

Matthew Series

Lesson #148

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Dean Bible Ministries

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MATTHEW

JESUS: KING OF THE JEWS

Olivet Discourse Overview

Matthew 24:3–25:46; Luke 21:6–36

Matt. 23:37, “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!”



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



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



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!*’ ”

[Psa. 118:26]

Matt. 21:9, “Then the multitudes who went before and those who followed cried out, saying: *‘Hosanna to the Son of David! ‘Blessed is He who comes in the name of the LORD!’ Hosanna in the highest!’ ”*

**VI. Jesus is presented to Israel as her
Messianic King and rejected
(Matt. 21:1–25:46)**

**A. Jesus is publicly presented to Israel as
her Messianic King, Matt. 21:1–17**

**B. Jesus the Messianic King is rejected by
the nation, but not all of the people,
Matt. 21:18–22:46**

**C. Jesus rejects the nation and
announces eight (7) WOES on the
religious leaders, Matt. 23:1–23:39**

“Looking around on those Temple buildings—that House, it shall be left to them desolate! And He quitted its courts with these words, that they of Israel should not see Him again till, the night of their unbelief past, they would welcome His return with a better Hosanna than that which had greeted His Royal Entry three days before. And this was the ‘Farewell’ and the parting of Israel’s Messiah from Israel and its Temple. Yet a Farewell which promised a coming again; and a parting which implied a welcome in the future from a believing people to a gracious, pardoning King.”

~Alfred Edersheim, *Life and Times of Jesus the Messiah.*

“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 led 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.”

~Arnold Fruchtenbaum, *Footprints of the Messiah*

“All hope for a turning of Israel to God in repentance has gone, the King therefore has no alternative but to reject that nation for the time being with regard to its kingdom program. The clear announcement of this decision is seen in these verses of Matthew’s Gospel.”

~Dr. Stanley Toussaint, *Behold the King*

“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 Jesus' last words to Israel.

The Upper Room Discourse is Jesus' first words to the Church.

- 1A The historical setting and context;
Matt. 24:1–2; Mark 13:1–2; Luke 21:5–6**

- 2A The disciples ask Jesus two important questions: Matt. 24:3; Mark 13:3; Luke 21:7**

