

The Olivet Discourse

Lesson #2

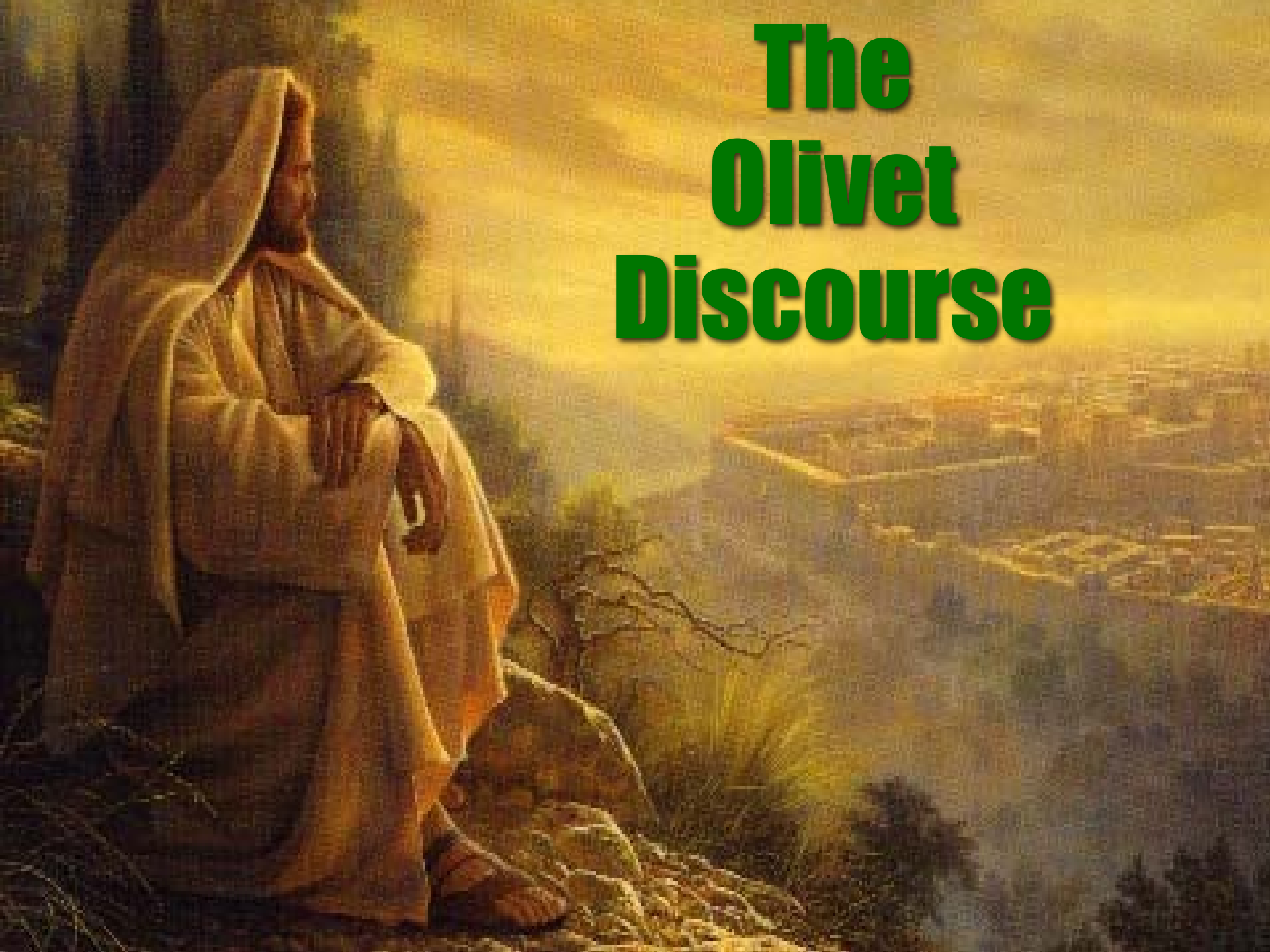
January 21, 2014

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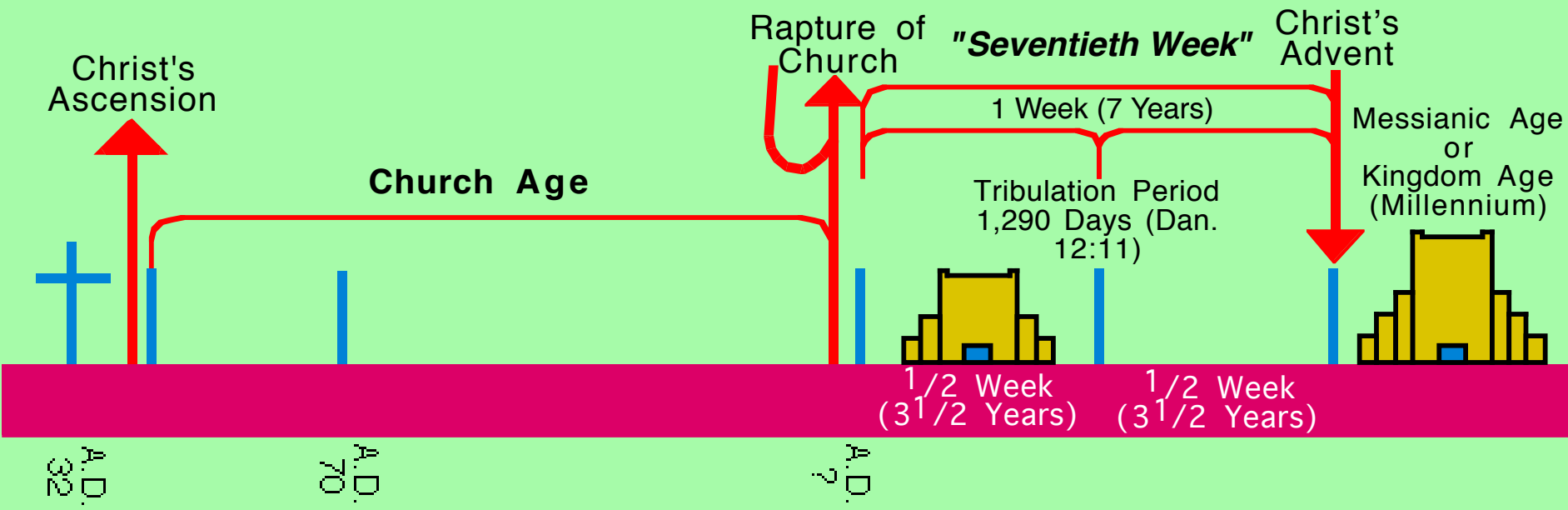
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Guest Speaker: Dr. Tommy Ice

