

Mary's School of Prophecy Olivet Discourse - Millennium Prophecy – Pt 3

On this program we will continue our study of Matthew chapters 24 and 25 and since we've completed 24, we will start with Matthew 25 and these two chapters are also known as the Olivet Discourse. And the reason is, because Jesus gave it to his apostles on the Mount of Olives, and this is where they ask Jesus, "What will be the sign of your coming and of the end of the world?" And only Matthew includes that last phrase, "the consummation".

In other words Mark and Luke also have the Olivet Discourse but they are not talking about the End Times, although they say very much the same things, they are talking about the destruction of Jerusalem in 70 AD by the Roman General Titus. And since these phrases fit both the End Times prophecy as found in Matthew, and General Titus' destruction of Jerusalem, obviously there would be a relation to them. In other words these End Times verses are also about the destruction at the very end, which we know as Armageddon, and before that, very likely World War 3, although that is what we are praying to avoid, because in World War 3 the good will die along with the bad.

So before we start I think we could probably say the prayer that Catholic Crusaders sent, and that would be the prayer given to Ida Peerdeman in Amsterdam, Our Lady of All Nations so let's say that beginning prayer.

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 the generation, disaster and war. May the Lady of All Nations, the Blessed Virgin Mary be our Advocate. Amen.

And of course, as I like to point out, Mary is the Lady of All Nations, or all peoples, but she's not the Lady of the One World Government that is for sure, so that she tells us that she is not a globalist. They are on the other side. That is, they represent the Scarlet Beast in the Book of Revelation.

And before we start looking at chapter 25, I didn't do a lot of preparation for tonight, but I will read as much as I can of chapter 25 and if you have any questions I will try to answer them.

We learned in Matthew 24, that the hidden message, probably the most important hidden message is that the number 6 6 6. Jesus arranged the verses into a 6 6 6 pattern followed by 15 verses in a 5 5 5 pattern, and that's the same prophecy given in Daniel, Ezekiel Zechariah and Jeremiah, practically all End Times prophecy, and that is that Mary's Rosary will defeat the Antichrist, and that's the same prophecy in Genesis 3:15, except there, Mary's Rosary will defeat Satan, and we notice that the Rosary is involved. We are involved in this battle. We are the soldiers. Okay so let's continue on with Matthew 25 and verses 1 through 6 and this part of Matthew 25 is about the rapture. So starting with verse number 1.

MATTHEW 25, THE OLIVET DISCOURSE

1: **“Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.”**

2: **“And five of them were foolish, and five wise.”**

3: **“But the five foolish, having taken their lamps, did not take oil with them.”**

4: **“But the wise took oil in their vessels with the lamps.”**

5: **“And the bridegroom tarrying, they all slumbered and slept.”**

6: **“And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.”**

And of course the midnight hour is the End Times. That's why the bridegroom comes at midnight. That's a sign that this is an End Times prophecy. And I've always said that these are sexual terms; “trimming your wick”, “keeping oil in your lamp”. It all has to do with self-control as far as sex goes, at least that's the way I have always interpreted it, and that's because in the End Times, that's where our temptations will be.

And Jesus said it would be as in the days of Noah, and the sin then was Succubus and Incubus, that is sex with demons. And it would be as in the days of Lot, and the sins would be the sins of Sodom and

Gomorrah. So in the third sin, we know by extrapolation, and I've discussed this before, and that is in Genesis 38 of the sin of Onan; that is wasting your seed. And these are the first three times in the Bible where God executed judgment on mankind; at Noah's time, at Lot's time and with Onan. Onan and Er by the way both committed the same sin. All three of those sins are prevalent in these End Times, so that's why I think that these five wise and five foolish virgins have self-control. That's what trimming their wicks and keeping their lamps full refer to.

So now let's return to the parable of the five wise and five foolish virgins. Verse number 7

7: **“Then all those virgins arose and trimmed their lamps.”**

8: **“And the foolish said to the wise: Give us of your oil, for our lamps are gone out.”**

9: **“The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell and buy for yourselves.”**

10: **“Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut.”**

Now I've often said that this Marriage Feast of the Lamb, this refers to the rapture. The term “rapture” is a Protestant term, but nonetheless it is talking about this same event, and John calls these raptured, “the called”, and “the purchased”. They are called to the Marriage Supper of the Lamb.

And remember Jesus said, in the Book of Revelation at the Battle of Armageddon, there are three; those that are with Jesus are the called, the elect and the faithful. And the called are the raptured Protestants in Heaven, the elect are we Catholics here on earth, and the faithful would be the martyrs. Those are the three armies, and we find that also where Jesus, in this Olivet Discourse, says that He is going to send His angels to gather His elect from under the four winds, from one end of Heaven to the other. In one end of Heaven are the raptured Protestants and in the other end of Heaven are the holy martyrs, the

same three groups. So here we find Jesus gathering part of his army into Heaven.

