

## Olivet Discourse

When seeking to interpret prophecy, one will quickly find that it is not an easy task. Extremes abound!

\* The belief that a prophet always spoke out of a definite historical situation. Thus, each prophecy must be fulfilled in an \_\_\_\_\_ (or near) state.

\* Some move to the other extreme: that one can “read the future even in the past.” For instance, if a prophet mentioned a particular nation in the past, that stands for a \_\_\_\_\_ nation today.

\* The best view is to note the historical background of each prophecy. If the fulfillment cannot be accounted for in the \_\_\_\_\_ (or near), its fulfillment must be in the \_\_\_\_\_.

Such is the case of Matthew 24 (the Olivet Discourse, cf. Luke 21, Mark 13). Two important questions are often disputed: 1) Does this passage have \_\_\_\_\_ or \_\_\_\_\_ implications? 2) Has the prophecy in this passage been \_\_\_\_\_ (70 AD)?

It is our position that this passage has \_\_\_\_\_ implications.

- 1) The specificity of “\_\_\_\_\_ against \_\_\_\_\_” (24.7).
- 2) The specificity of the “preaching of the \_\_\_\_\_” (24.14).
- 3) The specificity of the historical claim of world history (24.21).
- 4) The specificity of the gathering of the “\_\_\_\_\_ from the four winds” (24.31).
- 5) The specificity of “Jerusalem compassed with \_\_\_\_\_” (Luke 24.20).
- 6) The specificity of the “\_\_\_\_\_ of the Gentiles” (Luke 21.24).
- 7) The specificity of the distress of \_\_\_\_\_ (21.25)
- 8) The specificity of the “face of the \_\_\_\_\_ earth” (21.35).

It is our position that though there are certain parallels, the fulfillment of this prophecy lies yet in the \_\_\_\_\_:

- 1) The abounding \_\_\_\_\_ (Matt. 24.5,11,24)
- 2) The abounding \_\_\_\_\_ (24.6-7)
- 3) The abounding \_\_\_\_\_ (24.7)
- 4) The abounding \_\_\_\_\_ (24.9-13)
- 5) The abounding \_\_\_\_\_ of Jerusalem (Luke 21.20)
- 6) The abounding \_\_\_\_\_ of the temple (Matt. 24.15)
- 7) The abounding \_\_\_\_\_ (Matt. 24.29/Luke 21.25)
- 8) The abounding \_\_\_\_\_ (Matt. 30-31/Luke 21.27-28)

This passage is not one in which Christ communicated \_\_\_\_\_. The disciples were fully cognizant of Hebrew history. These disciples supposed the kingdom of God was going to immediately \_\_\_\_\_ (Luke 19.11). With the crowds gathering with Hosannas as He entered triumphantly and \_\_\_\_\_ the Temple, they fully expected Him to \_\_\_\_\_ His kingdom. This passage is one of future prophecy. It deals primarily with two specific questions the disciples asked of Him

\* What is the sign of Thy \_\_\_\_\_ (*parousia*= presence/arrival)? They were not using this word in its technical sense like it is used later (v. 27,37,39), for they had no idea that He was leaving.

\* What shall be the sign of the \_\_\_\_\_ of the world? This same phrase is was used earlier (Matt. 13.39,49) and signified the \_\_\_\_\_ of the wicked for judgment. These disciples were curious about the end of this world system.