

# Pentwater Bible Church

*Gospel of Mark*

*Message 54*

*May 10, 2015*



Christ on the Mount of Olives by Francisco Goya 1819

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The Book of Mark  
Message 54  
The Olivet Discourse  
May 10 2015  
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The Olivet Discourse is Christ's last great sermon and it touches on many key events during The Church Age and the ushering in of the Kingdom. It is important that we understand this discourse in order to fully be aware of the end times and experience the pressure that Christ wanted us to sense so that we would continue working (laboring) for The Kingdom.

## BROAD OUTLINE OF THE DISCOURSE

We are studying The Olivet Discourse in 14 sections. The basic format is chronological. However Jesus will break the chronology periodically and when He does He will tell us.

1. ~~The Historical Setting~~
2. ~~The Three Questions~~
3. ~~The General Characteristics of The Church Age~~
4. ~~The Sign of The End of The Age~~
5. ~~Personal Experiences of the Apostles~~
6. ~~The Sign of the fall of Jerusalem~~
7. ~~The Great Tribulation~~
8. ~~The Sign of the Second Coming of the Messiah~~
9. ~~The Regathering of Israel~~
10. ~~The Exhortation~~
11. ~~The Parable of the Fig Tree~~
12. ~~The Rapture of the Church~~
13. ~~Parables urging Watchfulness, Readiness and Laboring~~
14. **The Judgment of the Gentiles**

## 14. THE JUDGMENT OF THE GENTILES

The Olivet Discourse of Jesus to His inner circle of Peter, James, John, and Andrew comes to an end with the Judgment of the Gentiles. Even though a significant number of Gentiles will be killed during the Tribulation and their armies will suffer the slaughter in the Campaign of Armageddon, some will make it through alive. They will be gathered together for the purpose of a special judgment.

## TIMING OF THE JUDGMENT

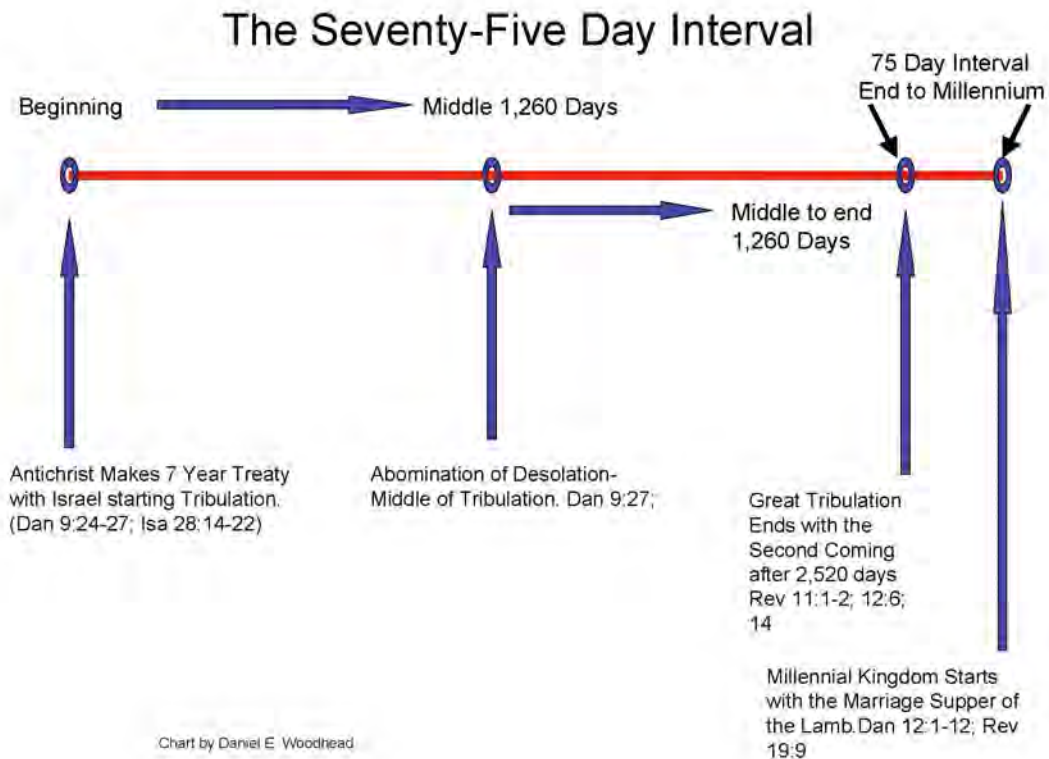
The Millennium does not start right away at the close of the Great tribulation. Comparing several Scripture passages making reference to the tribulation's duration demonstrate that there is a seventy-day interval at the end of the Tribulation prior to the establishment of the Messianic Kingdom. These differences in numbers are intentional they are not scribal errors. The interval is demonstrated in Daniel.

## Daniel 12:11-12

*And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days (1290). Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days (1335) (KJV).*

Scripture tells us that the duration of the first half of the Tribulation 1,260 days (3 ½ years). This is the duration of the time between two significant events. They are the signing of the covenant with Israel by the Antichrist initiating the Great Tribulation and the Abomination of Desolation which is the mid point event. Scripture also tells us that the last half of the Tribulation will be 1,260 days counting from the Abomination of Desolation to the demise of the Antichrist. This is a total of seven years.

