

JESUS, ISRAEL & PROPHECY

Week 6 – The King’s Second Coming; The Olivet Discourse

As we look at Matthew 24 this morning, please ask these questions:

- What is the purpose of the 7-year Tribulation that will come upon the world?
- What is the purpose of the Millennial/Messianic Kingdom when Jesus will rule and reign from Jerusalem for 1,000 years?

Jesus had entered Jerusalem on the 10th of Nisan, on Lamb Selection Day. Many of those who enthusiastically welcomed Him as King, turned. . . . Jesus knew that the cross had to come before the crown.

In the events leading up to Matthew 24, we have seen so clearly in our study that Jesus presented Himself as the Messiah and as the King of the Kingdom of God to the people of Israel. The Jewish religious leadership rejected Him. Jesus began to teach in parables on a consistent basis. When you don’t respond to the light you’re given, the truth is then hidden/obscured. We do see an “until” for Israel, however. God has promised to restore the nation of Israel – in the future. Since the time of Abraham, God has been saving individual Jewish lives. Following Jesus’ crucifixion, resurrection, and ascension into heaven, we read Peter’s words in addressing the “men of Israel” (Acts 2:22). Peter proclaims in Acts 2:40-41 – “. . . *Be saved from this perverse generation.*”⁴¹ *Then those who gladly*^[g] *received his word were baptized; and that day about three thousand souls were added to them.*”

In Matt. 23:36, Jesus tells the Jewish leaders, *“Truly I say to you, all these things will come upon this generation.”* Jesus was referring to the time when the Temple would be destroyed in 70 AD by the Roman army (Dan. 9:26).

We read in the Gospel of Luke of Jesus weeping over Jerusalem. *“When He approached Jerusalem, He saw the city and wept over it, saying, ‘If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they 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 19:41-44

In the midst of judgment, we see God’s grace – AGAIN! Jesus cried out in Matt. 23:37-39 *“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!”*³⁸ *See! Your house is left to you desolate;*³⁹ *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!’ ”*

God had placed His name in Jerusalem (II Chron. 6:6). But, it was in this city that the authorities rejected God’s greatest offer of love – His Son. The visible sign

Jesus gave, in terms of judgment, was in leaving the temple (Matt. 24:1) and not returning during His remaining days on earth.

Matt. 23:38 – “*See! Your house is left to you desolate. . . .*”

In Matthew 24:1 we see Jesus leaving the temple and sitting on the Mount of Olives (Matt. 24:3).

Jesus looked beyond the words of judgment that we read in Matt. 23:37-38. Directly after He told Jerusalem that their house would be left to them desolate, He said. . . Matt. 23:39 – “. . . *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 prophetically saw the remnant of Jews who will await the Lord – in the future. They will recognize Him as the Messiah (Zech. 12:10).

As we study Matthew 24, we must realize that Jesus is looking ahead and seeing Jerusalem, His beloved city, destroyed in 70 AD and His people scattered to the far corners of the earth. He looks further into the future and sees them slaughtered during the Tribulation by those who hate them.

Matt. 24:1 – “*Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.*” Mark 13:1 - “*Then as He went out of the temple, one of His disciples said to Him, ‘Teacher, see what manner of stones and what buildings are here!’*”

The disciples couldn’t comprehend Jesus’ words. How could this magnificent wonder of the world – the center of the Jewish nation – be destroyed?

Matt. 24:2 – “*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.’*”

Jesus responds with His words regarding the complete physical destruction of the temple which occurred in 70 AD. Rome totally obliterated the second temple of the Jews. At the siege of Jerusalem by Rome in 70 AD, the Roman soldiers had set fire to the temple – the temple that was covered in many places in gold. To recover the gold that had melted between the stones, the Roman soldiers pried apart every block. Literally, not one stone was left upon another! The destruction was total.

Matt. 24:3 – “*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?’*”

Jesus, sitting on the Mount of Olives – where He will be returning at His second coming (Zech. 14:4) – answers the disciples other questions: What will be the sign of Your coming? What will be the sign of the end of the age? Thus, we have what is known as the “Olivet Discourse.” It is Jesus’ response to the disciples.

