

AND THIS GOSPEL

In the prophecy given on the Mount of Olives¹, our Saviour presents to his disciples an outline of the **prominent events** to take place **before the close of time**. **The prophecy given on the Mount of Olives** not only describes the events leading up to the destruction of Jerusalem (which we will not look at in this paper) but also describes the key events that would precede the Lord's coming, and...**the end of the world**.² And just as the protection of God was withdrawn, to permit the trouble that came upon Jerusalem of old, so the protection of God will be withdrawn from the whole world in 'the time of trouble, such as never was.'³ **At this time, when Michael stands up** the whole world will be involved in ruin which will be much more terrible than the ruin which came upon Jerusalem of old.⁴ Therefore, this paper invites the student of prophecy to see that the prominent events outlined by Jesus on the Mount of Olives highlight the events leading up to the **end of the world** in the last prophecy of **Daniel**.

Christ our example and Saviour was a keen and careful student of the last prophecy of Daniel. From a child Jesus 'increased in **wisdom**'⁵. From a young boy 'the child grew and waxed strong in spirit, filled with **wisdom**' (Luke 2:40). Thus, we understand that he learned of Daniel's prophecies including the last one for 'the wise shall understand' (Daniel 12:10).

On the mount of olives just prior to His crucifixion, with a few of His closest disciples, Christ makes it clear to them that He is speaking upon a subject brought out by Daniel. This is evident in Matthew 24:15 when he says 'When ye therefore shall see the **abomination of desolation, spoken of by Daniel the prophet**, stand in the holy place, (whoso readeth, let him understand:)' Jesus directly points to the writings of the prophet Daniel which he would have grown up learning on his mother's knee. But more specifically Jesus borrows a similar phrase to that already used by Daniel – '**abomination that maketh desolate**'. This phrase is found only in the last prophecy of the book of Daniel.⁶ These first clues, as Jesus quotes from the last prophecy of the book of Daniel, begin to indicate that Jesus on the Mount of Olives is giving an outline bible study on the last prophecy of this book (Daniel chapters 10-12).

The fifteenth verse of Matthew then says 'whoso readeth **let him understand**'. When Christ said let 'him' understand, he was signalling the 'wise'⁷. Interestingly, the phrase 'the wise shall understand' is found only within the last prophecy in the book of Daniel⁸, which again suggests that the prophecy on the Mount of Olives highlights scenes specifically expressed in the last prophecy of Daniel. This further token of evidence is another one of several that makes Matthew 24 as given by our Saviour, **a divine commentary on Daniel's last prophecy**.

Let's now consider the prophetic outline of Christ's prophecy on the Mount of Olives (using Matthew 24 - the first account) alongside Daniel's last prophecy (Daniel chapters 10-12). Please take note of the striking similarities. For the purposes of this study the primary application of the verses to the events leading down

¹ Matthew 24, Mark 13, Luke 21

² Matthew 24:3

³ Daniel 12:1 At that time...time of trouble such as never was

⁴ Isaiah 24:1-3 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. 2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. 3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word

⁵ Luke 2:52 And Jesus increased in wisdom

⁶ Daniel 11:31 'And arms shall stand on his part ...and they shall place the abomination that maketh desolate' Daniel 12:11 11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate...

⁷'whoso is wise...shall understand', (Psalm 107:43), 'Who is wise and he shall understand' (Hose 14:9).

⁸ Daniel 12:10 "...the wise shall understand"

to the end of Jerusalem in AD 70 will not be detailed here. Rather the discourse of Matthew 24 will be considered only in relation to the 'latter days'⁹ as brought out in the last prophecy of Daniel.

