

Chapter 1: Comparing Mathew 24/Mark 13 VS. Luke 21: identifying issues pertaining to second coming.

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We will start our efforts to understand what is going to occur as part of the second coming of the Lord Jesus Christ by reviewing the accounts of Mathew 24, Mark 13 and Luke 21. Please read the verses provided below and identify any issues you think requires a further explanation. As we shall show, the ability to recognize the issues that need a further explanation is fundamental to determining what is going to happen as part of the second coming.

Mathew 24:1) And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. 2) And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3) And as he sat upon the Mount of Olives, the disciples came unto him privately, saying Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?

One issue requiring further explanation is the question the disciples asked the Lord in verse Mathew 24:3. The question the disciples asked the Lord in verse Mathew 24:3 concerns "the sign of thy coming and of the end of the world.". The reason this verse requires further explanation is the Lord never mentioned anything about the sign of His coming and/or the end of the world in the preceding verses. Since the question is so fundamentally different than the nature of the conversation that preceded the question, we are confronted with several concerns. What caused the disciples to ask about the sign of His coming and the end of the world? Why is the account of Mathew 24 apparently lacking the information necessary to explain why the disciples asked the Lord about the sign of His coming and the end of the world? Since no support is given in the account of Mathew 24 that would explain why the disciples asked specifically about the sign of His coming and the end of the world, what does this means in regards to the credibility of the account? Is there anything we can do as believers to confirm the sequence of events described in verses Mathew 24:1-3 is the proper rendition of the word of the Lord and if this sequence of verses is the proper rendition of the word of the Lord, what are we to learn from an account written in such a manner?

We will show verses Mathew 24:1-3 are a faithful rendition of the word of the Lord by testing scripture against scripture. Once we understand how to test scripture against scripture, we will be able to determine what is going to happen as part of the second coming and also learn how the arrangement of information in the account of Mathew 24 and the other gospel accounts of Mark 13 and Luke 21 testifies to the divine nature of the Bible. The accounts of Mathew 24, Mark 13 and Luke 21 must be considered together in order for the faithful to determine what is going to happen as part of the second coming. Consequently, as we shall show, the supplementary nature of the accounts will testify to the ascendant nature of the Bible.

Our efforts to find the truth is going to involve very detailed discussions. This is necessary if you are to identify the proper interpretation since comparing scripture against scripture can be a very complicated process. As we develop our understanding of what is going to happen as part of the second coming, we will be performing a lot of comparisons. Consequently, as we proceed with our efforts to understand what is going to happen as part of the second coming, we will show you how to handle several of the different type of situations that can result when we compare scripture verses scripture. Please be patience as we show you how to properly interpret the gospels accounts of Mathew 24, Mark 13 and Luke 21. Your patience in this effort reflects your desire to know the truth and also to know the Lord and your love for Him. Recall you will be judged as ye have judged.

In order to make the proper comparisons and establish verses Mathew 24:1-3 are consistent with other verses in the Bible concerning the same issues, the faithful must recognize verses Mathew 24:1-3 are describing two distinctly different conversations. The first conversation takes place at the Temple as verse Mathew 24:1 indicates. The conversation at the Temple involves a description of what is going to occur to the Temple. The Lord indicates the Temple is going to be destroyed. The second conversation occurs on the Mount of Olives as indicated in verse Mathew 24:3. Notice the disciples asked the Lord about the sign of His coming and the end of the world when the Lord was on the Mount of Olives. Now that we have recognized there are two distinctly different conversations mentioned in verses Mathew 24:1-3, you may be thinking perhaps something occurred during the time when the conversation started at the Temple and relocated to the Mount of Olives that caused the disciples to ask about the sign of His coming and the end of the world. As we shall see, this is indeed the case. Furthermore, as we shall show, if we can determine what caused the disciples to ask about the sign of His coming and the end of the world as the Lord sat on the Mount of Olives, then we will have a much deeper appreciation of how the gospel accounts are interrelated and therefore the understanding necessary to link all of the details required to make effective comparisons and to ultimately determine the truth. The divine nature of the accounts insures the necessary details exist. Understanding there are two different conversations being described in the account of Mathew 24 is essential for establishing the proper context for comparing the accounts of Mathew 24, Mark 13 and Luke 21 and ultimately for developing the proper interpretation. For example, since the disciples specifically asked the Lord about the sign of His coming and the end of the world in the account of Mathew 24, we should expect the focus for the account of Mathew 24 would be to provide the faithful with some information concerning the sign of His coming and the end of the world. As we shall see, this is indeed the case and the account of Mathew 24 provides a considerable amount of information pertaining to the sign for His second coming and the end of the world. This is why it is so important to understand the circumstances associated with the question the disciples asked the Lord in verse Mathew 24:3. The question in Mathew 24:3 sets the context for interpreting the account of Mathew 24 and therefore must be completely understood if we are to identify the sign the Lord mentions in the account of Mathew 24 concerning the second coming. As the faithful will note, the account of Mathew 24 provides several signs concerning the second coming. However, one sign mentioned in the account of Mathew 24 is different from all of the other signs mentioned in the account of Mathew 24. The abomination of desolation mentioned in verse Mathew 24:15 is the sign for the second coming and the end of the world. Can you identify why the sign mentioned in verse Mathew 24:15 must be considered as the sign for His coming and/or how does the sign mentioned in verse

Mathew 24:15 differ from all of the other signs mentioned in the account? If you cannot explain how the sign mentioned in verse Mathew 24:15 is different from all of the other signs mentioned in the account of Mathew 24, then you are not properly prepared for the second coming. We shall explain in chapter 6 of this book why the sign given in verse Mathew 24:15 is different from all of the other signs mentioned in the account of Mathew 24. (Hint: verse Mathew 24:15 can be related to verses Daniel 12:10-12, and verses Daniel 12:10-12 contain a time line in terms of literal days, and therefore the sign involving the abomination is consistent with what occurred in the day of Noah in terms of literal days, i.e. see Genesis 7:4. This must be the case due to what the Lord declared in verse Mathew 24:37, i.e. what is going to happen at the second coming must be similar to the day of Noah with respect to time. Since Noah knew the exact day of the end of the world in advance in terms of literal days the first time the world was destroyed, the second coming must be known by the faithful, in advance, relative to a sign, in terms of literal days. We shall explain all things so that the faithful will know what is going to happen prior to the revelation of Christ from the heavens. As the faithful will realize, this is why so many hoaxes have been perpetrated, the hoaxes serving the purpose of conditioning the ignorant into thinking you cannot know anything about the time of the second coming. As the faithful know, it has always been about some form of time, see for instance Luke 19:44).

Now that we know that there are two different conversations mentioned in the account of Mathew 24:1-3, lets us review the account of Luke 21, Mark 12 & 13 with the hope we may identify some information that will explain what caused the disciples to ask the Lord about the sign of His coming and the end of the world as He sat upon the Mount of Olives as mentioned in verse Mathew 24:3. We will start our search with the account of Luke 21 and reference the accounts in the book of Mark when it is necessary and/or convenient to do so. We will start our investigation of Luke 21 with the following verses.

Luke 21:5) And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6) as for these things which ye behold, the days will come in the which there shall not be left one stone upon another, that shall not be thrown down. 7) And they asked him saying, Master, but when shall these things be and what sign will there be when these things shall come to pass? 8) And he said, Take heed that ye be not deceived: for many shall come in my name, saying I am Christ, and the time draweth near: go ye not therefore after them.

Notice the comments the Lord makes concerning the destruction of the Temple as described in verses Luke 21:5-6 are very similar to the comments made by the Lord in verses Mathew 24:1-2. Both accounts are describing a conversation that occurred at the Temple. Furthermore, both accounts indicate the conversation at the Temple involved a description of the Temple's destruction. Since both accounts start out by describing conversations that occurred at the Temple and also mention the Temple's destruction, we are lead to the following question. Are verses Mathew 24:1-2 describing the same conversation being described in verses Luke 21:5-7 and if so, what is the significance of having a common starting point for both accounts? As we shall establish, the accounts of Mathew 24 and Luke 21 both start out by describing the very same conversation that occurred at the Temple on a very particular occasion. The reason it is important to realize both accounts are initially describing the very same conversation is the common starting point establishes a base line for comparing the two accounts.

Having a baseline for comparing the two accounts will enable the faithful to determine if the two accounts are describing the same sequence of events. By creating a common starting point for both accounts, the Lord Jesus Christ has provided the faithful with the necessary frame work for comparing scripture with scripture. As we shall show, the manner of how verses Mathew 24:1-4 and the account of Luke 21 are written will confirm the framework associated with these accounts is of a divine origin. Furthermore, in the process of comparing scripture verses scripture we will learn the account of Mathew 24 from verse Mathew 24:4 forward is concerned exclusively with describing what is going to occur as part of the second coming. Consequently, all of the signs provided in the account of Mathew 24 from verse Mathew 24:4 forward inform the faithful about what is going to happen as part of the second coming. Your ability to understand these facts depends upon recognizing the accounts of Mathew 24 and Luke 21 start out by describing the same conversation and then realizing the two accounts evolve in different fashions. Accordingly, knowing the accounts have a common starting point and then evolve in different fashions is critical to understanding what is going to occur as part of the second coming.

In order to reinforce the notion the gospel accounts of Mathew 24, Mark 13 and Luke 21 all have a common starting point, we have provided verses Mark 13:1-2 below. After we review these verses, we will compare verses Luke 21:1-4 with verses Mark 12: 41-44.

Mark 13:1) And as he went out of the temple, one of his disciples saith unto him Master, see what manner of stones and what building are here! 2) And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Clearly, Mark 13:1-2 has several issues in common with verse Mathew 24:1-2 and Luke 21:5-6. In order to further reinforce the accounts have a common starting point, verses Luke 21:1-4 and verses Mark 12:41-44 are provided below.

Luke 21:1) And he looked up and saw the rich men casting their gifts into the treasury. 2) And he saw also a certain poor widow casting in thither two mites. And he said, of a truth I say unto you that this poor widow has cast in more than they all: For all these have of their abundance cast in unto the offerings of God but she of her penury hath cast in all the living that she had.

Now notice what is recorded in Mark 12:41-44

Mark 12:41) And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. 42) And there came a certain poor widow, and she threw in two mites, which make a farthing. 43) And he call unto him his disciples, and saith unto them, Verily I say unto you, that this poor window hath cast more in, than all they which have cast into the treasury. 44) For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

The descriptions of the widow casting pence into the treasury provided in both group of verses are very distinctive. Furthermore, verses Luke 21: 1-4 and verses Mark 12: 41-44 provide descriptions that are very similar. In light of the fact no contradictions exist between the accounts, the degree of similarity existing in the descriptions indicates the two accounts are describing the same event. This perspective is reinforced by the fact the distinctive events being described in both accounts are tied in common by the high degree of contrast existing with the circumstances being described. These considerations establish the circumstances being described as unique. Consequently, since the descriptions in both accounts are describing a rather distinctive event and no contradictions exist between the accounts, we can conclude the accounts are describing the same distinctive event due to the similarity of the descriptions. Furthermore, since the accounts are tied together by common descriptions of a very distinctive event and this very distinctive event immediately precedes a discussion occurring at the Temple in both accounts, we can be confident the accounts of Mark 13 and Luke 21 both start off by describing the same conversation that occurred at the Temple on the day the Lord talked about the poor widow casting two pence into the treasury. This is further reinforced by the fact both accounts provide a common description of the conversation that occurred at the Temple. Both accounts indicate the conversation occurring at the Temple involved a description of the Temple's destruction. Since the content of the discussions that occurred at the Temple are similar and the discussion in each account occurred immediately after the Lord talked about the poor widow casting two pence into the treasury, these issues serve to establish the accounts of Mark 13 and Luke 21 are initially describing the same conversation. The similarity of the content and/or context of the discussions that occurred at the Temple can also be used to link the start of Mathew 24 to either Mark 13 or Luke 21. As we will explain later, additional information exists in the accounts of Mathew 24 and/or Mark 13 that reinforces all the accounts start off by describing the same conversation that occurred at the Temple on the day when the Lord talked about the poor widow casting two pence into the treasury. Consequently, we have established the accounts of Mathew 24, Mark 13 and Luke 21 all start out by referencing the very same conversation that occurred at the Temple on the day the Lord talked about the poor widow casting two pence into the treasury.

At this point we should recall why it is so important to recognize the accounts of Mathew 24, Mark 13 and Luke 21 all start off by describing the very same discussion that occurred at the temple. By having a common point of reference for all of the accounts, a baseline is established that will enable us to make informed comparisons between the accounts. Being able to compare the accounts from a common perspective will enable the faithful to identify differences that will lead us to the proper interpretation of the accounts.

Now that we identified a base line designed for comparing the accounts, let us continue our search of Luke 21 for an explanation as to why the disciples waited until the Lord was on the Mount of Olives to ask Him about the signs of His coming and the end of the world as mentioned in verse Mathew 24:3. As we already know, the account of Mathew 24:1-3 starts at the temple and then shifts to the Mount of Olives. Let us now determine how the discussion in the account of Luke 21 evolves. Knowing how the account of Luke 21 evolves will enable us to make an informed comparison with the account of Mathew 24. We know the account of Luke 21 starts at the Temple just like the account of Mathew 24. In order to

compare the two accounts, let us determine if the discussion described in the account of Luke 21 changes location. In order to determine if the discussion described in the account of Luke 21 changes location, notice what occurs in the account of Luke 21 after the Lord indicates the temple is going to be destroyed. After the Lord indicates the temple is going to be destroyed, the Lord is asked a question. The question posed to the Lord is recorded in Luke 21:7. How the Lord responded to this question is recorded in Luke 21:8. Since these verses are so critical to developing the proper interpretation for the accounts of Mathew 24, Mark 13, and Luke 21, verses Luke 21:7-8 are repeated below:

Luke 21:7) And they asked him, saying, Master, but when shall these things be? And what sign will there be when these things shall come to pass? 8) And he said: Take heed that ye be not deceived: for many shall come in my name, saying I am Christ; and the time draweth near: go ye not therefore after them.

There are several very important points to note concerning the question mentioned in verse Luke 21:7. Notice the question posed in Luke 21:7 is very different than the question the disciples asked the Lord in verse Mathew 24:3. The question posed in Luke 21:7 is much simpler than the question posed in Mathew 24:3. The question posed in Luke 21:7 does not contain any references about the sign of “thy coming” or the end of the world. Also keep in mind the question posed in verse Mathew 24:3 occurred on the Mount of Olives but the questions posed in Luke 21: 7 occurred while the Lord was at the Temple. This must be the case since the account of Luke 21 up to this point in the analysis does not indicate a change of location from the Temple. As we shall see, this is confirmed by how the Lord responded to the question as described in Luke 21:8 and some additional information appearing later in the account of Luke 21, which we will discuss shortly. Verse Luke 21:8 has been provided above and may be referenced again at this time. Can you determine how the discussion in the account of Luke 21 evolves based upon the information contained in verse Luke 21:8?