The Olivet Discourse

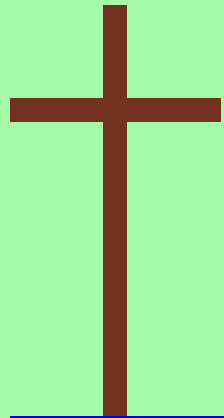


BASIC APPROACHES TO PROPHECY

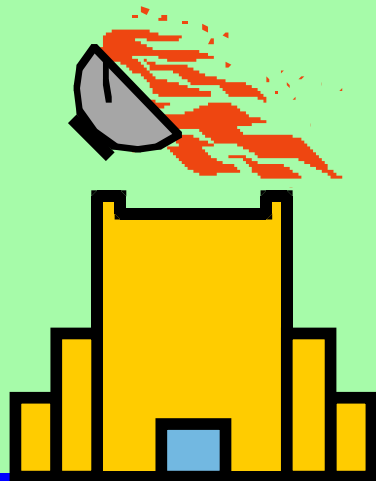


PRETERISM

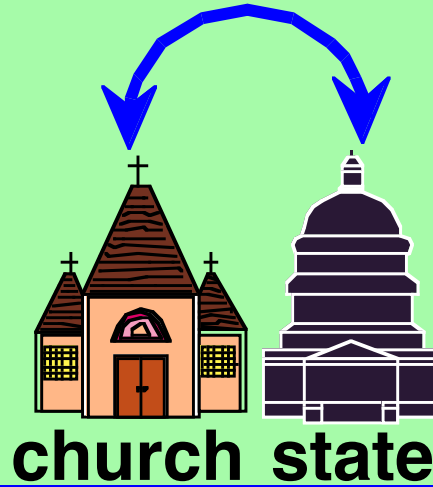
PRETERIST APPROACHES



A.D. 30



A.D. 70



church state

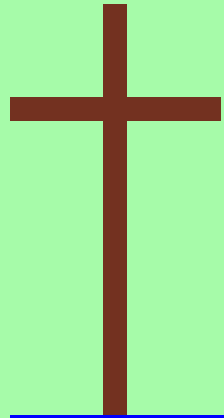
A.D. 350



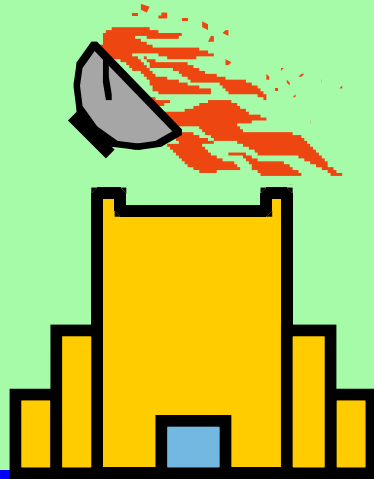
2nd Coming

EXTREME

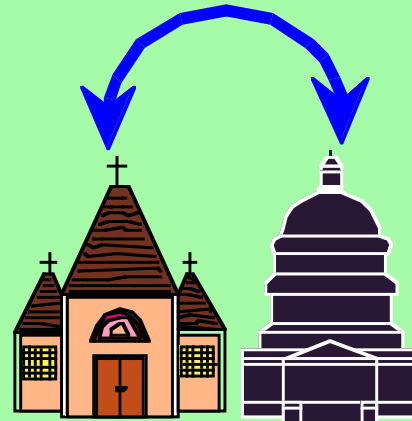
PRETERIST APPROACHES



A.D. 30



A.D. 70



church state

A.D. 350



2nd Coming

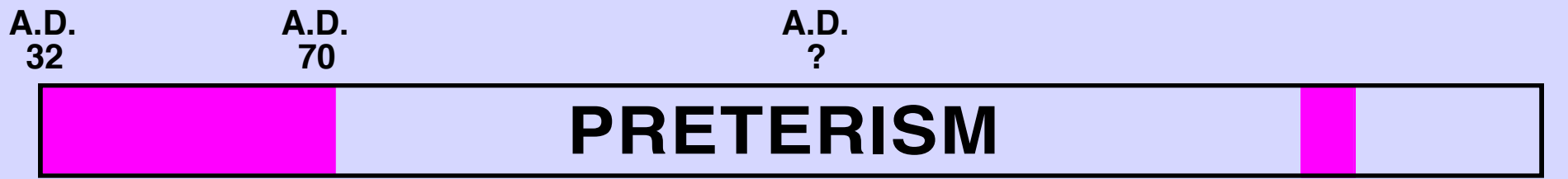
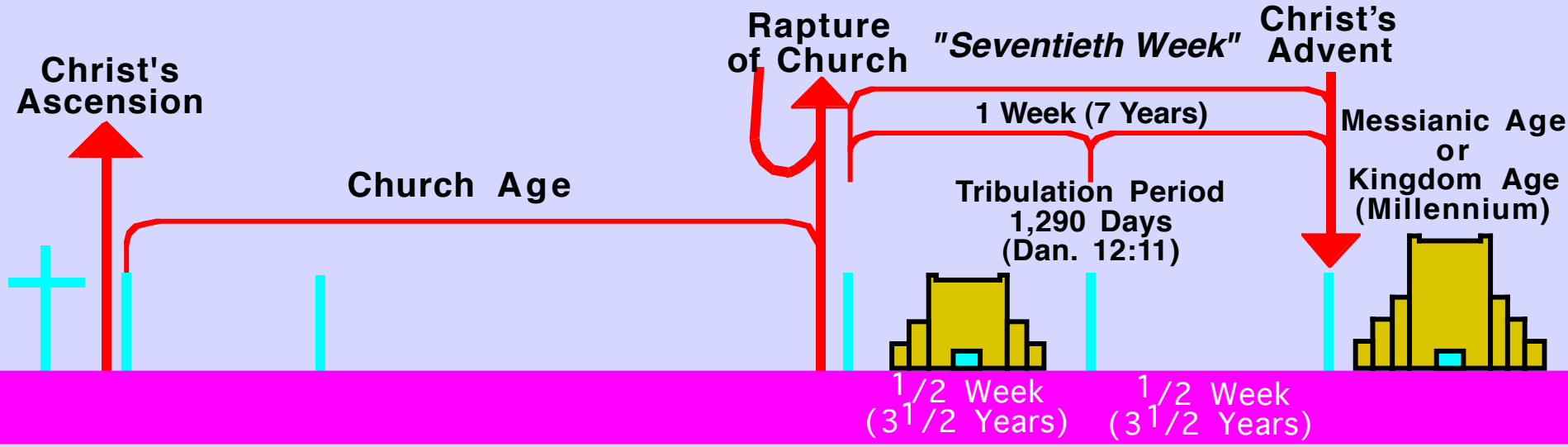
EXTREME

