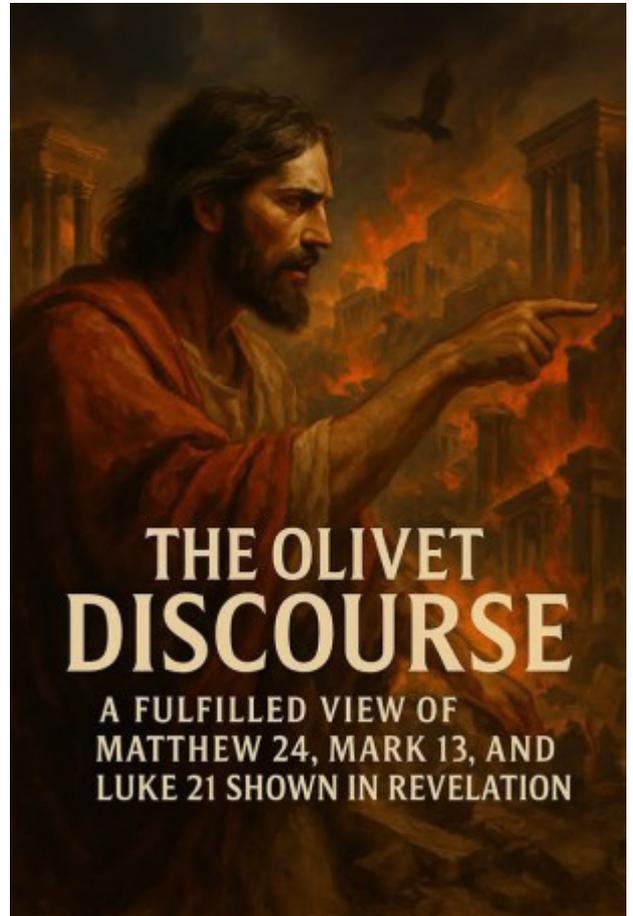


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Olivet Discourse - The Olivet Discourse A Fulfilled View of Matthew 24, Mark 13, and Luke 21 Shown in Revelation



By Dan Maines

The Olivet Discourse A Fulfilled View of Matthew 24, Mark 13, and Luke 21 Shown in Revelation

Introduction The Olivet Discourse is one of the most critical sections of Scripture in understanding fulfilled prophecy. Found in Matthew 24–25, Mark 13, and Luke 21, this private conversation between Jesus and His disciples reveals the **timing**, **nature**, and **audience** of His coming in judgment. As a preterist, I affirm that this discourse is not about a far future end of the world, but the end of the Old Covenant age, fulfilled in the

destruction of Jerusalem in 70 AD.

The Context Matters Matthew 24:3 is crystal clear about the nature of their question: "And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, 'Tell us, **WHEN** will these things happen, and what will be the sign of Your **COMING**, and of the end of the **AGE**?'"

Those three words, **WHEN**, **COMING**, and **AGE**, are the entire focus of the Olivet Discourse. • **WHEN** , The disciples wanted to know the **timing**. Jesus had just told them the temple would be destroyed, so they asked **when** it would happen. • **COMING** , They asked about **His coming**, not multiple comings. They saw it as **the** event that would bring about the temple's fall and covenantal change. • **AGE** , They did not ask about the end of the world, but the end of the **Mosaic Age**, the Old Covenant system with its temple, sacrifices, and priesthood.

This was a direct question about **their time**, **their temple**, and the **end of their covenant world**. It had nothing to do with the physical planet or a global end thousands of years later.

The Olivet Discourse Was for Them Jesus was not speaking to a generation 2,000 years in the future. He was speaking to **them there then**. Matthew 24:34 seals the argument: "Truly I say to you, this generation will not pass away until all these things take place." Not some things, but **all** these things. You cannot chop this discourse in half and assign part of it to the destruction of Jerusalem and part of it to some future end of the world. That forces modern assumptions into a first-century conversation.

