

The Mt. Olivet Discourse

Matthew 24 - Introduction

Introduction

1. *Why study?*

- How extensive in Scripture is the topic of prophecy?
- If God believes it important enough to record it, we must study it. The nature of revelation is to reveal. It is there for us to understand.
 - We cannot be spiritually lazy
 - We must be diligent with all.
- What we believe about Matthew 24 and other prophecy will shape what we believe about salvation and other matters.
- This passage will help give to us a proper understanding of how to interpret Scripture. The methods used here will be used elsewhere in the Bible.
- To refute liberalism.
- To encourage us.

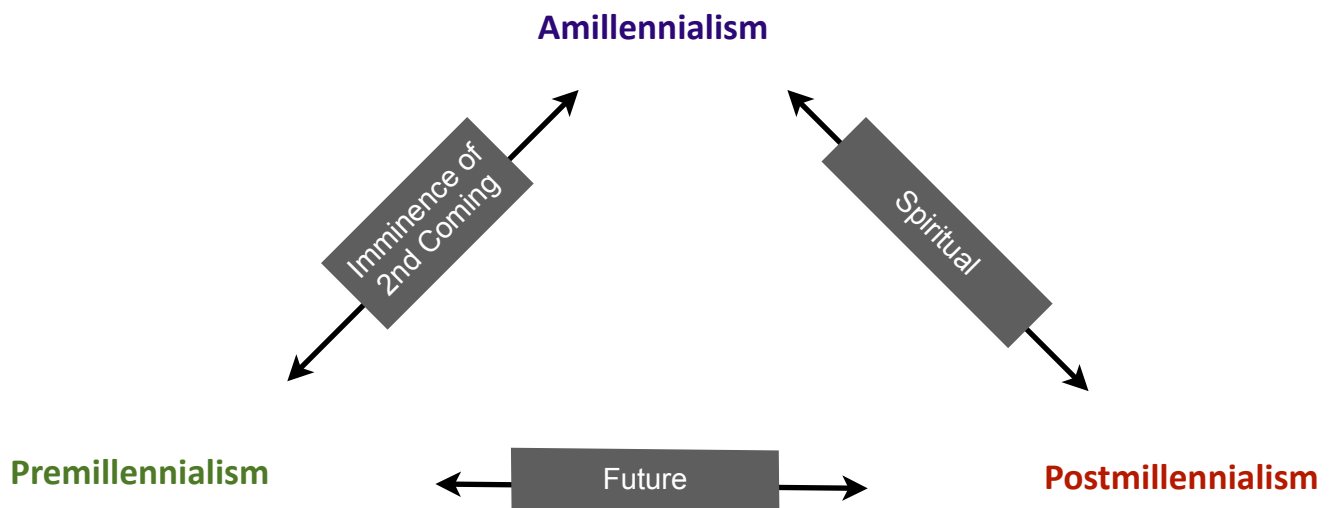
2. *Importance of eschatology?*

- Heresy?
- There are limits.
 - Christ is returning.
 - There is a literal, physical resurrection of all the dead coming.
 - There is eternity. Heaven and Hell.

I. Glossary of Terms

A. Millennial Views: *What relationship exists between the Second Coming of Christ and the 1000-year (**millennial**) reign mentioned in Revelation 20?*

1. **Premillennialism**: The Second Coming is **before** the Millennium.
Order: a) Current Age; b) Second Coming; c) Millennium; d) Eternity
2. **Postmillennialism**: The Second Coming is **after** the Millennium.
Order: a) Current Age; b) Millennium; c) Second Coming; d) Eternity
3. **Amillennialism**: The Second Coming is after the **current age**, which is *the kingdom or the Millennium*.
Order: a) Current Age = Millennium; b) Second Coming; c) Eternity



B. Methods of Interpretation - *Futurist; Historicist; Idealist; Preterist*

1. Futurist —
 - a) Generally *premillennial*.

- b) Most common form in America today is that of *dispensational premillennialism*. In this view, the chain of events goes something like this: Church age (parenthesis); Rapture; 7-year Tribulation; Second Coming; Millennium; Final Judgment.
 - c) In this view, Matthew 24 is describing the Tribulation Period. Wars, famines, pestilences, earthquakes.
- 2. Historicist
- 3. Idealist
- 4. Preterist —
 - a) Matthew 24 describes the events leading up to the final destruction of the Temple in AD 70 by the Romans.
 - b) Most, if not all, of Matthew 24 is therefore already fulfilled.

II. The Futurist Interpretation

- A. Defined and Summarized
- B. Hermeneutical Requirements
 - 1. Global
 - 2. Superlative
 - 3. Literal (Vs. 29) —
- C. Problems with the Futurist View
 - 1. Context
 - a) Matthew 23:33-39; and then 24:1-2.
 - (1) Who are the brood of vipers?
 - (2) Upon whom does the vengeance come?
 - (3) Which Temple?
 - (4) When is that Temple destroyed?
 - (5) ** The futurist's response: "It will happen again!"

- b) Matthew as a whole —
 - (1) Christ is King. The futurist says, “Of course He is King. He will be king after He returns.”
 - (2) Nature of the Kingdom. The Jews believed the Messiah would bring in a political kingdom. Is Matthew saying that Jesus wanted a political kingdom; offered it; but was turned down? And that when He returns, He will set up a political kingdom?
- 2. The Synoptics
- 3. “Generation”
 - a) Not “nation”
 - b) Nor, the generation that sees the fig tree blooming. (Matthew 24:32-35).

III. The Preterist View

- A. Defined and Summarized
- B. Problems with the Preterist View
 - 1. Does it all fit before AD 70?
 - 2. Where to stop?

IV. Questions:

- A. Why bother?
- B. What difference does it make?
 - 1. False hope — Randy Wright and his advice because of the closeness of the Rapture.
 - 2. Confidence in Christ, not prophetic tables.