

Lord's Special Message for the Disciples.

Just a very brief and short review from our previous session. I have said that the Olivet Discourse really began with the events of chapter 21 of Matthew and continued through to chapter 25, for this was the trial of the century. It had an accusation, brought witnesses, an indictment, a verdict and a punishment. On my website, www.CMI-TV.org is a series of videos where I teach about these steps in the trial.



For national Israel, God the Father issued a two-fold judgment verdict through God the Son, when He declared:

"Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matthew 23:38, 39



Phase 1 was the destruction of the Temple (the "house" of verse 38) in 70 AD.

Remember, this was a judgment against that specific generation (v. 36) and occurred within 40 years of the declaration.



It was not the abandonment of Israel by God, but rather a judgment against that specific generation.



Paul declares this period of time that Israel was laid aside included the salvation of the Gentiles and the Church in Romans 11:1, 11.



The 2nd phase of the judgment, verse 39, was against the nation from that time until the return to the earth of the Messiah, the Lord Jesus Christ. There the word "till" is literally "**from now until**" in the Greek.

In other words, Matthew 23:39 could be read:

"For I say unto you, Ye shall not see me henceforth, from now until ye shall say, Blessed is he that cometh in the name of the Lord."

Thus, at some future point of time, the national blindness of Israel will end when she cries out to the Lord for deliverance. **The goal and purpose of this time of blindness is for the restoration of Israel, not it's destruction.**

At the second giving of the law, Moses prophesied about this restoration in Deuteronomy 30 verses 1-4, saying.

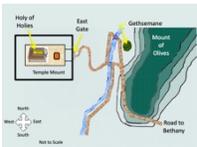
And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to

mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:



Keeping this in mind, as Jesus and His disciples left the Temple site through the East Gate and headed along the road to Bethany, they stopped to rest on the Mount of Olives (Matthew 24:3).

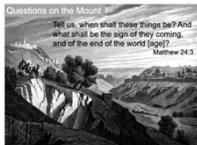
This mount is historically and prophetically significant.



For God's gracious presence had left the nation similarly from this very spot, approximately 400 years earlier; as recorded in Ezekiel [Ezek. 8:18; 9:3; 10:4, 18, 19, 11:23].

Olivet would also witness the ascension of the Lord in just a few weeks' time (Acts 1:9-12), and at a future day, He will return **to it** in the same manner as He left (Zech. 14:4) ; this time as the conquering King of Israel, again Ezekiel 43:1-5, 7.

Where is the Glory now? 1 Cor. 6:19, 20



The parallel passage of Mark 13 verse 3 tells us that only the “inner” four disciples, Peter, James, John, and Andrew, were with the Lord on the Mount that day.

As they sat looking at the great city before them, with its shining magnificent Temple, they asked the Lord two questions recorded in Matthew 24:3,...questions that continue to be asked to this day:

...Tell us, when shall these things be? and what shall be the sign of [that which distinguishes] thy coming, and of the end of the world [age]?

Their questions give us insight into their thinking in the light of the verdict just delivered by their Lord concerning the Temple, the Messiah, and the end of the age.

Jewish people knew of two ages,

- > the Pre-Messianic age and
- > the Messianic Kingdom age.



It is probable that their thinking was based upon the prophet Zechariah's sequential description of the future attempt to destroy Jerusalem by foreign nations, and the Lord's coming to destroy the invading nations (Zechariah 14:3-8), and finally, the inauguration of His Millennial Kingdom in (Zechariah 14:9-11).

They believed that immediately after this three-phased event, the door to the Messianic Kingdom age would open and their covenants with God would be fulfilled as Israel entered into her eternal blessings.

Now, note: The disciples were not merely curious about the future; these events held personal significance for them, for they earnestly desired to cease being mere fishermen to serve the Lord in a position of authority, a position He had promised them earlier, recorded for us in Matthew 19 verse 28:



...ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

It was only natural for them to be eagerly anticipating the rule of the Messiah and the Kingdom Age. It was not until Pentecost of Acts 2, however, that they began to realize the mystery of the church and the indefinite gap of time between Phase 1 and the fulfillment of Phase 2 of the judgment before the Kingdom would come.

We now know that the realization of their position of authority would follow a “gap” of at least 2000 years.

This “gap” is the time in which God the Father is gathering a people, the Bride of Christ, for His Son, *“and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”* (Revelation 1:6).