MODERATE

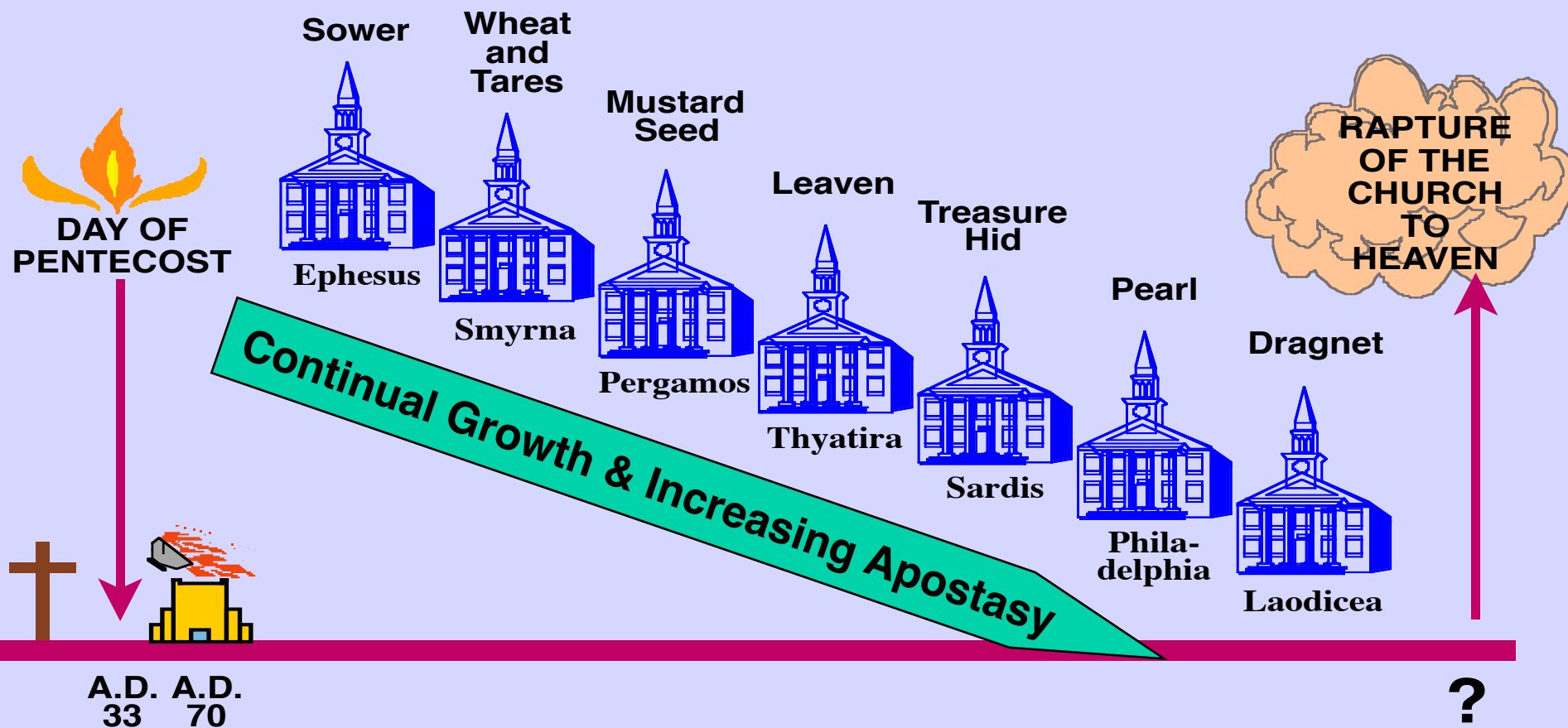




BASIC APPROACHES TO PROPHECY



AN OVERVIEW OF THE CHURCH AGE



Church Age EQUALS Tribulation



SECOND COMING



ARMAGEDDON

The Tribulation

HISTORICISM

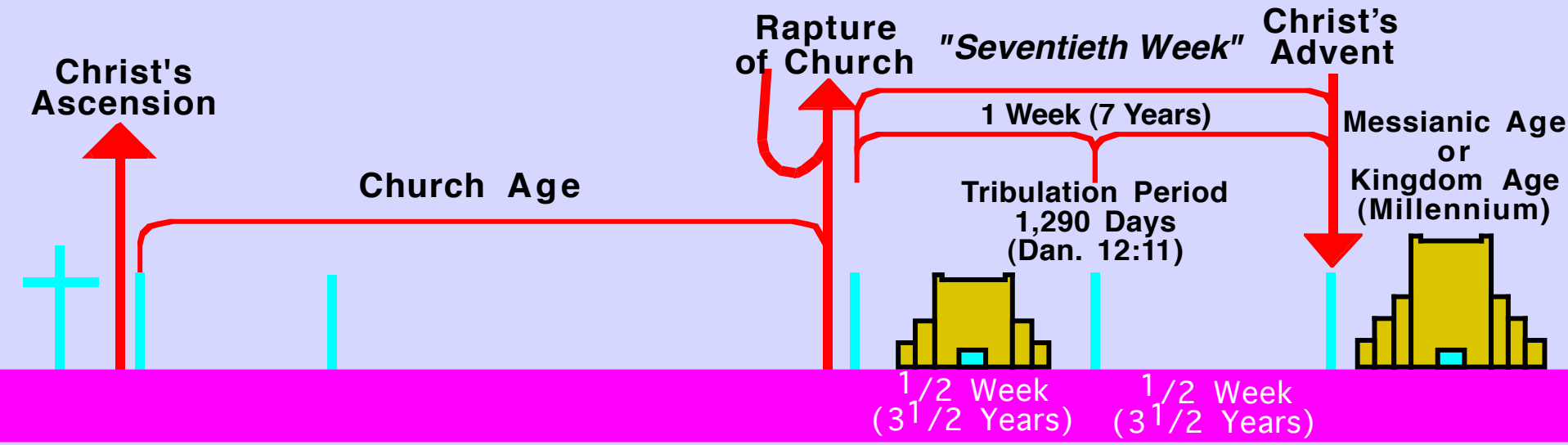
- **Popes are Antichrist**
- **Day/Year chronology**
- **Seal, Trumpet, and Bowl Judgments are fulfilled during European events the last 2,000 years**
- **Date-setting**

