

Mary's School of Prophecy Olivet Discourse – Pt 2

We're going to continue a very important discussion of probably the greatest prophecy of the End Times, because it was given by our Lord Himself, and that is chapters 24 and 25 of St. Matthew which are also known as the Olivet Discourse.

And we discovered yesterday that probably the most important sequence in chapter 24 is that our Lord separates the Tribulation verses into a 6 6 6 pattern, and we will discover that those verses are followed by the victory verses which are in a 5 5 5 sequence. And that of course is not accidental. Our Lord is giving us the same message that Jeremiah, Ezekiel, Zechariah and Daniel and most other End Times prophecy all gives, and it's the same prophecy. And no other Catholic Protestant or Hebrew Bible scholar has ever understood this pattern or discovered it, but I think the reason we are finding it out now, is because we are at the time in which it is critical that we understand what our Lord was telling us.

Okay let's start our class, and we'll start with our prayer. The Prayer to Our Lady of All Nations. In the name of the Father, the Son and the Holy Spirit. Amen. Lord Jesus Christ, Son of the Father, send now Your Spirit over the earth. Let the Holy Spirit live in the hearts of all nations, that they may be preserved from degeneration, disaster and war. May the Lady of All Nations, the Blessed Virgin Mary, be our Advocate. Amen.

That's always a good start for this program, and I think what we will do is, we'll start with those first of the six verses. I'm going to repeat all of those verses, and please notice how our Lord marks these verses off. And if He doesn't want you to mark them off, He makes it clear that the verses run on to each other, but these next 18 verses are marked off as 6 6 6 , and then we'll see that the following 15 are also marked off. So here are the first of the 6 6 6 verses, and this is verse number 9.

9: “Then shall they deliver you up to be afflicted and shall put you to death: and you shall be hated by all nations for my name's sake.”

And of course our Lord is speaking to us, when He says “you”. Now He was speaking to His disciples, but remember He said, “Let him who

reads understand". That's part of this Olivet Discourse. So when He says "you", He's talking to us. We are the ones who will be persecuted.

10: **"And then shall many be scandalized and shall betray one another and shall hate one another."**

11: **"And many false prophets shall rise and seduce many."**

12: **"And because iniquity hath abounded, the charity of many shall grow cold."**

13: **"But he that shall persevere to the end, he shall be saved."**

14: **"And this gospel of the kingdom shall be preached to the whole world, as a testimony to all nations: and then shall the consummation come."**

Notice that word "consummation". Jesus uses that here because He is ending these first six verses. He is marking it off, **and then shall the end come**. The end in this case means consummation. These are the first six of the Tribulation verses.

So now let's look at the next six, and He marks it off by giving it a title, the Abomination of Desolation, (AoD). The next six verses are all about the AoD. Let's read those.

15: **"When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet"**.

A very specific Abomination of Desolation, not just because there are masses you don't like. The Abomination of Desolation that Daniel spoke about for Catholics is found in chapter 10 verse number 3, and that's where Daniel says, "I ate no desirable bread and neither flesh nor wine entered into my mouth". That refers to the false Eucharist.

And Sister Renée gave a wonderful exposition about the Last Supper, and she believes that when Jesus dips the morsel of bread into sauce and gives it to Judas, and John says that the Devil entered into him; that was the false Eucharist. You've had the bread. You had the sauce. That's a fake Eucharist, and I'm sure that the fake Eucharist that Pope Francis will promote in the church; the consequence will be just the

same as what Judas did, and that is, Satan will enter into those of us who take it. So let's read the next six verses starting with 15.

15 (cont.): **“standing in the holy place: he that reads let him understand.”** So when He says you, He is talking about those who can read, and then Jesus gives the four groups and what they must do. When you and I as Catholics, we are in one of those groups, and of course there are I'm sure, other people in the audience. And all of us, everyone watching this video, you are in one of these four groups. So let's read those.

