



## World Christian Fellowship

[www.wcflondon.com](http://www.wcflondon.com)  
[wcflondon@gmail.com](mailto:wcflondon@gmail.com)

### Overview of Olivet Discourse.

#### Matthew Chapters 24& 25

#### Mark 13, Luke 21

#### Matthew 24:1-3

**Matthew 24:1-3**, *Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. <sup>2</sup>And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.” <sup>3</sup>Now 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?”*

**Matthew 22**, this day is **Monday**, the last week of our Lord’s life.

**Previous Saturday**, He rode into Jerusalem and was hailed as the Messiah.

**Sunday**, He cleaned the temple out of all the moneychangers and the sellers.

It is **Monday**. Very long day in the life of Jesus!

Jesus has been acknowledged as the Messiah, the conquering hero who will overthrow the Roman oppression.

The day after they hailed Him as Messiah, instead of overthrowing the Romans, He overthrew the Jewish religious system. They don't quite know how to fit that in with their messianic expectation.

Again, Jesus is back in the temple, which He has cleansed, and He is moving around in the temple teaching.

Jesus is teaching on the kingdom.

A large crowd gathers around Him.

This makes the religious leaders irritated.

Jesus gives them in three parables.

**Matthew 21:28-32, "The Parable of Two Sons"**

**Matthew 21:22-46, "The Wicked Vinedressers"**

**Matthew 22:1-14, "The Wedding Feast"**

**Matthew 23:1-12** spoke to the crowd and the disciples.

**Matthew 23:13-36** spoken to the Pharisees themselves.

**Matthew 23:37-39** tender compassion over the plight of the lost of Israel.

A study of **Matthew 24 and 25**, known as "**The Olivet Discourse**" because it is a sermon given by our Lord to His disciples on the Mount of Olives.

The theme of this great sermon is the second coming of Jesus Christ.

It is a sermon from our Lord about His coming and the end of the present age and the establishment of His kingdom.

Any expository Bible teacher would love to be in this passage. We are going to be here for a while because there is so much in **Matthew 24 and 25** to deal with.

The whole sermon is triggered by the question of the disciples. The answer the Lord gives is the longest answer to any question recorded in the New Testament.

Jesus taught Sermon on the Mount in **Matthew 5-7**.

The **Sermon on the Mount** recorded by **Matthew** is about **111 verses**.

The Olivet Discourse is recorded by **Matthew** is about **97 verses**.

Jesus spoke this **Olivet Discourse** if privately to the Disciples.

**Wednesday night** He will be arrested and crucified next Morning.

**Sunday** He will rise from the dead.

Its insights are essential for any understanding of the future. Tremendous truths about the coming of the Lord Jesus Christ.

The Bible says a lot about it, the Old Testament prophets, particularly **Isaiah, Ezekiel, Zechariah**, the New Testament, the book of Revelation has to say about the future.

The hub of much of it is found in the prophecies of **Daniel**, especially when compared with **Revelation**.

It is our Lord's own teaching on His return in glory to establish His kingdom, and we are going to see it as we pass through **chapters 24 and 25**.

These are much discussed chapters and much misunderstood chapters. There are many kinds of viewpoints and interpretations of this and that as you move through.

Try to put myself in the place of the disciples who were not the most profound of men, as any student of the Bible must know, and who must have been given by our Lord at least the benefit of the doubt in understanding these things.

We can understand it most clearly, most simply, directly, and it can have a most profound and far-reaching effect on our lives.

We are going to find some of the most exciting and thrilling teaching we have ever taught and learned.

But one thing that anyone who does an exposition of Scripture knows is sometimes you just have to deal with details. Sometimes you just must sort of put the frame together.

Today we will lay some foundation work down so that we can understand where we are going in this message of our Lord. This great discourse, this great sermon on His coming.

The foundation understanding that's going to make this whole thing really make sense as we move into it.

Everybody is curious about the future.  
Obviously, all of us are curious about the future.

We would like to know what we don't know. Almost anybody would like to know how it's going to be in their life in the future.

