

SCARLET ON STONE

STUDY GUIDE



THE OLIVET DISCOURSE

Matthew 24-25

Introduction to the Olivet Discourse

Matthew 24:1-3

Part I

The Three Questions

by Pastor Craig Berkson

Matthew 24:1-3

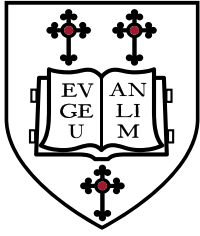
(New King James Version)

Then Jesus went out and departed from the temple,
and His disciples up to show him the
buildings of the temple.

² And Jesus said to them, "Do you not see all these things?

Assuredly, I say to you,
not one stone shall be left here upon another,
that shall not be thrown down.

³ Now as He sat upon the Mount of Olives,
the disciples came to him
privately, saying, "Tell us, when will these things be?
And what will be the sign of your coming,
and of the end of the world (age)?"



THE OLIVET DISCOURSE

Matthew 24-25 | Part I: The Three Questions

An Introduction to the Olivet Discourse: Matthew 24:1-3

Scripture References

Psalms 118:26; Isaiah 53; Daniel 7-12; Matthew 23:38-39; Mark 13; Luke 21:20-24; Zechariah 12:10, 13:7; Philippians 2:9-11; Romans 11:25-27; Revelation 19

First Things:

History of the Teaching Series: The 12-part study of the Olivet Discourse which Pastor Craig Berkson gave in the Fall of 2020 followed the 24-part in-depth series on the book of Daniel. The decision to teach the Olivet Discourse after the study of the book of Daniel was by design in order to help maintain the continuity of some of the prophetic elements of the last half of the book of Daniel to the prophecies that Jesus gave in the Olivet Discourse.¹

Goal of our Study: To provide an expositional verse by verse study of Matthew 24 & 25, supplemented by the parallel accounts of the Olivet Discourse in Mark 13 and Luke 21.

Introduction:

The Olivet Discourse is the sermon which Jesus gave to His disciples on the Mount of Olives hence, the phrase, "Olivet Discourse" or the "Sermon on the Mount of Olives".

The Mount of Olives is just east of the Temple Mount and the little valley that separates the east side of the Temple Mount from the Mount of Olives is called the Kidron Valley.

Setting: It is the last week of Jesus' ministry. Jesus and His disciples have arrived in Jerusalem, on Palm Sunday, for what will be Jesus' last Passover. Beginning in Matthew

¹ In the Olivet Discourse, Jesus himself creates the link between His sermon and prophetic aspects of the book of Daniel in Matthew 24:15.

chapters 21-23, Jesus begins to teach and as the narrative moves from chapter 21 on, the intensity of hatred and vitriol grows from the religious leaders towards Jesus. This crescendo of animus rises until Jesus, at Matthew chapter 23, begins to levy judgments and curses on the religious leaders because of their sin and unbelief.

When Jesus finishes these judgments, he leaves the temple and His disciples desire to show Him the grandeur of the temple itself. While being shown the temple, Jesus makes the prophetic statement that all of what they see of the temple will be destroyed in the future. This shocking statement ignites the desire of the disciples to ask Jesus a series of questions as they arrive on the Mount of Olives.

The questions, the disciples asked, referred directly to what Jesus had just said about the temple and to the future of Israel, the coming kingdom, the Messiah and the end of the world (age). The Olivet Discourse presented in Matthew chapters 24 & 25 is the sermon to which Jesus answers the questions that the disciples had asked.

• **Olivet Discourse | General Facts:**

- The Olivet Discourse is the last public & outdoor sermon given by Jesus.
- The sermon is presented in Matthew 24-25, Mark 13 & Luke 21.
 - The sermon was addressed only to His disciples.
 - The sermon is an answer to three questions that the disciples of Jesus had asked.
 - (More information on the three questions will be provided on page 8).
 - This sermon provides information about:
 - The coming kingdom
 - The future of Israel
 - The second coming of Jesus
 - The establishment of His kingdom

The Book of Daniel and the Olivet Discourse:

- Brief review of the **Book of Daniel**
 - **General Outline:**
 - **Daniel** is broken up into two parts:
 - Chapters 1-6: The Life of Daniel.

