

When Shall These Things Be?

As you can tell, I still have a little touch of bronchitis in my throat but I do feel a lot better, and as I promised, I am going to try to increase the number of videos I do in exchange for not allowing comments on videos any longer. That really took too much of my time and there are a great deal of videos I must get done.

This program will be a follow-up to my last program in which I talked about Chris Putnam and Pope Benedict XVI, and I think I was maybe a little too hard on Chris and a little too easy on the Pope. Both actually misinterpret the Olivet Discourse, as do most Catholic and Protestant Bible scholars. They all tend to lump the three versions together, that is Matthew, Mark and Luke, whereas, in fact, Matthew is an End Times prophecy while Mark and Luke are prophesying the near time destruction of Jerusalem.

Now, you might ask: *'Well, how can this possibly be if Jesus only gave one Olivet Discourse?'* And I believe the Holy Spirit inspired the Apostles in different ways: He inspired some to leave in certain verses and others to take out certain verses and so on; and sometimes Jesus even uses the same phrase to prophesy different events.

In the last program, for example, I pointed out that when Jesus says: ***'They will see the Son of Man coming on the clouds'***, this is not an End Times prophecy in Mark and Luke because only in Matthew does Jesus add the phrase: ***'all the tribes of the earth shall see the Son of Man coming on the clouds'***. This prophecy was fulfilled for the people Jesus was talking to at Jerusalem when it was destroyed in 70 AD, and the Scribes and Pharisees undoubtedly did see Jesus coming, as they expired, much to their consternation; but not all the tribes on the earth saw Him. Therefore, Matthew includes that particular End Times part of the phrase whereas Mark and Luke do not.

Another example is the two parables which Matthew includes but which are not found in Mark and Luke: the parable of the Five Wise and Five Foolish Virgins and the parable of the Ten Talents. The parable of the wise and foolish virgins is a prophecy of the Rapture and, of course, this did not occur at Jesus' own time. There is no near time fulfillment of this prophecy, only an End Times fulfillment, therefore it is included in Matthew but left out of Mark and Luke. The same with the parable of the talents, which is a prophecy of the Millennium, and thus it is exclusively an End Times prophecy.

Now, as I said, I'm not going to go quite so easy on the Pope on this program because, although what he said about Mark was technically correct, he did give some false impressions. Let me read exactly what the Pope said, and this is from Chris Putnam's website, so I give him credit for at least publishing what the Pope said, it's hard to find on the Internet: *'For this reason Jesus does not describe the end of the world.'* Now the Pope is correct on that: Mark's version is not a description of the end of the world, *'..and when He uses apocalyptic images, He does not conduct himself as a visionary.'* Well, I would find that phrase a little questionable. *'On the contrary, He wants to take away the curiosity of his disciples in every age about dates and predictions.'* Well, now I would disagree with the Pope on that.

The question which the Apostles asked Him was, **'When shall these things be?'** And Jesus did not say, 'You are asking the wrong question'. No, in fact, He answered the question of the Apostles; *'When shall these things be?'* For the people of His own time, it was very important that they know 'when' and to flee Jerusalem at the time it was surrounded by an army, as described in Luke's Olivet Discourse, a phrase which is not found in Matthew's text. And for us in these End Times, it is also critical we know *'when these things shall be?'* and Matthew answers that question. And as I have said on other programs, the answer to that question is the Fall of 2017, that is when Armageddon will occur (1).

So now, let's take a closer look at these differences between Matthew and Mark and Luke because we want to know more about *'when these things shall be?'* since they involve you and me personally. Let's take a look at the phrase, **'Where the body is, there will the eagles be gathered'**. This is a very interesting phrase in itself. Why doesn't Jesus, for example, say, 'Where the corpses' or 'the carcass' or the 'dead bodies'? Why does He say 'body', singular, why not 'bodies' plural? And, 'there will the eagles be gathered' ; why doesn't Jesus say 'vultures'? I mean, eagles do sometimes eat carrion but vultures are much more common; and the reason is because He is giving dual prophecy, He is describing two different events.

At the time of Jerusalem's destruction, thousands of Jews were killed by the Roman General Titus and therefore, there were many dead bodies and undoubtedly, many vultures, and thus many Bible translators have changed Jesus' words. They seem to think they can improve upon the Messiah? I don't think so. Some translators have actually changed the word from 'body' to 'bodies' plural or to 'dead

bodies' or 'corpses' or 'carcasses'. These are all errors. They have changed '*where the eagles will gather*' to '*where the vultures will gather*'. Somehow they think that is more appropriate and it DOES work out as far as Luke is concerned but not as far as Matthew is concerned.

In the End Times, the '*body*' refers to Jesus himself; He is the Body. The '*eagles that He gathers*' refers to the armies that will join Him at the Battle of Armageddon and those three armies are the Raptured Protestants, the Protected Catholics and the holy martyrs, as I have explained on many other programs. So here we see that Jesus is giving a dual prophecy and that's why he uses that phrase '*body*', singular, and '*eagles*' rather than '*corpses*' and '*vultures*'. The precise phrases Jesus used fit both the near times interpretation AND the End Times interpretation.

Next, let's look at another interesting phrase: '***This generation shall not pass away until all these things be accomplished***'. Why does Jesus use the phrase '*this generation*'? If He is talking only to His contemporary audience? Why didn't He say: '*you people will see all these things accomplished*'? Or, why didn't He say, '*you people will see the destruction of Jerusalem*'? The reason is: when He says 'this generation', He is talking about two different generations and that's why He uses a generic phrase. Yes, the people whom He is talking to refers to 'this generation' and that generation DID see the destruction of Jerusalem; but in our own time, 'this generation' refers to us: we are the generation that comes after Israel was recognized as a State by the United Nations on November 29th, 1947.

That was the beginning of the last generation and that is one reason why I realize when you add seventy years, in other words, the length of time of one generation to that date, again, you come up with Fall 2017, as the time for the Battle of Armageddon. So, in conclusion, I kind of disagree with the Pope when he said that '*Jesus is trying to take away the curiosity of his disciples in every age*'. No, I don't believe so: I believe He is trying to SATISFY the curiosity of every generation, of all His disciples. And '*when will these things be?*' Jesus answers, and He tells us; He tells you and me, when these things will be.

And I just want to add that dual prophecy like this is not unusual. Daniel does it all the time and the reason is that the fulfillment of the near times prophecy, in other words, the destruction of Jerusalem, which proved how great a Prophet Jesus was, also proves that the End

Times fulfillment will come true and we can expect to see everything Jesus spoke about in Saint Matthew's version of the Olivet Discourse in our own lifetimes!

* * *

1) It's very possible I should have added 80 years instead of 70 years. Scripture says that 'with strength' a generation lasts 80 years.