TABLE 1

Matthew 24	Daniel 10-12
V1 And Jesus went out and departed from the temple 2 And Jesus said unto them...'	10:5...behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.
V3 Tell us, <u>when shall these things be?</u> and what shall be the sign of thy coming, and of the end of the world?	10:14 Now I am come to make thee understand what shall befall thy people in the latter days: for <u>yet the vision is for many days.</u>
V4 Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ;	10:21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things but Michael your prince, 11:2 And now will I shew thee the truth...
6 And ye shall hear of wars and rumours of wars:... <u>the end is not yet.</u> 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows.	11: 40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

As we can see, Matthew 24 verses 1 and 2 pictures Christ leaving the sanctuary and speaking to a few of his disciples. In a similar way the last prophecy of Daniel begins with a view of Christ in his priestly garments, who then speaks to Daniel who is left alone.

Then the question is asked in Matthew 24 verse 3 about what will happen at the end of the world in reference to the temple and God's people. In Daniel 10:14 the angel Gabriel says to Daniel he is come to explain what will happen at the end of the world to God's people.

After this in Matthew 24 verses 4 and 5, Christ warns his few disciples to take heed that they are not deceived by those who come with a Christian profession, but they are Anti-Christ. By comparison Gabriel in Daniel 10:21 and 11:2 promises to reveal the truth of the scriptures about the last prophecy and that Jesus the True Christ is the One sharing the truth with Gabriel regarding the end.

From Matthew 24 verses 6 to 8 the subject of **war**, is brought to view. It is no coincidence that the world stirred by the spirit of war is the main theme of the prophecy of the eleventh chapter of Daniel. But verses 6 to 8 of Matthew 24 specifically highlights when these wars that Jesus is referring to will occur in the sequence of events leading down to the end.

This war between kingdoms referred to by Jesus begins the chain of events leading down to the close of human probation. It is 'the **beginning** of sorrows' 'but the **end is not yet**'. Jesus is referring to a time where

⁹ Dan 10:14 what shall befall...in the latter days

his disciples could **begin** to look for the **end**. Borrowing the language of labour pangs¹⁰, the labour **sorrows** have **begun**, contractions have started, but the end of the baby being delivered is not yet. These are the words which Christ uses to expound on the 'time of the end' in Daniel 11 verse 40. This period of sorrows began in 1798.

Ecc 1:18 For in much wisdom is much grief: and **he that increaseth knowledge increaseth sorrow.**

Daniel 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the **time of the end**: many shall run to and fro, and **knowledge shall be increased**.

Not only can this be seen from the verses above, but as the context of Matthew 24 in the last days is about 'when' to expect the Lords 'coming, and...the end of the world,' Jesus in harmony with the other prophets takes His '**beginning**' as 1798 from which to start to look for the advent of our Lord.¹¹ The very first **war** in **1798** when a **kingdom** rose against another **kingdom** is described in the following words:

'Berthier and 15,000 soldiers moved into the papal states unopposed and on February 10, 1798, encamped outside the walls of Rome. Three days later Berthier entered the city and took Pope Pius VI prisoner...'¹²

Therefore, after the work of the Antichrist or man of sin (Matt 24:4,5) Christ's disciples of the last days should expect to see the beginning of sorrows by the event of war from 1798 onwards (Matt 24:6-8). From this time onwards 'kingdom would rise against kingdom'. Jesus here makes a gentle reference to the Kingdom of the South and the Kingdom of the North as described in more detail in Daniel 11 verse 40 which began its fulfilment in 1798.

Christ's inspired words refer to literal **war** between geographical kingdoms.

Although from 1798 there has been a general period of '**wars**', **there are specific wars 'noted in the scripture of truth'**¹³ to which Jesus is referring to in Matthew 24:6-8. As Matthew 24 is an outline study of Daniel's last prophecy, it follows that the **wars** Jesus is referring to on the Mount of Olives are particularly wars between the two superpowers of the North and South as mentioned in verse 40.