Albert Barnes' Historical Interpretation of Revelation 6-19

ITEM	DESCRIPTION	BARNES' HISTORICAL INTERPRETATION
1st seal (Rev 6)	White horse-- a conqueror	Peace and triumph in the Roman Empire from Domitian to Commodus (96-180)
2nd seal (Rev 6)	Red horse-- war	Bloodshed from the death of Commodus onward (193-
3rd seal (Rev 6)	Black horse-- famine	Calamity in the time of Caracalla and onward (211-)
4th seal (Rev 6)	Green horse-- death	Death by famine, etc., Decius to Callianus (243-268)
5th seal	Martyrs	Martyrdom under Diocletian (284-304)
6th seal (Rev 6)	Heavenly disturbances	Consternation at the threat of Barbarian invasions, Goths and Huns (365-
1st trump (Rev 8)	1 / 3 earth smitten	Alaric and Goths invade the Western Roman Empire (395-410)
2nd trump (Rev 8)	1 / 3 sea smitten	Genseric and Vandals invade (428-468)
3rd trump (Rev 8)	1 / 3 rivers smitten	Attila and Huns invade (433-453)
4th trump (Rev 8)	1 / 3 sun, moon smitten	Odoacer and Heruli conquer Western Roman Empire (476-490)

5th trump (Rev 9)	Torment of locusts	Mohometan and Saracen powers rise in the East (5 months of Rev 9:5--150 years!)
6th trump (Rev 9)	horsemen slay 1/3 men	Turkish power rises in the East
Angel and little book (Rev 10)	Angel gives book to John	The Protestant Reformation. The 7 thunders of Rev 10:3, 4--Papal false doctrine
The beast and false prophet (Rev 13)	They blaspheme 42 months	The evil career of ecclesiastical and civil Rome 42 months of Rev 13:5--1260 years!
First five bowls are poured out (Rev 16)	Wrath by sores; sea, rivers & sun smitten; darkness	The French Revolution and its aftermath strike at the Papacy
6th bowl of wrath poured out (Rev 16)	Way prepared for armies to come to Armageddon	The frog like spirits call Paganism; Mohometanism, and Romanism prepare for their final struggle against the Gospel
7th bowl poured out (Rev 16)	Earthquake and hail; Babylon remembered for wrath	Papal power overthrown
Babylon destroyed (Rev 17-18)	Babylon destroyed	Destruction of Papal power
Battle of Armageddon (Rev 19)	Christ slays the beast and his armies	The Gospel finally triumphs morally over foes who appear "as if" they're eaten by fowls

BASIC APPROACHES TO PROPHECY



A.D.
32

A.D.
70

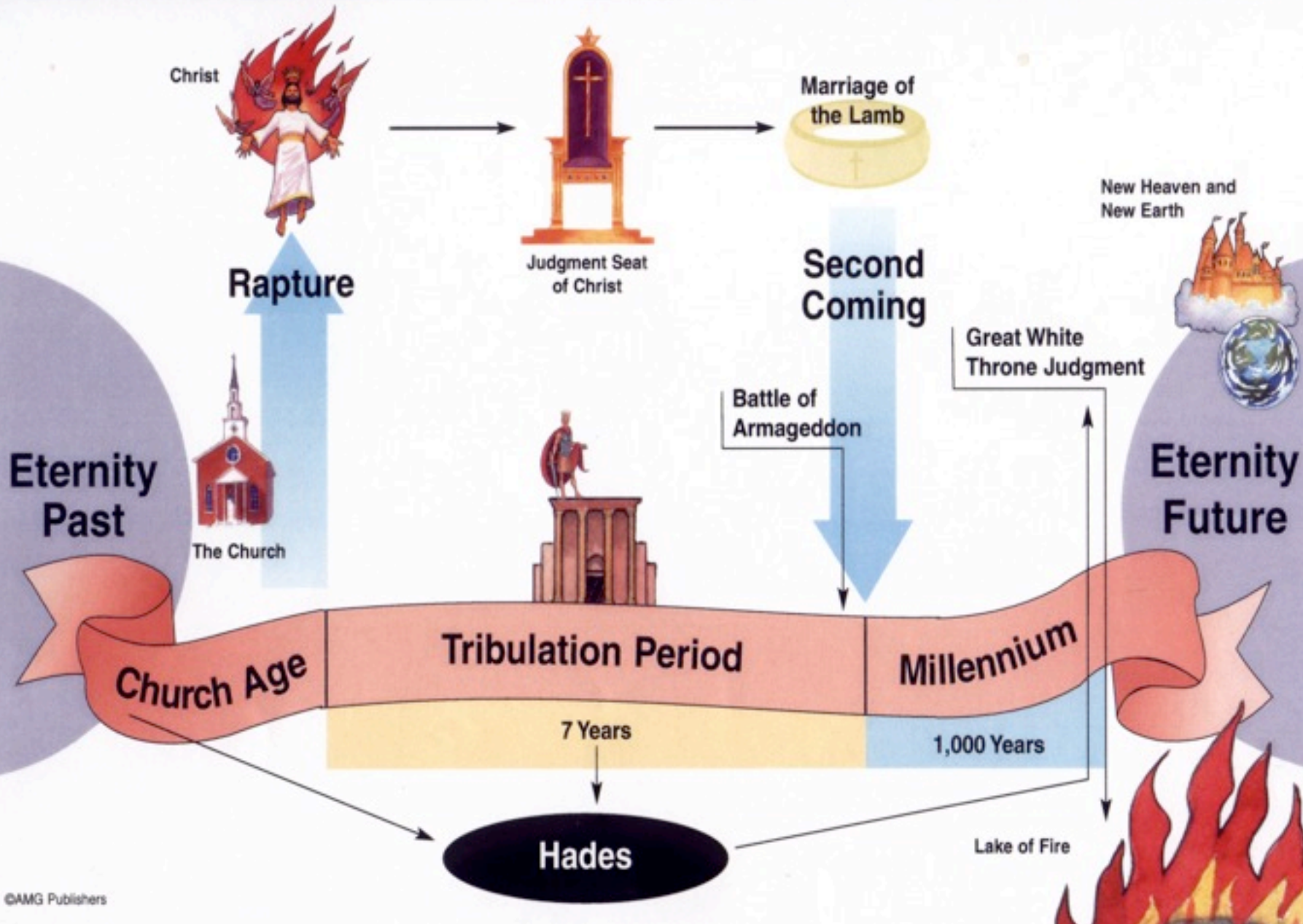
A.D.
?

