**The discourse that Christ delivered to His disciples on Mount Olivet was given immediately following His pronouncement OF desolation upon the house of Israel, two days prior TO the time Israel would climax the nation’s rejection BY crucifying “Jesus, the King of the Jews” (cf.** [**Matthew 23:38**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.38&t=NKJV)**;** [**26:2**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.2&t=NKJV)**;** [**27:37**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.37&t=NKJV)**).**

**Prophecy on Mount Olivet Foreword**A Study About End-Time Events Having to Do with the Jews, the Christians and the Gentiles.

**By Arlen Chitwood of** [**Lamp Broadcast**](http://lampbroadcast.org/)

**FOREWORD**

To properly understand the message that Christ delivered to His disciples, recorded in [Matthew 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24&t=NKJV); [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25&t=NKJV), one must understand the overall framework of events in Matthew’s gospel. The subject at hand throughout this gospel is the King and the proffered Kingdom. With the King present in Israel’s midst, the Kingdom of the Heavens (the heavenly portion of the Messianic Kingdom — a rule from the heavens over the earth) was offered to and rejected by Israel. With Israel’s rejection, the kingdom of the heavens was taken from Israel with a view to the kingdom being offered to a separate and distinct “nation.” The house of Israel, rejecting the King and the Kingdom, was then left desolate ([Matthew 21:33-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-43&t=NKJV); [23:38-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.38-39&t=NKJV)).

The discourse that Christ delivered to His disciples on Mount Olivet was given immediately following His pronouncement of desolation upon the house of Israel, two days prior to the time Israel would climax the nation’s rejection by crucifying “Jesus, the King of the Jews” (cf. [Matthew 23:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.38&t=NKJV); [26:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.2&t=NKJV); [27:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.37&t=NKJV)). Christ had previously mentioned the Church, anticipating that which was about to occur ([Matthew 16:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.18&t=NKJV)). He then alluded to the previously mentioned Church (though the Church was not yet in existence) shortly before His discourse on Mount Olivet as the “nation” that would be allowed to bring forth fruit in the realm where Israel had failed ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV); cf. [Matthew 21:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.18-19&t=NKJV)). And the Church was about to be called into existence to be the recipient of that which had been rejected by and taken from Israel.

Christ’s discourse on Mount Olivet takes into account all things that had previously occurred during His earthly ministry (anticipating the existence of the Church) and concerns not only Israel and the Church but also the Gentile nations. This discourse, delivered in a tripartite manner, deals:

1) With the house of Israel (apart from the kingdom of the heavens) during and following the Tribulation. ([Matthew 24:4-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.4-39&t=NKJV))

2) With the Church (in relation to the kingdom of the heavens) during and following the present dispensation. ([Matthew 24:40-25:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.40-25.30&t=NKJV))

3) With the saved out of the Gentile nations (in relation to the kingdom) following the Tribulation. ([Matthew 25:31-46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.31-46&t=NKJV))

**Concluding Remarks in 'Introduction':**

The kingdom is the focal point toward which the entire program of God, as it pertains to man, has been moving since the creation of Adam; and the Olivet Discourse comprises a dissertation of God’s terminal dealings with the three divisions of mankind — Jew, Christian, and Gentile — immediately preceding and leading into this kingdom.

The Jewish section has to do with Israel in the Tribulation, followed by the return of Israel’s Messiah and the re-gathering of Israel, anticipating the kingdom.

The Christian section has to do with the present faithfulness or unfaithfulness of Christians and the coming judgment seat, anticipating the kingdom.

The Gentile section has to do with all the saved, living Gentiles being dealt with immediately following God’s completion of His dealings with Israel, anticipating the kingdom.

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