There are people who would like to know what's going to happen in the economy so they can make the right investments.

There are many reasons for wanting to understand the future, and so man has always sought to understand what is not known about the future.

There is a pull to understand that. The preoccupation with future things is not only limited to those who study the Bible by any means.

Throughout human history, religion to religion, there have been prophets, predictors, mediums, futurists, fortune tellers, religious leaders, and all kinds of people who have always been trying to take a leap into the future. As it were get a picture of what's happening there and then report back so people can better handle the present by understanding something of the future.

The Jews of Jesus' day were no different.

- They wanted to know the future, too, and they had their reasons.
- They were tired of being oppressed.
- They were tired of being under the thumb of some controlling nation.
- They were a noble people chosen by God and still are. The Jewish line of humanity is indeed a noble line of people.
- They are not people who don't have what it takes to be autonomous. They are not people who can't rule themselves and create their own meaningful society and make contributions.

They really don't need to be subjects of someone else, but that's exactly where history has found them for most of their life.

So, by the time of Jesus, they are anxious to see the end of oppression which has plagued them throughout all the time which the Bible calls the times of the Gentiles up to that point.

They long also to see the coming of their Messiah because they know when Messiah comes, He will make things right.

Messiah will throw over the oppressors.

Messiah will settle the issues that need to be settled.

Messiah will establish again the kingdom in Israel and things will be the way that God promised they would be and should be.

- They were filled with eschatological anticipation.
- They had had enough of all the difficulty.
- They had experienced Assyrian oppression in the taking away of the ten tribes from the north.
- They had experienced Babylonian captivity in the taking away of the southern kingdom, Judah.
- They had gone through the Persian rule, the Greek rule and now the Roman oppression.
- They had had enough of all of that.

In their spirits, as they articulated in **John 8** to Jesus, they were never servant to any man.

They were looking for the day when they would be free again and they would be ruled again by a righteous king, and they

would know the kingdom God had promised them with the flourishing of all its benedictions and blessings promised in the Old Testament.

They read the Old Testament, and they knew the Old Testament talked about a bright and hopeful future.

They knew the Old Testament talked about God setting up a kingdom. They knew they were to anticipate an anointed one, a king, a Messiah, or in the Greek, a Christ who would come and establish the rule and reign of David again on the earth.

They longed for that to come, a time when righteousness and peace prevailed, a time when Jerusalem dwelled in prosperity and safety and not only for a brief time but forever and ever as the prophet Isaiah had told them.

They longed to see that day when the restoration of the kingdom was given as God had promised it would be given.

They were filled with hope for the future.

No doubt, they read with relish the Old Testament prophets. No doubt they exalted as they anticipated what **Isaiah said in chapter 9** when he said there would be one, the government of the world would be upon His shoulders, and He would rule and reign.

**Isaiah 9:6-7**, *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup>Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.*

He would be called Wonderful Counselor, Mighty God, Father of Eternity, Prince of Peace, and of the increase of His government and peace there would be no end upon the throne of His father David to order and establish it forever and ever with justice, and so forth.

They really understood that.

**Isaiah 11:1-5**, *There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. <sup>2</sup>The Spirit of the Lord shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the Lord. <sup>3</sup>His delight is in the fear of the Lord, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; <sup>4</sup>But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked.*

*<sup>5</sup>Righteousness shall be the belt of His loins, And faithfulness the belt of His waist.*

They must have read it many times and seen all the things that were yet to come.

They must have read **Jeremiah chapter 23, and 30**. Read about how that there would come one who would sit upon the throne of His father David and reign. Rule Israel and again the flower that it should have been, blooming in full bloom and full glory under the blessing of God.

They must have read **Zechariah 14**.

Surely, they knew Daniel, and they must have known that in **Daniel** there was the promise of great holocaust at the end, but that holocaust wouldn't be the end because there would come a stone cut out without hands that would establish an eternal kingdom on the earth. They were aware of what the prophets had to say.

By the lifetime of Jesus, there is a very clear scenario of eschatological events in the mind of the Jew.

