

The Unity of the Olivet Discourse

The Unity of the Discourse is proven in a variety of ways

We have shown that the disciples' questions were strictly about the fall of the city and temple— i.e. That the language of the coming of the Lord and end of the age were prophetically tied to the fall of Jerusalem

HOWEVER, We will also prove this by examining Matthew 25 in light of four themes:

- 1. The Wedding of the Son of Man at his coming**
- 2. The absent master, his return and the judgment**
- 3. The resurrection and entrance into the kingdom**
- 4. The Coming of the Son of Man**

#1- Matthew 25:1f- WHOSE WEDDING IS IT?

Matthew 25 Is The Marriage Of Christ At His Coming.

The Promise Of The Wedding Belonged To Old Covenant Israel!

Hosea 2.19 – God Divorced Israel, But Would Remarry Her In The Last Days– In The Resurrection (5.14 ► 6.1-2)!

Isaiah 62.1-12– Marriage At The Parousia!

Matthew 25 Is About The Fulfillment Of God's Promises To Israel For Her Last Days!

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MATTHEW 25, GOD, THE REMARRIAGE OF ISRAEL-#1

Any View Of Matthew 25 That Ignores ***God's Divorce And Remarriage Of Israel Is Deficient.***

God Had Divorced The Ten Tribes (Hosea 1-2)

He Could Not Divorce Judah—Until Messiah Came And Old Covenant Fulfilled!

God Would Finally Divorce Judah As He Had Divorced Israel— Mat. 21.43; Revelation 17-19

But, God Would Make A New Covenant With All Israel— When He Married Her (Jer. 31; Hos 2.19f)

The Wedding and Matthew 22

And Jesus answered and spoke to them again by parables and said: ² “The kingdom of heaven is like a certain king who arranged a marriage for his son, ³ and sent out his servants to call those who were invited to the wedding; and they were not willing to come. ⁴ Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.” ’ ⁵ But they made light of it and went their ways, one to his own farm, another to his business. ⁶ **And the rest seized his servants, treated *them* spitefully, and killed *them*.** ⁷ **But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.** ⁸ **Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. ⁹ Therefore go into the highways, and as many as you find, invite to the wedding.’**

MATTHEW 22 AND THE WEDDING

MATTHEW 22– THE WEDDING OF CHRIST OCCURRED AT THE DESTRUCTION OF JERUSALEM (MAT. 22.1-7 – NOT Postponed For 2000 years!!!).

MATTHEW 25.1-13– WEDDING OF CHRIST OCCURS AT HIS *PAROUSIA* —THE RESURRECTION OF 1 COR. 15!

THEREFORE, MATTHEW 25 IS ABOUT CHRIST’S COMING AT THE TIME OF THE FALL OF JERUSALEM– THE UNITY OF THE DISCOURSE IS ESTABLISHED!

MATTHEW 25—REVELATION 19

The Wedding Of Christ In Matthew 25-at The Parousia- Is The Wedding Of Revelation 19:6f.

But The Wedding Of Revelation 19 Would Occur At The Destruction Of Babylon, The City Where The Lord Was Slain, (Rev. 11:8), I.E. Jerusalem.

Therefore, The Wedding Of Christ Of Matthew 25 -at The Parousia- Was At The Destruction Of Jerusalem

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ISRAEL'S PROMISES DELAYED?

Matthew 25.1f Is The Parousia And Resurrection

But, The Parousia And Resurrection Are The Old Covenant Promises Made To Old Covenant Israel!

Christ's Parousia Has (supposedly) Been Delayed 2000 Years

However Long You Posit The Delay Of The Parousia And

Resurrection, **It Is That Long That You Extend God's**

Relationship With Israel As God's Covenant People And

The Fulfillment Of His Promises To Her!

Question: Has God Delayed The Fulfillment Of His Old Covenant Promises To Israel For 2000 Years?

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THE MASTER TARRIES-MAT. 22

The Wedding Of Matthew 25 Is The Wedding Of
Matthew 25– At The Parousia.

Tradition Says The Wedding Of Matthew 25 Has Not
Occurred Although The Betrothal Took Place 2000
Years Ago! (The Master Delays!)

**But, The Wedding Occurred At The Fall Of Jerusalem
In AD 70 (Mt. 22.1-7).**

Therefore, no “Delay”, extends beyond *That
Generation* (Mt. 24.34)

Certainly Not 2000 Years!

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2- The Departed / Absent Master

Matthew 25:14f – Master departed – gave talents – returned to judge the servants.