Regarding the disciples questions, these two questions can be construed as one. The Jewish people believed in two ages: Pre-Messianic (before the Messiah) and Messianic. The end of the Pre-Messianic Age would be when the Messiah comes to establish His Kingdom on earth – when He comes in the fullness of His presence. The disciples weren't referring to Jesus' "coming *again*" as we know it. They weren't anticipating His going away! The Greek word for "coming" is *parousia*. It comes from two Greek words, para and the verb "to be." It means to be around, to be present. The best translation of the disciples' question: "And what shall be the sign of Your full presence, of Your being here?" The disciples were asking – "When are You going to enter into the fullness of Your Messianic presence?" The disciples are asking Jesus when the final, full, complete, total judgment will take place. From Matt. 24:4, Jesus is answering their two questions which is really one question because the Messiah will come in His full presence at the end of the age.

NOTE: The Church is not the object of Jesus' statements in Matthew 24. The Church is not born until Pentecost. The Jews were the ones addressed in Matthew 24. We know this from the context in Matthew 23 when Jesus cries out to Jerusalem. Matthew 24 and 25 are a continuation of Matthew 23.

This "coming" of Jesus in Matthew 24 does not refer to the Rapture. This "coming" is His presence – His physical presence which will occur at the end of the Tribulation - in great power and glory.

Matt. 24:29-31 – *"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."*

At this point, the Jewish disciples only knew about the glorious coming age of the Messiah. They didn't even know about the Rapture. Jesus did not reveal the Rapture to them until His last Passover Seder with them (John 14).

There is much debate among Evangelicals as to whether Jesus is referring to the Rapture of the Church in Matthew 24 or to His physical second coming. We find the teaching about the Rapture in John 14:1-3; I Cor. 15:51-52; I Thessalonians 4:16-18.

The word "Rapture" is not found in Scripture. Neither is the word "Trinity" found in Scripture. Just because "Trinity" is not in Scripture does not mean that there is no Trinity – that God is NOT Father, Son, and Holy Spirit. The Latin Vulgate translation of the NT translated "caught up" – *harpazo* – in I Thess. 4:17 – as *raptizo*. "Caught up" – seize, to carry off by force, to snatch out or away. From "raptizo" we get Rapture.

In I Thess. 4:16-18 we understand that Jesus will come in the clouds and suddenly; His followers – NT saints – "the dead in Christ" – those baptized into His body (I Cor. 12:13) will meet the Lord in the air. And so will we ever be with Him. Jesus is not coming to be with us on earth at this time.

The second coming of Christ is exactly that – a coming. It is described for us in Rev. 19:11-16. Jesus will literally return to the earth, setting foot on the Mount of Olives. The Mount of Olives will split in two. Jesus will establish His kingdom on earth and will rule for 1,000 years.

There are various views within the Evangelical church re: the timing of the Rapture in relation to the seven years of Tribulation on earth.

- Pre-Tribulation Rapture – the Rapture occurs before the seven years of Tribulation. In this view, the Church, the body of Christ, indwelt by the Holy Spirit of God, is currently acting as a restraining influence (II Thess. 2:6-7), holding back the full manifestation of evil in the world. When the Church is removed in the Rapture, the antichrist will appear. He will negotiate a peace treaty guaranteeing the security of Israel for seven years. The antichrist will break that treaty after 3.5 years.
 - Those who espouse the pre-tribulation view believe that God pours His wrath on the earth from the outset of the tribulation. Jesus is unleashing judgment upon the earth by opening the seals on the scroll. The seal judgments occur at the beginning of the tribulation.
 - Rev. 6:1 – Jesus is the only One found worthy to open the scroll – the title deed to the universe. As He breaks the 7 seals that secure the scroll, each seal unleashes a new demonstration of God’s judgment on the earth in the future tribulation period. These seal judgments include all the judgments to the end. The seventh seal contains the 7 trumpets, the seventh trumpet contains the 7 bowls.
 - Those who hold the pre-tribulation view believe that the tribulation is for Israel and the nations. During the tribulation, Israel will be purged (Mal. 3:3) and the nations will be judged (Joel 3:1-2; Zech. 12:2-3; Matt. 25:31-46).
- Mid-Tribulation/Pre-Wrath Rapture – the Rapture occurs some time during the Tribulation, perhaps halfway through the Tribulation.
 - Those who espouse the mid-tribulation/pre-wrath view believe that God doesn’t unleash His wrath upon the earth until mid-way in the tribulation.
- Post-Tribulation Rapture – the Rapture occurs during the physical second coming of Jesus. Those who adhere to this view essentially combine the two occurrences into one event. The Church will be removed from the earth, will meet the Lord in the air, and come right back with Him as He sets His foot on the Mount of Olives.