They had basically taken the Old Testament teaching from **Daniel, Zechariah, Isaiah, Jeremiah**, and they had framed it together with the teaching of **Ezekiel** to give them a whole flow of how it would be in the end.

This eschatology coming through the writings of that time period.

If one must read the non-biblical writings around the time of Christ, they give us insight into the thinking of the Jews of that time. This is very important as a background to our text.

**What did the Jews think was going to be the end of the age?**

**What did they think was going to be the coming of the Son of Man or the Christ?**

**What did they think the judgment was going to be like?**

**What are the events they anticipated?**

If we take the material that they wrote in that period, they wrote religious books that were non-biblical.

For example, there was

**Book of Enoch,**

**Psalms of Solomon,**

**Assumption of Moses,**

**Book of Jubilees,**

**Ascension of Isaiah,**

**Fourth Book of Ezra,**

**Apocalypse of Baruch, and**

**Book of the Secrets of Enoch.**

These kinds of books, the **Sibylline Oracles**, various religious books, revealed they are not God-written, God-authored, they

are by men giving their religious attitudes. But they revealed the thinking of the Jews.

They tell us what their thinking was at that time, and we see that many of these books are dominated by eschatological things, by future things.

If we were to look at those books, we would find some very fascinating beliefs.

A man by the name of **Schurer**, wrote a book entitled **The History of the Jewish People in the Time of Christ**.

This man, who has no eschatological view to champion, at least certainly not the view that we would hold, tells us what it was that the Jews believed in that time.

He draws it out of their contemporary literature as to what they were writing.

The sequence.

First, the Jews believed that **before the Messiah came, there would be a time of terrible tribulation** so that before the Messiah arrives, there would be a time of birth pain. As a woman has birth pain immediately before life comes out of her womb, so before the kingdom of Messiah is established, the nation will suffer some tribulation, some pain.

Now, they could have understood that by reading **Zechariah 14<sup>th</sup> chapter** because, that is exactly what it says there.

They anticipated a time of terrible breakdown of morals. A time when the world would become warlike. There would be physical moral chaos in the world, and this would be the birth pain about to bring the Messiah.

According to **Mishnah**,

- Galilee is destroyed. The inhabitants of a district go from city to city without finding compassion.
- The wisdom of the learned is hated.
- The godly is despised.
- Truth is absent.
- Boys insult old men.
- Old men stand in the presence of children.
- The son depreciates the father.
- The daughter rebels against the mother, the daughter-in-law against the mother-in-law, and a man's enemies are his house fellows.

Now, they didn't know it, but they were pre-millennialists. They anticipated the Tribulation. So, the time which preceded the coming of Messiah was to be a time of turmoil around the world.

The second thing that they had in their eschatology was that in this turmoil **a forerunner and a herald announcing the immediate arrival of the Messiah** and he would be like Elijah.

As the Messiah is not David but like David, so the forerunner is not Elijah but like Elijah. As the king himself comes in the spirit, as it were, and the power of David, even to a greater extent so the forerunner comes in the spirit and power of Elijah to even a greater extent.

They anticipated that one like Elijah would come. That's why they were so drawn initially to **John the Baptist** because he was so much like Elijah. John the Baptist would have been that Elijah, fulfilling that prophecy, if they had received Jesus Christ and His kingdom.

But because they rejected Him and the kingdom was postponed, therefore, there must be another like Elijah coming prior to the second coming of the King.

The Jews expected there would come one like an Elijah who would announce the coming of Messiah. In fact, the Jewish oral law laid it down that money and property, the ownership of which was disputed, or anything found whose owner was unknown must wait "until Elijah comes" because he would set everything right to ready everyone for the Messiah.

The next thing they saw was the coming of Messiah.

First a **tribulation time**, then a **herald**, and then **the coming of Messiah Himself**, the one who was the King.

The great, divine figure who would come and end the present age and establish the age of glory, the kingdom, and vindicate God's people.

The next thing they saw in their eschatology is that the **nations would ally themselves and gather to fight against the Messiah**. Amazing.