11 **“But at last come also the other virgins, saying: Lord, Lord open to us.”**

12: **“But he answering said: Amen I say to you, I know you not.”**

13: **“Watch ye therefore, because you know not day nor the hour.”**

In fact that's the most important lesson of all the rapture verses. Be prepared, “You know not the day or the hour.” Some people say that St. Paul is talking about the rapture when he uses the term “harpazō”, but if you look at that passage, there's no warning, and that's how you can distinguish a rapture prophecy from a prophecy of Jesus' return at judgment or the second coming when He comes as a judge, when he comes at Armageddon.

All the passages about the rapture contain a warning, whereas when St, Paul uses that term harpazō you will see that he is saying, console yourself. He's talking about consolation, but when Jesus talks about the rapture He never is using that phrase or the idea of consolation. He's always giving the idea of warning, be prepared.

So that is the entire parable of the five wise and five foolish virgins and it's all about the rapture. So now we are going to the second part of Matthew 25. There are three parts. There are 13 verses on the first one. I think there are 17 verses in this second part. And here is where Jesus talks about the five talents, which is a prophecy of the Millennium.

14: **“For even as a man going into a far country called his servants, and delivered to them his goods”.**

So who is the man and what is the far country? The man is our Lord Jesus and going to a far country is Heaven, so this tells me, since this parable is about the Millennium, that Jesus does not reign during the Millennium. A lot of people say Jesus reigns in person from Jerusalem but this parable tells us differently. As soon as Jesus distributes his talents, He goes away on a long journey as we will see.

15: “And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability and immediately he took his journey.”

Notice that word “immediately”. He does not stay around. Jesus does not rule during the Millennium from Jerusalem as the false prophets try to tell you.

16: “And he that had received the five talents, went his way, and traded with the same, and gained another five.”

17: “And in like manner he that had received the two, gained another two.”

18: “But he that had received the one, going his way dug into the earth, and hid his lord’s money.”

19: “But after a long time the lord of those servants came, and reckoned with them.”

What does that phrase, “after a long time” mean? That's the Millennium. That's the thousand years. That's why Jesus calls it, “a long time”. I know people try to say the Millennium is just a very brief time, maybe a year or two. No, it's a thousand years just as John says in the Book of Revelation. A thousand years more or less. I'm not saying it's exactly a thousand years, but it's obviously as Jesus says, “a long time”. Millennium means a thousand years. Verse number 20:

20: “And he that had received the five talents coming, brought another five talents, saying Lord, thou didst deliver to me five talents, behold I have gained another five over and above.”

21: “His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.”

22: “And he also that had received the two talents came and said: Lord, thou delivered two talents to me: behold I have gained another two.”

23: “His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.”

24: “But he that had received the one talent, came and said: Lord I know that thou art a hard man; thou reap where thou hast not sown, and gather where thou hast not strewed.”

25: “And being afraid, I went and hid thy talent in the earth: behold here thou hast that which is thine.”

And of course we all know our Lord is not satisfied with that. He hid his talent and that is going to be the great sin of the Millennium. During the Millennium there won't be mortal sins. There won't be violations of the Ten Commandments. You won't have to lock your doors at night. There will be peace, a thousand years of peace. There *will* be sins of omission. Now it's interesting that people, as we all know, receive different talents. When Jesus said elsewhere in the Gospels that to whom much has been given, much will be expected. That's one reason why we should never judge, because we have no idea how many talents each person has been given, but here we find that during the Millennium, whatever talents we've been given, we had better develop them. Verse 26:

26: “And his lord answering, said to him: Wicked and slothful servant, thou knew that I reap where I sow not, and gather where I have not strewed:”

27: “Thou ought therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.”

28: “Take ye away therefore the talent from him, and give it to him that hath ten talents.”

29: “For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seem to have shall be taken away.”

30: “And the unprofitable servant, cast ye out into the external darkness. There shall be weeping and gnashing of teeth.”

So that's the last of the second part of chapter 25. There are three parts as I say. The first part had to do with the rapture. The second part has to do with the Millennium and the talents. And what's interesting about this and I didn't read the first part, I think it's back in chapter 23, that the punishment for the person who committed sins of omission not sins of commission, sins of omission, in other words he didn't develop his talent. His punishment is exactly the same as, if you remember the servant who beat his fellow servants and ate and got drunk and so on; the exact same punishment, but that shows that at this time, during the Millennium life will be quite a bit different than it is today.

Tomorrow we will look at the last part, verses 31 through 46 of Matthew 25, which is about the judgment, and Jesus tells us what the judgment will be like. And obviously we should listen to Him because He's going to be the judge. What better way to learn about the judgment. I mean there have probably been thousands of books written on the judgment, but all you really need to know is Matthew 25 verses 31 through 46 and we'll talk about that tomorrow.

Okay everybody I think we're at the end of today's informative session so I think I will say good night to everybody and may God bless all of you and may all of you have a very blessed evening.