



The Trial of the Century had begun. For many of us, we tend to think of the crucifixion week as focused upon the cross and the resurrection – properly so. But let us not forget that our infinite God has many facets to the events of that week.

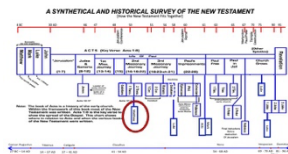
I would like to focus upon a trial often forgotten with respect to this week and see how that trial will bring forth the Olivet Discourse. Any understanding of the Olivet Discourse hinges upon our understanding of Matthew 21 to 25.

By way of review we began this class with **a realization of God’s multi-purpose of history.**



That goal of history is to create a righteous kingdom upon the restored earth with God the Father’s Son, Jesus Christ as ruler of a physical kingdom of righteous people who are saved by the blood of the resurrected Lord.

God’s teaching and promise of the kingdom came through His nation of Israel and the Jewish people. God’s Son would fulfill the first prophecy of the bible in Genesis 3:15, as the “seed” that would deliver humanity from the curse of sin.



We then observed that any correct understanding of a book of the Bible requires the **earnest student of God’s Word to understand why God chose to have a book of the Bible written; when He chose to have it written; and those whom He chose to be the first recipients.**

Matthew was an early book in our NT.

It came at a time when the Jewish believers in the church were losing influence owing to the growing number of Gentiles believers – also which coincided with a growing rejection of the Jewish population by the Roman Empire.

Jewish people in Israel were **beginning to wonder** what was Israel’s future, the future of the promised kingdom and their future of them as a people.

Thus, God offered comfort to these Jewish people of the 1st century in terms of reassuring them of the future kingdom, ruled by their Messiah, centered in Jerusalem fulfilling the promises made to the Jewish people.

He also explained what would be necessary for that kingdom to come – that it was up to national Israel to bring the Messiah back to the earth by their turning in repentance to the God of Israel.

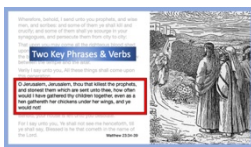
the Triumphal Entry.

Looking at our chart of the events of the crucifixion week, we see that Israel’s leadership – the high priests, Pharisees, Scribes, and elders of Israel - those who led the people to join them in rejecting Jesus of Nazareth as the Messiah and King just after

This was the beginning of the nation’s trial with God the Father as the judge. We don’t have time to examine the accusation, the charge, and the testimony of witnesses. For more of this background be sure to go to see our videos on the Olivet Discourse at our websites: CMI-TV.org and CongdonMinistries.org .

I will simply say the verdict serves as the introduction to the Olivet Discourse which was probably delivered on Tuesday of Passion Week, following Israel’s spiritual leaders and peoples rejection of God’s King and kingdom.

Our Lord cried out God the Father’s verdict against His beloved nation in Matthew 23. Let’s read the verdict in verses 34 to 39.



O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! v. 37

Israel was guilty of rejecting the invitation of their God and His Son, the King of Israel.

The Lord justified God the Father’s verdict through the use of **two key phrases and their verbs.**



The first verb **“gathered”** in the phrase **“how often would I have gathered thy children”** expressed God’s ongoing **offers of grace** by using the **imperfect [ongoing] tense.**

Servant after servant had been sent to Israel, including God’s own Son! This prevented anyone from claiming injustice by saying that God had given them only one opportunity to accept Him.

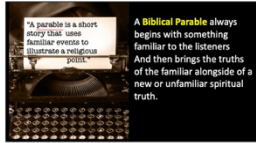


The **formal charge from God the Father is illustrated by the parable of the Marriage Feast Matthew 22:1-14.**



That charge was Israel’s rejection of God the Father and His offer of the Kingdom through His Son.

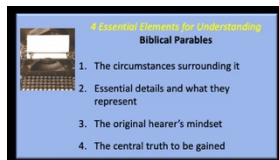
I think it is important for us to understand this charge in order to see how appropriate the discourse of chapter 24 and 25 is.



I want to spend the next few minutes to help us to understand how to study a parable (the word means “to put alongside”) and how to understand this particular parable’s teaching to Israel.

It is crucial to understand that a biblical parable always begins with something familiar to the listeners and then brings the truths of the familiar alongside of a new or unfamiliar spiritual truth.

4 Essentials Elements for Understanding Biblical Parables



1) Observe the circumstances surrounding the parable’s deliverance.

At the Triumphal Entry, a great multitude accepted Him as a king but the national and spiritual leaders of Israel rejected Him. [The events of that week show how quickly a crowd can be made to

change direction.]

2) Observe the essential details and what they represent.

Parables have non-essential details along with the essential details to help the listeners relate to the truth being taught.