PRETERISM

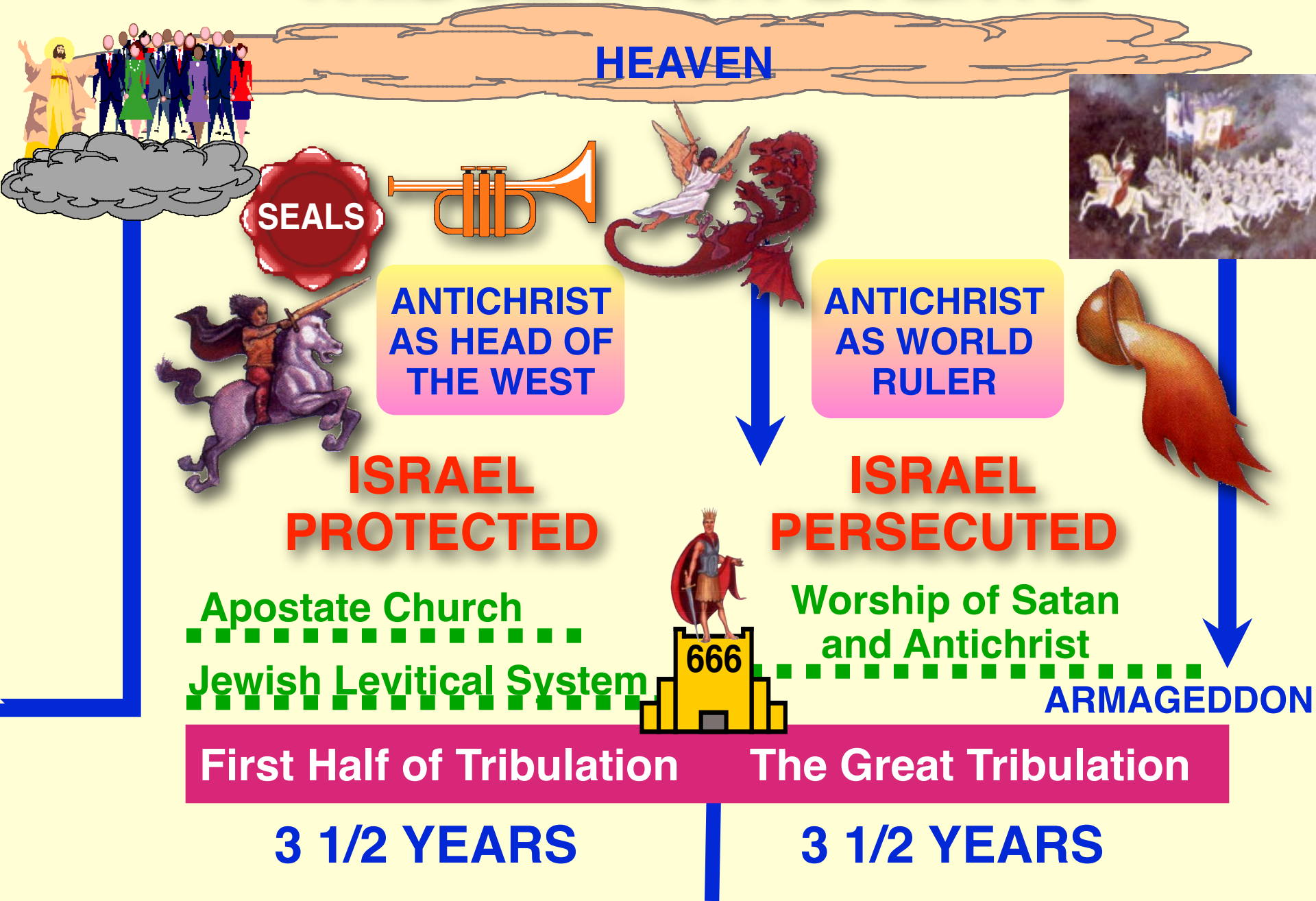
HISTORICISM

FUTURISM

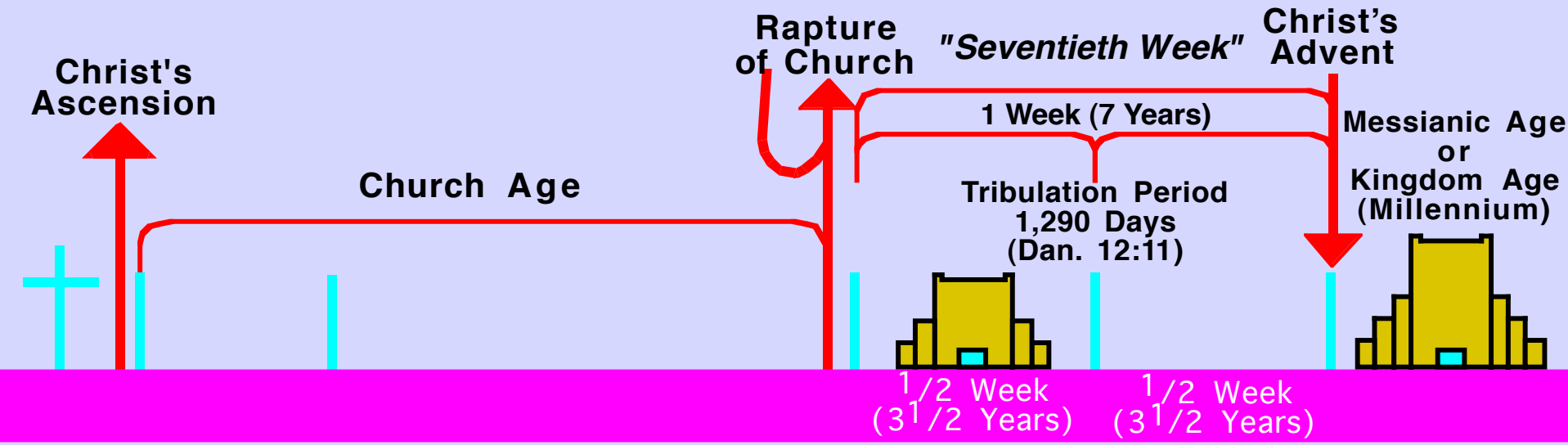
Future Events



TRIBULATION EVENTS



BASIC APPROACHES TO PROPHECY



A.D.
32

A.D.
70

A.D.
?

PRETERISM

HISTORICISM

FUTURISM

IDEALISM

Solution

Christ is saying that the generation that sees “all these things” occur will not cease to exist until all the events of the future tribulation are literally fulfilled.

- **Christ now calls out to a nation that He loves, even though they have rejected Him and says,**
“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.” —Matthew 23:37
- **Christ is making an offer to the nation. But the verse concludes with Israel’s rejection of His offer when Jesus notes that they were unwilling.**
- **Because of the nation’s rejection of Jesus as their Messiah, Christ now pronounces judgment upon them in verse 38 and says,**
“Behold, your house is being left to you desolate!”
—Matthew 23:38
- **What does He mean by “house?” It is a reference to the Jewish Temple.**

- **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 in this statement three things:**
 - 1. When He says, “from now on you will not see Me,” Jesus speaks of His departure.**
 - 2. With the word “until,” he 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.**

- **Hebrew Christian, 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.

- **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 (A. D. 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).**

“And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.”

—Matthew 24:31

“If your outcasts are at the ends of the earth, from there the Lord your God will gather you, and from there He will bring you back. And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. Moreover the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, in order that you may live.”

—Deuteronomy 30:4–6

“For just as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be.”

—Matthew 24:27

“But 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 the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.”

—Matthew 24:29–30

“Truly I say to you, this generation will not pass away until all these things take place.”

—Matthew 24:34

“Truly I say to you, all these things shall come upon this generation.”—Matthew 23:36

- **To whom does “this generation” refer?**
- **This generation refers to Christ’s contemporaries because of contextual support.**
- **This generation is governed or controlled grammatically by the phrase “all these things.”**
- **All these things refer to the judgments that Christ pronounces in Matthew 22–23. So we see that in each instance of “this generation,” the use is determined by what it modifies in its immediate context.**
- **The scope of use of every occurrence of this generation is determined in the same way.**

“Do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness, where your fathers tried Me by testing Me, and saw My works for forty years. Therefore I was angry with this generation, and said, ‘They always go astray in their heart; and they did not know My ways’; as I swore in My wrath, ‘They shall not enter My rest.’”
—Hebrews 3:8-11

- **This generation is governed or controlled grammatically by the contextual reference to those who wandered in the wilderness for forty years during the Exodus.**