16: **“Then they that are in Judea, let them flee to the mountains:”**. We know from Natan's testimony that's the Mount of Olives.

17: **“And he that is on the housetop, let him not come down to take any thing.”** Then if you can't go down for any other reason, the only other direction is up, and that refers to the rapture.

Verse 18: **“He that is in the field, let him not go back to take his coat.”** The “field” is the Roman Catholic Church, and when we flee the field, we go into the desert. That's the same as in the Book of Revelation, where the woman flees into the desert. We are this woman, the remnant Catholic Church. We must separate from the Roman Catholic Church, and we see this separation also in the stone cut out from the mountain. The stone separates and it's cut without hands from the mountain. The mountain is the Roman Catholic Church.

Then we see the same thing in Micah, when he talks about the daughter of the robber. We are the daughter, our remnant Catholic Church. The robber is the Roman Catholic Church. So why does Micah call the Roman Catholic Church a robber? Because it's going to steal our Eucharist. It's going to invalidate it.

And Pope Francis is well on his way to doing that, by requiring, and it will be a requirement, that all priests and bishops give Holy Communion to people living in mortal sin. And he started this in Amoris Laetitia, and quite a few bishops are already following through on this, and of course as we know, Cardinal Cupich says anyone and everyone may receive Holy Communion in the Archdiocese of Chicago. A non-Catholic may not consider this very important, but Jesus specifically said, “Do not give that which is holy to the dogs.” So let's continue.

Verse 19: **“And woe to them”**, now this is the fourth group. These are the martyrs, and what the “woe” refers to, is martyrdom, **“to them that are with child and that give suck in those days.”**

20: **“But pray that your flight be not in the winter or on the sabbath.”**

So that is the conclusion of these six verses, and as I mentioned yesterday, I believe that these are all physical flights, except of course when you're raptured, but the point is, even the raptured are moved from one place to another. And when we go into the desert, it doesn't have to be a desert. The desert is symbolic. It could be a cabin in the woods. It could be a cave in the mountains. It could be a real desert, but at some place where we will be pride deprived of the amenities of civilization, and this will be an actual physical flight.

And the Jews, those who are in Judea flee to the mountains, it will be a real mountain, and that's why it is woeful for women, who are not going to be very mobile. In other words it has to be a physical flight. And why is it tough to flee in the winter? Well we all know that travel is more difficult in the winter, so it has to be, although you normally, in End Times prophecy choose the symbolic interpretation over the literal. If that doesn't work, then you do go to the literal, and in this case I am sure it is literal.

So now, let's look at the last of these six verse sections, and that is 21 through 26.

21: **“For there shall be then great tribulation”**. So notice that Jesus gives a new title to these six verses. That's how you know that He is starting a new section. It's by the changing of the topic that He separates these verses into sections. **“For then shall there be great tribulation, such as hath not been from the beginning of the world until now, neither shall be.”**

Jesus is obviously using a superlative here. The Great Tribulation will be the worst time humanity has ever gone through, and that's because this is a final test. Those of us who pass this test, we will survive into the thousand years of peace. That's why we have to prepare and Jesus said that even the elect can be led astray.

22: “And unless those days had been shortened, no flesh should be saved: but for the sake of the elect, those days shall be shortened.”

Who are the elect? The remnant Catholic Church is the elect, and for us the days will be shortened. Obviously He's not talking about the raptured Protestants because they're safe in Heaven. He's not talking about those in Judea, because they have fled to the mountains. They are in a safe place.

In fact if some Protestant tells you that the entire church will be raptured, and a lot of them preach that, point to this verse. Why would Jesus have to shorten the days if everybody is in a safe place? Obviously not everybody is in a safe place. It's for the sake of the elect, a specific group, and elect is the same term that John uses in the Book of Revelation for the protected Catholics. And I say protected; we still will be living a life of deprivation, and it's for us that Jesus shortens the days.

23: “Then if any man shall say to you: Lo here is Christ or there: do not believe him.”

24: “For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect.”