The comment “And he said” contained in verse Luke 21:8 describes how the Lord responded to the question posed in the preceding verse. The comment “And he said” is a narrative. The narrative indicates the Lord answered the question immediately after the question was asked. Since the question was asked while the Lord was at the Temple and the Lord answers the question immediately after the question was asked, the Lord answers the question at the temple. Accordingly, the discussion in the account of Luke 21 remains at the Temple. To verify this aspect of the account of Luke 21, notice the account of Luke 21 continues uninterrupted until verse Luke 21:36. Since the discussion described in the account of Luke 21 occurs uninterrupted from verse Luke 21:8 to verse Luke 21:36, the entire discussion described in the account of Luke 21 takes place at the Temple. We now know the accounts of Mathew 24:4 forward and Luke 21 are two separate discussions given in response to two different questions occurring at two different locations. Given these circumstances, we should expect the two accounts are going to evolve in different manners. Understanding the account of Mathew 24 evolves in a different manner from the account of Luke 21 is essential to identifying what is going to happen as part of the second coming.

In order to identify what caused the disciples to ask the Lord about the signs of His coming and the end of the world as identified in verse Mathew 24:3, note what happens during the discussion described in the account of Luke 21. During the discussion that takes place entirely at the Temple as described in the

account of Luke 21, the Lord mentions several issues. As we shall show, verses Luke 21:8-24 describes what was going to happen to Jerusalem as part of the aftermath associated with the first coming. After discussing what was going to happen to Jerusalem as part of the aftermath of his first coming, the Lord then makes some comments pertaining to the second coming and the end of the world. The comments the Lord made while at the Temple concerning the second coming appear in verses Luke 21:25-36. The comments the Lord made while at the Temple concerning the end of the world appears in verse Luke 21:33. These verses are provided below.

Luke 21:25) And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the wave roaring; 26) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27) And then shall they see the son of man coming in a cloud with power and great glory 28) And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 29) And he spake to them a parable; Behold the fig tree, and all the trees; 30) When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31) So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32) verily I say unto you, This generation shall not pass away, till all be fulfilled. 33) Heaven and earth shall pass away: but my words shall not pass away.

We now know the discussion that occurred at the temple as described in the account of Luke 21 included some comments pertaining to the second coming and the end of the world. How do we know verse Luke 21:27 pertains to the second coming? Since the Lord was born in a manger, the description provided in Luke 21:27 cannot represent what happened as part of His first coming. Consequently, since the description in Luke 21:27 does not represent what happened at the first coming, it seems reasonable to assume this description applies to His second coming. As we shall see, several other verses in the Bible reinforce this notion and leaves no doubt the Lord is going to be revealed from heaven at His second coming. Accordingly, from this point forward, any references that involves the phrase "the signs of thy coming" will be interpreted to mean the signs associated with the second coming of our Lord and Savior Jesus Christ.

To understand how the discussion that occurred at the temple as described in Luke 21 caused the disciples to ask about the signs concerning the second coming and the end of the world when the Lord was sitting on the Mount of Olives as described in verse Mathew 24:3, the reader must utilize the information that is provided in verse Luke 21:37.

Luke 21:37) And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

We can now understand why the disciples asked the Lord about the signs associated with the second coming and the end of the world when the Lord was sitting on the Mount of Olives as described in verse Mathew 24:3 and why the question posed in verse Mathew in 24:3 is different than the question posed in Luke 21:7. When the disciples were at the Temple during the day as described in the account of Luke 21, the Lord stated the Temple was going to be destroyed in verses Luke 21:5-6. The disciples then asked

the Lord in verse Luke 21:7 to tell them about "these things" and when "these things" will come to pass. Accordingly, as we shall see, the Lord responded to the question posed in verses Luke 21:7 by providing more detail of what was going to happen to Jerusalem as part of the aftermath of the first coming. After describing the devastation that was going to accompany the destruction of the Temple as part of the aftermath of the first coming, the Lord then mentions the second coming and the end of the world in verses Luke 21:29-36. After hearing about the comments concerning the second coming and the end of the world during the conversation that occurred at the temple during the day, the disciples then come to the Lord on the Mount of Olives during the evening as described verses Mathew 24:3. This notion is reinforced by the information in verse Luke 21:37. When the disciples come to the Lord on the Mount of Olives as described in verse Mathew 24:3 it must be after the conversation that occurred at the temple during the day. This must be the case since we have established all accounts start out with a common starting point and verse Luke 21: 37 indicates the Lord taught at the temple during the day time and went out and abode on the Mount of Olives during the evening. Consequently, since all gospel accounts have a common starting point, when the disciples come to the Lord on the Mount of Olives it must be after the conversation that occurred at the Temple during the day as described in the account of Luke 21. After hearing about the second coming and the end of the world as part of the discussion that occurred at the Temple during the day, the disciples wanted to know more about these particular issues and that is why they sought out the Lord and were so specific in regards to what they asked Him as He sat upon the Mount of Olives in the evening. As we shall show, the Lord then responds to the disciple's question recorded in verse Mathew 24:3 by describing what is going to happen as part of the second coming.

You can be sure we have identified the proper explanation for this sequence of events since the explanation resolves so many issues. Notice how our interpretation explains the difference in the level of detail existing between the question posed in verse Luke 21:7 and the question posed in verse Mathew 24:3. Since the disciples heard the Lord mention the second coming and the end of the world at the temple during the day time as described in the account of Luke 21, they were in a position to ask a more specific question concerning the second coming and the end of the world during the second conversation with the Lord that occurred during the evening while the Lord sat on the Mount of Olives. The faithful should also recognize the explanation provided for why the disciples asked about the second coming and the end of the world during the evening as the Lord sat on the Mount of Olives is entirely consistent with how the Lord taught his disciples. As we know from other accounts in the gospels, if the disciples needed clarification concerning issues the Lord had taught in public, they would seek him out later, in private, for further clarification. The level of detail our interpretation resolves and the consistency existing with the manner of how the lord taught His disciples indicates the interpretation is correct.

To continue our efforts to understand what is going to happen as part of the second coming let us summarize the information we have learned up to this point in the analysis. We now know as a matter of fact the account of Mathew 24 from verse Mathew 24 :4 forward and Luke 21 are describing different discussions, occurring at different times, given in response to different questions asked at different locations. The question posed in Luke 21: 7 does not mention the second coming or the end of the

world. The question posed in Mathew 24:3 asks specifically about the sign for the second coming and the end of the world. Accordingly, as we shall see, the account of Mathew 24 should contain more detailed information concerning the sign for the second coming and the end of the world than what is provided in the account of Luke 21 since the sign for the second coming and the end of the world are specific issues the disciples sought out for further clarification during their discussion with the Lord on the Mount of Olives. Understanding the account of Luke 21 and the discussion occurring on the Mount of Olives as described in the account of Mathew 24 pertain to two different discussions, at two different locations, at two different times given in response to two different questions, the faithful should be looking for additional differences between the accounts to insure the necessary attention has been paid to identifying all of the details before developing an interpretation for the accounts of Mathew 24, Mark 13, and Luke 21. Notice how many differences exist between the accounts of Mathew 24 and Luke 21 up to this point in the analysis and all that we have considered thus far from the account of Mathew 24 is verses Mathew 24:1-3. In light of these considerations, as we continue to compare the accounts you should be looking for additional differences. If you have not noticed major differences between these accounts previously, then ask the Lord Jesus Christ to have the Spirit open your eyes so that you may come to know the Glory of God. By recognizing the differences existing between the accounts, the faithful will have the proper context for comparing scripture against scripture. Considering all of the detail necessary to develop the proper interpretation of the accounts is essential to identifying what is going to happen as part of the second coming. We will continue our search for additional differences between the accounts of Luke 21 and Mathew 24 by reviewing verses Luke 21: 8-12 provided below:

Luke 21:8) And he said, Take heed that ye be not deceived: for many shall come in my name, saying I am Christ; and the time draweth near: go ye not therefore after them. 9) But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 10) Then said he unto them, nation shall rise against nation, and kingdom against kingdom: 11) And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall be from heaven. 12) But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

In order to make a comparison between the accounts, verses Mathew 24:5-10 are provided below.

Mathew 24: 5) For many shall come in my name, saying I am Christ; and shall deceive many. 6) And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. 7) For nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers place. 8) All these are the beginning of sorrows. 9) Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name sake. 10) And then shall many be offended, and shall betray one another, and shall hate one another.

In order to test your effectiveness at identifying key differences, please identify the key difference existing between the verses provided above. As we shall show, the ability to recognize the key difference existing between the verses provided above is essential to understanding what is going to

happen as part of the second coming. The key difference existing between the verses provided above pertains to when the faithful in Christ are persecuted relative to the other events. In the account of Luke 21, the persecution of the faithful in Christ occurs before “nation rising against nation, kingdom against kingdom”, great earthquakes in diver places, famines, and pestilences, and fearful sights and great signs, etc. Verse Luke 21:12 is repeated below to emphasize the order of events given in the account of Luke 21.

Luke 21: 12) But before all these they shall lay their hands on you, and persecute you, delivering up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake.

In the account of Mathew 24, the persecution of the faithful in Christ occurs after nation rising against nation, kingdom against kingdom and famines, and pestilences, and earthquakes in diver places. etc. Verse Mathew 24: 9 is repeated below to emphasize that up to this point in the analysis, the order of persecution of the faithful relative to other events given in the account of Mathew 24 is entirely opposite the order of persecution identified in the account of Luke 21.

Mathew 24:9) 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.

Let us now try to explain what it is we have just found out. We have established the order of persecution of the faithful relative to other events as described in the two accounts is completely opposite up to this point in the analysis. We also know both accounts provide similar descriptions of several other events such as false Christs, nation rising against nation, etc. Since the descriptions of the other events are so similar, it would appear these similarities can be used as a baseline for comparing the accounts. Consequently, we are now faced with the following concerns. Are we to assume the differences in the order of persecution indicates the two accounts are describing different situations in spite of the other events the accounts have in common such as earthquakes, false Christ, etc. Alternatively, given all of the other events the accounts have in common, are we going to assume the order of persecution being described in one or the other or both accounts to be a mistake? Are there any other possible explanations that might explain why the order of persecution of the faithful relative to other events is completely opposite?

In order to identify the proper explanation for the difference in the order of persecution relative to other events existing between the two accounts, recall the questions initiating each discussion is different. The question posed in verse Mathew 24:3 is more specific in regards to what the disciples wanted to know as compared to the question posed in Luke 21:7. This consideration reflects an increase in the disciple’s level of understanding. Consequently, in order to maintain consistency in regards to the different nature of the questions, we should expect the two accounts are going to be different in some respects since each account is a response given to a different question at a different time and at a different location. Accordingly, it appears the difference in the order of persecution relative to other events is reinforcing the notion the two accounts are describing different situations and this is what we would expect since the discussions in each account is a response to an entirely different question. As we shall see, this is indeed the case and is reinforced by the multitude of differences existing between the accounts. The account of Luke 21 discusses the aftermath of the first coming and then evolves to describing signs for the second coming. The account of Mathew 24 from verse Mathew 24:4 forward is concerned exclusively with the second coming. Understanding the nature of the questions posed in verse Mathew 24:3 and verse Luke 21:7 is essential to establishing the context necessary for recognizing

all of the additional differences existing between the two accounts and ultimately for understanding what is going to happen as part of the second coming. For these reasons, it is extremely important to understand all of the circumstances surrounding the two accounts and any differences existing between the accounts.

Before we continue to compare scripture against scripture in our efforts to seek the truth, the following should be noted. 1) If the KJV of the Bible is faithfully rendered in these particular verses, then the difference in the order of persecution relative to other events makes it impossible for the two accounts to be describing the same situation up to this point in the analysis even though both accounts do have other issues in common. Accordingly, if the KJV of the Bible is faithfully rendered in these particular verses then we must set our focus for determining exactly what each account is describing up to this point in the analysis since the difference in the order of persecution makes it impossible for both accounts to be describing the same thing in its entirety. 2) If there is a mistake in either one or the other or both of the accounts and that is why the order of persecution between the accounts is different, then we must reconsider what is being described in both accounts if we are to find the truth. It should be further noted if there is a mistake in the accounts, then there are a couple of possibilities that might explain why the mistakes occurred. A) The mistake was accidental. B) the mistake is intentional and therefore must be a heresy to deceive the unsuspecting. Recall the Lord commanded the faithful to take heed and let no man deceive you. Accordingly, in order to conform to the commandments of the Lord, we must consider all possibilities. The Lord will know thy heart and the extent that you have faithfully executed his commands, for you shall be judged as ye have judged.

As we develop the proper interpretation of the Gospel accounts, we will show you how to cope with the different possibilities described above so you can understand what is going to happen as part of the second coming. Don't forget, the account of Mathew 24 informs the world the faithful in Christ cannot be deceived. So be confident as you proceed and you shall learn the truth about what is going to happen as part of the second coming. It should be emphasized the faithful can rest assured when they have found the proper interpretation. The amount of information contained in the Bible and the degree of reinforcement that is going to exist for the proper interpretation will testify to this accord. Although some may view the amount of information in the Bible as a barrier to understanding and/or a source of confusion, the amount of information contained in the Bible actually provides the faithful with a great advantage. As you read more of the accounts, additional information in the accounts and/or information from other accounts in the Bible will reinforce the proper interpretation. We will show you how this works. Furthermore, once you have learned how to properly interpret the accounts of Mathew 24, Mark 13 and Luke 21, you can use the same basic principles to help interpret other books of the Bible. In addition, as we shall show, the same principles can be used to determine if certain books should be considered as part of the Bible. As we get closer and closer to the end times, deception will increase. Accordingly, it will become increasingly important to obey the Lord's commandment to take heed and let no man deceive you. Accordingly, you must learn to pay particular attention to the detail contained in the Bible so that we will have the proper understanding of what is going to occur as part of the second coming.

Before we proceed further with our analysis of the accounts of Mathew 24 and Luke 21, it is very important to emphasize the following point. Recognizing the faithful are persecuted in a different order relative to other events when the account of Mathew 24 is compared to the account of Luke 21 is of major importance. As we shall show, recognizing the difference in the order of persecution between the accounts enables the faithful to realize the discussion that occurred on the Mount of the Olives as

described in the account of Mathew 24 is concerned exclusively with the second coming. The reason the order of persecution identified in the account of Mathew 24 reinforces the account of Mathew 24 from verse Mathew 24:4 forward is concerned exclusively with describing the second coming will become obvious as we proceed with our discussion. It also needs to be emphasized that knowing when the faithful are going to be persecuted relative to other events as it pertains to the second coming will enable the faithful to assess the credibility of other interpretations concerning the end times and the individuals who preach such interpretations. Accordingly, let us proceed with our comparison of Mathew 24 and Luke 21 by continuing to read both accounts and looking for additional information that will reinforce one explanation over the other. Searching the scriptures for the truth is very important for Paul stated in verses 1 Corinthians 2:14-16 the following: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15) But he that is spiritual judgeth all things, yet he himself is judged of no man. 16) For who hath known the mind of the Lord, that he may instruct him. But we have the mind of Christ.

As you read the verses provided below, try to identify some additional differences. If you are able to identify additional differences, please attempt to determine if the differences reinforce the notion the conversation occurring on the Mount of Olives is concerned exclusively with the second coming. We will show you how this works. Verses Luke 21:20-24 are provided below.