Exodus

1440 B.C.



A.D. 64

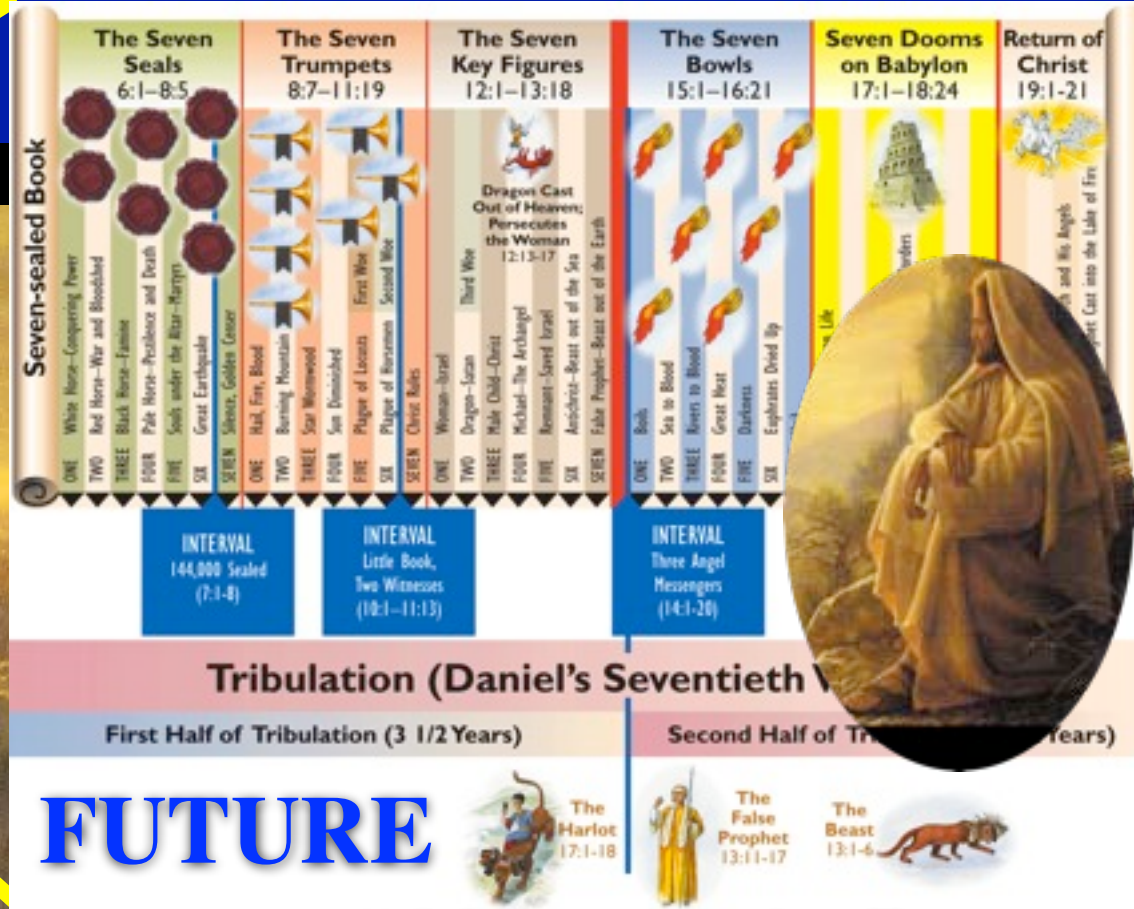
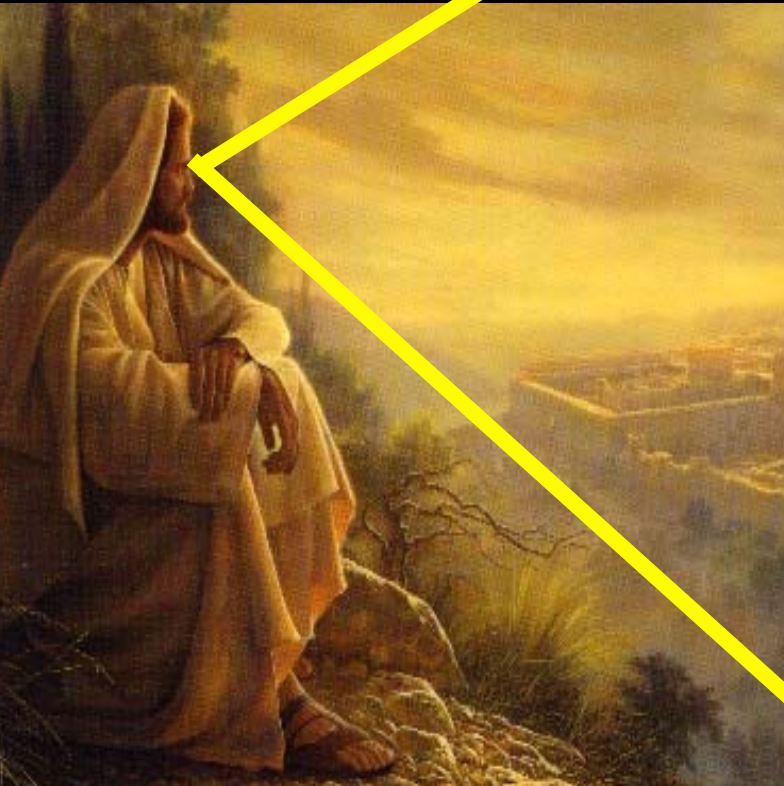
this generation

“Truly I say to you, this generation will not pass away until all these things take place.”

—Matthew 24:34

- This generation is governed or controlled grammatically by the contextual reference of all these things.

A.D. 33



“this generation”

Structural Relationships in Matthew 24:34

**this
generation**



**all
these
things**



- Future Events**
- **Global preaching**
 - **Global judgments**
 - **Second coming**
 - **Regathering Israel**
- 

**future
tribulation
24:4–31**



“The phrase ‘this generation’ elsewhere in Matthew points to the contemporary generation of Christ’s own day. . . Why should we not understand Matthew 24:34 in the same way?”

—Ken Gentry, *The Great Tribulation: Past or Future?*, pp. 31–32.

- **ANSWER:** The two uses of this generation form a contrast to each other, because Matthew 23:36 refers to A.D. 70 and Matthew 24:34 refers to the future return of Christ.

“This Generation” in Contrast



A.D. 70

Matthew 23:36

this generation