Again the elect would be those of us who are left behind. Those who are raptured in Heaven, they don't have to worry about it. Those who are in Judea, who are already safe inside the mountain, they won't even be aware of what's going on, but those of us left behind, we will be aware and it's possible we could be deceived. There will be every attempt made to seduce us.

25: “Behold I have told it to you beforehand.”

26: “If therefore they shall say to you: Behold he is in the desert: go ye not out. Behold he is in the closets: believe it not.”

So that is the end of the first three sections. Those six verses were entitled the Great Tribulation. The preceding six verses, the Abomination of Desolation.

So now we go through a different set of sequences. Five verses marked off again by a different subject matter, and then followed by another five verses, and then followed by other five verses. So let's read those verses. So now we're talking about Jesus returning.

27: **“For as lightning comes out of the east and appears even into the west: so shall also the coming of the Son of man be.”**

Now this is why these are called the victory verses, because Jesus is returning; completely different than the verses we just read

28: **“Wheresoever the body shall be, there shall the eagles also be gathered together.”**

And I've explained many times before what this meant, but if you look at the Protestant translations, most of them have changed those words. They say: Oh we can improve that word “eagle” or “body”. We can improve the word “body”. We'll say corpse or cadaver, and instead of “eagle”, we will say “vultures”, and that does make more sense if it's not an End Times prophecy. That would fulfil the prophecy as it applied to Jerusalem being destroyed in 70 AD by the Roman General Titus, but it does not fulfil the prophecy of the End Times, because then the “body” is Jesus returning and He just talked about Himself returning, and the eagles are the groups who will be with Him at the Battle of Armageddon.

And verse 29: **“And immediately after the tribulation of those days”**: so the tribulation remember were the verses we just talked about. So now Jesus is talking about **after** the tribulation; different subject matter for these five verses; **“the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be moved.”**

30: **“And then shall appear the sign of the Son of man in heaven. And then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty.”**

These five verses are, as I say, the victory verses. They describe Jesus coming at Armageddon when He comes to defeat all the forces of evil.

31: **“And he shall send his angels with a trumpet and a great voice and they shall gather together his elect”**; again you know what the word “elect” refers to; **“from the four winds, from the farthest parts of the heavens to the utmost bounds of them.”**

And some translations I think are a little better. In this case some of the Protestant bible translations are better because they say, “from one end of heaven to the other”, which I think is simpler and more direct.

And of course if you've watched my programs at all, you know that this is not one group. All other Bible scholars assume Jesus is talking about one group here, but he's not. The elect from under the four winds, again refers to one specific group, and that is the remnant Catholics, the woman that's fled into the desert.

Under the four winds means that we've been scattered all over, very often this activity of the Catholics were fleeing from the church and going into the desert, a physical desert as well as a spiritual desert. It's called scattering, and in this case Jesus says He's going to send His angels to gather the elect. That's us, from under the four winds. Under the four winds means the four directions, north, south, east and west.

And then there are two more groups. In one end of heaven, that would be the raptured Protestants, and in the other end of heaven, that would be the holy martyrs. Those are the three armies who fight with Jesus at the Battle of Armageddon. Notice that the Jews are not mentioned here, and I think the reason is because they are inside the mountain.

They are already separated and they're already protected. I think that's why, but anyway, even though they do survive into the Millennium along with the three armies, they are not part of Armageddon. And I think another reason is that they have not yet been converted. I always thought they were converted at this time, but they're not. They're sealed, so they are not really Christians, and they don't become Christian until Jesus shows them the wounds in his hands.

So now verse 32, starting with the next five verses, He's going to separate them also, and as you can see.