Mark 13:34– Son of Man is as a man taking a far journey, he gave authority to his servants – AD 70- Mark 13 has no reference to any other coming!

Luke 19 - Departed- Occupy till I come – returned in judgment- AD 70

Luke 12 – Departed – Gave talents to servants– returned - AD 70

Exactly How is 1 Cor. 15 / Psalms 110 different?

Jesus departed to receive the kingdom– He gave authority to his servants; “He gave gifts to men” (Eph. 4:8)!

They were to Occupy until he came

At the right hand- ruling in the midst of his enemies

He Would Return to Put Down His Enemies!

What is the Hermeneutic of Distinction?

¹ He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. ¹² Therefore He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return. ¹³ So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do business till I come.’ ¹⁴ But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this *man* to reign over us.’ ¹⁵ “..... But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.’ ” (Luke 19:11-27)

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| MATTHEW 25:14F | LUKE 19 |
| MASTER WENT AWAY | MASTER WENT AWAY |
| GAVE TALENTS | GAVE TALENTS |
| WICKED SERVANTS | WICKED SERVANTS |
| MASTER'S RETURN | MASTER'S RETURN |
| JUDGMENT | JUDGMENT |

WHO REJECTED THE KINGDOM?

**ROMANS 10.20F– OLD COVENANT ISRAEL!
JUDGED AT THE PAROUSIA!**

The LORD said to my Lord,

“Sit at My right hand,

Till I make Your enemies Your footstool.”

² The LORD shall send the rod of Your strength out of Zion.

Rule in the midst of Your enemies!

³ Your people *shall be* volunteers

In the day of Your power;

In the beauties of holiness, from the womb of the morning,

You have the dew of Your youth.

⁴ The LORD has sworn

And will not relent,

“You *are* a priest forever

According to the order of Melchizedek.”

⁵ The Lord *is* at Your right hand;

He shall execute kings in the day of His wrath.

⁶ He shall judge among the nations,

He shall fill *the places* with dead bodies, Psalms 110:1-4

Until I make Thy Enemies Thy Footstool

Psalms 110 – Sit at my right hand– Enthronement– **until**– Waiting– Rule in the midst of your enemies, until I make your enemies your footstool– The Day of His Wrath

Luke 19:11 – A man went to a far country to receive a kingdom– enthronement at the right hand– **waiting- (ruling in the midst of his enemies)** to return– to make his enemies his footstool in judgment- Bring those who would not have me rule over them and slay them!

Commentators commonly apply Luke 19 to the AD 70 judgment coming of Christ!

What is the Hermeneutic of Distinction Between Luke and Psalms?

Is this two enthronements / Absences?

Are these two kingdoms?

Is this the subjugation of two enemies?

Is it two parousias?

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#3- Matthew 25, Resurrection, Kingdom and the Unity of the Discourse

**Matthew 25:31f is the resurrection and
entrance into the kingdom**

**If it can be proven that Matthew 25:31f
was fulfilled at the end of the Old
Covenant age in AD 70 this will prove
the Unity of the Discourse**

Isaiah 25:6-8— The Great Resurrection Banquet!
“And in this mountain, The LORD of hosts will make for all people **A feast of choice pieces, A feast of wines on the lees, Of fat things full of marrow, Of well-refined wines on the lees.** ⁷ And He will destroy on this mountain The surface of the covering cast over all people, and the veil that is spread over all nations. ⁸ He will swallow up death forever, And the Lord GOD will wipe away tears from all faces; The rebuke of His people He will take away from all the earth; For the LORD has spoken.”

This is the Resurrection Banquet!

Matthew 8:10-12

“When Jesus heard *it*, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! ¹¹ And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. ¹² But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

**This is the Messianic Resurrection Banquet of
Isaiah 25!**

When Shall These Things Be?

Abraham would sit at the Resurrection Banquet in the Kingdom when the sons of the kingdom were cast out.

Isaiah 25:1-2- When the Temple and City Destroyed

Isa. 65= New Creation & Banquet when OC Israel destroyed-
Not remembered!