The next thing that they taught in their eschatology, and that is that the result of that battle against the Messiah would be **total destruction of all these nations**. There would be total devastation of the nations that oppose Messiah.

Pre-millennial contemporary dispensational viewpoints this is a look at Israel at the time of Christ.

They saw tribulation coming and then comes the Messiah, after having been heralded by His forerunner. When He comes, He is fought against by the nations whom He defeats in a devastating way.

Then they believed the next event would be **the renovation of Jerusalem**.

There would be a wholesale renovation of Jerusalem. This would be the purification of that city so that it would be the Jerusalem of the great Millennium, the Jerusalem of the great kingdom, and the Jerusalem of the great eternal glory of the king.

The next event they saw was that the **dispersed Jews who had been scattered all over the world would be collected back.** They would be re-gathered back into the city of Jerusalem. In fact, to this day, the Jewish daily prayer says this, in part: “Lift up a banner to gather our dispersed and assemble us from the four ends of the earth.”

They look for the day when Messiah comes, defeats all these nations, renovates Jerusalem, and then re-gathers all the Jews from all over the world.

They see God coming and collecting everybody and bringing them back to a **glorified Jerusalem.** This was their dream. This was what they anticipated on the basis of the Old Testament prophets.

They understood the Old Testament prophets the same way we do. We understand the same sequence.

If you believe in the pre-millennial viewpoint, you believe that Christ is going to return after a time of tribulation to set up His kingdom on the earth, this is something new.

This is understanding the Old Testament prophets exactly the way the Jews of Jesus' time understood them.

They believe **Palestine will become the center of the world.** That was the Jewish belief. Palestine would become the center of everything. The whole world would be subject to it.

All nations would be subdued.

**All nations would come to Jerusalem to worship the king.**

They believed that the whole world was going to come subject to the Messiah and come to Jerusalem to worship that God.

Finally, there would come a new age of peace, goodness, and glory that would last forever.

**Before the Messiah came, there would be a time of terrible tribulation.**

**A forerunner and a herald announcing the immediate arrival of the Messiah.**

**The coming of Messiah Himself.**

**All nations would ally themselves and gather to fight against the Messiah.**

**Total destruction of all these nations.**

**The renovation of Jerusalem.**

**Dispersed Jews who had been scattered all over the world would be collected back.**

**A glorified Jerusalem.**

**Palestine will become the center of the world.**

**All nations would come to Jerusalem to worship the king.**

**A new age of peace, goodness, and glory that would last forever.**

We see the eschatological viewpoint of the Jews of the time of Jesus.

- They believed there would come a time of tribulation, a time of difficulty, a time of trouble.
- Then there would come a herald to announce the coming of Messiah.
- Then there would come the Messiah.
- When the Messiah came, the nations of the earth would gather to fight against Him and He would devastate and destroy them.
- Then He would purify the city of Jerusalem.
- Gather together the Jews from all over the earth and establish His eternal kingdom.

That was Jewish eschatology.

They had been under tribulation, from their viewpoint, for a long time. Under **Persians, Greeks, and now Romans.**

They looked at the Roman oppression as a time of tribulation, a time of difficulty. They could easily remember back not long before when their people had suffered, in the **Maccabean period**, the terrible desecrations by **Antiochus Epiphanes and the Greeks.**

They may have well thought tribulation was already going on, that the Roman oppression under which they now existed was in fact that.

Then shows up **John the Baptist**.

**What do you think they think now?**

Here is the one like Elijah.

Suddenly comes Jesus Christ. He heals people, raises the dead, amazing power to feed multitudes, wonder worker and miracle worker who banishes disease from Palestine during the duration of His ministry.

Jesus comes riding into **Jerusalem at the Passover**. They throw **palm branches** and garments in front of Him, and they say to themselves, "This is the Messiah."

**What is the first thing that's going to happen when the Messiah comes?**

The first thing that's going to happen is the nations of the earth are going to gather against Him and He is going to destroy them.