The Daniel passage gives us two additional figures. The first is 1,290 days, or an additional thirty days, during which time the Abomination of Desolation will remain in the Temple before it is removed. The second figure is 1,335 days which as another 45 days beyond the 1,290 and 75 days beyond the 1,260 days. A special blessing is pronounced upon those who survive to the 1,335th day. The blessing is that those who survive will enter into the Messianic kingdom. Many will not make it that far, even though they made it to the end of the Tribulation.



There are nine events including the judgment of the Gentiles that occur during this period.

1. The removal of the Abomination of Desolation
2. The Antichrist's final destination
3. The False Prophet's final destination
4. Satan's Binding
5. The Judgment of the Gentiles
6. The Resurrection of the Old Testament Saints
7. The Resurrection of the Tribulation Saints
8. The First Resurrection
9. The Marriage Feast of the Lamb (this is the formal start of the Millennium)

There are two passages of Scripture, which provide us the insight into this judgment. It is here that the application of the five parables is made:

*Matthew 25:31-46 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed [thee]? or thirsty, and gave [thee] drink? When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee]? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me. And these shall go away into everlasting punishment: but the righteous into life eternal (KJV).*

This passage confirms the *timing* of the judgment, which will be after the Second Coming of the Messiah when the Throne of David will be set up (v31).

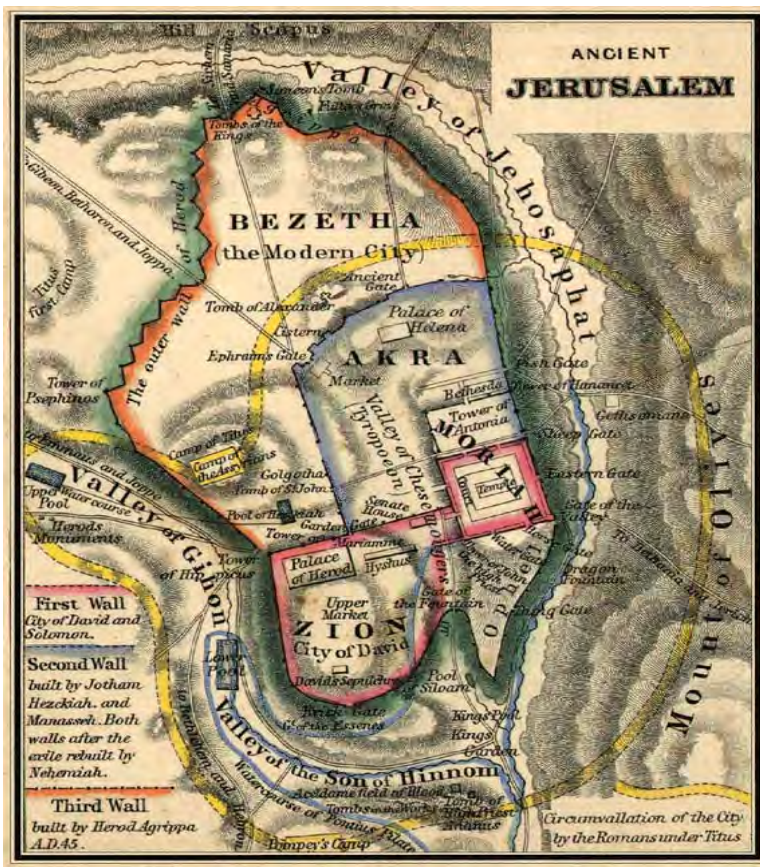
The *place* of the judgment is not given in this passage, but the prophet Joel does discuss it.



Joel 3:1-3

*For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land, and have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink (KJV).*

This is a judgment that will take place just outside the City of Jerusalem in the Valley of Jehoshaphat, which lies between the city and the Mount of Olives.



The Ancient City of Jerusalem Showing the Valley of Jehoshaphat



The Valley of Jehoshaphat looking east toward the Temple Mount



The Valley of Jehoshaphat looking east from the Mount of Olives

Joel also confirms that this judgment is to occur near the time of the national restoration of the Nation Israel, which is at the end of the Tribulation. All the Gentiles left after the war will be gathered into the Valley of Jehoshaphat for the judgment. This is the same place on the east of the Temple Mount next to the Mount of Olives where the final battle took place. The term Gentiles is the same as nations. This judgment will be for the purpose of determining their individual final destination of eternal life or eternal hell. Therefore it is a very serious event. The basis for the judgment will be pro-Jew or anti-Jew. That is how they treated the Jews during the Tribulation. The sins committed cited by Joel are:

1. Scattering the Jews in the middle of the Tribulation.
2. Parting the land during the Campaign of Armageddon.
3. Selling the Jews into slavery (Zechariah 14:1-2)

Each Gentile will be judged on the basis his or her participation in or refusal to participate in these actions. The Lord Jesus gave us the results of the judgment during the Olivet Discourse (Matthew 25:31-46). The Judge, the judgment, and those who are judged are all identified by Him in Matthew's gospel.

