

Olivet Discourse

Part 2 of 5

On this program I want to continue our discussion of the Olivet Discourse. In part 1, we discovered that Saint Matthew's version of the Olivet Discourse refers to the end times, because the Apostles asked our Lord: "What will be the sign of your coming and of the end of the world." These two questions are not included in Mark or Luke, because Mark and Luke are describing the destruction of Jerusalem in 70 A.D., whereas Saint Matthew is describing the end times, the days we are living in today. We also discovered in part 1, that Saint Matthew follows the exact same sequence of events, as found in the Book of Revelation, where Saint John describes the four horsemen, the white, red, black and pale horsemen of the Apocalypse. We also noted, in part 1, that numerology is extremely important, as it is in all end times literature. The tribulation verses are divided up into a 6-6-6 pattern, and the victory verses into a 5-5-5 pattern.

Now, let's take up where we left off in part 1, where Jesus is describing the "abomination of desolation". In part 1, we also noted, that verses 9 – 14 describe the first half of the "Great Tribulation", where Christians will be persecuted for their religious beliefs. Now, let's look at the next 6 verses of this 6-6-6 pattern. In verse number 15, Jesus talks about the "abomination of desolation": "When therefore you shall see the 'abomination of desolation', spoken of by Daniel the prophet, standing in the holy place, let him who reads understand." Now, Daniel, the prophet is also, not mentioned, in Mark or Luke because this is an end times prophecy.

Daniel writes four times about the "abomination of desolation" and he describes it as the "taking away of the sacrifice from the Prince". Therefore the "abomination of desolation" cannot be (the taking away of) animal sacrifice, as the false prophets claim, because the "Prince", who is Christ, never required animal sacrifice. The sacrifice He established was the symbolic sacrifice at the Last Supper, where He asked His Apostles, and, consequently, we in the Church, to remember Him through the "Lord's Supper". And our Lord continues: "then let those who are in Judea flee to the mountains". Now, in this passage, Jesus is speaking about four different groups, in Saint Matthew; whereas in Mark and Luke, He is talking about the early Christians who had to

flee from the Roman General Titus, when he destroyed Jerusalem. But in the end times, "those who are in Judea", refers to the 144,000 Jews converted by the prophet Elijah.

Now, let's look at the next group Jesus is talking about: "Let him who is on the housetop not come down to take anything out of the house". If you cannot "go down" for any reason, and you are on the top of a house, the only other direction is "up", and therefore Jesus is referring here to the "rapture". These are the raptured Protestants who will go to heaven and attend the Marriage Supper of the Lamb, and thus escape the Tribulation. And now, Jesus refers to a third group: "Neither let him who is in the field go back to take his coat". Those who are in the field, and who must flee, therefore go into the desert. This refers to the Protected Catholics, who flee from the Antichrist, and are protected on the two wings of a great eagle, by their protectress, the Blessed Virgin Mary. The two wings refer to the rosary and the scapular.

Now, let's look at the fourth group that Jesus refers to: "And woe to them who are pregnant, or who have infants at the breast in those days, or pray that your flight be not in winter, or on the Sabbath". The "woe", in this passage, refers to martyrdom; and the reign of the Antichrist will be very difficult for pregnant women and for senior citizens. The phrase "in winter", in this passage, not only means the season, but also the "winter" of one's years. The four groups that Jesus is referring to here, the Converted Jews, the Raptured Protestants, the Protected Catholics, and the Holy Martyrs, these four groups are the same four groups, who will reign during the Millennium.

Now, let's look at the next passage. In verse 21, Jesus says: "For then shall be great tribulation". In other words, this 6 verse sequence starts the second half of the Great Tribulation. The "Great Tribulation" refers to the 3 1/2 year reign of the Antichrist. "Such as was not, from the beginning of the world, until now, nor ever shall be again". Jesus makes it clear here, that the reign of the Antichrist, will be the worst time in the history of mankind. In verse 2 "And unless those days are shortened, there shall be no flesh saved; but for the sake of the elect, those days will be shortened." The "elect", in this case, refers to a specific group; these are the protected Catholics, who are fleeing from the Antichrist into the desert. This does not refer to the raptured Protestants, because they will already be saved in Heaven. Nor

does it refer to the martyrs, who cannot be saved. Nor does it refer to the Jews in Israel, who have been converted by the prophet Elijah, and who have fled into the mountains. Verse 23, "Then, if any man shall say to you, lo, here is Christ, or there, believe it not, for there shall arise false Christs and false prophets." Now, in this case, Jesus is talking about the false Christ, who is the Antichrist, and the false prophet. Back in verse 11, Jesus mentioned only "false prophets", that is because the false prophet will appear in the first half of the tribulation, whereas here, in the second half of the Great Tribulation, is when the Antichrist puts in his public appearance. "And they shall show great signs and wonders, so as to lead astray, if it were possible, even the elect." Again, the "elect", in this passage, refers to a specific group; the Catholics who are protected by Mary in the desert. They are the ones who will continue to face the temptations and trials of the Antichrist.

In verse 25, Jesus adds: "Behold I have told you beforehand". Jesus is verifying here, that this is an end times prophecy. In verse 2 "If therefore they say to you, behold he is in the desert, do not go forth, or behold he is in the chamber, do not believe it." Now, this is the completion of the 6 verses in this 6-6-6 sequence. These 6 verses, 21-26, conclude the 18 "tribulation" verses, which are divided into a 6-6-6 pattern. They also conclude the ride of the black horse in the Book of Revelation.

Now, let's turn to the 15 "victory" verses, which begin the ride of the pale horse in Revelation, because this describes the victory of our Lord over the Antichrist. Now, remember, in Revelation, that Hell follows after the pale horse. That means, the pale horse of death reflects the judgement of God, and the third coming of our Lord, Jesus Christ. "For as lightning comes out of the East, and shines even to the West, so also shall the coming of the Son of Man be." Now, this "coming" is Jesus' third coming at Armageddon. The word "coming" is used 12 times in this Olivet Discourse; twice for His third coming, twice for His fourth coming at Judgement, and eight times for His second coming at the Rapture. Now, that's all we have time for on this program. In part 3, we will discover that Jesus gives the exact time for his 3rd coming at Armageddon, which will be in November of 2017.