unwilling

judgment

scatter

past



Second Coming

Matthew 24:34

this generation

willing

redemption

gather

future

“But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand. Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart, and let not those who are in the country enter the city; because these are days of vengeance, in order that all things which are written may be fulfilled. Woe to those who are with child and to those who nurse babes in those days; for there will be great distress upon the land, and wrath to this people, and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles be fulfilled.” —Luke 21:20–24

Clear A. D. 70 Judgment Statements in Luke 21:20–24

- **Jerusalem's desolation is at hand**
- **These are days of vengeance**
- **There will be great distress upon the land**
- **And wrath to this people**
- **They will fall by the edge of the sword**
- **And will be led captive into all the nations**
- **Jerusalem will be trampled under foot by the Gentiles**

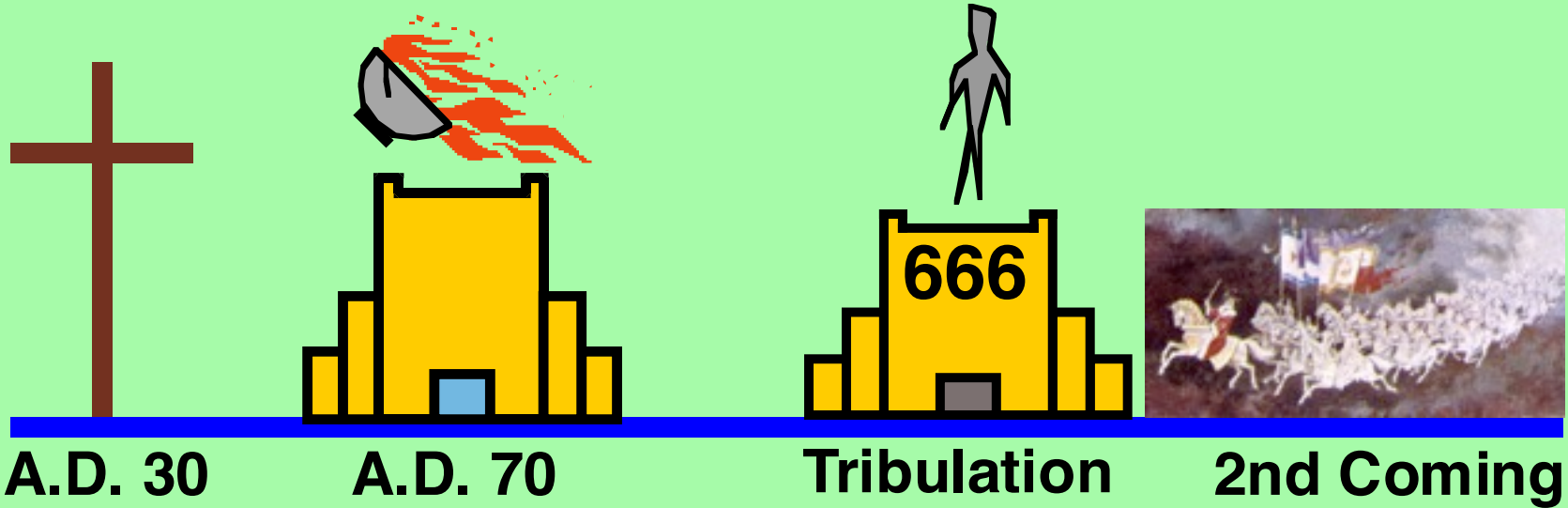
In Matthew 24, God saves or physically rescues Israel.