- Chapters 7-12: The four visions of Daniel in regard to the panorama of future empires with an emphasis on the nation of Israel and the Jews (chapters 10 -12).

- **Outline Details:**

- Chapters 1-6: Daniel's life and faithfulness under captivity in Babylon and Medo-Persia.
- Chapter 7: Broad panorama of the future kingdoms/empires of the world.
- Chapter 8: The details of two of these kingdoms (Greece & Persia).
- Chapter 9: The "Prayer of Daniel", the "70 Weeks" prophecy (the timetable of the revelation of the Messiah and His death and the coming of the Antichrist).
- Chapter 10: The preparation for the 4th and last vision. The vision of the future of Israel.
 - Which included:
 - Chapter 11: The various kings who would trodden the land of Israel, in turn, leading to the Antichrist presented in Chapter 12.
 - Chapter 12: Israel's long range future to the "**time of the end**".

The Jewish Eschatology & its View of the Messiah

After the time of Daniel, Jewish writers and poets began to develop an eschatology.

Eschatology comes from the Greek word: ἔσχατος which means "Last or Final"

Transliteration: "**eschatos**"

Phonetic Pronunciation: **es-kha-toss**

Therefore, "**Eschatology**" means the "study of last things". In other words, the study of the end times.

So, a study or view of the "end times" was being developed by Jewish writers and poets. These writers and poets took ideas from the prophetic statements of the Old Testament as well as mixing those ideas with writings from outside of the canon of scripture such as:

- The Book of Baruch
- The Fourth Book of Ezra²
- The Sibylline Oracles, etc.³

² The Book of Baruch and the Fourth Book of Ezra (2 Esdras) are a part of the inter-testament Apocrypha.

³ The Sibylline Oracles are a collection of ancient Jewish, Christian, Hellenistic & Gnostic writings.

The Influence of these Writings on the View of the Messiah

These books (mentioned above) spoke of future events with a focus on the suffering of Israel and Israel's future liberation by the Messiah. The theme's presented in these works and others like them, became the foundation from which a Jewish eschatology was developed in regard to the Messiah.

Because of the influence of these works, future generations of Jews were taught a particular view of who the Messiah would be and how this Messiah would redeem the nation of Israel.

This established view of the Messiah by the Jews, had been in effect for nearly 200 years before Jesus' birth. This is important in understanding what the disciples believed about Jesus during His ministry. The problem was that this eschatology - this view of the end times - in regard to the Messiah was not in agreement with what the Old Testament had clearly stated about the Messiah. Especially, in regard to those passages in the Old Testament which dealt with the suffering of the Messiah (eg. Psalm 22 , Isaiah 53, etc).

Therefore, when Jesus was arrested, tortured and crucified, the Jews, who believed in him, were shocked because His death was the opposite of what they expected of the Messiah. Their entire paradigm in regard to the idea of "Jesus the conquering hero" - "the victorious Messiah" was dismantled and with it, the hopes and dreams of many Jews who saw Him as their political hero.

Because of this, the apostles had to reconstruct their understanding of who Jesus was in light of the Old Testament prophecies concerning him. Jesus himself aided His disciples in understanding this after His resurrection (Luke 24:25-27 - "The Road to Emmaus")

What was the Jewish view and expectation of the Messiah before Jesus?

In light of the influence of the writings outside of the Old Testament, the question has to be asked: What was the expectation of Jews before Jesus' birth concerning the Messiah? In addition, what was the expectation of Jews in those days concerning how Israel would be redeemed under the bondage of a foreign power?

There were eight basic principles that this Jewish eschatology laid forth. They are as follows:

1. Ongoing tribulation under foreign rule (at the time of Jesus, this would have been Rome).
2. Appearance of an Elijah-type herald (to the disciples, this was fulfilled by John the Baptist).

3. Advent of the ministry of the Messiah (John the Baptist diminishes - Jesus' ministry begins).
4. War of the nations against the Messiah.
5. Messiah's destruction and victory over Gentile oppressors.
6. Restoration of the Temple in Jerusalem to the centrality of Jewish life and custom. ⁴
7. The return of Jews from the diaspora (post Babylonian & Medo Persian captivity)
8. The creation of the Messianic Kingdom and with it - universal peace.