They immediately think He is going to start a war, and the Romans are going to be the first ones to get it and the holocaust ought to start real fast. Once He has done that,

then He is going to purify Jerusalem. Then He is going to throw out all the hypocrites and all the false religion and all the false worship. Then we are going to see that glorious Temple which the **Ezekiel prophecies in chapters 40 to 48**. The glorious final temple where the true worship is going to go on.

Then He is going to gather all the Jews from all over the world and establish the eternal kingdom.

This is what in the head of the disciples as we approach **chapter 24**.

This is the kind of thinking that's going on in their minds.

As for them, the scene is unfolding so clearly to them.

**What about when Jesus told them that He was going to die?**

When even on the day of the triumphal entry He said to them, *'Unless a corn of wheat falls into the ground and die, it abides alone.'* What about that?"

Does not compute. It's not in their eschatological scenario.

They can't handle that and they reject that.

They were always saying, "No that can't happen."

They do not comprehend the death of Christ.

They do not apprehend the resurrection of Christ.

They only see the coming glory.

They have a very compressed view of Christ. They see it all happening when He comes the first time.

They don't understand what we understand.

Jesus came once, and now we got a long time period, until He comes again.

The Old Testament prophets didn't see that.

They didn't talk about that.

They just saw Christ coming and the whole thing happening.

They didn't see the time element in there.

That's why we call that a mystery because it was not revealed in the Old Testament. Paul calls the whole New Testament a mystery hidden from ages past because it unfolds a time period not seen previously.

***"Mystery"*** meaning is that it was hidden.

The Old Testament prophet saw it all happening at one time and that's the way the disciples saw it. So, they expected it is right on schedule. Our eschatology was on target.

We rightly interpreted the Old Testament prophets.

We have been through tribulation in our own experience.

We have seen the Elijah come in John the Baptist.

Here is Christ the Messiah.

He is coming into the city.

He accepts our hallelujahs and our triumphal praises, and He is going to take on the whole Gentile world in the day of the Gentile, purify the temple, gather the Jews and establish His kingdom. It is all on time, all on target.

Exactly this is what kept Judas locked in the thing.

I don't think Judas ever truly believed in all that Christ was. But he hung around and when he heard the sermon in Matthew 24 and 25, it must have made him saying to himself, "This is it. The kingdom is here, and I am in it. I am going to be on the inside group, because that's what he was basically motivated by greed and self-desire.

When we come to chapter 26, as soon as Jesus finishes this sermon about all the glory and all the second coming and all the end of the age.

**Matthew 26:1-2**, *Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, <sup>2</sup>"You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."*

When Jesus said that that is the last straw for Judas.

Does not understand it, how can you have all this grandeur about the second coming and all this anticipation and all of the eschatological events falling into line and now Jesus says He is going to die again and that's it. His hopes are smashed for the

last time. He has been on a roller coaster. He can't take it anymore.

He starts to betray Jesus Christ to get the money he can get and get out. But up until that time, there is sort of a hanging on, because he was filled with anticipation, and the Olivet Discourse must have increased and heightened that anticipation.

It is a **long Monday of the last week of Jesus.**

Jesus has ended a whole day in the temple and most of the time speaking and cursing the religious leaders.

He has been in confrontation with these religious leaders. It has ended.

Jesus ended with a pronouncement of judgment upon them.

**Matthew 23:38-39**, *See! Your house is left to you desolate; <sup>39</sup>for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' "*

Jesus says judgment is coming on you and then you will see Me again when I come in the name of the Lord.

The disciples are listening to this and He is giving His last public sermon to the Jews.

Jesus finishes his curses the religious leaders with these words that your house is left desolate, and the next time you see me, I will be coming in my glory.

### **How would the disciples hear that?**

We have been through tribulation, the Elijah has come, the Messiah is here, the next event is the destruction of the opposing nations.

Then the renovation or purification of Jerusalem and then the gathering for the kingdom. So, when they hear Him say, "I am going to renovate your house and then I am going to come," they really think He is on schedule.

They anticipate happening there, of course, the destruction of the nations that will fight against Him.