Luke 21: 20) And when ye shall see Jerusalem compassed with armies, then know that the desolation is nigh. 21) Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22) For these be the days of vengeance, that all things which are written may be fulfilled. 23) But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the gentile until the times of the gentiles be fulfilled.

In order to make a comparison between the accounts, verses Mathew 24:11-22 are provided below. After reviewing the verses provided below, please attempt to identify any differences existing between the accounts.

Mathew 24:11) And many false prophets shall rise and shall deceive many. 12) And because iniquity shall abound, the love of many shall wax cold. 13) But he that shall endure unto the end the same shall be saved. 14) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come. 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) 16) Then let them which be in Judea flee into the mountains. 17) Let him which is on the housetop not come down to take anything out of his house: 18) Neither let him which is in the field return back to take his clothes. 19) And woe unto them that are with child, and to them that give suck in those days. 20) But pray ye that your flight be not in the winter, neither on the sabbath day: 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. 22) And except those days should be shortened, there should no flesh be saved; but for the elects sake those days shall be shortened.

One of the many differences existing between the accounts for the verses provided above pertains to the signs described by Christ that indicate when the faithful in Christ are to flee Judea. The signs Christ describes in the two accounts are entirely different. The sign the Lord provides in the account of Luke 21 involves armies compassing Jerusalem as indicated by verse Luke 21:20. The sign the Lord provides in the

account of Mathew 24 involves the abomination of desolation spoken of by Daniel the prophet standing in the holy place as described in verse Mathew 24:15. The difference in signs is another major difference existing between the accounts of Luke 21 and Mathew 24 up to this point in the analysis. Having more than one major difference up to this point in the analysis reinforces the notion the two accounts are describing different situations as opposed to the notion that there is more than one mistake existing in the accounts. The fact each account is a response given by the Lord to a different question at a different time and at a different location as we have discovered previously also reinforces the notion the two accounts are describing different situations up to this point in the analysis. Accordingly, since the Lord was asked two different questions, at two different times, at two different locations, we should expect the accounts will be providing different responses. What each account is describing up to this point in the analysis will be identified shortly.

Several other differences exist between the accounts reinforcing the notion the accounts are describing two different situations up to this point in the analysis despite the similarities in other respects such as earthquakes, famines, false Christs etc. Notice in the account of Luke 21 for the verses provided above, the focus of the vengeance is very specific and not nearly as wide spread as the devastation described in the account of Mathew 24. To emphasize this particular difference, some of the verses given previously are repeated below.

Luke 21:23) But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

Notice in verse Luke 21:23, the distress and wrath are localized as far as where the distress occurs and the diversity of the people the wrath is directed against, i.e. "in the land and wrath upon this people". We will discuss why the wrath of the Lord was focused upon "this people" as described in verse Luke 21:23 after we consider the scope of the devastation described in the account of Mathew 24. It is also important to recognize the title used to characterize the wrath mentioned in verse Luke 21:23. The title used in verse Luke 21:22 to describe the wrath upon "this people" is referred to as the "days of vengeance". Now that we have a sense of how widespread the devastation was going to be as described in the account of Luke 21 up to this point in the analysis, and a title to characterize the distress and wrath mentioned in verses Luke 21:20-24, let us compare these issues with what is mentioned in the account of Mathew 24. Verses Mathew 24:21-22 are provided below.

Mathew 24:21) For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. 22) And except these days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

The devastation described in the account of Mathew 24 extends to such an extreme that no flesh shall be saved unless those days are cut short. The extent of the tribulation affects all flesh, not just "this people" as was mentioned in verse Luke 21:23. Accordingly, the difference in the scope of the devastation between the two accounts is dramatically different and serves to indicate the two accounts are describing different situations up to this point in the analysis. Note also the title used to describe the situation in Mathew 24 is different than the title used in the account of Luke 21 up to this point in the analysis. The title used in verse Mathew 24:21 is the "great tribulation" as opposed to the title "days of vengeance" utilized in verse Luke 21:22. As we shall show, this difference is significant and the title "great tribulation" will be useful for identifying information from other verses in the Bible concerning

the second coming. Accordingly, your attention is called to the title "great tribulation" at this point in the analysis.

The faithful in Christ will recognize yet another major difference. The faithful will note the outcomes of the two accounts up to this point in the analysis are dramatically different. Verses Luke 21:23-24 indicates what is going to happen to the individuals who fail to flee Judea when they see the armies compass Jerusalem. The people failing to flee will be led away captive or die by the edge of the sword. In the account of Luke 21 up to this point in the analysis, there is no mention of the elect nor is there any mention of an intervention for the sake of the elect. In the account of Mathew 24, verse Mathew 24:21-22 indicates unless the days are cut short, no flesh should be saved, but for the elect's sake, those days shall be shortened. These verses indicate the sequence of events being described in the account of Mathew 24 is going to evolve to a climax involving an intervention of some sort that will provide relief for the sake of the elect. As we proceed with our discussion, it will become obvious the intervention that is going to provide relief for the sake of the elect will be the revelation of Christ from the heavens, coming on the clouds with power and great glory to gather the elect out of the tribulation and take them to heaven. Since the account of Mathew 24 mentions the tribulation will be cut short for the sake of the elect, and the account of Luke 21 does not identify any such intervention up to this point in the analysis, the outcomes of the two accounts up to this point in the analysis are different. Consequently, we have identified the outcomes of the two accounts as another major difference existing between the accounts. Due to all of the differences existing between the accounts, we can be confident that up to this point in the analysis, the discussion occurring on the Mount of Olives as described in the account of Mathew 24 is a completely different situation than what is being described in the account of Luke 21 despite the fact there are some similarities between the two accounts such as famines, false Christs, earthquakes etc. It now appears in light of all of the major differences, any similarities existing in the accounts up to this point in the analysis were evidently declared by the Lord so the faithful, would be able to develop a baseline to establish the accounts of Mathew 24 and Luke 21 are describing different situations up to this point in the analysis. As we shall show, several additional verses reinforce this notion. It should be noted although all of the evidence thus far points to the fact both accounts are describing different situations up to this point in the analysis, we still need to identify the situations being described in each account. As the faithful will recognize, such a situation testifies to the power and glory of the Lord. The Lord being over all things has mandated an evolution in history that enables the faithful to recognize the differences existing between the first coming and the second coming, and as a result of understanding how the Lord has chartered the history of the world, the faithful will be able to avoid being deceived about the second coming.

As we shall show, it is extremely important to understand the sequence of events that is going to occur as part of the second coming. Understanding the sequence of events that are going to occur as part of the second coming will enable the faithful to avoid being deceived. As we shall show, after the Lord is revealed from heaven, the faithful in Christ are going to be taken to Heaven by the angels of the Lord. Since the faithful in Christ will seek the truth, and understand how to properly interpret the account of Mathew 24 and other issues in the Bible pertaining to the second coming, they will not be deceived by antichrist, the false prophet and the angels of the devil into worshipping a false God despite all of the lying wonders that will be performed prior to the revelation of Christ from the heavens. The lying wonders that are going to be performed prior to the revelation of Christ from the heavens will be part of the tribulation and will be utilized by the ungodly as justification for persecuting the faithful in Christ for failing to worship who the ungodly declare as God. The faithful in Christ will not worship a false God despite the lying wonder that will be performed to deceive others into worshipping the antichrist as

God. Evidence of this aspect of the tribulation is provided in the account of Mathew 24. The worship of a false God that is going to occur as part of the tribulation will also involve an idol that is mentioned in the book of Revelations that will be able to speak (Revelations 13:11-18). As we shall show, the abomination of desolation mentioned in verse Mathew 24:15 and/or verses Daniel 12:10-12 and/or Daniel chapter 9 is a false ark that the antichrist is going to sit on when the antichrist stops the sacrifices and goes into the temple and sits to show himself as God. After the antichrist declares himself as God, the ungodly will build an idol as a tribute to the antichrist as described in the account of Isaiah. As the faithful know, both abominations, the false ark and the talking idol will be part of the great tribulation. Once you understand the proper sequence of events that is going to occur as part of the second coming, there is no doubt about this facet of the second coming. Furthermore, the account of Mathew 24 indicates angels subjugated to the devil that are not presently in Hell are going to establish an overt presence on the earth just prior to the return of Christ similar to as it was in the days of Noah. This facet of the account is supported by several other verses in the Bible including verses from the accounts of Galatians, Romans, Revelations, Daniel and 2 Thessalonians. Furthermore, we will show you how the account of Revelations has been changed in an attempt to conceal that the angels subjugated to the devil not presently in Hell are going to establish an overt presence on the earth just prior to the return of Christ. We will identify these aspects of the accounts after we have gained the insight necessary to properly interpret these verses. Accordingly, it is extremely important to understand all of the details concerning the second coming. Recall that the elect cannot be deceived. Accordingly, seek the Lord by demonstrating your desire to know the truth by considering all of the detail in the accounts we are studying so that He will empower you through the Spirit to know the truth. Recall that if ye be taught of the Spirit then ye need not be taught by man. See for instance verses 1 John 2:20 and 1 John 2:27.

To further understand the differences existing between the accounts of Mathew 24 and Luke 21, let us now turn our attention toward determining the situation being described in the account of Luke 21 up to this point in the analysis. Identifying the situation being described in the account of Luke 21 will help us identify the proper interpretation for the accounts of Mathew 24, Mark 13, and Luke 21. To help the faithful understand what is being described in the account of Luke 21 up to this point in the analysis, consider verses Luke 19:41-44 provided below.

Luke 19:41) And when he was come near, he beheld the city, and wept over it, 42) Saying If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. 43) For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44) and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

The first observation that should be made is verses Luke 19: 41-44 are very similar to several of the verses previously provided from the account of Luke 21 up to this point in the analysis. The descriptions of events that are common to both groups of verses involve Jerusalem being compassed with armies which leads to the destruction of the temple. (i.e. there shall not be one stone left upon another). In addition, both groups of verses identify death by the sword as an outcome. In order to emphasize the similarities existing between these two groups of verses, verses from Luke 19:41-44 and Luke 21:5-24 are provided below.

Luke 19:43) For the days shall come upon thee that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side.

Luke 21:20) And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luke 19:44....and they shall not leave in thee one stone upon another;.....

Luke 21:6.....As for these things which ye behold the days will come in the which there shall not be left one stone upon another that shall not be thrown down.

Luke 19:44) And shall lay thee even with the ground and thy children with thee;

Luke 21:24) And they shall fall by the edge of the sword and shall be led away captive into all nations: ...

Since these two groups of verses are so similar, and there are no verses that contradict one another, we can be confident verses Luke 19:41-44 are describing the same situation being described in the account of Luke 21 up to this point in the analysis. To summarize, Jerusalem will be compassed by armies, the temple will be destroyed and many shall die by the sword. With all of this information in mind, the faithful should notice verse Luke 19:44 provides an explanation for why Jerusalem would be compassed by armies leading to the destruction of the temple and death by the sword. Verse Luke 19:44 is repeated below.

Luke 19:44)... because thou knewest not the time of thy visitation.

The time of thy visitation mentioned in Luke 19:44 is referring to the first coming of the Lord Jesus Christ. Since verse 19:44 indicates the Jews were going to be punished for not knowing the time of their visitation, it stands to reason the time of their visitation was something the Lord expected them to know. As we shall show, chapter 9 of the book of Daniel contains a time line that identifies when the Lord Jesus Christ was to be crucified relative to another event. As to be discussed later, this time line also includes information pertaining to the second coming. If the Jews had concerned themselves with the prophecy accounts of the Old Testament they would have been able to anticipate fulfillment of the scriptures when Christ came the first time. As we shall show, the importance of understanding prophecy and its relevance for the second coming cannot be overemphasized. Knowing what to expect certainly assists in preparing properly. Recall the Lord has commanded the faithful to take heed and to let no man deceive you. These considerations will be discussed more fully after we establish the proper interpretation for the account of Mathew 24.

Since verses Luke 19:41-44 and the group of verses from the account of Luke 21 up to this point in the analysis are describing the same event, due to the fact the two group of verses are so similar and there are no contradictions between these two groups of verses, the explanation for why the temple was going to be destroyed given in verse Luke 19:44 also applies to the group of verses we have reviewed up to his point in the analysis from the account of Luke 21. Accordingly, we now have an explanation for why the temple was going to be destroyed as described in the account of Luke 21. Understanding why

the temple was going to be destroyed will fix the time frame for the destruction. Knowing the time frame for the destruction of the temple will help us interpret the gospel accounts in a proper manner. In order to establish a time frame for the discussion in the account of Luke 21 up to this point in the analysis, recall the following verse:

Luke 19: 43) For the days will come upon thee.....

The phrase “upon thee” which is utilized in verse Luke 19:43 makes certain the individuals that failed to recognize the time of their visitation are the same individuals that were going to be punished. Accordingly, the nature of the punishment and the explanation provided for the punishment given in verses Luke 19:41-44 requires the destruction of the temple to occur during the lifetime of those that were present when the Lord came the first time. Therefore the destruction of the temple described in the account of Luke 21 must be associated with the first coming. The destruction of the temple described in the account of Luke 21 is the aftermath of the first coming and was a direct result of the Jews not knowing the time of their visitation. The faithful reader will notice how this explanation for the destruction of the temple reinforces the interpretation we are developing. Recall the days of vengeance as described in the account of Luke 21 are limited in scope when compared to the tribulation mentioned in the account of Mathew 24. The reason the days of vengeance are limited in scope can now be understood. The days of vengeance described in the account of Luke 21 pertains to the punishment of the Jewish people for not preparing properly for the time of their visitation. Accordingly, the days of vengeance are focused upon the Jewish people. This aspect of the days of vengeance is confirmed by verses Luke 21:22-23. Verse Luke 21:23 includes the phrase “in the land and wrath upon this people”. Accordingly, we have established the days of vengeance described in the account of Luke 21 is focused on the Jewish people and is the result of failing to properly prepare for the time of their visitation. Since the tribulation mentioned in Mathew 24 involves all flesh, we know the two accounts under consideration up to this point in the analysis are not describing the same situation. The fact the accounts of Mathew 24 and Luke 21 cannot be describing the same situation up to this point in the analysis is reinforced by all of the differences we have identified between the two accounts. This is what we would expect from different discussions provided in response to different questions asked at different times and at different locations.

Accordingly, we now know the descriptions provided in the account of Luke 21 up to this point in the analysis are describing aspects associated with the first coming. We also know the discussion occurring on the Mount of Olives as described in the account of Mathew 24 cannot be describing the same situation being described in the account of Luke 21 up to this point in the analysis due to all of the differences existing between the two accounts. If the account of Mathew 24 is not describing events associated with the first coming as is the case in the account of Luke 21 up to this point in the analysis, what is it describing? We can identify the situation being discussed by the Lord in the account of Mathew 24 as He sat upon the Mount of Olives by first understanding how the account of Luke 21 evolves to its’ conclusion. In order to determine how the account of Luke 21 evolves to its’ conclusion, verses Luke 21:24-27 are provided below.

Luke 21:24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the gentiles until the times of the Gentiles be fulfilled. 25) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring. 26) Mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken. 27)And then shall they see the Son of man coming in a cloud with power and great glory.