This was the eschatology of practically all Jews in addition to the disciples of Jesus. As the disciples saw it, Jesus had checked all the boxes. He was the future ruler of Israel, the conqueror of all world empires and the promised Messiah. As such, they believed that all that was needed, was for Jesus to destroy Rome and establish His kingdom. The apostles expected a glorious incomparable, victorious hero without equal in which they would be first hand witnesses.

In light of this, as respectful to the Old Testament as the disciples were, they did not include in their calculation, the Old Testament passages about the suffering which the Messiah would endure such as Psalm 22, Isaiah 53, etc.

The Key To Understanding The Olivet Discourse

With this foundation provided, it is important to note that in order to understand Matthew 24 properly, we must look at the Olivet Discourse (Matthew 24-25) through a Jewish lens.

Though the Olivet Discourse has profound application to Christians and the church, the Olivet Discourse, is not about the church. Various eschatological concepts such as the Millennium, the Rapture, The New Heaven and New earth which are presented in other texts of scripture are not a part of the Olivet Discourse. The focus of this chapter is about Israel and the Jews, in light of the prophecies of Daniel which are elaborated by Jesus. ⁵

⁴ There is an old saying among many Jews: "The Holy Land is the center of the world, and Jerusalem is at the center of the Holy Land; the center of Jerusalem is the Holy of Holies and all good and sustenance for the entire world descend there from above, and there is no settled place which is not nurtured from there." (Zohar, Terumah - commentary on Exodus 25:8)

⁵ The opening statement given in Daniel 9:24 makes it clear that God has a continual purposed plan for the children of Israel:

"Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and anoint the Most Holy" (NKJV)

"your people" = the people of Daniel = the Jews / "your holy city" = Jerusalem

Matthew 24:1-3 | Exposition

Setting of Matthew 24:1-3

- **Immediate context:** Jesus' public denunciation of religious leaders (Mt. 23:34-39).
 - **Key indictment:** "Behold, your house is left to you desolate" (Mt. 23:38).
 - God's glory has departed.
 - Immediate context established by Matthew 23:34-39.
- **Matthew 23:38:** "Your house is left to you desolate". "Your house" = not God's house. God has departed this place, His spirit and presence is no longer in the temple. Therefore the temple is an empty, dead, godless building.
- **Matthew 23:39** "You shall see Me no more, till you say, Blessed is He who comes in the name of the LORD!" (Psalm 118:26)
 - The underlined is a Messianic phrase from Psalm 118, which was first fulfilled by the cries of the people during Jesus triumphal entry on Palm Sunday (Matthew 21:7-9; Mark 11:7-10; Luke 19:37-40). This phrase here has a two fold meaning:
 - First, these will be the words which the Jews will sing at the coming of the Messiah. Therefore, there will come a time when Christ believing Jews will speak these same words at Jesus' second coming. In this sense, the phrase, "Blessed is he that comes in the name of the LORD!", is a great encouragement to the Jews in that their Messiah will come and Jesus is making the point: He is the Messiah and will return.
 - Secondly, on the other hand, these words spoken by Jesus actually become an indictment against the Jewish religious leaders to whom He is actually talking to. What Jesus is saying, is that the religious leaders will not see Him again until He returns in glory to judge the living and the dead at His second coming. At His return, the religious leaders will be raised from the dead in their unbelief and in their sin. These religious leaders, who will be raised from the dead, will be facing Jesus in judgment while at the same time, being forced to call Jesus, Lord.⁶ In contrast, believing Jews, at this time, will be singing the praises of His return (Psalm 118:26).

⁶ The scriptural reference for the act of all declaring Jesus Lord by everyone alive or dead, damned or saved is given in Philippians 2:9-11

Matthew 24:1-3

The Temple (Vss. 1-2)

- Location no. 1: The Temple is on Mount Zion.