Daniel 11 verse 40 continues by explaining 'the king of the north shall come against him like a whirlwind, with **chariots, and with horsemen, and with many ships**'. The verse then makes further mention of success by the North when 'he shall enter into the countries and shall **overflow** and pass over'¹⁴. As in the earlier verse of Daniel 11:10 when the Kingdom of the North then overflowed the kingdom of the South at the peak of its size and strength, so in Daniel 11:40 a similar event occurs. Like as by a whirlwind the South's kingdom was carried away or dissolved¹⁵. However, the North power with its military and economic capacity still 'overflows and passes through' thereafter conquering some of the South's former 'countries' either by war or by treaty, peace deals, and alliances. Not until all the 'countries' or nations that had once given their allegiance to the South's Kingdom are conquered by the North¹⁶ can the next scene take place.

¹⁰ Gen 3:16 In **sorrow** shall ye bring forth children

Isa 13:8 And they shall be afraid: pangs and **sorrows** shall take hold of them; they shall be in pain **as a woman that travaileth**

¹¹ 2 Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; (Paul warned church to look no earlier for Christ's coming and the end, until the man of sin was revealed and his reign completed).

Rev 14:6,7 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach ...7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come (the preaching of the first angel regarding Christs coming began after 1798):

¹² <https://www.catholictextbookproject.com/post/the-pope-dragged-from-rome-february-20-1798>

¹³ Daniel 10:21 I will shew thee that which is noted in the scripture of truth

¹⁴ Daniel 11:40

¹⁵ Ps 58:9 he shall take them away as with a whirlwind Isaia 40:24 the whirlwind shall take them away as stubble

¹⁶ By war or by treaty

Jesus evidently highlights **these wars** and it is for the wise to understand the wars which our Saviour speaks of. We should expect these wars will come along with ‘**famine**’, ‘**pestilence**’, and nature turning out its course so that ‘the whole creation groaneth and travaileth in pain together until now.’ (Romans 8:22) Yet all these Jesus says are the **beginning** of sorrows or birth pangs. We are currently living in this time of war when the kingdom of the North’s military and economic power is expanding into the former ‘countries’ that once belonged to the South’s Kingdom. And the two superpowers are wrestling for supremacy before our very eyes.

Let’s continue to compare the outline of Christ’s prophecy on the Mount of Olives (Matthew 24) with the next events in Daniel’s last prophecy.

TABLE 2

Matthew 24	Daniel 10-12
V9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. V 10 And then shall many be offended, and shall betray one another, and shall hate one another	11: 41a He shall enter also into the glorious land, and many countries shall be overthrown :
11 And many false prophets shall rise, and shall deceive many .	
12 And because iniquity shall abound, the love of many shall wax cold.	

In the next parallel scene Christ is explaining Daniel 11:41. Our Saviour turns away from the scene of warring secular kingdoms and paints a picture of the conditions existing in the church.¹⁷ The most frequently used word by Jesus across these four verses 9-12 is the word ‘**many**’. Used four times in Matthew 24:9-12, in the negative, it refers to those former believers who used to ‘**love**’ but at this time ‘**wax cold**’. In these church members ‘**iniquity [is] abounding**’ which is the *transgression of God’s law*¹⁸ and the law of God trampled underfoot brings this crisis to the forefront.

It is evident that these **many ‘have made void... (God’s) law’**¹⁹ and their former profession of the truth turns to ‘deliver(ing)...up’, ‘afflicting’ and even violence towards their former brethren which in some cases leads to death.²⁰ This is the behaviour that Christ highlights **many** in the church will take towards their brethren, thus leading these ‘many’ to be ‘overthrown’ as brought to view in Daniel 11:41.