As we have already determined, verses Luke 21:24-27 are describing the second coming of the Lord Jesus Christ. How do we know the description of the Son of man coming on the clouds with power and great glory as described in the above verses pertains to the second coming? Since the Son of man was born in a manger as part of the first coming, any mention of the Lord coming on the clouds with power and great glory must apply to a different occasion. It follows the description of the Lord coming on the clouds with power and great glory must pertain to the second coming. The revelation of the Lord coming on the clouds with power and great glory is describing how the Lord will appear at His second coming. As we shall see, this description appears in several different verses of the Bible including the account of Mathew 24 and reinforces the conclusion the appearance of the Lord coming on the clouds with power and great glory is the initiation of the second coming and the end of the world. As we shall show, after the faithful observe the sign of his coming mentioned in verse Mathew 24:15 and utilize the information provided in verses Daniel 12:10-12, the faithful, just like in the days of Noah, will know when the second coming is going to occur in terms of literal days. Once the faithful understand this aspect of the second coming, the faithful will be able to understand why so many hoaxes have been perpetrated concerning the second coming in the past. The faithful know that previous forecast were not sincere since the temple had not been rebuilt and consequently, the abomination could not have been present, a requirement that must be in place before the Lord can return. As we shall show in chapter 2 & 3 of this book, when the Lord is revealed from heaven at the start of His second coming, it signifies the end of the world as we presently understand the world. As this point in our discussion, you should be able to decide if you have had a proper understanding of the account of Mathew 24. As the faithful know, the eyes of the Lord are upon you.

We are now in position to provide a summary of the account of Luke 21. The account of Luke 21 contains an initial portion of the account that describes the destruction of Jerusalem that occurred as part of the aftermath of the first coming. After describing the aftermath of the first coming, the account of Luke 21 then evolves to a description of the second coming. It must be noted for reasons to be explained later, the descriptions that pertain to the first coming as described in the initial portion of the account are separated from the descriptions pertaining to the second coming by verse Luke 21:24 Verse Luke 21:24 is repeated below:

Luke 21:24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

How long is the span of time associated with verse Luke 21:24? In order to determine the span of time associated with verse Luke 21:24 consider the following facts. We know the second coming has not happened as yet since we have not seen the Lord coming on the clouds with power and great glory. Consequently, the span of time existing between the aftermath of the first coming and the second coming as it pertains to the context established by verse Luke 21:24 spans nearly 2000 years at the moment. As each day passes, the span of time between the first coming and the second coming

increases. Now that we know how the account of Luke 21 evolves and the duration of time associated with verse Luke 21:24, let us return to our analysis of the account of Mathew 24. In order to understand the situation being described by the Lord in the account of Mathew 24 as the Lord sat upon the Mount of Olives, please read the following verses.

Mathew24:29) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31) And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other.

Notice verses Mathew 24:30-31 are very similar to verses Luke 21:27-28. Both accounts mention the Lord will appear coming on the clouds with power and great glory. We have already established the appearance of the Lord coming on the clouds with power and great glory is the initiation of the second coming. Since both accounts provide similar descriptions of the second coming, and no contradictions exist between the accounts concerning the descriptions provided in these particular verses, we can be confident at this particular point in the analysis both accounts are describing the second coming of the Lord Jesus Christ. Now that we know verses Mathew 24:30-31 are describing the second coming, we can use this information to help us determine the situation being describing in the account of Mathew 24 prior to verse Mathew 24:30. In order to determine the situation being described in the account of Mathew 24 prior to verse Mathew 24:30, notice what happens after the Lord appears coming on the clouds with power and great glory. After the Lord appears coming on the clouds with power and great glory, the angels of the Lord gather the elect. Now recall verse Mathew 24:22. Verse Mathew 24:22 is repeated below.

Mathew 24:22) And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened.

Verse Mathew 24:22 states for the sake of the elect, those days shall be cut short. At this point ask yourself what event or intervention is going to spare the elect from further tribulation? The answer is obvious. The gathering of the elect by the angels of the Lord after the Lord is seen coming on the clouds with power and great glory. The gathering must be the intervention that spares the elect from further tribulation. This must be the case since the gathering of the elect by the angles of the Lord is the only event identified in the account of Mathew 24 that can be considered the intervention that spares the elect from further tribulation. As we shall see, several other accounts in the Bible reinforce the notion that salvation of the faithful occurs at the revelation of Christ from the heavens when He shall come on the clouds with power and great glory. Additional accounts from the Bible that reinforce the notion that salvation of the faithful occurs when the Lord is revealed from heaven includes the accounts of 1 & 2 Thessalonians and 1 Corinthians 15:50-58, Daniel chapter 12 and the book of Revelations in addition to other books as well.

Since the gathering of the elect by the angels of the Lord is the intervention that spares the elect from further tribulation, the tribulation must be considered as preceding the second coming. The tribulation, mentioned in verse Mathew 24:21 and verse Mathew 24:29, is functioning, in essence, as a prelude to the second coming. Consequently, the tribulation must function as a prelude to the Revelation of Christ from the heavens.

Now that we know the tribulation is going to occur prior to the second coming, we can determine the entire discussion the Lord gave as He sat on the Mount of Olives as described in the account of Mathew 24 must pertain to the second coming. Such a response is what we would expect given the question the disciples posed to the Lord in verse Mathew 24:3 was so specific in regards to the second coming and the end of the world especially when compared to the question posed in verse Luke 21:7. In order to establish the entire discussion the Lord gave on the Mount of Olives must pertain to the second coming, recall the Lord mentioned the abomination of desolation spoken of by Daniel the prophet in verse Mathew 24:15. Now recall verse Mathew 24:21 indicates the tribulation starts after the abomination of desolation spoken by Daniel the prophet is seen standing in the holy place where it should not be. Consequently, since the abomination of desolation is linked to the tribulation by verses Mathew 24:15-21 and the tribulation is linked to the second coming for the reasons given above, the abomination of desolation must also be considered part of the second coming. This must be the case since the abomination of desolation is a prelude to the tribulation and the tribulation is prelude to the second coming for the reasons given above. Verses Mathew 24: 15-21 are provided below for convenience.

Mathew 24:15) When ye therefore shall see the abominations of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) 16) Then let them which be in Judea flee into the mountains: 17) Let him which is on the housetop not come down to take anything out of his house: 18) Neither let him which is in the field return back to take his clothes. 19) And woe unto them that are with child, and to them that give suck in those days! 20) But pray ye that your flight be not in the winter, neither on the Sabbath day: 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.

Now that we know the abomination of Desolation mentioned in verse Mathew 24:15 is going to be part of the second coming, a very important point concerning the account of Mathew 24 from verses Mathew 24:4 forward can be established. Recall we started our detailed comparison of the accounts of Mathew 24 and Luke 21 by noting the initial portions of the account of Mathew 24 and the initial portions of the account of Luke 21 were different in several respects. One of the major differences existing between the initial portions of the accounts concerned the order of persecution, i.e when the faithful are persecuted relative to other events. We now know from our analysis of the account of Mathew 24, the gathering of the elect by the angels of the Lord occurs after the Lord is seen coming on the clouds with power and great glory. We also know the gathering of the elect by the angels of the Lord is the intervention that spares the elect from further persecution. Since the gathering of the elect by the angels of the Lord is the intervention that spares the elect from further persecution, the persecution of the faithful that occurs as part of the tribulation is going to be the final issue the elect must confront on the earth before the Lord is seen coming on the clouds with power and great glory. Consequently, the order of when the elect are gathered out of the tribulation by the angels of the Lord reinforces the order

of persecution defined earlier in verse Mathew 24:9. Recall verse Mathew 24:9 indicates the faithful are going to be persecuted after several other events come to pass including nation rising against nation, famines, earth quakes, false Christs, etc. The ordering of the issues described in the initial portion of the account of Mathew 24 reinforces the notion that persecution is the final issue the elect must confront before salvation is provided by the Lord when He is seen coming on the clouds with power and great glory. This perspective is further reinforced by verse Mathew 24:13 which states those surviving to the end shall be saved. Verses Mathew 24:4-13 is indicating some of the faithful in Christ are going to survive the persecution occurring after nation rises against nation, false Christs etc and will be saved.

The order of persecution relative to other events in addition to the fact that those that survive unto the end will be saved as identified in verses Mathew 24:4-13 parallels the tribulation and the salvation that is obtained by the faithful when the Lord is seen coming on the clouds with power and great glory and the angels of the Lord gather the elect and take them to heaven as described in verses Mathew 24:29-31. Consequently, the order of when the elect are gathered out of the tribulation as described in verses Mathew 24:29-31 reinforces the order of persecution relative to other events identified in the initial portions of the account. By carefully comparing scripture against scripture we have established and verified that persecution of the faithful is going to be the final issue the elect must endure prior to the angels of the Lord taking the faithful to heaven.

As is now obvious based upon the reinforcement existing in the account of Mathew 24, up to this point in the analysis, the order of persecution relative to other events is a consistent theme flowing throughout the sermon given by the Lord on the Mount of Olives. Having a consistent theme pertaining to when the faithful are to be persecuted relative to other events flowing throughout the account of Mathew 24 from verse Mathew 24:4 to verse Mathew 24:31 ties the entire sermon given by the Lord on the Mount of Olives to the second coming. To reinforce this notion, the faithful should notice how the order of persecution flowing throughout the sermon given by the Lord on the Mount of Olives represents a logical response to the very specific question posed to the Lord concerning the second coming and the end of the world as described in verse Mathew 24:3. Accordingly, since the question posed to the Lord as he sat upon the Mount of Olives is concerned specifically with the sign of the second coming and the end of the world and the sermon given by the Lord in response to the question provides a consistent theme flowing throughout the account up to this point in the analysis indicating the elect are going to go through the tribulation and experience persecution as part of the tribulation until the revelation of Christ from the heavens, we can be sure the entire sermon given by the Lord on the Mount of Olives as described in the account of Mathew 24 up to this point in the analysis is concerned exclusively with the second coming. The reason for why it is so important to understand the sermon given by the Lord as He sat upon the Mount of Olives concerns the second coming is that any reference the Lord makes during the sermon must pertain to the second coming in order to preserve consistency with the context of the account of Mathew 24. Consequently, as we shall see, when we review the book of Daniel for references concerning the abomination of desolation as mentioned by the Lord in verse Mathew 24:15, we should expect to find additional information concerning the second coming. Furthermore, since the Lord specifically cited the abomination of desolation spoken by the

prophet Daniel as an issue the faithful should investigate, we should expect any information concerning the abomination of desolation found in the book of Daniel is going to be extremely important in helping the faithful understand what is going to occur as part of the second coming.

For reasons to be discussed later, it is very important to understand the gathering of the elect by the angels of the Lord occurs after the Lord is seen coming on the clouds with power and great glory and then the elect are taken to heaven by the angels of the Lord. This aspect of the second coming will be made obvious after we review certain verses from the book of Revelations and also verses 1 Corinthians 15:50-58 and verses from the books of 1 & 2 Thessalonians. Understanding the facts about what is going to happen as part of the second coming will help the faithful avoid being deceived. As we shall see, the antichrist, the false prophet and the angels of the devil are going to appear prior to the revelation of Christ from the heavens, and lying wonders will be performed in an attempt to deceive the unsuspecting into worshipping the antichrist as God. (described as the "Beast" in the account of Revelations and as the "son of perdition" in 2 Thessalonians). As described in the account of 2 Thessalonians, the lying wonders that are going to be performed prior to the revelation of Christ from the heavens are performed after the workings of Satan, as permitted by the Lord, so the ungodly will receive a strong delusion, that they should believe the lying wonders and worship the antichrist as God, and will therefore be forever dammed into Hell. However, the faithful in Christ will know the true God, the Lord Jesus Christ, and will not be deceived by the lying wonders into worshipping a false God. We will discuss the lying wonders later so that the faithful will be properly prepared to endure the tribulation and to recognize all of the signs that must come to pass before the Lord is revealed from heaven. To reinforce the notion the faithful are going to go through the tribulation and should therefore be preparing properly for this event, please consider the following. Recall that it is written in the Bible (account of Mathew 24) that the elect cannot be deceived. Now consider the following. If the elect were not going to go through the tribulation, then the elect would not have to concern themselves with the issues of deception as set forth by the context of the account of Mathew 24. Issues set forth in the account of Mathew 24 that involve deception include being able to identify false Christs as indicated by verses Mathew 24: 23-27 and the implications associated with the presence of the abomination of desolation mentioned in verse Mathew 24:15. Consequently, the fact the elect cannot be deceived by the false Christs mentioned in verses Mathew 24:23-27 reinforces the notion the faithful in Christ are going to go through the tribulation and furthermore will not be deceived into worshipping a false god despite all lying wonders performed to the contrary after the workings of Satan, as permitted by the Lord (2 Th 2:9-12), in a desperate and completely vain attempt to deceive the elect.

Additional aspects exist in the account of Mathew 24 that reinforces the account of Mathew 24 from verse Mathew 24:4 to verse Mathew 24:31 is concerned exclusively with the second coming. To reinforce our interpretation concerning the account of Mathew 24, recall the initial portions of the account of Luke 21 contains descriptions of the aftermath of the first coming and these descriptions are separated from the descriptions of the second coming existing in the account by verse Luke 21:24. Due to the nature of verse Luke 21:24, the initial portions of the account of Luke 21 are separated from the

descriptions of the second coming by the amount of time that has elapsed since the aftermath of the first coming. Verse Luke 21:24 is repeated below to emphasize this point.

Luke 21:24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

At this point, recall verses Mathew 24:30-31 provides a description of the second coming that is very similar to the description of the second coming given in the account of Luke 21. Accordingly, we can use the common descriptions of the second coming as a base line for comparing how the initial portions of each account are tied to the second coming. Using the descriptions of the second coming as a baseline

for comparing the accounts, the faithful will now notice how verse Mathew 24:29 ties the initial portions of the account of Mathew 24 to the descriptions of the second coming existing in the account. Verse Mathew 24:29 is repeated below.

Mathew24:29) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

As evident from verse Mathew 24:29, the initial portions of the account of Mathew 24 are tied to the description of the second coming in a manner that is completely different than what is used in verse Luke 21:24 to tie the initial portions of the account of Luke 21 to the second coming. Verse Mathew 24:29 incorporates the phrase "immediately after the tribulation of those days" to tie the initial portions of the account of Mathew 24 to description of the second coming described in the subsequent verses of the account of Mathew 24. Verse Luke 21:24 incorporates the phrase "until the time of the gentiles be fulfilled" to tie the initial portions of the account of Luke 21 to the description of the second coming described in the subsequent verses of the account of Luke 21. Use of the phrase, "immediately after the tribulation of those days" requires the duration of time associated with verse Mathew 24:29 to be significantly less than the duration of time associated with verse Luke 21:24. The span of time linking the initial portions of the account of Mathew 24 to the description of the second coming must be significantly less than the span of time linking the initial portions of the account of Luke 21 to the second coming. This must be the case since the elect are to be spared out of the tribulation by the second coming of the Lord as described in the account of Mathew 24. If the amount of time existing between the tribulation and the second coming in the account of Mathew 24 takes too long, then the elect could not be saved out of the tribulation. This relative notion of time is reinforced by verse Mathew 24:22 which states for the sake of the elect, those days shall be shortened. Consequently, such considerations require the phrase "immediately after the tribulation of those days" used in verse Mathew 24:29 to represent a relatively short span of time when compared to the duration existing with verse Luke 21:24. Since the time span linking the initial portions of the account in Mathew 24 to the second coming must be relatively short for the sake of the elect, the initial portions of the account of Mathew 24 are tied to the second coming in an entirely different manner than what is used in the account of Luke 21 to tie the initial portions of the account of Luke 21 to the second coming. Accordingly, the span of time existing

between the accounts is completely different. Since the second coming is common to both accounts, the difference in the span of time requires the initial portions of the account of Mathew 24 to be describing a completely different situation than the situation being described in the initial portions of the account of Luke 21. Consequently, verses Mathew 24:29 and Luke 21:24 when properly compared makes it impossible for the initial portions of the account Mathew 24 to be describing any aspect associated with the first coming thereby reinforcing our interpretation that the account of Mathew 24 from verse Mathew 24:4 to verse Mathew 24:31 is concerned exclusively with the second coming.

