Olivet Discourse By Dr. Hill

I. General
A. Matt 24, Luke 21, Mark 13
B. The OD has to do with the Second Coming and the destruction of the Temple
C. Part of the study has to do with comparing the differing Gospel accounts
D. On the sheets
   1. Bold ‘A’ – has to do with the destruction of Jerusalem and its elements
   2. Bold ‘B’ – has to do with the Second Coming

II. Overview
A. Initial Prophecy
   1. Similar in each
B. Question
   1. Matt has a two-part question – two foci as opposed to Mark and Luke having one
C. The beginning of Birthpangs
   1. Luke has none
D. The sign of these things
   1. Has a particular reference
E. The sign of the coming of the Son of Man
F. The time of these thing – parable of the fig tree
   1. After this point there is some deviation
   2. Mark – has the coming of the return of the master after the fig tree
   3. Matthew – After the fig tree the focus is off the destruction of Jerusalem and on the Second Coming

III. Begin lecture
A. The Olivet Discourse has to do with two inter-related but separate events – the destruction of Jerusalem and the Second Coming
B. It is in response to the disciple’s question
C. The disagreements come in where the events are separated
   1. Dispensationalists - see much of this taking place during the Tribulation before the Second Coming
      a) Charles Ryrie – sees a seven year tribulations period
   2. Preterists – Someone who sees much of these events as having already occurred at the time – they are things in the past, not the future as the Dispensationalists
      a) Say they end primarily in the first century – between the war of Jerusalem and the Destruction of the Temple
      b) Kick & Gentry see verse 36 of Matt 24 as the dividing point
      c) Gary Demar sees the entire discourse as being related to God’s judgement on Israel and
not referring to the Second Coming

1. Points of Agreement:
   a) The Dispensationalists say that the Temple has to be rebuilt
      i) It will be rebuilt and destroyed again
   b) Reformed and non-Reformed Ps see this as meaning what would happen in AD 70
   c) Yet, the Ps are divided in what Jesus says about the end of the world

3. Matt 24:29-31 – divides Preterists and non-Preterists
   a) Preterists say it has already occurred, others do not – i.e. Dispensationalists and Amillennialists

IV. Objections from the Preterist’s side
A. First: Structure of the Discourse
   1. Difficulty requires taking part of speaking of the Parousia and the rest as the Second Coming
      a) Mark 13:24-27
         i) Then verse 32 onward as the subject of the Parousia?
         a) Jerusalem, Parousia, Jerusalem, Parousia
   2. Common indicators of the outline in all three evangelists
      a) The dual focus if the discourse is revealed by Matt in the very form of the question placed by the disciples
         i) Mark and Luke do not reflect this
         ii) Murray sees this as recapitulatory and not strictly sequentially arranged
            a) The prophet waddles between the distant and near future – thus Jesus’ words should not strike us as odd
      b) In Matt’s account we have several references to the end
         i) These references are a motif especially in Mark and Luke – Jesus’ is at pains to say that some of the signs are not signs at all
            a) Today we hear of the increase in earthquakes, wars – reading the Olivet Discourse closely we should not take it seriously
            i) This is but the BEGINNING of birth pangs (Matt 24:6-8) – do not be alarmed
         ii) Even persecution is not (Matt 24:14) is not a sign of the end for the Gospel must be preached in all nations
         iii) Matt 24:15 – seems to zero in on Jerusalem
         iv) Matt 24:29 – Jesus moves to the Second Coming that is to be accompanied by signs
            a) He promises that the disciples would be able to recognize the signs
         v) Matt 24:26 – unmistakable contrast of the time of the coming of the Son of Man
         vi) Matt 24:36 – For you do not know when the time will come – concerning that day or hour nobody knows except the Father – you’d better be ready
         a) When you see Jerusalem surrounded by armies you are to flee
      c) Signs
         i) ???? toooooo faaaast
   3. Indications in the individual evangelists
      a) Mark
         i) Indicates the shift of the two foci in his uses of conjunctions and distinctions in pronouns
Verse 23 – low I told you all things… concludes their specific question of when all these things were to happen

(3) But he has more to tell them

(4) Verse 24 – alla – strong BUT – But in those days… only now does He speak of those days

(5) Verses 29-30 – from the fig tree learn its lesson… the generation that witnesses these things will not pass away until all these things take place

(6) When Jesus says ‘these things’(i.e. v. 29) he is referring back to the disciples original question in verse 4

b) Luke

(1) Lays much heavier emphasis on the near, destruction of Jerusalem
(2) When you see Jerusalem surrounded by armies you will know that its desolation is near
(3) Luke does not include much of Matt’s content on the Parousia
(4) Coming of the Son of Man – verses 25-27
   (a) There will be signs in the sun, moon and stars – as opposed to the moon becoming as blood in Matt
(5) ‘These things’ – verse 31 seems to relate to verse 28

c) Conclusion

(1) Each evangelist has his own way of separating the foci of the discourse

B. Second: Use of word ‘immediately’ in Matt 24:29

1. Seen by Preterists as the coming judgment of Jerusalem, for the destruction came immediately thereafter – the coming of the Son of Man coming over 2000 years later doesn’t seem to be ‘immediately’