Essentials: King/Host, Son to be married, servants, guests – 3 types: refusing, accepting (good and bad), and improperly dressed.

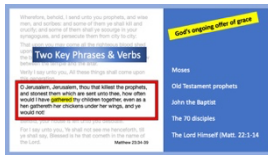
Non-Essentials: dinner (brunch); oxen, all things related to the dinner, cities, highways

3) Observe the original hearer’s mindset and understanding. In this parable – need to understand the Host provided the feast clothing. Don’t insert new truths taught later in history into the parable. [Clothing does not represent the Holy Spirit & note no mention of the Bride]

4) Look for the single central spiritual truth of the parable and do not get sidetracked with details of the story.

[God the Father – king, host, and father of the groom had been inviting Israel, its people and leaders to accept His kingdom on earth throughout Israel’s history and they continually rejected Him and His offer]

Remember never base a doctrine or finer parts of a doctrine solely upon the parable. A parable comes alongside to help understand a doctrine, but never is the doctrine taught by a parable alone.



Thus, this parable reveals God’s wrath and justification of His response toward the original invited guests and their refusal. It also shows that being invited required acceptance by the invited person according to God’s standards.

Thus, we **note two key phrases** that show He is justified in His verdict: **First:** was His anger after their repeated refusal of His gracious offer of Himself and His rule.



The second: verb, “*ye would not,*” is a cumulative aorist, this reflects the totality of their repeated rejections of Him. The rejection of Jesus as God’s Son who offered the Kingdom at the Triumphal Entry was the climax of all of Israel’s past rejections.

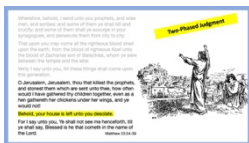
This was the “last straw.” This was the time for God’s final word.

Without a thought of the consequences, Israel had passed the point of no return!

The Two-Phased Judgment

Now the Judge delivers a two-phased formal judgment against them in Matthew 23, verses 38 and 39, which is the truth the parable came alongside of.

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.

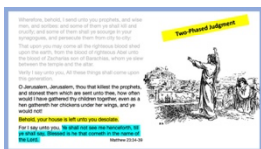


Phase 1: “*Your house is left unto you desolate*” These words were a clear declaration of the Temple’s soon destruction and the land’s desolation; for it would become desolate [“solitary, lonely, and uninhabited.”] This judgment applied directly to the generation that rejected the Lord, for He said, “*all these things shall come upon **this generation***”

(Matthew 23:36).

Be very careful here not to go beyond what the Bible teaches:

He was not condemning **all** Jewish people for **all** time. However, the **consequences** of their rejection regarding Jerusalem and the land have continued for centuries, to our very day.



Phase 2: “*Ye shall not see me henceforth, till...*” – These prophetic words were addressed to **the generations of Jewish people that will follow**. As a **national group**, they would “not see” (a better word would be “know” or “perceive”¹) the Lord until the Great Tribulation – which is explained by Matthew 24 and 25, the Olivet Discourse.

¹ Strong’s G1492 εἶδω

Again, we must be very careful not to go beyond what the Bible teaches. God still offers personal salvation to Jewish individuals, but Israel as a nation awaits a final offer of restoration that will be extended at the end of the Tribulation.

The apostle Paul, a Jewish Pharisee of that time, clarified this second phase of the judgment in Romans 11.

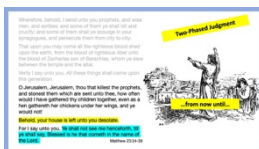
Here he refutes the common view among many people. That is that God has cursed the Jewish people and cast them off forever.

Please turn to Romans 11 where Paul responds to their erroneous belief by asking a question in verse 1: “I say then, hath God cast away his people?” He promptly answered it with the emphatic words, “God forbid!” or literally, “may it never be” (v.1).

Israel has stumbled, yes, but “Have they stumbled that they should fall? Paul responds in verse 11:

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them [Israel] to jealousy” (v. 11).

God is using Israel’s temporary spiritual blindness during the Church Age to reach out to the Gentiles and Jewish individuals with spiritual salvation and the offer to become a part of His future Kingdom. This time will last only “until the fullness of the Gentiles be come in” (Romans 11:25).



Phase 2 of God’s judgment on Israel will not last forever... Look back at Matthew 23 and verse 39: 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 will end as Israel cries out to the Lord for deliverance.

At the second giving of the law, Moses prophesied about this future 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:

Deuteronomy 30:1-4

Israel and church-age believers need to understand that God's discipline is intended to bring restoration, not destruction.

This second phase of the judgment is the key to interpreting the Olivet Discourse. Although the Olivet Discourse can encourage church-age believers as they face daily trials and also give them a glimpse into the future, it is important to understand that its primary purpose was to help the Jewish people know God and His plan for Israel.