- Mount Zion has a platform at the top which is about **36** acres of space.
- The Temple Mount has retaining walls to keep it intact.
- Herod's project to rebuild the temple started around **20 B.C.**
- Completed in **64 A.D.** Destroyed in **70 A.D.** by Rome.
- Built by stones of various sizes & weights from 2-5 tons to over 100 tons.
- Sizes of some of the largest stones (cornerstones) measured **40 X 6 X 12** in size.
- The walls are high - about **19 feet** taller than the highest part of the temple.
- The temple was made of pure marble and the top of the temple was overlaid in gold.
- Rome set the temple on fire to melt the gold. The gold melted and seeped into all of the stones that made up the temple and Rome dismantled all of the stones for the gold.
- The stones we see today are the stones left of the retaining western wall.
- The destruction of the temple was complete. Josephus, the Jewish historian, stated:
 - "No one - not even a foreigner - who had seen the Old Judea and the glorious suburbs of the City, and now set their eyes on her present desolation, could have helped sighing and groaning at so terrible a change; for every trace of beauty had been blotted out by war, and nobody who had known it in the past and came upon it suddenly would have recognized the place: when he was already there he would still have been looking for the City."⁷

Mount of Olives (Vs. 3)

- Location no. 2: The Mount of Olives

- Located across the Kidron Valley on the east side of the Temple Mount.
- The audience of the Olivet Discourse: **The Disciples**
 - (. . .the disciples came unto him privately . . .)
 - Mark **13:3** names the disciples who came to him privately: **Peter, James, John & Andrew**
 - The disciples come to Jesus to ask three questions.

⁷ Quote from "The Jewish War" by Flavius Josephus.

3 Questions (Vs. 3)

- 1) "Tell us, when will these things be?"
- 2) "What will be the sign of your coming?"
- 3) "And what will be the sign of the end of the world (age)?"

Note: Matthew's account of the Olivet Discourse answers the **2nd** and **3rd** questions.

• Question no. 1:

• Q no. 1 "Tell us, when will these things be?"

- What things are the disciples asking about?
 - The destruction of the temple and with it Jerusalem (Matthew 24:2)
 - The answer to the first question is given in Luke 21:20-24 ⁸

²⁰ And when you see Jerusalem surrounded by armies, then know that its desolation is near.

²¹ Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.

²² For these are the days of vengeance, that all things which are written may be fulfilled.

²³ But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people.

²⁴ And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles, until the times of the Gentiles are fulfilled.

⁸ These particular verses in Luke's account are focusing on the destruction of Jerusalem and the temple which occurred in 70 A.D.

• **Question no. 2: "What will be the sign of your coming?"**

- The reader needs to know what the Jewish perspective of the Messiah is.
 - The disciples believed that Jesus had come to conquer Rome, restore Jerusalem and to establish His Kingdom. This will be understood as we look at the phrase "coming".
- "sign of your coming?"
 - Many think the word "coming" is referring to the second coming of Jesus.
 - Because of the Jewish eschatology explained above, the disciples were not thinking about a second coming. In their mind, the Messiah had only **one** coming.

• **"Coming" Defined**

- Greek for "coming" is: *παρουσία*
 - Transliteration: "**parousia**".
 - Phonetic Pronunciation: "**par-oo-see-ah**"
 - This is not referring to a second coming, in the mind of the disciples, but rather the manifestation of Jesus' Messianic rule.
 - The preposition "**parón**" in the word "**Parousia**" means "**to be present**" or your "**presence**". In other words, the question that the disciples are asking is this:
 - What are the signs of your being/your presence/your existence as Messiah?
 - Simply put: What will be the signs of your presence as ruler of Israel and King over the world? Not, when are you coming again?

• **Question no. 3: "What shall be the sign of the end of the world?" (KJV)**

- In Matthew, the phrase "the end of the world" is used 5x
- Other than the KJV & NLT, most other translations use "end of the age"⁹
- The general meaning of the question is this: "What shall be the sign of the full and complete end of the world (or age)?"
- If we are to connect both question no. 2 and question no. 3 together then we have the disciples asking this: **What is the sign of the completion of your presence at the end?**
- Based on this question of the disciples, Jesus is going to be answering what will occur in the future, especially as it pertains to the "end". This is the very word used at the end of

⁹ The NKJV, NIV, NASB, ESV, NET, RSV, CSB use "end of the age". This phrase is to be understood as the "consummation of the age". The reference note in the KJV also agrees with this alternate offering. Therefore, the phrases, "end of the world" and "end of the age" (or "consummation of the age") are synonymous.

the book of Daniel - Daniel 12:13: "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days." The Olivet Discourse is going to be the explanation of what was meant by these words.