Bottom line: God’s timetable is God’s timetable. God’s timetable won’t be affected by believers who passionately debate these things.

Because the “signs of the times” noted in Matthew 24 relate to Israel and not to the Church, the “signs of the times” relate to Jesus’ physical second coming and not to the Rapture. The Rapture is for the Church – for the “dead in Christ” (I Thess. 4:16) – Jewish and Gentile believers in Jesus.

The Church is watching and waiting for JESUS – not for signs or for the coming of the antichrist!!

JESUS' MESSAGE

In the Olivet Discourse, Jesus described the Jewish situation before His return.

Matthew 24:4-31 refers to the seven-year Tribulation period including Jesus' second coming at the end of the Tribulation. Matt. 24:4-14 refers to the first half of the Tribulation.

False Messiahs, False Prophets

Matt. 24:4-5 – “*And Jesus answered and said to them: ‘Take heed that no one deceives you. ⁵ For many will come in My name, saying, ‘I am the Christ,’ and will deceive many.*”

Matt. 24:23-24 – “*Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it. ²⁴ For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.*”

Jesus stressed that false prophets or false messiahs would be a danger for Israel. The Jewish people are waiting for an earthly Messiah who will restore the nation of Israel. Imagine when the antichrist reveals himself?! Since the Tribulation begins with the arrival of the antichrist, it is not surprising that Jesus, in His outlining the Tribulation, begins with a warning regarding the antichrist's arrival. Spiritual deception will be the primary purpose of the antichrist during the Tribulation.

Matt. 24:6-8 – “*And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. ⁸ All these are the beginning of sorrows.*”

The key that unlocks our understanding of these signs is found in Jesus' words in v. 8, “*All these are the beginning of sorrows.*” NASV – “*the beginning of birth pangs.*” The word “sorrows” is from the Greek term *odin* which speaks of the travail and pain of childbirth. During labor, contractions increase dramatically in frequency and intensity. So, too, the second coming of Jesus will be preceded by a dramatic increase in the frequency and intensity of the signs of His coming at the end of the age. The birth – the coming of the Messiah to establish His kingdom. The imagery of birth pangs is fairly common in Jewish apocalyptic literature. Paul used a similar phrase to describe to approach the day of the Lord which refers to judgment in Scripture. I Thess. 5:3 – “*For when they say, ‘Peace and safety!’ then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.*”

The Talmud, Rabbinic writing/commentary – “The world will undergo various forms of tribulation called *chevlei Mashiach* – the birth pangs of the Messiah.”

The signs that would point to the end of the age which Jesus lists in Matthew 24:4-14 have always been present in the world:

- False messiahs and false prophets who will deceive many (Matt. 24:5, 11);
- Wars and rumors of wars (Matt. 24:6);
- Natural disasters including famines and earthquakes (Matt. 24:7);
- Persecutions and executions of Israel (Matt. 24:9);
 - The OT teaches that the Tribulation will be a time of great persecution toward the Jewish people (Jer. 30:7, 11, 22-24; Eze. 20:33-44; 22:17-22; Dan. 7:25; 12:1-3; Hosea 5:15; Zeph. 1:7-2:3).
 - The entire chapter of Rev. 12 is devoted to relaying the future persecution of the Jewish remnant during the second half of the seven-year Tribulation by Satan and the antichrist (known as the beast from the earth).
- Continued deception (Matt. 24:10-12);
- The Gospel of the coming Kingdom will be preached worldwide during the Tribulation (Matt. 24:14).

These “signs” have always been present in the world. This doesn’t mean we are living in the era Jesus described while speaking to His disciples prior to His crucifixion. The world in which we live, however, is already ripe for the Tribulation. The period of time addressed in this message to the disciples is the seven year Tribulation period which will occur before Jesus returns.

