

Olivet Discourse

Part 5 of 5

This is part 5 in my series on Saint Matthew's Olivet Discourse, where Jesus talks about the End Times to His Apostles, that is chapters 24 and 25 of Saint Matthew. In my earlier videos, I talked about Jesus' second coming at the Rapture, where He takes the raptured Protestants to the Marriage Supper of the Lamb in Heaven, which He refers to eight times in the Olivet Discourse, including the parable of the five wise and five foolish virgins; and, I talked about our Lord's third coming at Armageddon when He comes in power and majesty and glory. On this program I will be talking about the Millennium, which occurs before Jesus' fourth coming, and also our Lord's fourth coming, when He comes at Judgement, after the Millennium.

Now, let's take a look at verse 14, from chapter 25 of Saint Matthew, where Jesus prophesies in the Parable of the Talents. This is a parable of the Millennium. Jesus says that "the kingdom of Heaven is like a man travelling into a far country". Now, the "man" in this parable is, of course, Jesus Himself, and the "far country", is Heaven. "Who called his servants and delivered to them his goods", and in verse 50 "and to one he gave five talents, and to another two, and to another one". Notice here, that there are eight talents. Eight is the number of new beginnings in the Bible, and, of course, the Millennium is a new beginning. And then Jesus says that the "man", that is Himself, "straightway took his journey".

Now, from this we know that Jesus will not stay and reign in person during the Millennium. As soon as He distributes His talents, to those four groups who are fortunate enough to survive into the Millennium, He immediately leaves and goes back to Heaven. Now, will people still be able to sin during the Millennium? Let's look at verse number 19. "After a long time, the lord of those servants came back". The "long time" in this passage refers to the Millennium, and this "coming back", is His fourth coming at Judgement. Notice what Jesus says next "and he reckoned with them". This word "reckoning" means Judgement. In verse number 30, Jesus says "cast the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth."

Now, this is the exact same punishment, as the evil servant, that we saw earlier in the Olivet Discourse, who was beating his fellow servants, and eating and drinking with drunkards, that he received. So why should someone who simply does not use his talents, receive the same punishment, that is, be cast into Hell, as someone who beats his fellow servants, and eats and drinks with drunkards? The difference is, that the servant, who eats and drinks with drunkards, and beats his fellow servants, refers to the time we are living in today. That is a sin of commission. The sins committed in the Millennium, will be much lesser sins; they will be sins of omission, but, because these are special people, who survive into the Millennium, more will be expected of them. Consequently, their punishment, is the exact same as the evil servant, before the Millennium.

Following the Parable of the Talents, in the Olivet Discourse, Jesus continues in verses 31 - 46, to describe His last coming at Judgement. "When the Son of Man shall come in His glory", now, this is the twelfth time Jesus has used the word "coming", in the Olivet Discourse. He used the word "coming" twice, to describe his 3rd coming at Armageddon. He used the word "coming" eight times, to describe His coming at the Rapture. And now, this is His second time He uses the word "coming", to describe His last coming, and fourth coming at Judgement.

And Jesus continues, "And all the angels are with Him, then shall He sit upon the throne of His glory". Jesus' third and fourth comings, at Armageddon and Judgement, are full of power and glory; whereas His second coming at the Rapture is private and personal. Now, what criteria does Jesus use to separate the sheep from the goats? For those who say that "faith" alone will save one, really should read the Olivet Discourse, because ALL of Jesus' criteria, which He uses to separate sheep from the goats, is determined by "good works".

In verse 35, Jesus says "For I was hungry, and you gave me meat, thirsty, and you gave me drink. I was a stranger, and you took me in, naked, and you clothed me. Sick, and you visited me, and in prison, and you came to me." Notice that ALL of these are corporal works of mercy. Nowhere does Jesus speak about "faith" as a criteria for being saved. It is ALL "good works". Another

fascinating aspect of Our Lord's criteria, is that He mentions six conditions which concern Him; "hunger", "thirst", "nakedness", "in prison", "sick" and being a "stranger". But, I thought that "6" was an evil number. Well, it is interesting that "6", the number "6", is going to be rehabilitated after the Judgement. Notice that Jesus uses these terms "naked", "hungry", "sick", "in prison", "thirsty", and so on, four times. Therefore, this is not 6 6 6, but rather, 6 6 6 6. "4" of course, is an End Times number, and in the end, that is after judgement, even "6" will be a "good" number again. "6" will be rehabilitated, and there will be no evil in Heaven, not even an evil number. This concludes my series on the Olivet Discourse, and I hope it has been a blessing for you.