Jesus pronounced His final judgment on the nation Israel, but He triggered in the thinking of the disciples all these thoughts.

The question pops up in their mind.

*V 3, Now 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?"*

They were thinking that it was here.

## **When is it going to be?**

“when” is today or tomorrow.

Is it going to be next Tuesday maybe?

## **What is the trigger?**

## **What is the sign?**

We have come to the end of the age.

They are in their thinking this is the end of all our waiting.

*V 1-2, Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. <sup>2</sup>And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.”*

They were walking out of the temple and Jesus has just said “your house desolate” not “My house.”

God left, **Ichabod**.

*Ezekiel 9:3, Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer’s inkhorn at his side;*

*Ezekiel 10:4, Then the glory of the Lord went up from the cherub, and paused over the threshold of the temple; and the*

*house was filled with the cloud, and the court was full of the brightness of the Lord's glory.*

**Ezekiel 11:23**, *And the glory of the Lord went up from the midst of the city and stood on the mountain, which is on the east side of the city.*

How God's glory departs and ichabod. God's not there, it's not the Father's house.

The word "desolate," *ermsis*, "abandoned to ruin" is what it means.

This place is in abandonment. God has left. It's cursed, devoted over to ruination. You won't see Me again until I come in full Messianic glory.

As they leave, they have a real hard question bothering them. The disciples were simple country people, and they look at this massive temple and it's more than one building, it's surrounded by a wall on the top of a mount.

On that mount was a great wall surrounding it. Enclosed in that wall were various buildings that were a part of the temple area. It was all sort of supported by a retaining wall, particularly to the south and west. That retaining wall went down and sort of held that mountain in place. There was a natural slope on the west part and a flat on the north part, so that part was supported.

So they put these massive retaining walls on the south and on the west and held up the temple mount, which had walls going up then from there so that if you were at the very top of the wall and all the way down to the bottom where the temple mount was and clear to the bottom of the retaining wall on the outside.

That may be where Satan took Jesus and told Him to jump off because it was such a tremendous drop.

This was a massive thing. It was more like a fort than anything else. The disciples are walking out of the place with Jesus in the twilight of the day they were in awe of this thing.

They can't even fathom how this thing could be built. Even though they had seen it on many occasions.

It's so massive.

It's so inconceivable.

It's impossible to think that it could be put up, let alone that it could be torn down.

**Mark 13:2**, *And Jesus answered and said to him, "Do you see these great buildings? Not one stone shall be left upon another, that shall not be thrown down."*

**Luke 21:5-6**, *Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said,<sup>6</sup> "These things which you see—the days will come in*

*which not one stone shall be left upon another that shall not be thrown down.”*

The Temple was a place of immense wealth, the collected and accumulated treasures of all the Jews who brought them there, and it was an excellent fortress.

The Babylonian Talmud says he never saw the temple of Herod, never saw a fine building.

Luke says it was built with beautiful stones.

Josephus tells us that Herod built the place. Herod was not a Jew, and that sort of stuck in the minds of the Jews, that their temple was built by an **Idumaeen**, and they would like to think that the final one would be built by someone other than one who's not a Jew.

But nonetheless, Herod had built a formidable place.

For example, some of the stones were **40 feet by 12 by 12**. That's a single cut stone, quarried and carried. How they ever elevated a stone like that, which would weigh up to a hundred tons, is hard to understand.

They had them going in some places as far as possibly two to three hundred feet, just piled high from the bottom of the retaining wall to the top of the wall around the temple. It was a massive undertaking.

Some of the stones were as long as 85 feet in length, a single stone cut and quarried. The disciples are walking out looking

at this thing and saying, “How is this whole place going to come down?”

**How is such a busy place, the center of all life, going to be desolate and abandoned to ruin?**

**How can it ever be?**

They are leaving the temple sort of scratching their heads about how it’s going to become desolate. But their eschatology tells them it is.

There is going to be a temple described **by Ezekiel in chapter 40 to 48**, they are probably thinking about that. They just don’t know how it can happen.

*V 2, “Take a look at all those things, take a look at all those buildings.”*

Jesus reads their minds.