The Jewish Eschatology and its Effect on the Twelve Disciples

As we study through the Olivet Discourse, it will be important to remember a few things:

- The disciples had an idea - a preconceived eschatology - of what the Messiah was and what He would accomplish. There were eight (8) principles/prerequisites laid out on pages 4 & 5 of this study guide which set out the markers of what the Jews expected in regard to the Messiah. This will be helpful in understanding why the disciples were not understanding Jesus when He prophesied during His ministry, especially when speaking of his death. This also explains why the disciples were confused when, during Jesus' ministry, He wasn't always exhibiting His power in the way that they expected.

- This is highlighted when we ask the question as to why the disciples scattered when things didn't go as planned when Jesus was arrested. Yet, this very act of the disciples was prophesied in Zechariah 13:7:

"Awake, O sword, against My Shepherd, against the Man who is My Companion," Says the Lord of hosts. "Strike the Shepherd, and the sheep will be scattered; Then I will turn My hand against the little ones."

- This prophecy of Zechariah was fulfilled when Jesus was arrested, tried, flogged and crucified. Therefore, the "sheep" were "scattered" at Jesus' arrest. The "sheep", of course, were the apostles/disciples and in the Gospels we are taught that they abandoned Jesus. The question then must be asked: Why did the apostles "scatter"?
 - In the apostle's mind, the Messiah would come to destroy all of Israel's enemies. He was supposed to be the "Root of Jesse"¹⁰ holding the "rod of Iron"¹¹. So, when the "Shepherd was struck" the disciples were dumbfounded, their paradigm was broken and they, in turn, "scattered".

¹⁰ In the Old Testament, the messianic phrase, "Root of Jesse", is referenced in Isaiah 11:1,10. In the New Testament, the messianic phrase, "Root of David", is referenced in Revelation 5:5; 22:16.

¹¹ The Messianic phrase, "rod of iron", is referenced in Psalm 2:9 and in Revelation 2:26-27.

The Jewish Eschatology and its Effect on Jews Today:

- This problem still continues to this day with Jews all around the world. One of the reasons that many Jews today do not believe in Jesus as the Messiah is because they believe that the Messiah would not die. Therefore, the death of Jesus on the cross is one of the profound hinderances to Jews who would otherwise believe.

If only our Jewish brothers and sisters would read Isaiah 53, they would understand that the Messiah came to be the sacrifice and the atonement for our sins so that we could have eternal life through His completed work on the cross.

- Having said this, God has opened the eyes of countless Jews throughout history who have come to faith in Jesus. These Jews came to understand the need for an atonement and sacrifice for our sins. They recognized that Jesus, as the Messiah, was the object and subject of the suffering servant of Isaiah 53 and that, through His suffering, we can have eternal life with the Father through Jesus.
- In connection with belief in Jesus and recognition of His Messiahship, the Olivet Discourse will provide a glimpse into the fact that when Jesus returns, all of the “tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory” (Matthew 24:30). This little phrase has more to it than one would first expect. In one sense, this passage is talking about all the “tribes” of the earth, meaning all existing people, regardless of nationality, seeing the physical return of Jesus. This is true yet, in another sense, this passage is also pointing to the fulfillment of the words of Zechariah. In this sense, this passage is pointing to the Jews. In Zechariah, we read of something similar in regard to the coming of the Messiah.

Zechariah 12:10:

“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.”

This one prophetic statement provides a hint to what will come at the end. First, the phrase “house of David” refers to all of the Jews corporately. The totality of the Jews living at the time of Jesus’ return will see Jesus and know who He is. They will recognize that they pierced him (crucified him) and will mourn as one does for their firstborn.

The Apostle Paul, in his letter to the Romans, provides his insight on this very thing. In Romans 11:25-27 we read:

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written:

“The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob;
²⁷ For this is My covenant with them, when I take away their sins.”

So, the day will come when the veil will be lifted off the Jews corporately, and they will see their Messiah and put their faith and trust in Him.