Matthew 25:31-33

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left (KJV).*

THE JUDGE

Jesus (*Son of man*) is the judge who will sit on a throne in the all His glory in the Valley of Jehoshaphat.

THE JUDGED

The *subjects* of the judgment are individuals; this will be an individual judgment rather than a national one (vv.32-33). The Greek word for *nations* is *ethnos*, which is Strong's

#1484, and it means all those that are not Jews. In other words it means the Gentiles. The word *nations* is the common term for Gentiles used in the Bible. All the Gentiles who survive the Tribulation and the Campaign of Armageddon will be gathered into the Valley of Jehoshaphat and will then be separated by the Messiah; some are brought to His right and are called *sheep* Gentiles, and those brought to His left are called *goat* Gentiles. Note the positional aspect of the decision, right and left. There will be two individual divisions, the pro-Jewish known as the sheep camp and the anti-Jewish known as the goat camp. Matthew also discusses the pro-Jewish sheep camp:

Matthew 25:34-40

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (KJV).*

## 1. GENTILES HELPING THE JEWS

Jesus describes those who have helped Jesus' brethren who are the Jews during the Great Tribulation. A failure to frame the Bible in a natural chronology will provide difficulties in realizing terms such as brethren. The church had not yet been initiated when Christ's Olivet Discourse was given and will leave the earth prior to the Tribulation. Therefore, His usage of the term brethren in this context refers to the Jews. This will be very dangerous to do similarly as it was during the II World War when the Nazis were hunting the Jews and killing those who hid them. The Jews will flee into the wilderness without provisions. The pro-Jewish sheep will provide them with food, clothing and shelter. They will identify with the Jews by visiting them in prison and in general showing kindness toward them. The result of their judgment is their permission to enter into the Messianic Kingdom. It is the sheep Gentiles who will be involved in the destruction of Babylon (Isaiah 13:1-5). They will be the "resistance fighters", which are instrumental in the overthrowing of the one world government that will be headquartered at Babylon.

The *basis* of this judgment is going to be anti-Semitism or pro-Semitism. The individual Gentiles will be judged on the basis of their treatment of the Messiah's *brethren*, namely, the Jewish people during the Tribulation (vv.34-35). Some have tried to make the term *brethren* refer to saints in general, but this would render the passage meaningless. There are three specific groups mentioned in this passage: the *sheep* Gentiles, the *goat* Gentiles, and the *brethren*. If the *brethren* are saints in general, then who are the *sheep* since they too have eternal life? It would be very confusing to make both the *sheep* and the *brethren* as saints of the same order. From this context alone, it should be very evident that the *brethren* must refer to Jewish people because the saints are the *sheep* and the unsaved are the *goats*. Furthermore, the parallel passage of Joel 3:1-3 makes it certain that these *brethren* are the Jewish people of the Tribulation. The term *brethren*, *here is* used in the

sense of “brethren in the flesh.” The fact that only Matthew records this segment of the Olivet Discourse also teaches the same truth since his is the most Jewish of the Gospels and his primary concern has been how the Messiah’s coming has and will affect the Jewish people. Matthew’s gospel was directed at a Jewish audience.

The sheep, which are the pro-Semites, are clearly stated to be the *righteous* ones. Will they be saved, then, because of their pro-Semitism? This can’t be true because then their salvation would be on the basis of their works and not the work of God. This passage is an example of James 2:14-26, proving one’s faith by one’s works. Because these Gentiles are already believers in the Lord Jesus Christ, they will refuse to join the policy of the Antichrist in his attempt to destroy the Jews. So while Jews will undergo a great persecution, these believing Gentiles will do what they can to help the Jews under these conditions. Their works toward the Messiah’s *brethren* will prove their faith. In this manner, they are ones who will be watching, ready, and laboring in accordance with the admonitions of the five parables. Because they are saved Gentiles, they will be allowed to enter into the Messianic Kingdom, and they will be the ones to populate the Gentile nations during the Messianic Kingdom (vv.34-40).

## 2. GENTILES WHO HARMED THE JEWS

On the other hand, the *goats* will be the anti-Semites who, because of their unbelief in Jesus, will join the ranks of the persecutors under the Antichrist’s authority. They will show their lack of faith by their works. They are the ones who will *not* be watching, ready or laboring, in violation of the five parables. For this reason they will be left out of the Messianic Kingdom (vv.41-45).

Matthew 25:41-45

*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal (KJV).*

The anti-Jewish goats are the ones who helped the Antichrist in his quest to destroy the Jews. They will be killed and sent directly to hell. This judgment, which sends those who helped the Jews to eternal life and those who harmed the Jews to Hell, is not judging them on works. The sheep are simply showing their faith in Christ through their works. A believer will not follow the Antichrist and will follow Christ’s commandments. So only believing Gentiles will enter into the Kingdom and their belief will be evidenced through their works in saving Jews.

NEXT WEEK: MARK: THE CHIEF PRIESTS AND SCRIBES PLOT AGAINST JESUS

**Please call or e-mail with any questions or comments**

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