Jesus knows exactly what they were thinking.

They came up to Him and said, “Look at all those things, look at all those buildings, all those stones.”

They don’t even get to the question. He says to them take a look at them. Truly I say to you, there shall not be left here one stone upon another that shall not be thrown down.

We can just see their jaws drop.

They don't understand how they got them up, let alone how they could get them down. It's massive.

Jesus says they will be torn down in a very strong statement. It will be so deserted, destroyed, and devastated.

That is exactly what happened.

As they go down the back side of the temple mount. They cross the little Kidron Valley where the brook runs and the spring, and they go up the Mount of Olives.

They climb all the way to the top and they form their question as they go.

**Mark 13:3**, *Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately,*

It is **James, Peter, John, and Andrew**, the intimate four of the Twelve that are forming the question for the rest. By the time they get to the top, they sit down.

We can imagine them sitting there as the sun is setting in the west of **Mount of Olives**. The sun sets over the white buildings of Jerusalem, built today out of the same limestone they were built out of in those days.

There would have been the temple with gold on the top of it, and they would have sat on the mount and looked down at that massive structure. They would be thinking, “This is it. It’s all coming to a wrap right here. It is all going to come to a great climax. We are living in this moment of glory in the history of Israel.

They asked Him privately.

No more public ministry.

Of course, probably Peter spoke because Peter always spoke whenever there was anything to be said, he was the spokesman.

*“Tell us, when shall these things be?”*

The things Jesus has just been talking about.

The tearing down of the temple.

- The desolation of Jerusalem, verse 38.
- The coming in the name of the Lord, verse 39.

They saw it all as one event.

The temple is torn down, the city becomes desolate, and the Messiah comes in His glory.

When shall these things that they see the judgment that He is going to have upon the nations that fight against Him, the re-

gathering of the people of Israel from around the world, the end of the present age, and the establishing of His kingdom.

*Your coming and the end of the age.*

They don't see any space.

Destruction of Jerusalem is a part of the whole thing.

So, they must have excited the most in the whole ministry of Christ.

They pose the question.

**When and what?**

**What is the sign?**

Give us the indicator.

Even after the resurrection, they said when they gathered with Jesus, they said, "Lord, will You at this time restore the kingdom to Israel?"

They were still asking that.

The resurrection didn't end that, it just heightened it.

When Jesus died, they got despondent. Because of the hope they had that just smashed everything. They went into instant despair.

When Jesus came out of the grave their hopes were revived and they said, Is this the time?

Because they lived incessantly in anticipation that it was the time and the kingdom was coming.

**Luke 19:11**, *Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.*

They thought the kingdom of God should immediately appear. This was just coming out of Jericho on His way to Jerusalem. They lived in that anticipation all the time. These kinds of words by our Lord only increased that.

Their thinking was alive with Kingdom hope now.

Right now, is the kingdom, right now is the second coming, right now is the judgment, right now is the establishing of the eternal kingdom of the glory of Messiah, right now it's going to happen.

The whole point of this sermon is to tell them this:

It is not right now.

The whole point.

**Now do you understand Matthew 24 and 25?**

It is not right now.

**V 3**, *And what will be the sign of Your coming, and of the end of the age?"*

*"Coming."*

What are they asking when they say, “What should be the sign of their coming?”

### **Are they talking about Jesus second coming?**

No.

They didn't even believe in a second coming as such.

They didn't see any distinction.

They didn't see any first coming, then long period, second coming. They saw it all happens at once.

### **Why?**

Because that's the way the Old Testament outlined it.

The way it happened by the Old Testament prophet view.

The Old Testament prophet looked ahead and compressed all the time factors and just saw Messiah coming, setting up His kingdom, and all that.

They Didn't see the big gap, that is why it's called a mystery.

They see it all at once.

The disciples are not talking here about a second coming.

### **What are they talking about?**

The word “coming,” in Greek *Parousia*.

Comes from two Greek words, *Para* and the verb “to be.” It means to be around, to be present.

