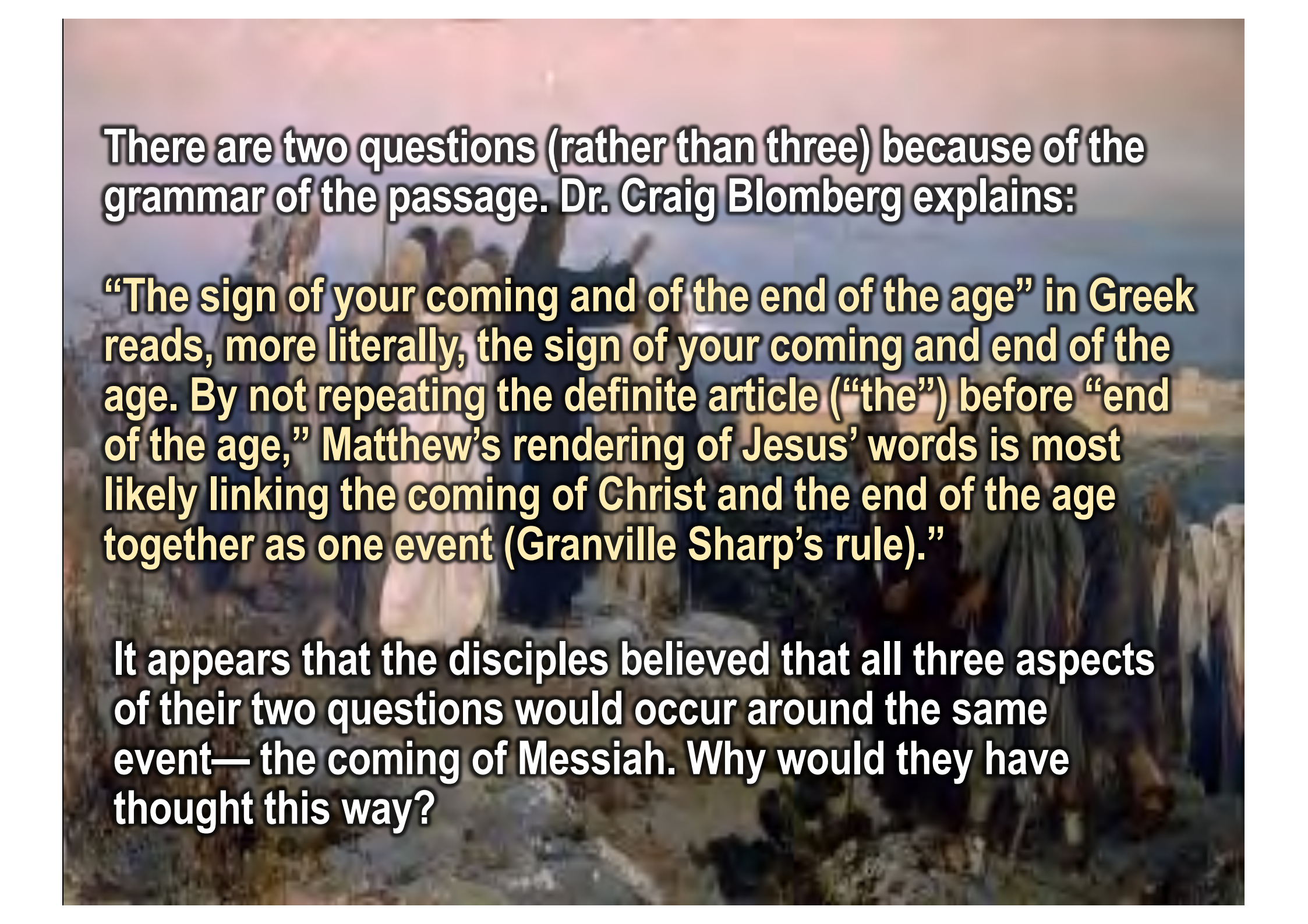
**Matthew 24:3**





# The Questions of the Disciples

1. When will these things be?
2. What will be the sign of your coming and the end of the age?

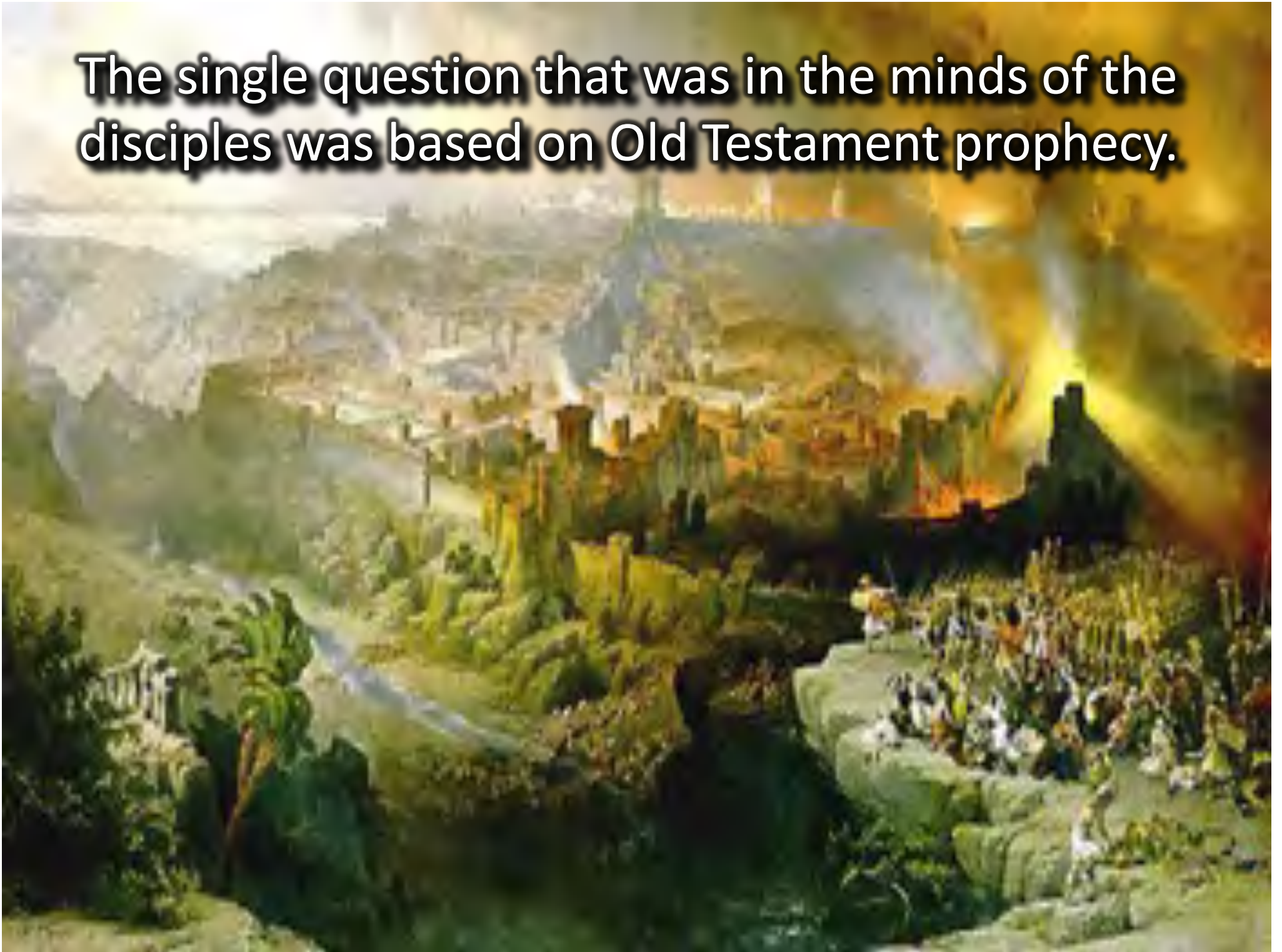


**There are two questions (rather than three) because of the grammar of the passage. Dr. Craig Blomberg explains:**

**“The sign of your coming and of the end of the age” in Greek reads, more literally, the sign of your coming and end of the age. By not repeating the definite article (“the”) before “end of the age,” Matthew’s rendering of Jesus’ words is most likely linking the coming of Christ and the end of the age together as one event (Granville Sharp’s rule).”**

**It appears that the disciples believed that all three aspects of their two questions would occur around the same event—the coming of Messiah. Why would they have thought this way?**

**The single question that was in the minds of the disciples was based on Old Testament prophecy.**



**Dr. Stan Toussaint (Commentary on Matthew) suggested that the disciples were influenced by the prophecy of Zechariah 12–14:**

**“In their minds they had developed a chronology of events in the following sequence:**

- (1) the departure of the King,**