32: **“And from the fig tree, learn a parable:”**. So these five verses are separate from the five verses which He just talked about, which was preparing for Armageddon. **“When the branch thereof is now tender and the leaves come forth, you know that summer is nigh.”**

33: **“So you also, when you see all these things, know ye that it is nigh, even at the doors.”**

34: **“Amen I say to you that this generation shall not pass till all these things be done.”**

Obviously Jesus is not talking about the generation that He was addressing. A lot of people think that proves that Jesus didn't know the time either, but He did know. He is addressing this Olivet Discourse to us, and we know that, as I said from the beginning because, He says, “Let those who *read* understand”, and the people He was speaking to did not read, and that's why He is saying that we are the ones who “this generation” refers to.

35: **“Heaven and earth shall pass: but my words shall not pass.”**

36: **“But of that day and hour no one knows: no, not the angels of heaven but the Father alone.”**

And as I've said many times of course, Jesus does know the day and the hour. He is just given all kinds of prophecies that no one would possibly know, proving that he's God. So why does He say this? And I've said before. He says this primarily, in my opinion, to prove that He is giving apocalyptic literature, and just like every other apocalyptic literature it must be interpreted.

Jesus did not make it plain that He's dividing this up into six verse sections followed by five verse sections. It must be interpreted, and it's interesting that He follows the same rules, just as if He were a prophet, and of course He is a prophet, but He is saying that He is ignorant, not because He *is* ignorant of the time, but because His prophecies must be interpreted.

In fact, I have in the past, attempted to show that He is in fact giving the time of the end in these verses. Let's bring that back up.

36: **“But of that day and hour no one knows: no, not the angels of heaven, but the Father alone.”** And if you look back, **“And from the fig tree learn a parable”**, verse number 32, **“When the branch thereof is now tender and the leaves come forth, you know that summer is nigh”**: I think this refers to the Jews returning to Israel.

Israel is often referred to as a fig tree in Scripture, and I think somehow it has to do with the Jews returning to Israel in 1948, and I think from that we probably could figure out the day or the hour. Certainly I think we will look back on it and realize that Jesus was giving us the day or the hour even though He said He wasn't. It's up to us I believe, to figure out the day or the hour.

Okay now we are up to the next five verses. So notice that these five verses are in one of the parts of the victory verses. So now let's look at the next of the five. I think these are the last of the five victory verses.

37: “And as it was in the days of Noah, so shall also the coming of the Son of man be.”

38: “For, as in the days before the flood they were eating and drinking, marrying and giving in marriage, even till that day in which Noah entered into the ark:”.

So why is eating and drinking, marrying and giving in marriage; why is that so bad? Every species on the planet has to eat and drink and reproduce. I mean what else but we have to do that, all of us. Well the point is that at most of the time, that's all they were doing. They weren't giving praise and honor to the Lord, and that's going to be exactly the same as in the End Times. We are separating ourselves from our Lord, and we are going to have to find an ark to separate ourselves from those who are not going to be saved.

Verse 39: **“And they knew not till the flood came and took them all away: so also shall the coming of the Son of man be.”**

Again we're talking about Armageddon here.

40: “Then two shall be in the field. One shall be taken and one shall be left.”

41: “Two women shall be grinding at the mill. One shall be taken and one shall be left.”

And a lot of people say here this shows that it's not the rapture, because He just spoke about the people of Noah's time being taken away or swept away, but actually those are two different words in the original Hebrew. Well of course we don't have the original Hebrew, but

in the Hebrew that was used in the Septuagint, in the passages that are in the language that our Lord used. Taken up and taken away are two different things, two different words. So the people of Noah's time were taken away, whereas the people who are raptured are taken up.

And verse 41 also talks about the rapture.

41: “Two women shall be grinding at the mill. One shall be taken and one shall be left.”

So those are the victory verses in five verse sections.

So now there are only ten verses left in chapter 24. Does Jesus divide these into two five verse sections? In which case if He did, He would kind of mess up the 5 5 5 sequence, because then you would have 5 fives. Well He shows us in a very interesting way that He is not dividing these ten verses up into two five verse sections, so I think we have time to read those starting with verse 42.

42: “Watch ye therefore, because you know not what hour your Lord will come.”

