

Mary's School of Prophecy Olivet Discourse – Final Judgement - Pt 4

Today we will be completing our study of Matthew's Olivet Discourse and that would be chapters 24 and 25 and we'll be looking at the very last part of Matthew 25 which is a description of the judgment, and then we'll give a kind of a brief review of everything we've learned about the Olivet Discourse.

We are up to the last section of chapter 25, which is about judgment, and please note we're in this passage where Jesus is describing judgment and we should pay attention because He is our judge. He has told us ahead of time. It doesn't matter what the Protestants say. They would say that the faith is what you'll be judged on. Oh no, Jesus says you will be judged on your works, and I take His word over any other denomination, including any other interpretation by Catholics. So listen to this and see if you can tell me where anywhere in here where Jesus says that faith is what He will judge you on. He will judge you on your works. So let's start with Matthew 25 verse 31.

Just before we start, I always like to say this 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 degeneration, disaster and war. May the Lady of All Nations, the Blessed Virgin Mary be our Advocate. Amen.

So now let's look at Matthew 25, verse 31, and by the way in that prayer, notice that Mary is the Lady of All Nations, not of One World Government. Verse 31:

31: **“And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty.”**

32: **“And all nations shall be gathered together before him: and he shall separate them one from another, as the shepherd separates the sheep from the goats:”**

33: **“And he shall set the sheep on his right hand, but the goats on his left.”**

34: **“Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father; possess you the kingdom prepared for you from the foundation of the world.”**

So notice that this judgment is conducted by the king, but He talks about His Father, so therefore Jesus is declaring himself to be the king in this judgment. Okay let's continue with the next verse, verse number 35.

35: **“Then shall the king say to them that shall be on his right hand. Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.”**

36: “For I was hungry, and you gave me to eat. I was thirsty and you gave me to drink, I was a stranger and you took me in:”

No faith there. Those are all good works, or we would call them corporal acts of mercy. Let's look at verse 36.

36: “Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.”

37: “Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink?”

38: “Or when did we see thee a stranger and took thee in? Or naked and covered thee?”

39: “Or when did we see thee sick or in prison and came to thee?”

40: “And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.”

So, as you can see, those are all corporal acts of mercy. Acts, works; has nothing to do with faith. Well I shouldn't say it has nothing to do with faith. I suppose it takes faith to do those things, but, it isn't just that you believe, you have to put your faith into action, I think that St. James says the same thing. “Faith without works is dead”, and that's exactly what our Lord is saying here in this passage. So now let's read the next verse, and that would be verse 41.

41: “Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels.”

42: “For I was hungry and you gave me not to eat: I was thirsty and you gave me not to drink.”

43: “I was a stranger and took me not in: naked and you covered me not: sick and in prison and you did not visit me.”

44: “Then they also shall answer him, saying: Lord, when did we see the hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee?”

45: “Then he shall answer them, saying: Amen: I say to you, as long as you did it not to one of these least, neither did you do it to me.”

46: “And these shall go into everlasting punishment: but the just, into life everlasting.”

And that is the end of Matthew's Olivet Discourse. So now, let's do a review, and the first thing that we found out is that Matthew's Olivet Discourse was different

than Mark's or Luke's Olivet Discourse. Both of them are very similar. Some of the passages are identical, except there are some very key phrases that we find in Matthew that we don't find in Mark or Luke. For example Mark and Luke completely leave out the parable of the five wise and five foolish virgins which is about the rapture. They completely they leave out the parable of the talents.

And Matthew includes where the apostles asked Him, what will be the signs of the end. That phrase is not in Mark or Luke, and Jesus also refers to Daniel, the prophet Daniel. "When you see the abomination of desolation spoken of by Daniel the prophet." That phrase is not in Mark or Luke either, and of course Daniel we know is an End Times prophet. So, that's the first thing we learned why Matthew is different. Matthew 24 and 25 is different than Mark or Luke.

And when Jesus starts talking in Matthew 24 after a brief introduction, He then goes through the same plagues as the three horsemen of the Apocalypse in the Book of Revelation. The first plague is apostasy; "See that no man seduce you", the white horse. The second is the red horse of war, "Then nation shall rise against nation, and kingdom against kingdom." The third horse is the black horse of famine. "There will be famines and earthquakes in diverse places". So the first three horses are covered up until verse 7, and then Jesus finishes talking about those three plagues, the three horsemen of the Apocalypse or equivalent to them by saying, "These are the beginnings of sorrows".

And then He starts talking about the sorrows and He gives quite a few. He gives 18 verses talking about the sorrows. He spent very little time talking about the wars and the plagues and the famines, but now He spends 18 verses divided into a 6 6 6 sequence talking about the pale horse in the Book of Revelation, and that is the pale horse of death. And of course they are arranged in a 6 6 6 sequence because Jesus is telling us that the sorrows are brought about by the Antichrist. And then, the 6 6 6 verses, 18 verses are followed by the victory verses and they are divided up into a 5 5 5 sequence.

And we saw how Jesus marks off these divisions by changing the subject matter, changing the topic, and it's interesting that after He completes the 15 verses in a 5 5 5 sequence, He gives 10 more verses, which I believe talk about the rapture, but He does not divide them into a 5 + 5 sequence, because that would conflict with the three fives, the 15 verses. And He very obviously combines those two and we have to look at them as 10 verses not two fives, because verse 46 and 47 are tied together, very clearly tied together, so that you can't divide those as he divided up the previous 18 and 15 verses .

So that brings us up to Matthew 25, and there are three major sections to Matthew 25. The first is the parable of the five wise and five foolish virgins. That refers to the rapture. The next 17 verses is the parable of the talents. That refers to the Millennium, and then the verses we just read, which refer to the judgment. So in other words there are three comings of our Lord mentioned here, the rapture, when Jesus comes for "the called" or "the purchased ", and Armageddon which leads into the Millennium, and then finally judgment which comes at the end of the Millennium.

So I think that is a brief summary of those two chapters, and we should, before we read anything else, any prophecies of the End Times, those two chapters should come first, because those are our Lord's words themselves. And remember, even though Jesus gives us a complete description of the End Times, He says that only the Father knows the day or the hour, not the Son. Well of course we know the Son does know, because He's Almighty God and He's just described a whole lot of things that none of us, no human being would know, so obviously He knows but what He was doing is telling us that even His prophecies in the Olivet Discourse must be interpreted because He is following the rules of apocalyptic literature, and that is that you need a co-prophet.

And this is the way the Holy Spirit works. You need two people, a prophet and a co-prophet. It's the same way with reproducing the human race. You need a father and a mother. You need two people. That's because reproduction is a fruit of the Holy Spirit, same way with speaking in tongues. St. Paul says that speaking in tongues has no edification for the church unless there's someone to interpret. You need one who speaks in tongues and an interpreter, otherwise the person could be just blathering on and on, and speaking demonic words. Who knows? So, now I think we have completed our study of the Olivet Discourse.

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