- (2) after a period of time the destruction of Jerusalem, and**
- (3) immediately after Jerusalem’s devastation the presence of the Messiah.**

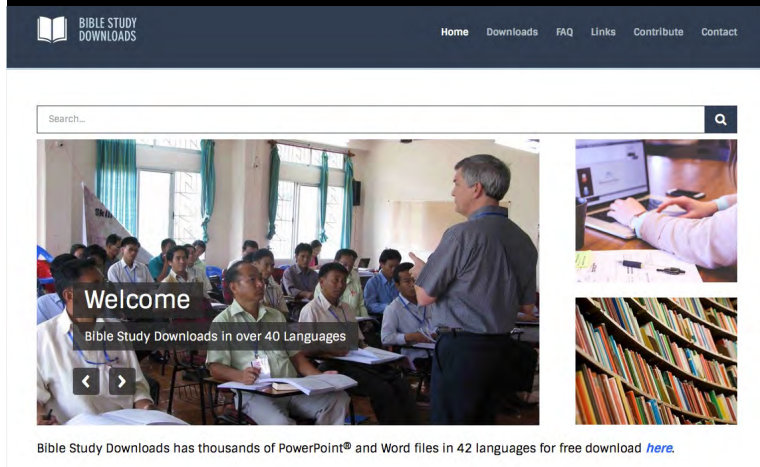
**They had good scriptural ground for this since Zechariah 14:1-2 describes the razing of Jerusalem. The same passage goes on to describe the coming of the Lord to destroy the nations which warred against Jerusalem (Zechariah 14:3-8). Following this the millennial kingdom is established (Zechariah 14:9-11).“**

**Therefore, the disciples thought that all three events were related to a single event—the return of the Messiah as taught in Zechariah 14:4. They were right to think of Zechariah 12–14 and its teaching about Messiah’s coming. However, they were wrong to relate the impending judgment of Jerusalem and the Temple with the return of Messiah.**

# Lessons from This Passage

- 1. God cares about His children and wants them to know the future He has planned.**
- 2. Despite current and coming distress in the Middle East, Israel continues to the end.**
- 3. When the end comes, Jesus will be there. He will complete what He started, bringing judgment to His enemies and salvation to His people.**

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