The faithful will notice the conclusions we have generated by the above analysis reinforces the interpretation that we have developed earlier. Recall that we have established the destruction of the Temple as described in the account of Luke 21 occurred as part of the aftermath of the first coming. Consequently, the sign involving the armies compassing Jerusalem provided in Luke 21:20 is associated with the first coming. In contrast to the circumstances existing in the initial portions of the account of Luke 21, we have previously established the sign involving the abomination of desolation described in verse Mathew 24:15 must be associated with the second coming. Consequently, our comparative analysis that was based upon differences existing between the initial portions of the two accounts is consistent with the conclusions generated when the accounts are compared on the basis of relative duration as discussed above. As we shall see, the account of Daniel, in particular verses Daniel 12:2 & Daniel 12:10-12, are going to reinforce our interpretation of the second coming by confirming the duration associated with the phrase "immediately after the tribulation of those day" as utilized in verse Mathew 24: 29 must be a relatively short span of time to be consistent with the tribulation being cut short for the sake of the elect. For those that are interested, one very simple technique you can use to reinforce the account of Mathew 24 is linked to verses Daniel 12:10-12 is to note the similarity existing between verse Daniel 12:10 and the interjection provided in verse Mathew 24:15 (whoso readeth, let him understand). As we shall show, it is critical for the faithful to understand the link existing between the account of Daniel and the account of Mathew 24. Furthermore, using the information provided herein, it will be a simple matter to establish verses Daniel 12:10-12 concern the second coming and any interpretation to the contrary is a heresy as we shall prove by consistency arguments when we compare scripture against scripture for these particular verses.

In order to further verify that our interpretation concerning the second coming is correct, let us search the scriptures for additional accounts concerning the second coming and compare the information in these accounts with our interpretation. If our interpretation is correct, then we should expect to have consistency. A natural starting point for identifying other accounts and/or verses in the Bible that complement and/or supplement the account of Mathew 24 would be to check the account of Mathew 24 for any cross references cited in the account. Let us start our search for cross references associated with the account of Mathew 24 by using the KJV Bible of 1611. Starting our investigation for cross references by using the KJV Bible of 1611 will enable the faithful to investigate how consistent the cross referencing of key verses from the account of Mathew 24 has been over the years and/or how consistent cross references are from Bible version to Bible version. As we shall learn, not all Bible versions are faithful renditions of the word of the Lord and the more scripture and the wider variety of Bibles we read, the more effective we will be in determining when a Bible is faithfully rendered. We will

show you how this works since it is a very important consideration for finding the truth. Now that we have justified why we are utilizing the KJV Bible of 1611 as our source for cross references concerning the account of Mathew 24, let us decide what verses we should check for cross references. According to verse Mathew 24:31, the faithful in Christ are going to be gathered out of the tribulation by the angels of the Lord after the Lord is seen coming on the clouds with power and great glory. In essence, this verse describes how the faithful are going to receive their salvation. Verse Mathew 24:31 is repeated below for convenience.

Mathew 24:31) And he shall send his Angels with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other.

From our investigation of the account of Mathew 24, we know as a matter of fact the gathering of the faithful occurs after the abomination of desolation is seen standing in the holy place. Since verse Mathew 24:31 informs the faithful about what will happen and verse Mathew 24:29 indicates when the Lord will be seen coming of the clouds with power and great glory (immediately after the tribulation of those days), these verses must be considered critical since they contains so much information pertaining to the second coming. Accordingly, let us check the KJV Bible of 1611 for cross references cited for verses Mathew 24:29-31.

The KJV Bible of 1611 list two cross references for verse Mathew 24:31. The cross references cited in the KJV Bible of 1611 are verses 1 Corinthians 15:52 and 1 Thessalonians 4:16. A copy of the page from the KJV Bible of 1611 containing verse Mathew 24:31 and the cross references listed for this verse is provided in appendix A. For those interested, an original copy of the KJV Bible of 1611 is available at the Newberry library in Chicago, IL. Copies of the pages from other Bibles that contain verse Mathew 24:31 and any accompanying cross references also appear in appendix A. Appendix A has been dedicated to the purpose of providing copies from several Bibles of the page that contains verse Mathew 24:31 and any accompanying cross references. The reason Appendix A has been dedicated to this purpose is to help the faithful realize that different Bible translations treat this information differently. Knowing how the system of cross references varies from Bible to Bible is a very important considerations when deciding which teaching Bibles and/or commentaries are going to be deemed credible as it pertains to issues concerning the second coming.

Let us now review the cross references cited in the KJV Bible of 1611 for verse Mathew 24:31 and decide for ourselves if the cross references cited are relevant and if they reinforce the interpretation we have been developing for the second coming. Once we have made these determinations for ourselves, we will be in position to assess the credibility of other cross referencing schemes and/or the credibility of alternative interpretations concerning the second coming that are provided from other sources and/or the credibility of the individuals that preach alternative interpretations. Recall that the Lord has commanded the faithful to take heed and let no man deceive you. Accordingly, we will start our assessment of the cross references by reviewing verses 1 Thessalonians 4:13-18 provided below.

Additional verses related to the cited cross reference have been provided to help establish the context necessary for developing the proper interpretation of the cited cross reference.

1 Thessalonians 4: 13) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18) Wherefore comfort one another with these words.

Verses 1 Thessalonians 4:13-18 reassures the faithful that when the Lord descends from heaven, the Lord is going to gather unto him those that have died believing in Christ, (described as asleep in verse 1 Thessalonians 4:13) and also those that are alive and remain. As clearly indicated, the dead shall rise first. In order to effectively compare verses 1 Thessalonians 4:13-18 with the description of the second coming provided in the account of Mathew 24 and/or the account of Daniel chapter 12, and in particular verse Daniel 12:2, let us summarize some of the points mentioned in the two groups of verses that we are presently cross referencing. In the account of 1 Thessalonians 4:13-18 the following facts are identified.

- 1) The Lord shall descend from heaven.
- 2) After the Lord descends from heaven, there is a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.
- 3) Then we which are alive and remain shall be caught up together with them in the clouds to ever more be with the Lord.

Let us now summarize the key points contained in the verses from the account of Mathew 24 that form the basis for the cross reference to 1 Corinthians 15:52 and/or 1 Thessalonians 4:16. Verses Mathew 24:29-31 are provided below.

Mathew 24:29) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, 30) And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. 31) And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other.

Notice in the account of Mathew 24:29-31 the following key points are identified.

- 1) The Son of man is seen coming in the clouds of heaven with power and great glory.
- 2) And he will send his angels with a great sound of a trumpet

- 3) The elect are gathered from the four winds
- 4) The tribes of the earth mourn when they see the Lord coming on the clouds with power and great glory.

Now that we have a summary of both groups of verses, it is easy to recognize the two groups of verses have several key issues in common. Both accounts identify in one way or another, the same sequence of events associated with the second coming. Both accounts indicate the faithful in Christ will be gathered unto the Lord after the Lord descends from heaven. In the account of Mathew 24, the elect are gathered after the Lord is seen coming on the clouds of heaven with power and great glory. In the account of 1 Thessalonians, the gathering of the elect occurs after the Lord descends from heaven.

When comparing the two groups of verses for similarities and/or differences, it should be noted verses 1 Thessalonians 4:17 states that there are going to be Christians on the earth that are alive when the Lord descends from heaven (those that are alive and remain). This aspect of the account of 1 Thessalonians reinforces the interpretation that we have been developing concerning the account of Mathew 24. Recall the account of Mathew 24 indicated the tribulation will be cut short for the sake of the elect otherwise no flesh would be saved. In addition, recall verse Mathew 24:13 indicates those that endure to the end shall be saved. Consequently, the account of 1 Thessalonians reinforces the notion some of the faithful shall be alive on the earth when the Lord descends from heaven and accordingly are going to go thru the tribulation as described in the account of Mathew 24.

As the faithful reader should note, a slight difference exists between the accounts concerning how the gathering of the elect is initiated after the Lord descends from heaven. The account of Mathew 24 uses the term great sound of a trumpet, while the account of 1 Thessalonians uses the phrase with the trump of God. As we shall see next, the reference to 1 Corinthians 15:52 bridges this difference and thereby assures the faithful verses 1 Thessalonians 4:13-18 are entirely consistent with the account of Mathew 24. Accordingly, since both groups of verses have a great deal in common and there are no contradictions, we can conclude verses 1 Thessalonians 4:13-18 are describing the same sequence of events as Mathew 24:29-31. Accordingly, verses 1 Thessalonians 4:13-18 reinforces the interpretation we are developing concerning the second coming.

It should be further noted verses 1 Thessalonians 4:13-18 provides additional information concerning the gathering by indicating those that have died believing in Christ as well as those that are alive and remain will be gathered unto the Lord after the Lord descends from heaven. Knowing the account of Mathew 24 and verses 1 Thessalonians 4:13-18 are describing the same sequence of events and there are no contradictions existing between the accounts, we can use the additional information concerning the gathering provided in the account of 1 Thessalonians to broaden our understanding of what is going to happen as part of the second coming and/or reinforce the interpretation that we have been developing concerning the second coming. Since verses 1 Thessalonians 4:13-18 indicate the dead will

be raised when the Lord is revealed from heaven, we now know the gathering of the faithful as described in the account of Mathew 24 is going to involve a resurrection of the dead that were faithful unto the Lord. This must be the case due to all of the similarities existing between the accounts of Mathew 24 and verses 1 Thessalonians 4:13-18 and the fact that no contradictions exist between these accounts. As we shall show, knowing the gathering described in the account of Mathew 24 is going to involve a resurrection of the dead, we can use this information to check the consistency of our interpretation concerning the second coming with information contained in the account of Daniel chapter 12. A comparison with the account of Daniel chapter 12 is extremely important since the account of Daniel chapter 12 also contains information concerning the abomination of desolation as mentioned by the Lord in verse Mathew 24:15. Accordingly, if we have identified the proper interpretation concerning the second coming, as we review more accounts, the additional information contained in the other accounts will result in more detail being involved in our comparisons. Such a situation will result in more reinforcement being provided for the proper interpretation. In this manner, those that seek the truth can find the truth.

We can now appreciate why verse 1 Thessalonians 4:16 is listed as a cross reference for verse Mathew 24:31. By identifying verses that supplement one another, we have gained additional information concerning the second coming. To reinforce the notion the accounts supplement one another, the faithful should also note that both accounts mention the word "clouds" in the context of the gathering. Verse Mathew 24:30 indicates the Lord will be seen coming on the "clouds" with power and great glory. Verse 1 Thessalonians 4:17 indicates that the faithful in Christ will be caught up in the "clouds" to meet the Lord in the air and so shall ever be with the Lord. As will be discussed later, the repetition of key words such as clouds within the context involving the gathering of the elect, along with the fact that there are no contradictions, reinforces the link between verses Mathew 24:29-31 and 1 Thessalonians 4:13-18. Accordingly, the cross reference to 1 Thessalonians 4:16 cited in the account of Mathew 24 of the KJV Bible of 1611 has reinforced the notion the faithful in Christ are going to go through the tribulation. As can be seen, by checking the cross references cited for verse Mathew 24:31, we have reinforced our interpretation concerning the second coming and also gained some additional insight into what is going to occur as part of the second coming. This particular cross reference reinforces the value of comparing scripture against scripture.

It must be emphasized, and should always be remembered, and never forgotten, when the faithful initially meet the Lord at the second coming, they will be caught up to the clouds to initially meet the Lord in the air. The faithful initially meet the Lord in the air, the faithful do not initially meet the Lord at Jerusalem. Never forget this aspect of the second coming. When the faithful initially meet the Lord, the faithful will initially meet the Lord in the air, not at Jerusalem. Although, as we shall explain later, the Lord will reign from Jerusalem after the battle of Armageddon, and at that time, all inhabitants of the earth shall come to Jerusalem to praise the Lord, the faithful initially meet the Lord in the air, they do not initially meet the Lord at Jerusalem. As we learn more about what is going to happen as part of the second coming, we will understand why some people might think they are going to initially meet the Lord at Jerusalem. The reason some people may think they are going to initially meet the Lord at Jerusalem pertains to the deception that is going to involve the antichrist, the false prophet and the

angels of the devil. The account of Mathew 24 provides confirmation of this fact by noting that the faithful will not investigate claims concerning false Christ, such as mentioned in verses Mathew 24: 23-27. Verses Mathew 24:23-27 are repeated below to emphasize this particular aspect of the second coming.

Mathew 24:23) Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24) For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. 25) Behold, I have told you before. 26) Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold he is in the secret chambers: believe it not. 27) For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the son of man be.

It must be emphasized, all notions concerning false Christs, great signs and wonders, as described in verses Mathew 24:23-27, are being described in the context of the tribulation that was mentioned in the preceding verses. Since we have established the tribulation is going to occur before the second coming, the faithful will realize that the great signs and wonders being worked (referred to as the lying wonders in the account of 2 Thessalonians) are being performed during the tribulation to deceive the unsuspecting into worshipping the antichrist as God. Consequently, as part of the tribulation, the faithful will be tested concerning their commitment to the true God. Notice how verse Mathew 24:27 reassures the faithful concerning the manner of glory in which the Lord will be revealed from heaven. The faithful can use the manner in which the Lord will be revealed from heaven to distinguish the true God from any false Christs. The false Christs will not be revealed from heaven, coming on the clouds with power and great glory, as is evident by the manner of how the false Christs are introduced as described in verses Mathew 24:23-27. Accordingly, in light of all of the deception that is going to occur as part of the second coming, the faithful will fully appreciate why it is so very important to understand all of the signs that Christ mentions in the account of Mathew 24 and/or other accounts in the Bible concerning the second coming and will seek the truth beforehand, as a faithful servant. As we shall show, all of these notions concerning the tribulation are reinforced by several other accounts in the Bible including, as we have already mentioned, the account of 2 Thessalonians and the book of Revelations. To support this notion, verses Revelations 13:13-15 are provided below.