In the Luke passage, He judges them.

“And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.”

—**Luke 21:25–28**

OVERVIEW OF LUKE 21:20-28



21:20–24
Days of vengeance
ISRAEL JUDGED


21:24
Times of the Gentiles
ISRAEL SCATTERED

21:25–28
Look up, your redemption draws near
ISRAEL REDEEMED



Basic Preterist Problem

The Olivet Discourse, except for Luke 21:20–24, speaks of Israel's **deliverance** from her enemies, not judgment as preterism wrongly insists.



Dr. Price's Six Comparisons


- (1) The Temple here described is not said to be destroyed, only desecrated (compare Revelation 11:2). By contrast, the present Temple was to be completely leveled: “not one stone would be left standing on another” (Matthew 24:2; Mark 13:2; Luke 19:44).

Dr. Price's Six Comparisons

- (2) The Temple's desecration would be a signal for Jews to escape destruction (Matthew 24:16–18), “be saved” (Matthew 24:22) and experience the promised “redemption” (Luke 21:28). By contrast the destruction of the present Temple was a judgment “because you did not recognize the time of your visitation [Messiah's first advent]” (Luke 19:44b) and resulted in the Temple being level[ed] to the ground and your children [the Jews] within you (Luke 19:44a).




Dr. Price's Six Comparisons



(3) The generation of Jews that experienced the tribulation during which the Temple was desecrated expected Messiah's coming, "immediately after" (Matthew 24:29), and was predicted to not pass away until they experienced it (Matthew 24:34). By contrast, the Jewish generation that saw the Temple destroyed would pass away and 2,000 years (to date) would pass without redemption.




Dr. Price's Six Comparisons

- (4) The text Jesus cited concerning the Temple's desecration, Daniel 9:27, predicts that the one who desecrates this Temple will himself be destroyed. By contrast, those that destroyed the Temple in A.D. 70 (in fulfillment of Jesus' prediction)—the Roman emperor Vespasian and his son Titus—were not destroyed but returned to Rome in triumph carrying vessels from the destroyed Temple.
- 



Dr. Price's Six Comparisons



(5) The time “immediately after” the time of the Temple’s desecration would see Israel’s repentance (Matthew 24:30), followed by, as Matthew 23:29 implied, a restoration of the Temple. By contrast, the time following the destruction of the Temple only saw a “hardening” happen “to Israel,” which is to last “until the fullness of the Gentiles has come in” (Romans 11:25), still 2,000 years and counting.

Dr. Price's Six Comparisons

- (6) For the Temple that is desecrated, the scope is of a worldwide Tribulation “coming upon the world” (Lk. 21:26), a global regathering of the Jewish people (Mt. 24:31), and a universal revelation of the Messiah at Israel’s rescue (Mt. 24:3–31). This scope accords with the prophesied end-time battle for Jerusalem in Zech. 12–14, where “all the nations of the earth will be gathered against Jerusalem” (Zech. 12:3). By contrast the A. D. 70 assault on Jerusalem is by the armies of one empire (Rome). Thus, two different Temples separated by at least 2,000 years.

Luke 21:20–24

- **Past fulfillment**—
“led captive to all nations” (24)
- Day of **desolation**
against Jerusalem (20)
- Day of **vengeance**
against Jerusalem (22)
- Day of wrath against
Jewish nation (23)

Zechariah 12–14

- **Future fulfillment**—*“in that day”* (12:3–4, 6, 8, 11; 13:1–12; 14:1, 4, 6–9)
- Day of **deliverance** for
Jerusalem (12:7–8)
- Day of **victory** for
Jerusalem (12:4–6)
- Day of wrath against
Gentile nations (12:9; 14:3, 12)

Luke 21:20–24

- Jerusalem trampled by Gentiles (24)
- Time of Gentile dominion over Jerusalem (24)
- Great distress upon the Land (23)
- Nations bring the sword to Jerusalem (24)

Zechariah 12–14

- Jerusalem transformed by God (14:4–10)
- Time of Gentile submission in Jerusalem (14:16–19)
- Great deliverance for the Land (13:2)
- Nations bring their wealth to Jerusalem (14:14)

Luke 21:20–24

- Jerusalem destroyed (A.D. 70) “*in order that all things which are written (concerning the Jewish People) may be fulfilled*” (in the future) (22)
- Jerusalem’s desolation is given a time limit: “*until the times of the Gentiles be fulfilled*” (24). This implies that a time of restoration for Jerusalem will then follow.

Zechariah 12–14

- Jerusalem rescued and redeemed that all things written (concerning the Jewish People) may be fulfilled (13:1–9); compare Rom. 11:25–27.
- The attack on Jerusalem is the occasion for the final defeat of Israel’s enemies, thus ending the “times of the Gentiles”.

Luke 21:20–24

- **The Messiah comes in power & glory to be seen by the Jewish People only after “these things”—the events of verses 25–28—which are yet future to the events of verses 20–24.**

Zechariah 12–14

- **The Messiah comes in power and glory during the events of the battle (14:4–5).**