Matt. 24:8 – “*All these are the beginning of sorrows.*”

Matt. 24:9-14 - “*Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.* ¹⁰ *And then many will be offended, will betray one another, and will hate one another.* ¹¹ *Then many false prophets will rise up and deceive many.* ¹² *And because lawlessness will abound, the love of many will grow cold.* ¹³ *But he who endures to the end shall be saved.* ¹⁴ *And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.*”

Since the Tribulation begins with the antichrist and the peace treaty he makes with the “many” (Dan. 9:27), it’s no surprise that these verses in Matthew 24 carry a warning about the antichrist’s arrival. Parallel scripture: Rev. 6:1-2 – “*Now I saw when the Lamb opened one of the seals;* ^[a] *and I heard one of the four living creatures saying with a voice like thunder, “Come and see.”* ² *And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.*”

The rider on the white horse, some have suggested, is the antichrist. The bow is a symbol of war but the absence of arrows implies that this victory is a bloodless one – a peace won by covenant and agreement, not by war (Dan. 9:27). The crown by the rider is a laurel wreath which was awarded to winning athletes. This is not a crown worn by a King! From Scripture we know that the end of the age is going to begin with a false

peace which will be led by the antichrist. And it is the first signal that the scroll has been unrolled and the first seal has been opened.

Revelation 6:

- First seal – the conqueror. The first horse is a white horse and a bow with no arrows – both of which represent peace.
- Second seal – conflict on earth. The second horse is a red horse, and he represents war (Rev. 6:3-4). Killing will become commonplace.
- Third seal – scarcity on earth. A black horse represents famine (Rev. 6:5-6). The rider of this horse has a pair of scales in his hand. The passage pictures scarcity of good.
- Fourth seal – widespread death on earth. This produces a pale green, or ashen horse. The pale green pallor characterizes the decomposition of a corpse. The horseman brings death to 25% of the world's population.
- Fifth seal – the cry of martyrs. This describes the force of the saints' prayers for God's vengeance.
- Sixth seal – cosmic disturbances.

These seal judgments include all the judgments to the end. The seventh seal (Rev. 8:1-6) contains the 7 trumpets, the seventh trumpet contains the 7 bowls.

Matt. 24:13-14 – “*But he who endures to the end shall be saved.*”¹⁴ *And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.*”

Verses 13 and 14 are often misunderstood; we equate them to our time. Jesus is telling them how it will be during the Tribulation. The Gospel will be preached to the whole world, during the Tribulation, by the 144,000 Jews, the two witnesses, and in particular the angel in Revelation 14:6.

Middle of the Tribulation – “The Abomination of Desolation”

Matt. 24:15-16 - “*Therefore when you see the ‘abomination of desolation,’^[c] spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand).*”

This passage of Scripture describes the fullest possible manifestation of evil in the world. Daniel spoke of “the abomination of desolation” in Dan. 11:31ff in reference to Antiochus Epiphanes – a Syrian General who attempted to annihilate the Jewish people between 171 and 165 BC. Antiochus is a type of the antichrist in Scripture. He brought a heathen altar into the Temple and set it on top of God's altar and sacrificed swine on the heathen altar. Dan. 11:36 transitions into the future antichrist and speaks of him exalting and magnifying himself “above every god.”

Regarding the future Tribulation, the “time of Jacob's trouble,” (Jer. 30:7), the 70th week of Daniel (Dan. 9:24-27), “the abomination of desolation” refers to that moment, halfway through the Tribulation, when the antichrist puts a stop to sacrifice and blatantly and pompously proclaims himself to be God. The antichrist, empowered by Satan, will seek

the world to worship him. Paul speaks of the “man of lawlessness” in II Thess. 2:3 – in relation to the antichrist. II Thess. 2:3-4 – “Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,⁴ who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God^[c] in the temple of God, showing himself that he is God.”

Re: this day, Jesus continues in the Olivet Discourse. . .

Matt. 24:17-25 – “. . . then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house.¹⁸ And let him who is in the field not go back to get his clothes.¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days!²⁰ And pray that your flight may not be in winter or on the Sabbath.²¹ For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.²² And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.²³ “Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it.²⁴ For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.²⁵ See, I have told you beforehand.”

Matt. 24:26-31 – “Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe it.²⁷ For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.²⁸ For wherever the carcass is, there the eagles will be gathered together. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.”

Suddenly, spectacularly Jesus will return. . . in like manner as the disciples saw Him ascend into heaven – on the clouds of heaven (Acts 1:9-11). These verses speak to the bodily/physical return of Jesus. The Greek word, *parousia*, means “presence” or “advent/appearance.” His second coming will be likened to bright flashes of lightening that will shoot across the sky. This will be a GLOBAL event – seen by the world.

“Elect” – not the Church as it’s been raptured. Jewish remnant (Isa. 45:4; Eze. 5:10; Isa. 27:12-13).