Revelations 13:13) And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14) And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a sword, and did live. 15) And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Recall, the elect cannot be deceived and therefore will not worship the antichrist as God nor will the faithful worship the talking idol identified in verse Revelation 13:5. With these facts in mind, let us now investigate the second cross reference listed for verse Mathew 24:30 in the KJV Bible of 1611. The second cross reference listed is verse 1 Corinthians 15:52 provided below. Portions of the account including the verse identified as the cross reference in the KJV Bible of 1611 are provided below. The

extra verses have been provided to establish the proper context for interpreting the cited cross reference.

1 Corinthians 15:50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. 51) Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52) In an moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53) For this corruptible must put on incorruption, and this mortal must put on immortality. 54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55) O Death, where is thy sting, O Grave, where is thy Victory.

Before we summarize the key points for these verses, let us review what Paul is telling the faithful. What did Paul mean when he stated in verse 1 Corinthians 15:51, "Behold I show you a mystery". Paul was indicating he was going to tell them something they did not know. That is why he described the information as a mystery. What mystery did Paul tell them? Paul told them that all individuals that have been faithful in Christ are going to be changed supernaturally into an incorruptible form so that they will be able to inherit the Kingdom of God. The incorruptible form is the form the faithful must have in order to enter into the Kingdom of God. It is extremely important to recognize verses 1 Corinthians 15:51-52 indicates all of the faithful are going to be changed together, in a moment, in the twinkling of the eye, at the last trump. Knowing all of the faithful are going to be transformed into the incorruptible form together, on one occasion, means it is impossible for any one that has been faithful unto the Lord to be left behind and to be gathered later. The order in which this supernatural transformation is going to occur is important since it can be used to link verses 1 Corinthians 15:50-55 with verses 1 Thessalonians 4:13-18 and consequently to the account of Mathew 24 since we have established the account of Mathew 24 is linked to verses 1 Thessalonians 4:13-18. To identify how verses 1 Corinthians 15:50-55 can be linked with verses 1 Thessalonians 4:13-18, the faithful should notice the same sequence of events exist in both groups of verses. In both groups of verses, the dead are raised first, then those that are alive and remain will be changed. Since verse 1 Corinthians 15:52 indicates that all will be changed together, in a moment, in a twinkling of an eye, this supernatural transformation is going to occur only once. Since the supernatural transformation is going to occur only once, there is only one order that can exist. Since there is only one order for the supernatural transformation and both accounts described the same order and there are no contradictions existing between these particular cross references, we can be sure the cross references are describing the same event. As can be readily understood, verses 1 Corinthians 15:50-55 contains some very valuable information that reinforces our interpretation we have been developing concerning the second coming. Another point to note from verses 1 Corinthians 15:50-55 is after the faithful have been transformed into their incorruptible form, they can inherit the Kingdom of God. Notice that since the faithful are all transformed together, and this transformation occurs after the Lord descends from heaven, it is not possible to the faithful to have been taken away previously by a secret gathering or as it is sometimes referred to as a secret rapture. As we shall show, the notion of a secret rapture is a heresy designed to deceive the unsuspecting into worshipping the

antichrist as God before the Lord is revealed from heaven by confusing the ignorant into thinking that the antichrist is God having returned after a secret rapture to establish his kingdom on earth.

There is another very important point we would like to emphasize concerning verses 1 Corinthians 15:50-55. Now that we have established a link between verses 1 Corinthians 15:50-55 and 1 Thessalonians 4:13-18, we should note verse 1 Corinthians 15:52 incorporates the word trump and the word trumpet. Using both of these words in one verse in the context of the gathering of the faithful in Christ establishes a common point of reference for both words. Recall verse Mathew 24:31 used the word "trumpet" when describing how the gathering would be initiated after the Lord is seen coming from heaven on the clouds with power and great glory. Further recall verse 1 Thessalonians 4:16 uses the word "trump" when describing how the gathering is going to be initiated after the Lord descends from heaven. Since 1 Corinthians 15:52 provides a common point of reference for verses 1 Thessalonians 4:16 and verse Mathew 24:31, the common point of reference enables the faithful to tie together all cross references without exception. Since all accounts share the same context and there are no contradictions, we can further conclude all of these verses are describing the same event. Since these cross references are describing the same event, any information among the cross references that is different, but not contradictory, serves to broaden our understanding of what is going to occur as part of the second coming. By using scripture against scripture, we have reinforced and/or expanded our understanding of what is going to occur as part of the second coming. We can see the benefits of seeking out cross references and/or identifying key words that help us tie together the accounts. After reviewing all of the cited cross references, we can be certain the faithful in Christ are gathered unto the Lord after the Lord is revealed from heaven, coming on the clouds with power and great glory. Let us now summarize the information contained in verses 1 Corinthians 15:50-55.

The following information is contained in verses 1 Corinthians 15:50-55.

- 1) All that have been faithful in Christ shall be changed at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
- 2) Once the corruptible has been transformed into the incorruptible, the faithful in Christ can inherit the kingdom of God.

A key issue the faithful should recognize concerning the cross references cited in the account of Mathew 24 is the cross references frequently use the same key words when describing how the Lord will appear at the second coming. Verse Mathew 24:30 indicates the coming of the Lord will involve the Lord coming in the clouds of heaven with power and great glory. Verse 1 Thessalonians 4:17 states that those that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Since there are no contradictions existing between the two groups of verses employing the word "clouds", repetition of the word "clouds" reinforces the notion the two groups of verses are describing the same events. As seen by this example, repetition of key words is suggestive of a possible link between verses. Since there are a lot of benefits to identifying cross references, when the faithful encounters verses involving repetition of key words, the faithful

should direct their attention toward determining if the verses share a common context so that the reader can use any additional information available to broaden their understanding of what is going to occur as part of the second coming. Repetition is one technique that the Lord has used in the Bible to help the faithful identify verses that require special consideration when developing the proper interpretation. However, as we have seen from our comparisons of the account of Mathew 24 with Luke 21, repetition of key words does not automatically insure that the verses are describing the same events. Recall the phrases "nation against nation", "false Christs" etc, were used in the account of Mathew 24 and the account of Luke 21. Upon closer examination, it was discovered that the portions of the accounts using the phrases "nation against nation" false Christ etc. were describing two completely different situations. The account of Mathew 24 from verse Mathew 24:4 forward is concerned exclusively with the second coming and the account of Luke 21 contained descriptions of both the first coming and the second coming. In that case, repetition of key words established a base line enabling the faithful to realize that the initial portions of the two accounts were describing different situations. Accordingly, the faithful must exercise caution when assessing the implications associated with the repetition of key words. As a minimum, the repetition of key words indicates that additional attention should be utilized when comparing scripture with scripture. When no contradictions exist between two groups of verses being compared and the repetition of key words exists within a common context, the faithful should determine if the verses are complementing one another. Identifying verses that complement one another enables the reader to piece together information from a broader range of accounts so that a more comprehensive understanding can be developed and/or the faithful can reinforce what has already been established.

To further illustrate how the repetition of key words can help the faithful gain additional insight concerning what is going to happen as part of the second coming, let us review some additional verses that incorporate the word "clouds" and determine if any such verses have a common context with the account of Mathew 24. If we determine that these verses have a common context, then let us study these verses to see if they contain information that will reinforce and/or develop a broader understanding of what is going to occur as part of the second coming. Accordingly, let us consider verse Revelations 1:7 provided below.

Revelations 1:7) Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Repetition of the key word "clouds" in verse Revelations 1:7 should serve to focus our attention on considering if this verse is consistent with our understanding of the second coming. In order to make a comparison with information in the account of Mathew 24, verse Mathew 24:30 is provided below.

Mathew 24:30) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

The faithful in Christ will notice that verse Revelations 1:7 reinforces the notion that there will be a resurrection of the dead since the verse indicates that those that pierced him shall also see him coming on the clouds with power and great glory. Since the Lord was crucified nearly 2000 years ago, those that pierced Him must be dead and therefore, in order for those that pierced Him to see the Lord coming on the clouds, the dead must be resurrected. This aspect of verse Revelations 1:7 is consistent with verses 1 Corinthians 15:50-56, 1 Thessalonians 4:13-18, and as we shall show, verse Daniel 12:2. In addition, verse Revelation 1:7 is consistent with verse Mathew 24:30 since both verses indicate that the tribes of the earth or the kindreds of the earth are going to mourn or wail at his coming. The reason why the tribes of the earth mourn when they see the Lord coming on the clouds will be obvious after we review the account of 2 Thessalonians and/or the book of Revelations. Consequently, the reaction the tribes or kindreds of the earth display when the Lord is revealed from heaven serves to tie together the accounts and reinforces the notion that the repetition of the key word "clouds" is indicating a tie exists between the accounts. Accordingly, we can use any additional information contained in the verse to broaden our understanding of what is going to occur as part of the second coming. Consequently, since all flesh shall see the Lord coming on the clouds as mentioned in verse Revelations 1:7, we can be certain there will be no secret gathering. The secret gathering is frequently referred to as a secret rapture. Accordingly, there can be no secret rapture. This must be the case since all accounts that we have analyzed up to this point in the analysis reinforce the notion that the gathering occurs when the Lord is revealed from heaven and since all flesh shall see Him coming on the clouds accordingly to verse Revelations 1:7, it is impossible for the gathering to occur in secret. As we shall show, the notion of a secret gathering is a heresy designed to deceive the unsuspecting into worshipping the antichrist as God. Furthermore, as we shall see when we review the account of 2 Thessalonians, the heresy of a secret gathering stems from one of the oldest heresies found in the New Testament. As we shall learn, the book of Isaiah confirms that all flesh shall see the glory of the Lord at his second coming. Consequently, there will be no secret rapture.

As seen by the comparisons performed above, cross references can be a very valuable source of information. The cross references cited in the KJV Bible of 1611 for verse Mathew 24:31 are also cited in several other versions of the Bible. A list of Bibles citing verses 1 Thessalonians 4:16 and 1 Corinthians 15:52 as cross references for verse Mathew 24:31 is provided in appendix A. Appendix A also contains copies of the page containing verse Mathew 24:31 from a few Bibles that fail to provide the same system of cross references cited in the KJV Bible of 1611. Now that the faithful understand the importance of cross references and their relevance in reinforcing the proper interpretation, the following question can be raised. What are the faithful to conclude concerning teaching Bibles and/or commentaries that fail to cite the particular cross references cited for verse Mathew 24:31 in the KJV of 1611? As we shall see, by comparing scripture against scripture, the faithful will be able to test all things as commanded by the Lord. We shall show you how important it will be for the faithful to be able to test all things.

Before we continue our efforts to understand what is going to happen as part of the second coming, let us take some time to explain how the arrangement of information in the accounts of Mathew 24 and Luke 21 reinforces the Bible is the word of the Lord. To understand how the arrangement of information in the accounts of Mathew 24 and Luke 21 indicate the Bible is the word of the Lord, let us recall some

of the issues concerning the question the disciples posed to the Lord in verse Mathew 24:3. Recall the account of Mathew 24 did not provide any readily apparent support for why the disciples asked the Lord about the signs of His coming and the end of the world as the Lord sat upon the Mount of Olives. As we have shown, by carefully comparing the account of Mathew 24 with Luke 21, we were able to find the answer for why the disciples asked about the second coming and the end of the world in addition to establishing several other important facts that are fundamental to identifying the proper interpretation for the accounts of Mathew 24 and Luke 21. What are we to learn from such an arrangement of information?

What should be evident is the arrangement of information and the degree of reinforcement existing for the proper interpretation is a reflection of the divine origins of the Bible. To understand how the arrangement of information and the degree of reinforcement existing for the proper interpretation reflects the divine nature of the Bible, consider how you would answer the following question. How are you going to explain the degree of reinforcement existing for the interpretation we have developed, especially when information from the account of Luke 21 was required to explain why the disciples asked the Lord about the second coming and the end of the world in verse Mathew 24:3? Is the arrangement of information and the degree of reinforcement existing between the accounts for the interpretation we are developing for the second coming going to be considered coincidental? Recall that both the opening and closing statements of the account of Luke 21 complement the account of Mathew 24. In light of the number of occasions we are going to see scripture reinforce scripture, I do not believe coincidence can be considered as a credible explanation for any of these situations. Furthermore, as we shall see, there are going to be several instances when we compare scripture with scripture where it was impossible for the transcribers of the Bible to have corresponded. As a consequence, it is not possible to attribute, in general, the degree of reinforcement existing in the Bible for the proper interpretation, to the individuals that transcribed the Bible. Accordingly, we must seek an explanation extending beyond the realm of what is possible by coincidence and/or human effort. The explanation consistent with the degree of reinforcement found in scripture by those seeking the truth is to acknowledge the arrangement of information existing in the Bible and the degree of reinforcement existing for the proper interpretation as the results of the ascendant nature of the Bible. In essence, the supplemental nature of the accounts and the consequential degree of reinforcement existing for the proper interpretation indicate a superseding influence in the creation of the Bible, i.e. a divine author and editor who is our Lord and Savior Jesus Christ. The ascendant nature of the authorship is the only reasonable explanation given the degree of reinforcement existing under the diverse set of circumstances involving many transcribers and the extended period of time during which the Bible was assimilated.

To those who desire to know the truth, the lack of an explanation in the account of Mathew 24 concerning why the disciples asked the Lord about the second coming and the end of the world as the Lord sat upon the Mount of Olives appears as an invitation to seek the truth. This perspective is reinforced by all of the information we accumulated from our efforts of comparing scripture against scripture as we sought to find the explanation. If we had not been concerned with finding harmony in scripture, we would not have searched the scriptures for the answer and we would not have found the truth. The Lord Jesus Christ being the divine author of the word, who knowing all things, arranged the

Bible in a manner that guides the faithful to the truth using a style the faithful will realize as something that could not be the result of human effort. The faithful should keep this consideration in mind as we review other accounts in the Bible for further reinforcement and/or consider interpretations formulated by other individuals concerning the second coming. Never be content with an interpretation that fails to draw on support from other accounts in the Bible and /or is inconsistent with how the Lord taught His disciples. The faithful will search the scriptures and insist on an explanation that is consistent with the Bible in general. By doing so, you are demonstrating to the Lord your desire to know the truth. If you know the Bible, then you will have the ability to prove what the Lord has decreed important and will avoid being deceived. The Lord has crafted the Bible in such a manner that enables all that seek the truth to avoid any misunderstanding concerning the truth. Given the detail existing in the Bible, any interpretation that is incorrect will be found to be inconsistent when analyzed by the process of comparing scripture against scripture.

Now that we understand how our efforts to seek the truth can reinforce our convictions and/or understanding of the Bible, let us seek additional evidence from other accounts in the Bible that will reinforce our interpretation concerning the second coming and more particularly, to search for any additional information pertaining to when the Lord is going to appear coming in the clouds with power and great glory. As we review information from other accounts in the Bible to learn more about the second coming we are going to discover several additional points the faithful should keep in mind concerning the second coming. Accordingly, you are encouraged at this point to do exactly as Paul exhorted the faithful to do, search the scriptures and to test all things.