As in John **6:66** ‘From that time **many** of His disciples went back and **walked with Him no more**’ so Jesus is highlighting that the **many** in Daniel 11:41 who had walked in the **full profession of truth** up until that event will betray the truth of God’s law and will betray the saints from this time going forwards.²¹

¹⁷ Also described as the ‘synagogues’ in Mark 13: 9 ...they shall deliver you up to **councils**; and in the **synagogues** ye shall be **beaten**’

¹⁸ 1 John 3:4 Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law

¹⁹ Psalm 119:126

²⁰ Mark 13: 9 ...they shall deliver you up to councils; and in the synagogues ye shall be beaten’ Acts 6:12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council... 7:58 And cast him out of the city, and **stoned him**:

²¹ John 6:61 ‘his disciples murmured...(and) he said unto them Does this offend you?’ John 6:64’ Jesus knew from the beginning who they were that believed not and who should **betray** him’ Matt 24:9 ‘And then shall many be **offended**’

The crisis in these verses brings the saints ‘before kings and rulers’²² to give their testimony within the **legislative courts**. The crisis over God’s law that is brought before the courts in the last days and that ripples across ‘all nations’ according to Rev 13 and 14, is evidently the issue over the fourth commandment - the Seventh day Sabbath. Thus, in Matthew 24:9-12 Jesus highlights the conditions that will exist in the church in Daniel 11:41 when Sunday legislations will be enacted by the Government. The betrayal of trust by the ‘many’ results in them being ‘overthrown’ as stated in Daniel 11:41,²³ or as one translation puts it ‘tens of thousands shall fall...’ (ESV).

Let’s continue to compare the outline of Christ’s prophecy on the Mount of Olives (Matthew 24) with Daniel’s last prophecy.

TABLE 3

Matthew 24	Daniel 10-12
<p>13 But he that shall endure unto the end, the same shall be saved.</p>	<p>41b But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.</p> <p>42 He shall stretch forth his hand also upon [all] the countries: and <u>the land of Egypt shall not escape.</u></p> <p>43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.</p>

In verse 13 of Matthew 24 there is a contrasting scene of hope. Both verse 13 of Matthew 24 and the next portion of Daniel 11:41 make a contrast by starting with **BUT**. The hope brought to view here are the believers who escape the overthrow and endure to the end. Edom, Moab and Ammon were the children of Lot and Abraham. When Lot and Abraham both ‘went forth...from Ur of the Chaldees’²⁴ Edom and Jacob were in the ‘loins of Abraham’ and Moab and Ammon were in the loins of Lot. Thus, they all fled the city of Ur, and later Lot escaped the city of Sodom. However, of these four nations **only Jacob endured** to the **end** and is **saved** as can be seen at the end of the chapter, during Jacob’s time of trouble (Daniel 12:1).

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the **time of Jacob's trouble**, but he **shall be saved** out of it.

Daniel 12:1 And at that time ... there shall be **a time of trouble** ... and at that time **thy people shall be delivered**, every one that shall be found written in the book.

²² Mark 13:9 ‘brought before rulers and kings for my sake, for a testimony against them’. Luke 21:12,13 ‘brought before kings and rulers for my name's sake. And it shall turn to you for a testimony.

²³ See also 1 Cor 10:5 But with ‘*many*’ of them God was **not well pleased**: for they were ‘**overthrown**’ in the wilderness. Daniel 11:41 ‘many...shall be overthrown’. (Please note the word countries is supplied – and is written in ITALICS in this verse and does not belong to the text.)

⁶ Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

²⁴ Gen 11:31

Daniel 11 highlights those that escape the cities at the Sunday law but don't endure to the end.²⁵ Jesus highlights in Matthew 24 those that escape the cities at the Sunday law and do endure to the end. Though the trying experience of Job will be theirs they will have the 'patience of Job' and will endure the troubles.²⁶

Let's continue to compare the outline of Christ's prophecy on the Mount of Olives (Matthew 24) with Daniel's last prophecy.

TABLE 4

Matthew 24	Daniel 10-12
14 And this gospel of the kingdom shall be preached in all the world for a <u>witness</u> unto all nations	44 But tidings out of the east and out of the north shall trouble him :

Verily, Christ's precious and inspired words as recorded in the gospel are unveiling the true meaning of Daniel's last prophecy. Our Saviour tells us Himself that the '**tidings**' of Daniel 11:44 speak of a time when the **gospel** of the kingdom shall be preached in all the world.