- 3A The answer to the first question:
Luke 21:20–24**

- 4A The answer to the second question:
Matt. 24:4–25:46**

**1A The historical setting and context;
Matt. 24:1–2; Mark 13:1–2; Luke 21:5–6**

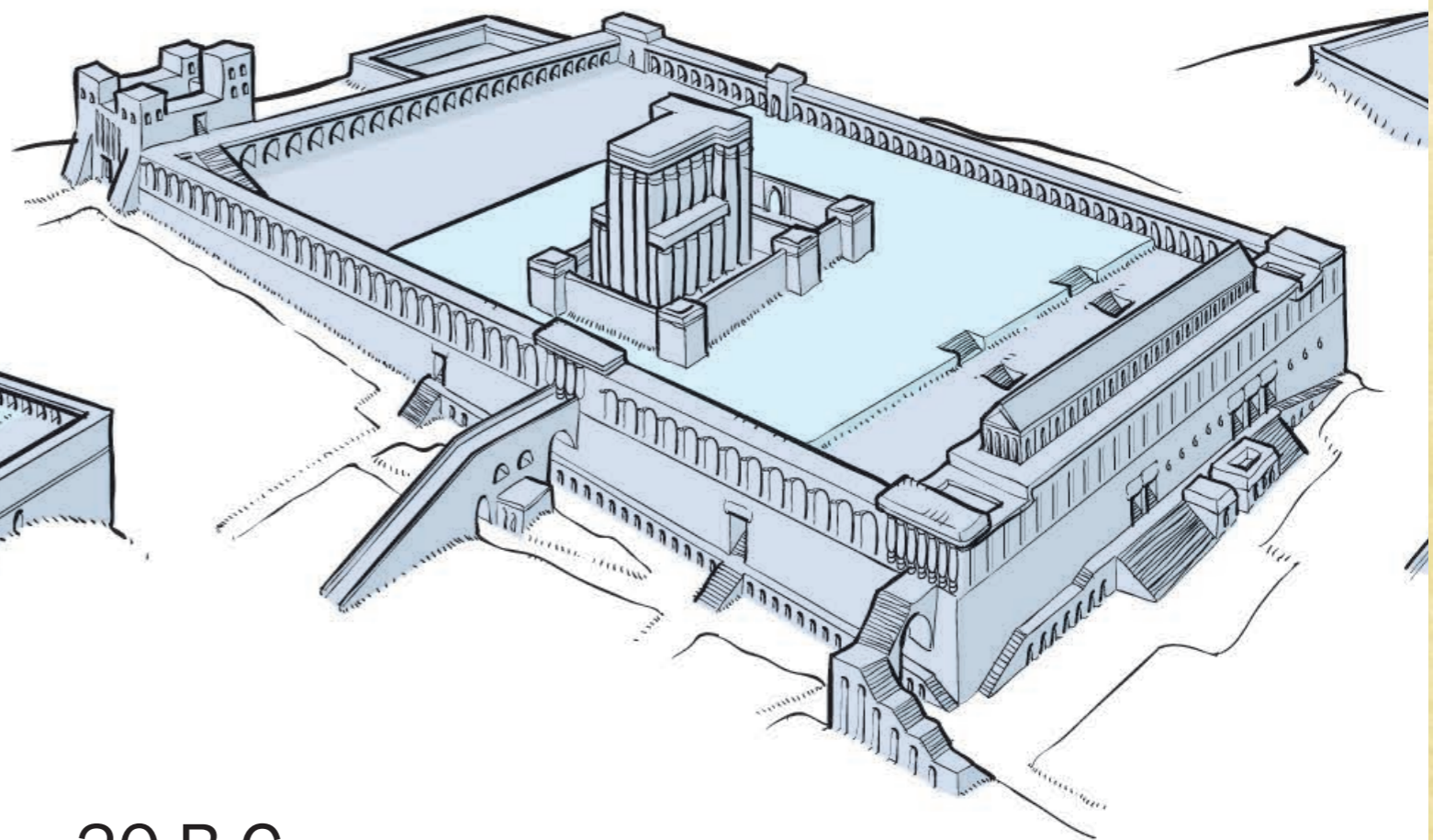
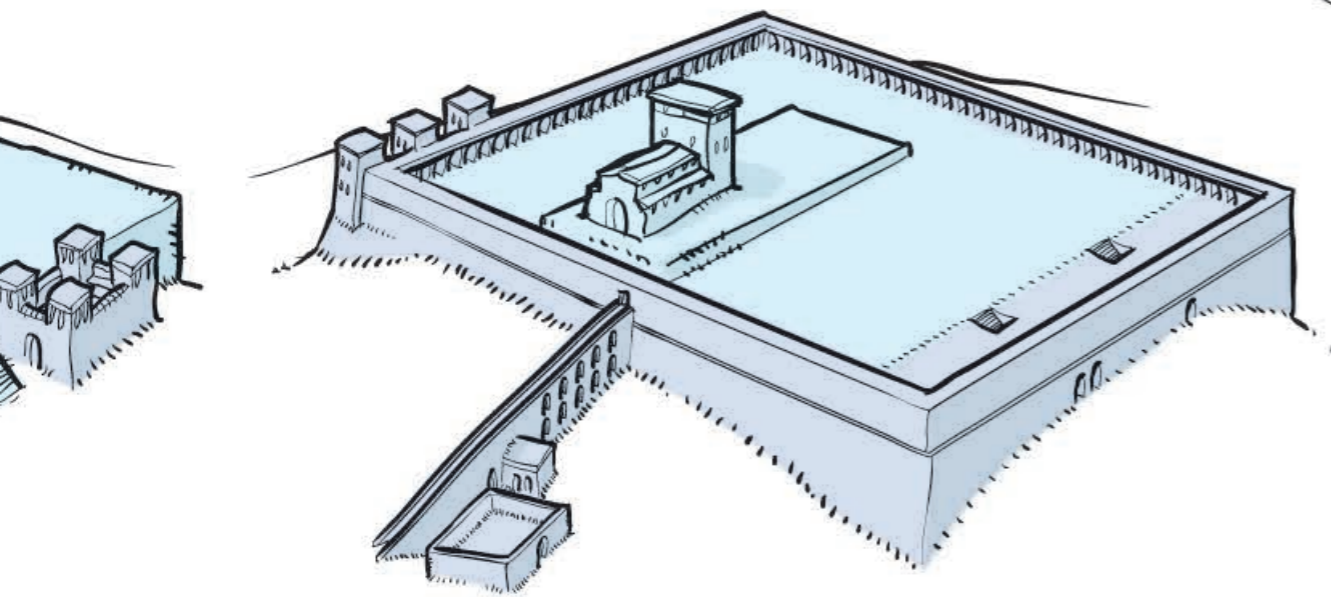
Matt. 24:1, “Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.”