Accordingly, to abide in the commands of the Lord to watch and to let no man deceive you, let us search the Bible for other verses and/or accounts that supplement and/or complement the account of Mathew 24 in order to check the consistency of the interpretation we are developing concerning the second coming. We will also show you how this procedure can be used to check the consistency of any version of the Bible that you may be interested in reading. A note of caution is appropriate at this point. As we have seen and/or as we continue with our efforts to understand what is going to occur as part of the second coming, we are going to learn that not all Bibles are consistent with either themselves and/or with other Bibles. For this reason the faithful must be very careful when comparing scripture against scripture. The mature Christian will recognize this fact and cope with these complications for it is written that ye shall live by faith. To emphasize this point, as part of this book, we will identify several examples where various Bible versions are inconsistent and will show you how to resolve such circumstances. As we are going to show, the initial verses of the account of Mark 13 contains some inconsistencies. The faithful must be able to determine the nature of the inconsistencies if they are going to avoid being deceived as commanded by the Lord. The question to be resolved as it pertains to inconsistencies that exist in the Bible in general, and/or to the inconsistencies in the account of Mark 13 in particular is the following: are the inconsistencies that exist in the Bible just an oversight or do the inconsistencies reflect an effort by the ungodly to confuse the truth. As will be come evident after reviewing other accounts in the Bible that have inconsistencies and/or analyzing the nature of the inconsistencies existing in the initial verses of Mark 13, the faithful will be able to understand that the inconsistencies that exist in the opening of the account of Mark 13 and/or several other inconsistencies that are contained in the various

versions of the Bible concerning the second coming are not random errors and/or the result of scripture being copied several times over, but are the result of the systematic efforts by the ungodly to deceive the unsuspecting about the second coming. The faithful must realize that the ungodly have always corrupted scripture in an attempt to deceive the unsuspecting about the second coming even since the very foundations of Christianity. As the faithful know, false documents were circulated at the Church of the Thessalonians as mentioned by Paul in the account of 2 Thessalonians. In order to emphasize the efforts the ungodly have made to deceive the unsuspecting, the faithful will note the following verses, one group of verses taken from the KJV and the second group taken from the Tyndale New Testament.

KJV 2 Timothy 3:14) But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15) And that from a child thou hast know the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteous: 17) That the man of God may be perfect, thoroughly furnished unto all good works.

Tyndale New Testament (Modern day spelling version by David Daniell: Note Tyndale transcribed before the ungodly modified the text by adding verse numbers so that they could coordinate their efforts at corrupting scripture which will become evident to the faithful and accordingly, no verse numbers exist in the text quoted from the Tyndale New Testament): But continue thou in the things which thou hast learned, which also were committed unto thee seeing thou knowest of whom thou hast learned them and forasmuch also as thou hast know holy scripture of a child, which is able to make the wise unto salvation through the faith which is in Christ Jesus. For all scripture given by inspiration of God, is profitable to teach, to improve, to amend and to instruct in righteousness, that the man of God may be perfect and prepared unto all good works.

Clearly, the Tyndale New Testament does not assert that all scripture is from God as does the version from the KJV. The Tyndale New Testament states that the scripture that is from God is profitable to teach, and to improve and to amend, etc. As is obvious by comparing the two entirely different versions of the same verses, the ungodly have corrupted scripture with the expressed intent of deceiving the ignorant by wanting the ignorant to think that all things are from God so that the ignorant will not test all things. If the ignorant fail to test all things, the ignorant will not be able to divide the word as is necessary to demonstrate thyself approved of God and/or unable to grow in knowledge in order to make their election sure due to a lack of effort to seek the truth. Call on the name of the Lord for assistance from the Spirit so that you will be equipped for all good works. If the ignorant can be misled into thinking that scripture is perfect, the ignorant will not challenge the false prophet that preach the false gospels that are contained in the Bible. As the faithful know, Paul stated that there must by heresies among you so that you will know who is of God and who is not of God (1 Corinthians 11:19). In order to emphasize our point and/or to help the faithful identify inconsistencies, the faithful must realize verses 2 Timothy 3:14-17 from the KJV contradict verse 1 Corinthians 11:19 indicating that verses 2 Timothy 3:14-17 from the Tyndale version of the New Testament are the faithful rendition since no such contradiction exists between verse 1 Corinthians 11:19 and the verses from the Tyndale New

Testament. The faithful must show themselves approved unto God by being able to rightly dividing the word. Rightly dividing the word means that the faithful can determine which versions of scripture are the faithful rendition of the word of the Lord and which versions are not

2 Timothy 2:15) Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. 16) But shun profane and vain babblings: for they will increase unto more ungodliness.

As the faithful will note, that is exactly what Paul did in the account of 2 Thessalonians when he corrected the misconceptions that had developed about the second coming as a result of the false teachings being circulated at the church of the Thessalonians. In addition, Paul's ability to divide the word is also evident in the portion of the verses 2 Timothy 3:14-18 provided above that concern Paul's instruction's to his followers concerning which manuscripts to continue with, indicating that those that he was instructing could not tell the difference as it pertained to what manuscripts to use and which ones to avoid as Paul obviously could. As the faithful know, the ungodly forged phony manuscripts and circulated the manuscripts at the Church of the Thessalonians to give the manuscripts the appearance that they came from Paul and that is why Paul states "as from us" in verse 2 Thessalonians 2:2; the manuscripts had only the appearance of coming from Paul, they were not from Paul. As the faithful fully appreciate, it was Paul that was capable of dividing the word, and as a consequence, Paul was able to help others to learn the truth since Paul, being taught by the Lord Jesus Christ and the Holy Spirit was able to distinguish the truth from the phony manuscripts that the ungodly had offered as an alternative. As evident from the comparisons made in the verses provided above, the ungodly will not stop short of anything, including changing the word of the Lord in order to deceive the unsuspecting. This is why the Lord commanded the faithful to let no man deceive them. Consequently, the faithful will not be dissuaded from a search of the truth by the false gospel and/or changes the ungodly have made in scripture in order to confuse the ignorant. Such conclusions will be obvious after reading chapter 2 and noting the nature of the inconsistencies that are discussed as part of chapter 2. Consequently, until the faithful have reviewed the inconsistencies mentioned in chapter 2 and developed an appreciation of how the ungodly corrupt scripture the faithful should not jump to any conclusions concerning the inconsistencies existing at the outset of the account of Mark 13 that we are going to discuss as part of this chapter. The faithful must acquire sufficient experience in order to have a proper basis in which to form a judgment. As mentioned by Paul, the faithful in Christ will judge all things, but will be judged by no man (1 Corinthians 2:15). In order to help the faithful appreciate the extent that the Holy Spirit may help the faithful, the faithful should assess the level of understanding that they had concerning the proper interpretation of the account of Mathew 24 before reading this document. If you were unaware of the issues which we have mentioned in the chapter, then you should realize that you are not in position to offer an opinion on the inconsistencies existing at the outset of the account of Mark 13 and must refrain from doing so until you have gained more insight into how the ungodly corrupt scripture and/or why the ungodly corrupt scripture. Call on the name of the Lord and request help from the Holy Spirit, God as my witness, then continue to read what we have made available to you, and then test all things as the faithful do that have received the blessing of knowledge that the Lord Jesus Christ makes available thru the Spirit for those that believe, God as my witness. The eyes of the Lord are upon you.

In order to help the faithful develop the ability to recognize how the ungodly have corrupted scripture in order to deceive the unsuspecting, the faithful will note the following about the account of Mark 13. The account of Mark 13 follows the same sequence of events as the account of Mathew 24. As is evident from reading verses Mark 13:1-4 provided below for convenience, verses Mark 13:1-4 have several issues in common with verses Mathew 24:1-3. Both accounts start out at the temple and subsequently move to the Mount of Olives. This is evident by comparing the verses from the account of Mark 13 provided below with what we have discussed about the account of Mathew 24 previously.

Mark 13:1) And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2) And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down. 3) And as he sat upon the Mount of Olives over against the temple, Peter, and James and John and Andrew asked him privately, 4) Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?

After the faithful read the entire account of Mark 13, the faithful will note that the account of Mark 13 has the same sequence of events as the account of Mathew 24. The account of Mark 13 and the account of Mathew 24 both start out at the temple and then evolve unto the Mount of Olives. As the faithful know and as we have established previously, the discussion on the Mount of Olives occurred after the discussion at the temple that occurred during the day as described in the account of Luke 21. In addition, as the faithful will note, the account of Mark 13 mentions the abomination of desolation spoken of the prophet Daniel in verse Mark 13:14. Consequently the account of Mark 13 and the account of Mathew 24 agree on the sign that was provided by the Lord during the discussion that occurred on the Mount of Olives. In addition, the account of Mark 13 and the account of Mathew 24 have the same conclusion. The account of Mark 13 mentions the coming of the Lord on the clouds and the gathering of the faithful in verses Mark 13: 24-27. In addition, the account of Mark 13 has the same scope as the discussion of the account of Mathew 24 as it pertains to the discussion that occurred on the Mount of Olives concerning the great tribulation since the account of Mark mentions that no flesh would be saved unless the days are cut short in verse Mark 13:20. As the faithful know, verse Mark 13:24 uses the expression "that tribulation" reinforcing that the account of Mark 13 is consistent with the account of Mathew 24 as it pertains to what the Lord taught on the Mount of Olives in response to the disciples coming to him on the Mount of Olives. As the faithful know, the sign given in the account of Luke 21, in addition to the scope and the conclusions as it pertains to the aftermath of the first coming that are described in the outset of the account of Luke 21 are entirely different than the discussion that occurred on the Mount of Olives as described in either the account of Mathew 24 and/or Mark 13. Consequently, it appears that the account of Mark 13 is describing the same situation that was discussed in the account of Mathew 24. The similarities of the descriptions existing in the account of Mark 13 and the account of Mathew 24 as it pertains to the discussion on the Mount of Olives reinforces that we have developed the proper interpretation for both accounts.

In order to abide in the commands of the Lord to watch and to let no man deceive you, the faithful need to be able to recognize the changes the ungodly have introduced into scripture to confuse the truth. As the faithful know, Paul stated that there must be heresies among you so that you will know who is of

God and who is not of God (1 Corinthians 11:19). Accordingly, see if you can identify the inconsistencies that exist between the verses presented above from the account of Mark 13 and verses Mathew 24:1-3 presented previously as part of the initial stages of our discussion concerning the second coming. As the faithful will note after making the comparison between the verses, verses Mark 13:1-4 complement verses Mathew 24:1-3 by specifically identifying the disciples that came unto the Lord on the Mount of Olives. Although verses Mathew 24:1-3 do not specifically identify any of the disciples that were involved in the discussion that occurred on the Mount of Olives, we have no indications that the information concerning the disciples which came to the Mount of Olives as declared in verses Mark 13:1-4 is inconsistent with the account of Mathew 24. However, as the faithful will note, verses Mark 13:1-4 indicate that the discussion on the Mount of Olives began with a different question that what is indicated in verses Mathew 24:1-3. Verse Mathew 24:3 is presented below so the faithful can conveniently note the differences that exist between the question the disciples posed to the Lord as the Lord sat upon the Mount of Olives as recorded in the account of Mark 13 and the question the disciples posed to the Lord as He sat upon the Mount of Olives as recorded in the account of Mathew 24.

Mathew 24:3) And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?

Notice that the disciples asked about the sign of his coming and the end of the world in verse Mathew 24:3 but verse Mark 13:4 gives no indication that the second coming and the end of the world was an issue of concern when the disciples initiated the discussion on the Mount of Olives as described in the account of Mark 13. Since the account of Mark 13 and the account of Mathew 24 have several issues in common as it pertains to the discussion that occurred on the Mount of Olives as noted above, the faithful need to understand why the question posed in verse Mark 13:4 is different from the question posed in verse Mathew 24:3. Since the account of Mark 13 and Mathew 24 appear to be describing the same set of circumstances as it pertains to the discussion that occurred on the Mount of Olives and the question that initiated each discussion on the Mount of Olives is different, the difference in the questions interferes with having a consistent explanation for the account of Mark 13 and the account of Mathew 24 as it pertains to the discussion that occurred on the Mount of Olives. At this point, the faithful should realize that we must proceed with caution, since when we discussed the order of persecution relative to other events that is described in Mathew 24 and the order of persecution relative to very similar events that is described in Luke 21 as part of our efforts to develop the proper understanding of what is going to occur prior to and/or as part of the second coming, the faithful will recall the order the persecution described in the accounts was inconsistent while several other signs such as earth quakes, famines, nation rising against nation, etc. were consistent. However, it was subsequently concluded that the difference in the order of persecution that existed between the accounts relative to the other events that the accounts had in common was indicating that the two accounts were not discussing the same situation at that point in the discussions. Our conclusions concerning the difference in the order of persecution existing between the account of Mathew 24 from verse Mathew 24:3 forward and the account of Luke 21 was subsequently reinforced by all of the other differences that existed between the accounts. In this manner the faithful could realize that the two accounts were discussing different issues at the outset. The account of Mathew 24:3 forward concerns

itself exclusively with the issues that are going to occur prior to and/or as part of the second coming. Accordingly, as the faithful will acknowledge based upon experience, an inconsistency could be an indication of a very important difference.

In order to help the faithful find the truth, the faithful will note the following. Recognizing that the disciples asked about the sign of his coming and the end of the world when the disciples initiated the discussion on the Mount of Olives as described in the account of Mathew 24 was instrumental in recognizing that a fundamental difference exists between the issues being discussed in the account of Mathew 24 as opposed to the issues being discussed in the initial portions of the account of Luke 21. As we have previously explained, the fact that the disciples specifically asked about the second coming and the end of the world in verse Mathew 24:3 is fundamental to recognizing that the discussion that occurred on the Mount of Olives as described in the account of Mathew 24 occurred after the discussion at the temple that is described in the account of Luke 21. Identifying and understanding the differences existing between the discussion that occurred on the Mount of Olives as recorded in the account of Mathew 24 and the discussion that occurred at the temple as described in the account of Luke 21 is fundamental to realizing that the account of Mathew 24 from verse Mathew 24:3 forward is concerned exclusively with the second coming.

Since the account of Mark 13 starts out with the same starting point as the account of Mathew 24 and Luke 21, and then evolves to the Mount of Olives as does the account of Mathew 24, the faithful need to investigate why the account of Mark 13 indicates that the disciples initiated the discussion on the Mount of Olives with a different question than what is described in the account of Mathew 24. As we noted previously, the question mentioned in the account of Mark 13 does not mention the sign of His coming and the end of the world. The question mentioned in the account of Mathew 24 does mention the sign of His coming and the end of the world. Since the sequence of starting at the temple then evolving to the Mount of Olives is the same in the account of Mark 13 and the account of Mathew 24, and there is only one discussion on the Mount of Olives due to the ordering of when the discussion took place on the Mount of Olives relative to the discussion that occurred at the temple during the day as described in the account of Luke 21 as we have discussed previously in the context of the account of Mathew 24, the faithful must be able to explain the following: how could the question described in verse Mark 13:4 be different than the question described in verse Mathew 24:3? Only one of the two questions could have initiated the discussion with the Lord as the Lord sat upon the Mount of Olives. This must be the case since there is no evidence to indicate that more than one discussion occurred on the Mount of Olives concerning the second coming after the discussion at the temple occurred as described in Luke 21. Accordingly, there is only one question that could have initiated the one discussion. In order to find the truth, the faithful must determine which question initiated the discussion and why there are two versions for the question. Since the account of Mark 13 from verse Mark 13:4 forward and the account of Mathew 24 from verse Mathew 24:3 forward are so similar, the faithful will realize that the question posed by the disciples as recorded in verse Mark 13:4 represents a major pivot for reconciling all accounts in a manner consistent with the information that we have provided previously concerning our interpretation that Mathew 24 is concerned exclusively with the second coming.