In Matt. 23:37, Jesus wept over Jerusalem as He pronounced judgment. Now, in Matt. 24 we see Jesus returning after the Tribulation when Jerusalem is again in peril (Zech. 12:1ff). This time God will pour His Spirit upon the third of the Jewish population remaining after the Tribulation. Jesus will send out His angels to gather His elect (the Jewish remnant – Jewish believers at the end of the Tribulation) from around the world and bring them to Jerusalem. Deut. 30:3-4 - “Then the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you.⁴ If any of you are driven out

to the farthest parts under heaven, from there the LORD your God will gather you, and from there He will bring you."

Matt. 24:32-35 - *"Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near.³³ So you also, when you see all these things, know that it is near—at the doors!³⁴ Assuredly, I say to you, this generation will by no means pass away till all these things take place.³⁵ Heaven and earth will pass away, but My words will by no means pass away."*

The fig tree has a regular pattern. The leaves appear, and then summer follows. When you see the leaves, you know summer is near. Jesus' reference to the fig tree in this passage is its reliable growth cycles related to the seasons. Jesus assures that when they see "all these things" including the abomination of desolation followed by "great" tribulation, followed by the signs in the heavens, His return to the earth will follow. When a fig tree buds, there is an inevitable result – summer is near and fruit is coming. In the same way when these signs are seen, the coming of Jesus in glory with His Church will inevitably follow. And – "this generation"? It cannot be the generation of the disciples because they never saw the abomination of desolation. Jesus is speaking of the generation that will see these signs that He has foretold in Matthew 24. These signs will occur in rapid succession.

Jesus has given us in Matthew 24 an important outline for end times events:

- Catastrophes and persecutions will arise; however, those in themselves are not the sign of the end.
- The pivotal sign: the abomination of desolation.
- When the antichrist sets himself up to be worshipped, Israel is to flee to the mountains.
- On the heels of the abomination comes great tribulation and cosmic disturbances.
- Then Jesus will return in glory to the earth.

The disciples had asked, "When shall these things be?"

Jesus answers in v. 36. . . .

Matt. 24:36 – *"But of that day and hour no one knows, not even the angels of heaven, but My Father only."*

But Daniel set the day of Jesus' return as being exactly 1,290 days following the abomination of desolation (Dan. 12:11). How can the day of Jesus' coming be both completely unknown and at the same time be known to the day according to Dan. 12:11?

Matt. 24:37-44 - *"But as the days of Noah were, so also will the coming of the Son of Man be.³⁸ For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.⁴⁰ Then two men will be in the field: one will be taken and the other left.⁴¹ Two women will be grinding at the mill: one will be taken and the other left.⁴² Watch therefore, for you do not know what hour your Lord is coming.⁴³ But know this, that if the master of the house had known what hour the thief would come, he would have watched and not*

allowed his house to be broken into.⁴⁴ *Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.*”

Jesus tells the disciples to WATCH – for you do not know what hour your Lord is coming. “This generation” that witnesses these signs will know that Jesus’ coming is near (Matt. 24:33). In Noah’s day, the world had been warned for perhaps 120 years (Gen. 6:3). But the flood came and took them away! Those who didn’t heed the warning were caught by surprise. If two people are out in a field, one will be taken away into judgment; the other will remain to be gathered by the angels and enter the Millennium with Jesus. Two women will be grinding at a mill. One will be swept away into judgment; the other will be left to enter the Millennium. Some have understood this passage as the Rapture – where believers are taken and non-believers are left. The universal flood is a picture of judgment. Jesus’ physical second coming will be a time of judgment on the earth. Matt. 24:37-39 - *“But as the days of Noah were, so also will the coming of the Son of Man be.”*³⁸ *For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. . .* The flood (God’s judgment) came and took them all away!

To believers at that time it will be known; to the non-believers at that time, it will not be known.

Matt. 24:45-51

The master is God. We are each servants with a stewardship, a responsibility. Are we watching the signs that have been put in front of us? In this parable, Jesus underscores that Israel should have been watching for the Messiah. They should have recognized Jesus the moment He began His ministry. The Tanakh painted a detailed portrait of the promised Messiah.

The Olivet Discourse continues in Matthew 25; Jesus continues speaking to His disciples. Israel remains the focus.

Questions:

What is your view of end times? How do you support your view?

To whom was Jesus speaking in Matthew 24?

What is the purpose for the Tribulation? What is the purpose for the Millennial Kingdom?

Suggested Homework:

Review Matthew 24. If you don’t have an end times view, begin to put one together using Scripture.