A Model for Judgment, Not a Future Global Event The coming described in the Olivet Discourse **was** the Second Coming, but not in the way futurists imagine it. It was not about a physical return to destroy the planet or rapture the church. It was a **covenantal coming in judgment**, just like God had

come many times before in the Old Testament. He came in judgment on Egypt through the plagues, on Sodom through fire, on Korah's rebellion when the ground opened up, and on Jerusalem in 586 BC. In the same way, Jesus came in judgment on apostate Israel in 70 AD, just as He promised. The language of Matthew 24:29, sun darkened, moon not giving its light, stars falling, is symbolic judgment language (Isaiah 13:10, Ezekiel 32:7). It does not describe a literal cosmic collapse. It signifies the fall of a nation under divine wrath.

The Mount of Olives and Its Setting The Mount of Olives, also known as Olivet, is mentioned in 2 Samuel 15:30 and Acts 1:12. In Acts, it is described as being within a **Sabbath day's journey** from Jerusalem, meaning it was less than 3/4 of a mile—the maximum distance Jews were permitted to travel on the Sabbath. It was once covered in olive groves and served as a meaningful place where Jesus taught His disciples privately. The Olivet Discourse is the longest recorded teaching of Jesus during His final week. Its length and content prove its importance. It is tied directly to the coming judgment on Jerusalem, not a second coming at the end of time. **The Bible does not speak of the end of time, it speaks of the time of the end.**

The Unified Voice of Matthew, Mark, and Luke The Olivet Discourse is not found only in Matthew 24. It is also recorded in Mark 13 and Luke 21, and each writer gives key details that confirm a first-century fulfillment.

Mark 13:2 "Do you see these great buildings? Not one stone will be left upon another, which will not be torn down." This echoes Matthew 24:2, confirming the focus is on the temple in Jerusalem.

Mark 13:30 "Truly I say to you, this generation will not pass away until all these things take place." Just like Matthew 24:34, Mark makes it crystal clear that the timing was within **that**

generation.

Luke 21:20-22 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near... because these are days of vengeance, so that all things which have been written will be fulfilled." Luke ties the events directly to **Jerusalem, fulfilled prophecy**, and the **vengeance of God** upon that generation.

Together, Matthew, Mark, and Luke record the same message from different angles: • The coming judgment was near • It concerned Jerusalem and the temple • It would happen in their generation • It would fulfill everything written

This harmony across all three synoptic Gospels sets the foundation for Revelation, where John expands on these same prophetic themes using symbolic and apocalyptic imagery.

Revelation Is John's Version of the Olivet Discourse

Futurists often miss this. John does not include the Olivet Discourse in his Gospel, but instead writes the book of Revelation. Revelation is **John's expanded Olivet Discourse**, filled with symbols and visions directly tied to the destruction of Jerusalem. Compare Matthew 24 with Revelation and you will find parallel themes: • Earthquakes • Tribulation • The gospel being preached to all nations • The abomination of desolation • The coming on the clouds • The judgment on the harlot city These are not random parallels. They are deliberate.

End of the Age, Not the World Matthew 24:3 uses the Greek word *aion* (age), not *kosmos* (world). Jesus was speaking about the end of the **Mosaic Age**, not the end of the physical earth. The entire focus is the temple, the city of Jerusalem, and the covenantal world of Israel. Futurists twist this by importing a Western, modern idea of "end times" into a first-century Jewish framework.

Paradigm Shift Needed Many who resist fulfilled eschatology simply will not allow the text to correct their assumptions. They say, "Matthew 24 speaks of a coming, but the final coming is still future." Yet the disciples never spoke of multiple comings. They preached **the** coming, and they understood it would happen in their generation. Peter, James, John, and Paul were not confused. Jesus did not deceive them. The coming He spoke of happened when He said it would happen.

Conclusion The Olivet Discourse is not about the rapture, not about the end of the planet, and not about a distant future. It is about the destruction of Jerusalem, the end of the temple system, and the fulfillment of all that Jesus promised would happen in that generation. The Mount of Olives was the place, the Mosaic age was the context, and 70 AD was the fulfillment.

Matthew 24 is Revelation. The Olivet Discourse is fulfilled. It was for them, not us. Believe what Jesus actually said. Let that change your paradigm.

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