### Revision

* Second Coming the centrepiece
* The same words/terms mean different things to different Christians holding different eschatological positions
* Understanding of the Rev 20:1-8 millenium gives way to different positions
* Three points – 1. Apostles may have thought but never taught that Jesus would return in their generation
* 2. Last times/Last days is the period spanning Jesus’ first coming and second coming.
* 3. Prophetic foreshortening
* Timing of Christ’s coming – Five signs that need to precede it – Safe to say-**though it is unlikely that Christ will return at once because it seems that there are several signs yet to be fulfilled, yet Christ could return at any time since we cannot be certain that the signs have not been fulfilled**

### Olivet Discourse Part 1

Matthew 24, with parallel accounts in Mark 13:1-37 and Luke 21:5-36

#1. Know the **immediate context**

#2. Get the **broad general picture first** and then focus on the details.

#3. Scripture must be used to interpret Scripture. In *Matthew 24 & 25* Jesus uses terminology that comes directly from the Old Testament prophetic books which are apocalyptic literature having a high level of imagery. One must **interpret biblical passages according to their literary type**. Once again the key to understanding imagery (e.g., stars falling from heaven, the sun becoming dark, the sky rolled up like a scroll, etc.) is to see how such imagery is used in the Bible, rather than use current events and modern scientific discoveries to speculate (e.g., nuclear war, bar codes, computer chips in the hand and forehead, etc.)

#4. The section of Scripture in question must be **interpreted in the light of the** **original audience**. For example, would a first century Jewish audience regard a phrase such as *"blood, fire, vapor and smoke"* *(Ac. 2:19; Rev. 6:12; cf. Joel 2:28-32)* as referring to nuclear war or as old covenant prophetic imagery for God's impending judgment on Israel?

#5. Whenever one is interpreting a section of Scripture in the synoptic gospels (i.e., Matthew, Mark and Luke), it is a good practice if the parallel accounts are carefully compared and analyzed. Matthew wrote to a predominantly Jewish audience while Mark and Luke wrote to a predominately Gentile audience. Therefore, if Matthew uses a phrase from Old Testament history or poetical prophetic imagery, that would be obscure or difficult for a Gentile audience, it will be a good idea to check the other gospels for clarification. Therefore in this study while we primarily look at *Matthew 2,*  we will also look at the parallel portions in *Mark 13* and *Luke 21* as well.

### #1 The Immediate Context

Jesus enters Jerusalem on Palm Sunday, praises to God (Lk. 19:41-44).

The cursing and withering of the fig tree

Cleansing of the temple

Three parables *Matt 21:28 - Matt 22:14* in reply to the Chief priests and elders. *Matt 21:32 | Matt 21:41, 43, 45 | Matt 22:7*

Jesus’ scathing remarks to Pharisees and scribes: He called them hypocrites *(vs13),* He said that they had shut up the kingdom of heaven *(vs13),* He said their prayers were pretentious (vs14), They made every convert twice as much a son of hell *(vs15),* They were blind guides *(vs16),* They were foolish and blind *(vs17)*, whitewashed tombs *(vs27),* lawless *(vs28),* Sons of the murderers of prophets*(vs31),* Brood of vipers*(vs33)* and therefore as a punishment all the righteous blood shed from that of Abel to *Zechariah* will come upon them*(vs35).* As a result of this Jesus said their ***house*** is left desolate *(vs38 &Jer 12:7)*

Clues (“you” and “this generation”) about timing from *Matt 23:35,36,38; Matt 24:34*