43: “But this know ye, that, if the goodman of the house knew at what hour the thief would come, he would certainly watch and would not suffer his house to be broken open.”

44: “Wherefore be you also ready, because at what hour you know not the Son of man will come.”

45: “Who, think thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season?”

46: “Blessed is that servant, whom when his lord shall come he shall find so doing.”

So there are five verses which are all about the same thing I think. So let's look at the next verses, and you'll see that He does not separate these verses.

Verse 47: “Amen I say to you: he shall place him over all his goods.”

So did you see how the last verse is connected to the first verse of the next five verse sections? Obviously Jesus is specifically combining these two five verse sections, so you cannot separate them into two five verse sections. Let's look at verse 46 again.

46: **“Blessed is that servant, whom when his lord shall come he shall find so doing.”**

47: **“Amen I say to you: he shall place him over all his goods.”**

So isn't that pretty conclusive? Our Lord is telling us that it was no accident that He divided those previous 15 verses into three five verse sections, but in these last ten verses He very obviously connects them at the critical junction, so that we cannot say that they are divided.

So let's finish off chapter 24.

Verse 48: **“But if that evil servant shall say in his heart: My lord is long a coming:”**

49: **“And shall begin to strike his fellow servants and shall eat and drink with drunkards:”**

50: **“The lord of that servant shall come in a day that he hopes not and at an hour that he knows not:”**

51: **“And shall separate him and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.”**

So those ten verses are pretty much all about the same thing, and yet our Lord clearly connects them to separate those ten from the previous 15.

Okay I think that is the conclusion of my lesson for tonight. Tomorrow we will dig into chapter 25. At least that's the plan, and if you have any questions on this section, I more than happy to listen to your comments.

So may God bless all of you and may all of you have a very blessed evening.

APPENDIX

The three sets of Tribulation verses are in a 6 6 6 pattern.

9 Then shall they deliver you up to be afflicted and shall put you to death: and you shall be hated by all nations for my name's sake.

10 And then shall many be scandalized and shall betray one another and shall hate one another.

11 And many false prophets shall rise and shall seduce many.

12 And because iniquity hath abounded, the charity of many shall grow cold.

13 But he that shall persevere to the end, he shall be saved.

14 And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations: and then shall the consummation come.

15 When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that reads let him understand.

16 Then they that are in Judea, let them flee to the mountains:

17 And he that is on the housetop, let him not come down to take any thing out of his house:

18 And he that is in the field, let him not go back to take his coat.

19 And woe to them that are with child and that give suck in those days.

20 But pray that your flight be not in the winter or on the sabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22 And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.

23 Then if any man shall say to you, Lo here is Christ, or there: do not believe him.

24 For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect.

25 Behold I have told it to you, beforehand.

26 If therefore they shall say to you, Behold he is in the desert: go ye not out. Behold he is in the closets: believe it not.

The three sets of Victory verses are in a 5 5 5 pattern.

27 For as lightning cometh out of the east and appears even into the west: so shall also the coming of the Son of man be.

28 Wheresoever the body shall be, there shall the eagles also be gathered together.

29 And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be moved.

30 And then shall appear the sign of the Son of man in heaven. And then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty.

31 And he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

32 And from the fig tree learn a parable: When the branch thereof is now tender and the leaves come forth, you know that summer is nigh.

33 So you also, when you shall see all these things, know ye that it is nigh, even at the doors.

34 Amen I say to you that this generation shall not pass till all these things be done.

35 Heaven and earth shall pass: but my words shall not pass.

36 But of that day and hour no one knows: no, not the angels of heaven, but the Father alone.

37 And as in the days of Noe, so shall also the coming of the Son of man be.

38 For, as in the days before the flood they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark:

39 And they knew not till the flood came and took them all away: so also shall the coming of the Son of man be.

40 Then two shall be in the field. One shall be taken and one shall be left.

41 Two women shall be grinding at the mill. One shall be taken and one shall be left.