The Olivet Discourse and the Church

- With all of this said, the question then comes to mind: What is the application of the Olivet Discourse to the Church? First, it must be understood that the Olivet Discourse is not about the church. The focus of the Olivet Discourse is with Israel and the Jews. Any attempt to replace Israel with the Church will miss the entire meaning of the Olivet Discourse. Though there have been many attempts to inject the church as the subject of the Olivet Discourse, nothing in the passage allows for this. Having said this, the Olivet Discourse does have application for us as Christians.

Application to the Church - The Body of Christ

- The Olivet Discourse provides all that the church needs to know in regard to the signs which will mark the end times as well as the conditions that the world will be going through prior to Jesus' return. The Olivet Discourse provides insight into the timing of the “**Abomination of Desolation**” and the general schema of the “**Great Tribulation**”. In addition, Jesus, in the Olivet Discourse, provides signs/warnings which will proceed His return, such as:
 - The flood of “**deception**” via the influx of “**false prophets**” and “**false Christs**”.
 - The rise of “**hatred**”, “**betrayal**”, “**iniquity**”, “**the loss of love**” & **lawlessness**.
 - The profound increased level of natural/unnatural/human caused calamities such as: “**famines, pestilences and earthquakes in various places**” throughout the world.
 - The geopolitical tensions and conditions of the world such as: “**nation rising against nation**”, “**kingdom against kingdom**” and “**wars and rumors of wars**”

- The Olivet Discourse provides the blueprint of the signs which will precede Jesus' return. These signs and the underlying conditions which accompany them are laid out openly for us so that we can be discerning, spiritually awake and aware when these signs and the evidence of these things begin to be unveiled.

Application for Us:

- Christians, throughout history have been called to live in a state of expectancy. In other words, the Christian is to live with the realization that Jesus could return at any time. First, to call His bride and then to come as king, in judgement to establish His kingdom. Knowing this and realizing the trajectory that the world is on in its rebellion to God, should cause all Christians to focus on and self examine their relationship with Jesus knowing that He will be coming to call His bride (the church) at any moment.
- Like the Prophet Daniel, mentioned earlier, we as Christians are living in unprecedented times. The current world we inhabit is one in which things that were once seen as beautiful, lovely, true, holy, good and pure are now seen as profane. In this milieu, the need for courage, integrity, and consistency in our walk with the Lord is essential. The prophet Daniel stood strong with absolute resolve in his worship of God during times of trial and even persecution. A myriad of Christians throughout history have also done the same. Today, that call is laid upon us - to be strong, resolute, unwavering in our commitment to Jesus and this is going to be needed more than ever.

The once "Christianized" western world has changed. There is now a growing antagonism with a rising vitriol against Christianity in the west. We now live in a post-Christian world and we see this clearly presented via media, news, culture, social media and various other institutions in our own country. In addition, deception is rising all around us especially even in the church at a rate that has not been seen before.

With this said, we as Christians, have not been left alone. The Holy Spirit indwells every true believer and within that reality, we have been equipped with various spiritual & practical tools to maneuver through this environment so that we can be a light in this present world.

One of the tools that we have, in effectively understanding this new landscape, is prophecy. The Bible has already spoken about the trends and values of the world whether in the past, present or future and the fact that we have been given insight

through prophecy, especially in regard to the zeitgeist (the spirit of the age) of the last days, provides a great advantage to each of us. Therefore, the prophecies of Jesus in the Olivet Discourse lay out the conditions of the world which will precede the coming of His return enabling us to be spiritually focused and prepared.

The Olivet Discourse also has a message to the unbeliever. There is a plea to recognize who Jesus is as the "Son of Man" who will return with "power and great glory" as "King of Kings and Lord of Lords". There is a kingdom coming and a coming judgment and the graphic display of what is to come is a warning to the unbeliever to seek Jesus in belief and repentance.

To the Christian, The Olivet Discourse reveals the great blessing of knowing that Jesus is coming. Yet, until He comes for His bride (the Church), we are instructed to "see that we are not troubled" (Matthew 24:6). This is accomplished by resting in the fact that the Holy Spirit indwells each believer and knowing that "nothing can separate us from the love of Christ" (Romans 8:35), no matter the situation. As such, we are to be steadfast during the times of the signs of His eminent return and to make certain that we are spiritually ready.