Luke 21:5, “Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said,”



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.’ ”

was only an outcropping of bedrock.
us traditions are that it originated in the
that the prophet Muhammad ascended
it, and that it is the source of all Earth's
e there about 1000 B.C.



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142 to 63 B.C.

Under the Hasmonean Dynasty, founded by the Maccabees, the temple was “purified” and restored and its platform extended to the south.

20 B.C.

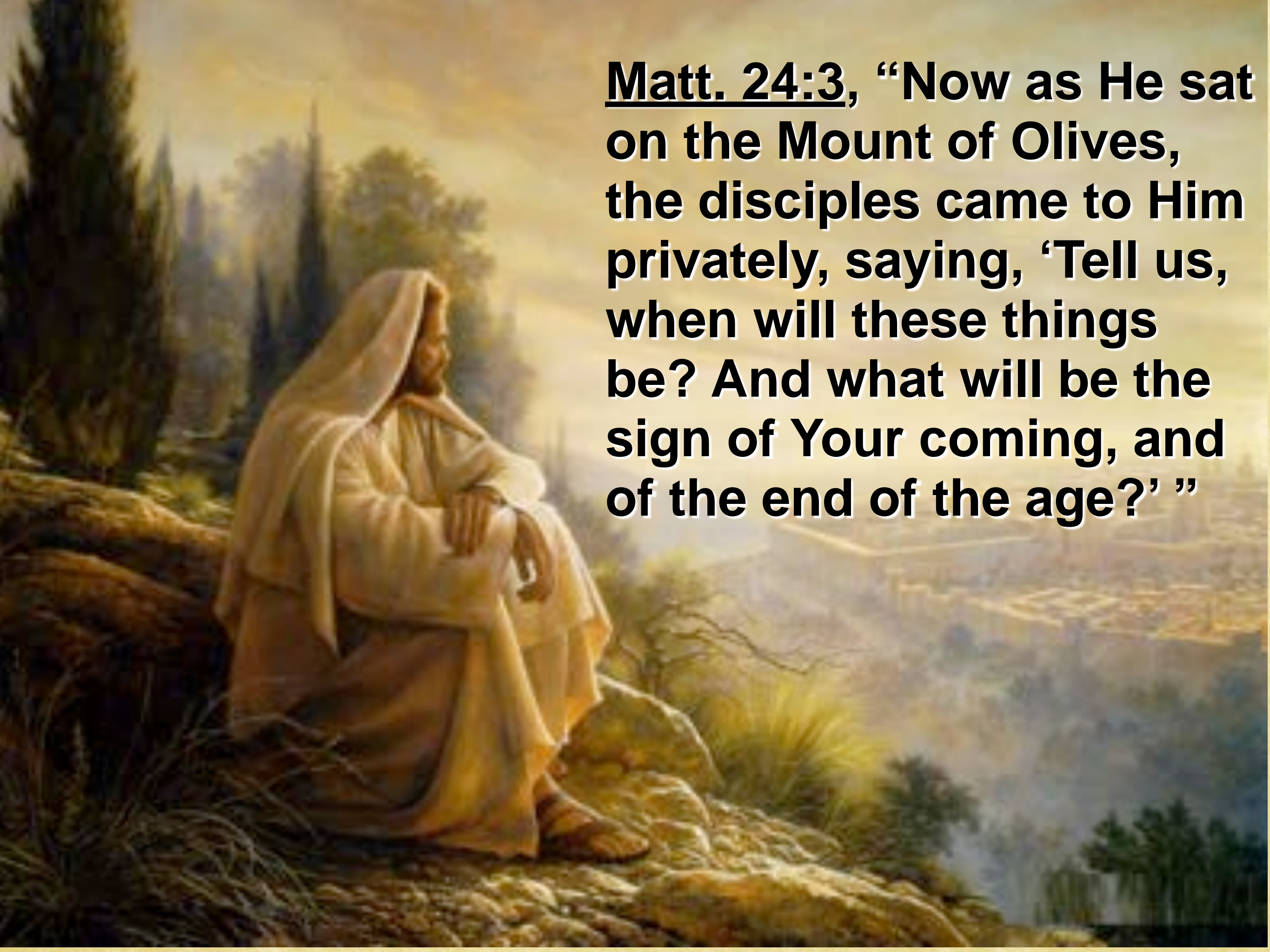
King Herod ordered a major renovation and expansion of the Second Temple and greatly enlarged the square. All four New Testament gospels tell the story of Jesus chasing money changers out of this temple. It was destroyed in A.D. 70 during a Roman invasion commanded by Titus, son of Emperor Vespasian.