Matthew 22- The Wedding at the destruction of the city
(Babylon-Rev. 19)

**Luke 13:28f- You shall see Abraham...in the kingdom, and
you yourselves cast out."**

1 Cor. 15:55-56- The resurrection at the end of "the law"
that was the strength of sin

Galatians 4:22-31- Cast out the bondwoman and her son!
Not at the end of time or the (endless!) Christian age

**#3- Matthew 8, Resurrection, Kingdom and the Unity
of the Discourse**

**Matthew 25:31f is the resurrection and
entrance into the kingdom**

**Matthew 8 is the resurrection and
entrance into the kingdom**

**Matthew 8 fulfilled when the sons of the
kingdom were cast out**

Sons of the kingdom cast out in AD 70

**Therefore, Matthew 25 fulfilled in AD 70-
and the Unity of the Discourse is proven**

#4 - The Coming of the Son of Man

Matthew 16:27-28 — The Son of Man will come

Matthew 24:29-31- They will see the Son of Man Coming

Matthew 26:64 – “you will see the Son of Man coming on the clouds of heaven”

The coming of the Son of Man on the clouds of Glory is directly from Daniel 7:13f

Daniel 7 is restricted to the days of the fourth kingdom—Rome!

Therefore, unless one can prove that Matthew 25:31f is a radically different coming of the Son of Man—distinct from Daniel, different from chapter 16, 24 and 26- this is definitive proof that Matthew 25:31 was fulfilled in AD 70!

Conclusion

We have examined Matthew 25 in light of four key eschatological themes:

- 1. The Wedding of the Son of Man at his coming**
- 2. The Absent Master, his Return and Judgment**
- 3. The Resurrection and Entrance Into The Kingdom**
- 4. The Coming of the Son of Man.**

The prophetic background, with the NT evidence proves that these things were to be fulfilled in the first century- when the sons of the kingdom were cast out.

That means that all of Matthew 25 was fulfilled in AD 70 - and the Olivet Discourse is United!

Psalms 110– Luke 19

Luke 19– “A man went into a far country to receive a kingdom, and to return... ‘We will not have this man to rule over us!’”

Ps. 110— “Rule in the midst of our enemies,”

The king returns: “Bring those citizens before me that would not have me rule over them, and destroy them!” → **“He shall fill the valleys with the bodies of the kings in the day of his wrath”** (v. 7)!

The Day of the Lord’s wrath– when the last enemy was put down was the judgment of those who refused His rule / kingdom– Old Covenant Israel!

If these are not the same, what is the difference?

Setting the Context of Matthew 8:11

The resurrection of 1 Corinthians 15 would be in fulfillment of Isa. 25:6-8- (1 Cor. 15:54-55)- entrance into the Kingdom

Abraham reclining at the Banquet in the Kingdom –Mat. 8:11- would be the fulfillment of Isaiah 25:6-8

Therefore, Matthew 8:11 is about the resurrection of 1 Corinthians 15.

ISRAEL'S PROMISES DELAYED?

Matthew 25.31ff Is The Parousia And Resurrection

But, The Parousia And Resurrection Are The Old Covenant Promises Made To Old Covenant Israel!

Christ's Parousia Has Now Been Delayed 2000 Years?

However Long You Posit The Delay Of The Parousia And Resurrection, It Is That Long That You Extend God's Relationship With Israel And The Fulfillment Of His Promises To Her!

Question: Do You Believe That God Has Delayed The Fulfillment Of His Old Covenant Promises To Israel For 2000 Years?

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RETURN TO REIGN! ???

TRADITION SAYS: AT HIS PAROUSIA, CHRIST CEASES TO RULE (1 COR. 15.24F)

BUT ACCORDING TO ALL OTHER VERSES, HE WOULD ENTER FULLY INTO HIS RULE

MATTHEW 25– AT HIS COMING– HE SITS ON THE THRONE OF HIS GLORY!

LUKE 1.32F– HIS THRONE / KINGDOM WILL NEVER END

LUKE 19– HE WOULD RETURN TO REIGN!

EPHESIANS 5– PRESENTS THE CHURCH TO HIMSELF

REVELATION 11.16F– HIS THRONE IS FOREVER AND EVER

REVELATION 19-22– SITS ON THE THRONE FOREVER!

HE WOULD RETURN TO SIT, TO RULE AND REIGN – NOT QUIT!

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THE MASTER TARRIES!

We Are Told That Jesus Has Delayed His Coming For 2000 Years!

However Long The Delay Of The Master, **It Is That Long That The Kingdom Has Been Delayed: “The Kingdom Of Heaven Is Like...”**

Revelation 11:15f– At the destruction of the city “where the Lord was slain” “the kingdoms of this world have become the kingdoms of our God and of His Christ.”

Where is the justification for delaying the kingdom beyond that?

Luke 10:8– “Nevertheless, the kingdom has drawn near!”