Romans 10:15 How beautiful are the feet of them that **preach the gospel of peace** and bring glad **tidings** of good things!

To be ignorant of the 'tidings out of the east and...north' is to be ignorant of the gospel in its fullest sense. Jesus on the Mount of Olives brings out that '**this gospel**' pertains not only to the **work and character of Christ to save from sin**,²⁷ but also to the **events connected with the close of probation and the work of preparation** for the time of trouble. The everlasting gospel has always included the prophetic preaching of a judgement.

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his **judgment is come**:

Romans 1: 16 -18 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation...For therein is the righteousness of God revealed...For the **wrath of God** is revealed...'

It is evident that tidings 'from the north even to the east' are 'the words of the Lord' (Amos 8:12) and Matthew 24:14 and Daniel 11:44 describe the last opportunity of the earth to hear the gospel invitation. Just as King Belteshazzar was greatly 'troubled' before Babylon was about to fall in Daniel 5, so the last King of the North is troubled about the news that 'Babylon is fallen is fallen.'

The tidings plainly highlight a message regarding Babylon's fall. Just as the 'ravenous bird from the east' (Isaiah 46:11) and 'assembly of nations' from the North (Jer 50:8,9), came down upon Babylon of old leading

²⁵ Jer 48:44 He that **fleeth** from the fear shall **fall** into the **pit**; and he that **getteth up** out of the **pit** shall be taken in the **snare**: for I will bring upon it, **even upon Moab**, the year of their visitation, saith the Lord.

Jer 40: 11 Likewise when all the Jews that were in **Moab**, and among the **Ammonites**, and in **Edom**, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; **12 Even all the Jews returned out of all places whither they were driven**... 44:12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine:

²⁶ James 5:11 Behold we count them happy which endure. Ye have heard of the 'patience of Job' and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy

²⁷ Matthew 1:21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people **from their sins**. **Col 1:26, 27** To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory:**'

to its fall, so Babylon in the last days will be declared fallen again in verse 44.²⁸ The fall of Babylon is evidently a part of the gospel and will be preached again with more power as revealed in Revelation 18.²⁹

TABLE 5

Matthew 24	Daniel 10-12
14 And <i>then</i> shall the end come	V45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end

Once the gospel has been preached throughout the earth, and all have taken sides with Christ and His followers in loyalty to God’s commandments, or with Babylon and their followers, then the end comes. Just as destruction came upon Jerusalem of old, so swift destruction will come upon the glorious holy mountain, the King of the North, and the inhabitants of the world at large.

TABLE 6

Matthew 24	Daniel 10 -12
15 When ye therefore shall see the abomination of desolation , spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)	V41a He shall enter also into the glorious land
16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 20 But pray ye that your flight be not in the winter, neither on the sabbath day:	V 41b these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Having brought us to the end of the prominent events that climax in Matthew 24:14 and in Daniel 11:45, Jesus now goes back to an earlier verse to make an observation regarding the event which afforded the last opportunity of God’s people to escape the cities. First, Christ identifies by name who the power is that enters the glorious land. It is the abomination of desolation, the ‘armies of Rome’.

This power which has turned ‘away his ear from hearing the law’ so that his prayer is an abomination³⁰. This power ‘stands’ yea tramples under foot the Sabbath, God’s holy day,³¹ by speaking or enacting his own words

²⁸ , Jeremiah 51:31 One post shall run to meet another and one messenger to meet another to shew the king of Babylon that his city is taken at one end

²⁹ 8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. 9 For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. Rev 18:2 And he cried [a]mightily with a loud voice, saying, “Babylon the great is fallen, is fallen...Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.

³⁰ Prov 28:9 He that turneth away his ear from hearing the law even his prayer shall be abomination

³¹ Isaiah 58:13 turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight

and laws contrary to God's.³² This nation in the last days stands with unholy feet upon holy ground where it ought not, and takes on the role of the king of the north in the last days.