A.D. 6
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- 1A The historical setting and context;
Matt. 24:1–2; Mark 13:1–2; Luke 21:5–6**
- 2A The disciples ask Jesus two important
questions: Matt. 24:3; Mark 13:3;
Luke 21:7**

A photograph of Jesus sitting on a rocky ledge, looking out over a valley. He is wearing a white robe and a white shawl. The background shows a hazy, sunlit landscape with trees and a valley floor. The text is overlaid on the right side of the image.

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?’ ”

Matt. 24:3, “Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, (1) when will these things be? And (2) what will be the sign of Your coming, and of the end of the age?’ ”

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

Mark 13:4, “ ‘Tell us, (1) when will these things be? (2) And what will be the sign when all these things will be fulfilled?’ ”

Of these two questions, Matthew and Mark answer the second, Luke answers the first as well, Luke 21:20–24; he adds the answer to the second in Luke 21:25–36.

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- 3A The answer to the first question:
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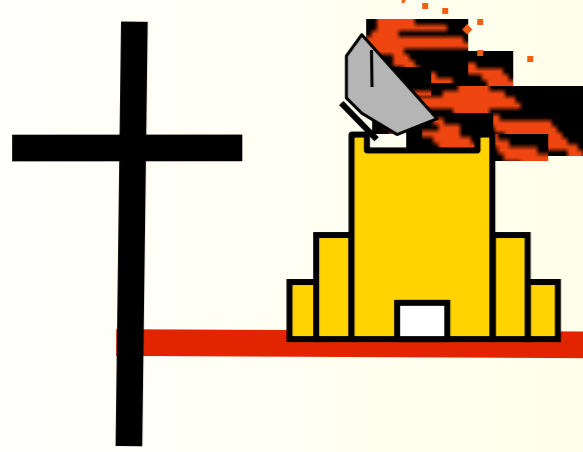
3A The answer to the first question: Luke 21:20–24

**1B Luke's context is important;
Luke 21:8–19 sets up His answer in
Luke 21:20–24.**

- 1. Luke 21:8–11 focuses on the first part of the Tribulation.**
- 2. Luke 21:12–19 digresses: “*but before all these things*” describes the apostolic experience before AD 70.**
- 3. Luke 21:20–24 describes the events from AD 66.**

Luke 21:24, “And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.”

Overview of Luke 21:20–28



AD 33

AD 70



Tribulation



2nd
Coming

21:20-24

*Days of
Vengeance*

ISRAEL
JUDGED
AD 70

21:24

*Times of the
Gentiles*

ISRAEL
SCATTERED
586 BC–?

21:25–28

*Look up, your
redemption
draws near*

ISRAEL
REDEEMED

The Image of Daniel 2

Gold

605–539 B.C.—Babylon

Silver

539 B.C.—331 B.C.—Medo-Persia

Brass

331 B.C.—146 B.C.—Greece

Iron

146 B.C.—A.D. 1453—Rome

Iron/Clay

Revived Roman Empire



The 4 Beasts of Daniel 7



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Three Major Issues: All related to interpretation

“They have nothing to do with the church, which Jesus said He would build (16:18). The church is not present in any sense in chapters 24 and 25. The disciples’ questions related to Jerusalem, Israel, and the Lord’s second coming in glory to establish His kingdom.”

~Barbieri, Matt. 24:1–3, *BKC*

Three Major Issues: All related to interpretation

- 1. Which parts, if any, refer to the present Church Age?**
- 2. Who is taken and who is left behind in Matt. 24:40–42?**
- 3. The third significant issue is understanding the four parables at the end of Matthew and the judgment of the sheep and the goats.**

4A All three synoptics provide an answer to the second question. Matthew gives the most detailed answer. He only focuses on the second question because his theme and focus is on the coming of the kingdom. Matt. 24:4–25:46

**1B The first 3.5 years of Daniel's
seventieth week: The *beginning of
sorrows* (labor pains); Matt. 24:4–8**