2. Calvin sees this as a general recapitulation of all that Christ endured in His suffering (?)

3. Matt talks of immediately after the completion of God’s judgement on Jerusalem

4. Whereas Preterists see the significance in the word ‘immediately’ Hill sees the significance in the word ‘after’
   (a) Verse 29 – “Immediately after the distress of those days…”

   (1) The destruction comes and then immediately after the Son of Man comes

   (b) Luke has something to say that I couldn’t get… to fast again… I cannot for the life of me concentrate today…

   (c)

C. Third: Reorganization in Luke – some are at different chapters

1. This generation shall not pass away…
   (a) Time statements are very important to Preterists

2. These things spoken of must refer to the events of 29-31 of Matt

3. As we have seen, however, there are a number of reasons why this ISN’T the case
   (a) This cannot be the case because Jesus has already mentioned the end in certain places of the Matthean text

D. Luke’s use of the material


2. Blah blah blah… unfortunately that’s all I hear as I cannot focus on the lecture… I want to but can’t…

3. Luke 17:30-31 – there is no injunction to flee like in Luke 21
   (a) Focuses the individual on the events at hand
   (b) Would correspond with Luke 21:28 which Hill thinks has to do with the Second Coming

E. Matt 24:29 -

1. Is it metaphorical?

2. Could be like judgements in the OT that were metaphorical in terminology – i.e. judgement
on Babylon

3. **Being metaphorical would support, or rather not contrast with the preterist position thus warranting thought and nullifying any objection to it**
   
a) Ezekiel 32:7, 8 -

4. However, the OT will not necessarily decide the issue:
   
a) Does not remove the fact that the subject is the Second Advent coming in glory
   
   (1) It still appears to refer to the Second Coming

b) **Not all of the OT references of God’s coming were metaphorical – some were based upon real, historical times**
   
   (1) Exodus 19:16-20 – Mt Sinai – the mountain quaked and smoked, the Lord answered in Thunder
   
   (2) Deuteronomy 4:11-12 – the Lord spoke at Sinai out of the mouth of the fire
   
   (3) HISTORICAL NARRATIVES - NOT METAPHORS
   
   (4) Habakkuk 3:2-6 -
   
   (a) The glory of God covered the heavens…
   
   (5) A cloud covered the Tent of Meeting – Exodus 30
   
   (6) Solomon’s Temple – the glory cloud covered it – 1 Kings 8:10-11

c) **These accounts are truly historical in there happening – seems to be correlated with comings of judgement**
   
   (1) Likewise, the Second Coming
   
   (2) Psalm 114:7 – Tremble all the earth…

d) **Thus you cannot make a wholly metaphorical interpretation in 24:29**

V. The Analogy of Scripture

1. **The main reason why the Preterist attempt fails is because it does not do justice to Scripture**

B. The Coming on the Clouds of Heaven

1. **Matt 24:30 – the Son of Man will come on the clouds of heaven with great glory**
   
a) Acts 1:11 seems to be determinative – the risen Lord left in a cloud and will return (the angels say He will come in the same way that the Apostles saw Him go)
   
   (1) The hope of Christianity is that He will return on the clouds

b) This hope is manifest throughout the NT – 1 Thess 1:10, await His Son from Heaven
   
   (1) 1 Thess 4:14-17 – we shall be caught up in the clouds to meet the Lord in the air
       
       (a) Hill has yet to hear a good account of how that would have occurred in AD70

   (2) 2 Thess 6:1-10, Rev 1:7

   (3) It is a stretch to say these are metaphors

c) **Cannot be something related only to Palestine – Thessalonica was in Asia Minor**

C. Sending out of the Angels

1. **Matt 24:31 – the angels will be sent out with a loud trumpet**
   
a) To say that the angels are messengers has problems:
   
   (1) The text locates it after the destruction of Jerusalem
       
       (a) By AD56 Paul had preached as far as Lyricum and had set out for Rome

b) The fact that these are heavenly beings are born out in other passages:
   
   (1) Matt 13:41 – the angels will gather

   (2) 13:49 – they will separate the righteous from the unrighteous.

   (3) **Angels are used in the parables as agents of Judgement which would be consistent with Matt 24:31**

D. The Sounding of a Great Trumpet

1. **1 Thess 4** – accompaniment of the descending of Christ in His return
2. 1 Cor 15 – associated with the resurrection of the righteous – called the last trumpet
3. Trumpets are used throughout Scripture in other ways, for sure, but it is always the most relevant use that is needed to be accepted

E. **The Gathering of the Elect**
   1. The parables – i.e. the dragnet – the separation happens at the close of the age
   2. Parable of the wheat and tares – the servants (angels) are told to gather the weeds first and bind them, but gather the wheat into the barn
      a) Matt 13:30 – the servants are the angels
   3. There is similarity in the verbage of gathering in the parables and in Paul…
      a) Matt 24:31 – Matt 13, 2 Thess 2:1
      b) Assembling of the Rapture – 1 Thess 4:14-17

F. **Christ coming on the clouds, sending out of the angels, the gathering of the elect, sounding of the trumpet, etc. have to do with the Second Coming**
   1. 2 Thess 4:14-18 uses all four
      a) Seems to indicate that Paul knows the Olivet Discourse – though he may not know it in written form