It is during this event in verse 41 that Christ notes the urgency of fleeing into the countryside for the last call. This is part of the work of preparation and is so important that Jesus spends more than four verses on this topic of fleeing. Placing an emphasis on not delaying even the slightest. Escape, escape, escape – out of the cities is the cry of our Master and friend Jesus. For Jesus knows when the cities enforce these laws, national apostasy will be speedily followed by national ruin and cities will be the first to be overthrown with their inhabitants.

Genesis 19:17 And it came to pass, when they had brought them forth abroad, that he said, **Escape for thy life**; look not behind thee, neither stay thou in all the plain; **escape to the mountain**, lest thou be consumed³³.

TABLE 7

In our final comparison in this paper, from verse 41 Jesus now brings us forward to the tribulation that occurs at the very end. Let's see where Jesus is quoting from in relation to the last days in Matthew 24:21, when we compare it with Daniel's last prophecy.

Matthew 24	Daniel 10 -12
<p>²¹ For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.</p>	<p>Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time:</p>
<p>²² And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.</p>	<p>at that time thy people shall be delivered, every one that shall be found written in the book.</p>

Casting His prophetic eye right forward to the very last tribulation and the scenes of unimaginable strife at end of the world Jesus in Matthew 24 quotes directly from Daniel 12:1. As if now to provide a major impetus to the student of prophecy that Matthew 24 is unmistakably an intentional divine commentary by Jesus Himself on the last prophecy of Daniel.

In His pitying tender mercy, with a love stronger than death, He promises that although this trouble will be 'such as never was' or 'such as was not' He will shorten the length of the time of trouble so that the elect, those who pass through it without tasting death can be 'saved' or 'delivered', everyone that shall be found written in the Book of Life.

³² Daniel 7:25 seek to change times and laws

³³ **Gen 19:19** I cannot **escape** to the mountain...Behold now this city is near to flee unto and it is a little one: Oh let me **escape** thither...I will not **overthrow this city** **Gen 19:22** Haste thee **escape** thither **Gen 19:25** And **he overthrew those cities** **29** when God destroyed the cities of the plain...sent Lot out of the midst of the **overthrow**, when he **overthrew** the cities

In summary, the prophecy given on the Mount of Olives by Jesus not only describes the events leading up to the destruction of Jerusalem (not considered in this paper) but also describes the key events that would precede the Lords 'coming, and...the end of the world'.

The prominent events outlined in Matthew 24 leading down to this end of the world, cover the **same** events that lead down to the final end in Daniel 12:1. In comparing the text of the two chapters Matthew 24 and Daniel 11, as well as observing how Jesus quotes almost verbatim from significant portions of Daniel's last prophecy, it is overwhelmingly clear that Matthew 24 is a divine commentary on Daniel's last prophecy.

And speaking of Daniel's last prophecy Jesus says 'whosoever reads let him understand'. Not only does Jesus say that Daniel's last prophecy can be understood, but He gives the very best bible study on Daniel's last prophecy, so that the wise can catch the steady trail of events leading down to the close of probation and the end of the world.

Jesus even identifies the power (abomination of desolation) that treads down God's people in the last verses of Daniel eleven. Jesus also gives a practical warning of how to prepare for the events through country living, and how ultimately to endure, overcome like Jacob, and be saved. It is evident that 'The Lord is...not willing that any should perish but that all should come to repentance' 2 Peter 3:9. The question remains, how is it with your soul dear reader? Are you ready for the events before us? Do you understand Christ's own words as to where we are living and what we must do to be saved? They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

*Just like the fig tree, that puts forth its leaves
When the branch is yet tender and blows in the breeze
This sign will show, that the summer is nigh
Will we heed the warnings and the signs that pass by?*

*As it was for Noah, so again it shall be
The door closes suddenly man will not see
Eating and drinking and making merry
the Sons will be taken in the midst of their glee*

*Flee from sin, Flee from lust
Flee to Jesus and patiently trust
Flee to His words, Watch and pray
Study His truth, and understand the last day*