The best way to translate it might be, *“And what shall be the sign of Your full presence, of You being here?”*

It isn't so much the idea that it conveys coming as much as it conveys a permanent presence.

The word **“Parousia”** is used four times in this chapter.

Verse **3, 27, 37, and 39**. Having been used by Jesus, it becomes a key word used by the New Testament writers.

It's used by **James, Peter, and John**.

It becomes a technical term for the arrival of Jesus Christ to establish His kingdom, His second coming, His coming in glory.

But they are simply saying,

**When are You going to arrive in full presence?**

**When are You going to be here in Your full Messianic revelation?**

**When are You going to be here to be all that we anticipate You are going to be?**

The point being it isn't that He must go away and come back because the issue of the word isn't the actual coming, it's the presence.

**When are You going to enter into the fullness of Your Messianic presence?**

*What shall be the sign of this and of the end of the age?*

*“The end of the age.”* That is a very clear phrase, ***synteleias tou aionos***.

It is used five times in Matthew, the end of the age. (**Matthew 24:3, 13:39, 13:40, 13:49 and 28:20.**)

The word ***sunteleia*** means the complete end, the full end, the final end.

***Tele*** means end,

***Sunteleia***, means the full final end.

**When is the full and final end of man’s age?**

**Matthew 28:20**, *teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.*

Jesus promises that we have authority, and we go out to make disciples. Then He says, “Lo, I am with you to the end of the age.” “Until the full and final end, I will be with you.”

The parable of the wheat and the tares.

**Matthew 13:39**, *The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.*

The end of the age, then, is the time of God’s harvest, Jesus says, and the reapers are the angels, the tares are gathered and burned in the fire, so shall it be in the end of the age.

It is the time when God goes out, gathers the wheat and the tares, separates them out, sends the tares to hell to be burned in the fire.

**Matthew 13:40**, *Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.*

Takes the wheat, the righteous, and they are shining forth like the sun in the kingdom of their Father.

The end of the age, to Matthew is an eschatological term that means the very end of everything, when God comes in ultimate, final, complete judgment and takes the unbelieving and sends them to hell and the believers go into His presence.

The Parable of the Dragnet.

**Matthew 13:49**, *So it will be at the end of the age. The angels will come forth, separate the wicked from among the just,*

It is used at the end of the age when the Lord separates. There, a big net is thrown out, catch fish, and as a fisherman pulls in a net with all kinds of fish and sorts out the ones to eat and the ones to throw away, so God catches everybody in a net, pulls them in, sorts out the righteous unto glory, the unrighteous unto damnation. That happens again in the end of the age.

So, the disciples' question is about the end of the age.

It is the ultimate kind of question.

The disciples are asking Him, then, questions about final things, ultimate things.

**When is the Messiah coming in full presence and glory?**

When will final, full, complete, and total judgment take place when the ungodly are damned and sent to hell and the righteous are sent into the glory of the kingdom?

**When will this be?**

**What is the sign we look for to indicate it's going to happen?**

That's their question. All the events up to this point indicate their thinking that brought about this question.

The Lord's answer begins in verse 4, and He answers their question.

Their question has to do with the full coming of Christ and the end of man's age, and that is the question He answers. He says nothing about the destruction of Jerusalem from now on.

That was outside the Olivet Discourse in verse 2 before the question was even asked.

That judgment on Jerusalem was for that period of history, for that time and that unregenerate, ungodly, Christ-rejecting people.

It is only a small example of the kind of judgment that God is going to bring in the end of the age when the Messiah comes in full glory and full presence.

Jesus is saying to them is, “what you have seen is not the end of the age. What you have seen is not preliminary to the full coming of the Messiah in glory.

Let Me show you what is the indication of His full coming.  
Let Me show you what are the signs of His second coming.  
Let Me show you what does indicate the end of the age.”

That is the theme of the sermon in the Olivet Discourse.  
Takes them from where they are to what will be the character of the time when the Lord comes.

Jesus lifts them from their historical moment into the far future, a future which we have yet not entered into, and describes all the events surrounding the coming of the Lord Jesus Christ.