One possibility for why there are two different versions for the one question that initiated the discussion on the Mount of Olives is that the Lord commanded the Spirit to direct the author of the account of Mark 13 to leave out any reference to the sign of his coming and the end of the world in the question that the disciples posed to the Lord as the Lord sat upon the Mount of Olives as recorded in the account of Mark 13 so that there would be contrast between the accounts of Mark 13 and Mathew 24 which would help the faithful piece together the proper interpretation. As the faithful will realize, this is not the case since omitting information from the question that initiated the discussion on the Mount of Olives as recorded in verse Mark 13:4 gives the appearance that the disciples asked the same question that was asked at the temple during the day as described in the account of Luke 21. When the issues of the sign of his coming and the end of the world are left out of the question the disciples posed to the Lord to initiate the conversation on the Mount of Olives as described in the account of Mark 13, the question becomes very similar to the question that was posed to the Lord at the temple during the day as described in the account of Luke 21. Verse Luke 21: 7 is provided below for convenience.

Luke 21:7) And they asked him, saying Master, but when shall these things be? And what sign will there be when these things shall come to pass?

Since the question the disciples posed to the Lord on the Mount of Olives as recorded in the account of Mark 13 is nearly a repeat of the question posed to the Lord at the temple as recorded in the account of Luke 21, the faithful know that the question that is recorded in verse Mark 13:4 can lead to confusion about how the account of Mark 13 is to be perceived relative to the account of Luke 21. Having very similar questions suggests that the account of Luke 21 is describing the same situation as being described in the account of Mark 13. However, the discussion that was initiated on the Mount of Olives as described in the account of Mark 13 is very similar to the description provided in the account of Mathew 24 that concerns the discussion that occurred on the Mount of Olives. Consequently, the nature of the question posed in verse Mark 13:4 confuses the interpretation of all accounts since the question in verse Mark 13:4 links the verse to the account of Luke 21, but the verses subsequent to verse Mark 13:4 link the account of Mark 13 to the account of Mathew 24, which we have shown is an entirely different discussion that what is recorded in the account of Luke 21. The question posed in verse Mark 13:4 distracts the faithful from finding the truth since the question in verse Mark 13:4 initially leads the reader to conclude that the account of Mark 13 is describing the same situation that is described in the account of Luke 21 but from a different perspective presumably due to a different transcriber. This must be the case since the question asked in verse Mark 13:4 is so similar to the question the disciples posed to the Lord when the Lord was at the temple as provided above. Since the discussion presented in the account of Mark 13 that occurred subsequent to verse Mark 13:4 is similar to what is described in the account of Mathew 24 as it pertains to the discussion on the Mount of Olives, the nature of the question posed in verse Mark 13:4 leads to a contradiction in scripture. The question posed in verse Mark 13:4 gives the impression that the account of Mark 13 is describing the same situation as described in the account of Luke 21. As the faithful know, since the discussion in the account of Mark 13 from verse Mark 13:3 forward occurred on the Mount of Olives and the discussion in the account of Luke 21 occurred at the temple, any indication among the accounts that leads to the impression that the account are describing the same discussion but from a different perspective due to

the differences in who is transcribing the account leads the reader to develop the wrong impression indicating that the question posed in verse Mark 13:4 may be the source of inconsistencies in scripture, and therefore a false gospel. The claim that verse Mark 13:4 is a false gospel is consistent with the fact that all other issues existing between the account of Mark 13 and the account of Mathew 24 are not inconsistent as it pertains to the issues discussed on the Mount of Olives as noted previously. In addition, the faithful will further note that verse Mark 13:4 does not complement any other information contained in either the account of Mathew 24 and/or Luke 21 in a consistent fashion and therefore raises the question if the verse was an addition to the scriptures made by the ungodly to confuse the truth? Since the question posed in verse Mark 13:4 is so similar to the question posed in Luke 21:7, the similarities in the questions confuse the interpretation of the accounts since the account of Mark 13 occurred subsequent to the discussion described in the account of Luke 21 reinforcing the notion that verse Mark 13:4 is an attempt at misdirecting the truth. Such is the signature of the ungodly when they attempt to corrupt the Holy Scriptures.

As is evident from the discussion provided above and/or as the faithful can determine from their previous understanding of how to interpret the discussion on the Mount of Olives compared to the discussion that occurred at the temple, leaving out information concerning the second coming in the question the disciples posed to the Lord on the mount of Olives as recorded in the account of Mark 13 is not going to help the faithful to identifying the proper interpretation for the account of Mark 13 and/or Luke 21 and/or Mathew 24. Consequently, as we are going to show, since leaving out information in the question recorded in the account of Mark 13 is not going to help the faithful to understand the truth, the faithful will realize that any explanation for difference existing between the question posed in verse Mark 13:4 and Mathew 24:3 that relies upon the claim that the omission is intentional and/or represents a difference in style and/or is attributable to the fact that the transcribers had to rely upon verbal accounts that could change after being repeated so many times over before the accounts were written down is an insult to the Holy Spirit and represents yet another attempt to confuse the truth and accordingly such explanations do not represent the proper explanation for the difference in the questions that are recorded in Mathew 24 and Mark 13. As the faithful know, the scriptures are nearly 2000 years old or so, and accordingly, sufficient time has elapsed for the ungodly to have changed the accounts in order to confuse the accounts. As we shall show, this is the proper explanation for why verse Mark 13:4 is inconsistent with verse Mathew 24:3.

Due to all the differences that exist between the account of Mathew 24 and the account of Luke 21 as described herein, and due to all of the similarities that exist between the account of Mathew 24 and the account of Mark 13 except for the question the disciples posed to the Lord as the Lord sat upon the Mount of Olives that is recorded in each account, it would appear that the reason that verse Mark 13:4 is different from verse Mathew 24:3 is to confuse the interpretation of the accounts. This must be the case since verse Mark 13:4 does not lead to any sensible conclusion and/or complement any other information existing in the accounts, but serves only to contradict what a considerable amount of information declares to the contrary. As the faithful will note, if the question posed to the Lord as the Lord sat upon the Mount of Olives as recorded in the account of Mark 13 was similar to the question that was recorded in verse Mathew 24:3, then there would be consistency in our interpretation across all

accounts. Verse Mark 13:4 appears to be the point of contention as it pertains to realizing a consistent interpretation across all accounts. Accordingly, we must investigate the credibility of verse Mark 13:4.

As a consequence of the Lord's command to let no man deceive you and the confusion that results from the differences in the question in the account of Mark 13 as opposed to the question recorded in verse Mathew 24:3, the faithful must ask themselves the following question. Did the ungodly change the nature of the question in order to confuse the unsuspecting and/or confound the proper interpretation of the different accounts? Since the Lord stated to let no man deceive, in light of all of the information that can be rendered consistently among the accounts, and in light of the confusion that verse Mark 13:4 creates with our interpretation of the account of Mathew 24 while complementing no other information contained in the accounts under investigation, the faithful will realize that they must ask the following question and develop a suitable answer to this question. Is verse Mark 13:4 an example of the efforts by the ungodly to confuse the proper interpretation of the Bible? If you do not think that such a question is relevant in light of the inconsistencies that exist and how such inconsistencies compound and/or confound the determination of the proper interpretation, you may want to ask yourself the following question. How do you think the ungodly are going to deceive you?

In order to better understand the nature of the question recorded in the account of Mark 13, let us now consider some additional information about the question the disciples posed to the Lord as recorded in the account of Mark 13. In attempt to properly explain the difference the question posed to the Lord as recorded in verse Mark 13:4 and the question posed to the Lord as recorded in verse Mathew 24:3, the faithful will realize in order to understand the nature of the inconsistency, the faithful must recognize that the question posed to the Lord in verse Mark 13:4 does not reflect the progression in understanding and/or comprehension that would accompany the sequence of events that occurred as part of the discussions as the discussions evolved from the temple during the day until the time when the disciples spoke with the Lord when the Lord was on the Mount of Olives in the evening. It is inconsistent to initiate a follow-up discussion with the same question that was asked in an earlier discussion. Accordingly, the question posed in verse Mark 13:4 is highly suspect. As the faithful know, the discussion on the Mount of Olives that is described in the account of Mark 13 and the account of Mathew 24 occurred after the discussion at the temple during the day that is recorded in the account of Luke 21. This is made evident by verse Luke 21:37 repeated below for convenience.

Luke 21:37) And in the day time he was teaching in the temple and at night he went out and abode in the mount that is called the Mount of Olives.

Since the discussion that occurred on the Mount of Olives occurred after the discussion that is described in the account of Luke 21, and the account of Mathew 24 has the same sequence as the account of Mark 13, but Mathew 24 has a different question than Mark 13 and the question in Mathew 24 is more consistent with the sequence of events existing in the accounts and/or the nature of the discussion that occurred at the temple as described in the account of Luke 21, which preceded the discussion in the account of Mathew 24, the faithful will realize that the account of Mathew 24 has the more consistent

description of the question the disciples would pose to the Lord to initiate the conversation on the Mount of Olives in light of how the discussion evolved. Since the question described in the account of Mark 13 does not serve a useful purpose of helping the faithful to discern the truth among the different accounts, but in essence serves to confuse the distinction that exists among the accounts by giving the appearance that the discussion that occurred on the Mount of Olives as described in the account of Mark 13 is nothing more than the same description existing in Luke 21 provided from the perspective of a different transcriber due to the repetitious nature of the question, the faithful can be sure that the question that is recorded in the account of Mathew 24 is the question that the disciples posed to the Lord as the Lord sat upon the Mount of Olives.

As the faithful will note, if the ungodly are attempting to confuse the proper interpretation for the accounts, then being able to identify additional inconsistencies existing in the account that result in the same effect as the inconsistencies existing in verse Mark 13:4 would reinforce our interpretation for why the inconsistencies exist in verse Mark 13:4 and would eliminate any concern about the inconsistency being the result of two different authors relying on different verbal accounts. If we find additional evidence of tampering in the accounts, then we can conclude that the inconsistency was not accident and/or a result of having incomplete information due to the time that lapsed from when the events happen until when the events were documented in writing. Accordingly, the faithful need to review all accounts and search for additional evidence to support the fact that the ungodly have attempted to corrupt the account of Mark 13 so as to confuse the proper interpretation of the accounts. As the faithful know there is additional evidence that indicates that the account of Mark 13 has been corrupted by the ungodly. Do you know what the additional evidence is? How much attention have you paid to detail when reading the Bible? If you cannot identify as a matter of fact at least one more inconsistency that exists and that involves the account of Mark 13 when the account of Mark 13 is compared to the account of Mathew 24 and/or Luke 21, then you are not a very observant reader and therefore you need to call on the name of the Lord and request assistance from the Holy Spirit so that you may find the truth.

As the faithful know, chapter division lines and/or boundaries are something that has been added to the original text. As the faithful will note, and as we have explained previously, the discussion pertaining to the woman that cast two pence into the treasury immediately precedes the discussion at the temple that involved the description of the temple's destruction as described in the account of Luke 21 and as also described in the account of Mark 13. As the faithful will note, an inconsistency exists between the account of Mark 13 and the account of Luke 21 as it pertains to how the description of the woman casting two pence into the treasury is related to the discussion at the temple. The discussion pertaining to the woman that cast two pence into the treasury that is provided in the book of Mark is not part of the same chapter in the book of Mark that describes the temple destruction. Such a claim is a matter of fact. The discussion pertaining to the woman is part of chapter 12 of the account of Mark and the description of the temple destruction is part of chapter 13 of the account of Mark. Consequently, since the discussion of the woman that cast two pence into the treasury is included in chapter 12 of the account of Mark, which also includes the discussion that involved the temple's destruction, it is a matter

of fact that the chapter division lines drawn between chapter 20 and chapter 21 of the account of Luke group the same information differently than the chapter division lines drawn between chapter 12 and chapter 13 of the account of Mark. That is a fact that can be verified from inspection. As the faithful will acknowledge, such inconsistencies serve to mask the fact that the discussion at the temple as described in Luke 21 is the same discussion that is described in verses Mark 13:1-3. This is due to the fact that the chapter division lines implicitly serve as guidelines in grouping material that have common characteristics. Consequently, when chapter division lines are introduced into scripture and the information existing in complementary accounts is divided up in an inconsistent manner as is the case in this particular instance as evident by the descriptions provided above, the inconsistent grouping of information dissuades the realization that all accounts have a common starting point, which as we have shown, is fundamental to realizing that the account of Mathew 24 and/or the account of Mark 13 evolve in an entirely different manner than the account of Luke 21, which as the faithful now know is fundamental to realizing that the discussion that occurred on the Mount of Olives as described in the account of Mathew 24 and/or Mark 13 pertain exclusively to the second coming in sharp contradistinction to the account of Luke 21 which discusses both the aftermath of the first coming and the second coming. Consequently, the inconsistencies created in scripture by the use of inconsistent chapter division lines serves to complicate the determination of the proper interpretation and reinforces the notion that the ungodly have tampered with the account of Mark 13 to confuse the ignorant and/or the unsuspecting about the differences that exist between the accounts in an attempt to confuse the proper interpretation of the accounts. Accordingly, the inconsistencies associated with the chapter division lines reinforces that the question posed by the disciples to the Lord as the Lord sat upon the Mount of Olives as recorded in the account of Mark 13 is a false gospel and are the results of the efforts conducted by the ungodly to confuse the truth. As the faithful should now realize, there was a reason why the ungodly manipulated scripture and introduced chapter division lines and/or verses. The reason the ungodly have chosen to alter the original manuscripts is so that the ungodly could attempt to coordinate their attack on the word of the Lord. Let no man deceive by any means.

As the faithful will note, if our explanation for the nature of the question as recorded in the account of Mark 13 is the correct explanation, then one way in which the faithful may be able to reinforce the explanation would be to review other manuscripts and/or Bibles and attempt to find a version that has the same question in the account of Mark 13 and the account of Mathew 24. Such evidence would lend credibility to our explanation for the inconsistency existing in the question posed to the Lord as recorded in the account of Mark 13. As the faithful will note, reinforcement can be found among the various versions of the Bible for our explanation about the nature of the question as recorded in the account of Mark 13, but in a manner that is quite unexpected. As the faithful will note, if you view the Wulfila Bible of approximately 300 AD and look at chapter 13 of the account of Mark, the verses that contain the question that the disciples posed to the Lord while the Lord sat upon the Mount of Olives are missing. Given the degree of tampering that exist in the account of Mark 13 as indicated by the use of inconsistent boundary division lines and/or the fact that the question posed in the account of Mark 13 is highly inconsistent with the sequence of events that transpired between the discussion that occurred at the temple during the day as described in the account of Luke 21 and the subsequent discussion that occurred on the Mount of Olives, the faithful will realize that the fact that the Wulfila

Bible has been destroyed in these verses must be considered an additional attempt by the ungodly to conceal the truth. As indicated by the diversity of evidence that reinforces the same conclusion, the faithful will realize that the individuals that removed the verses from the Wuafilia Bible that contained the question the disciples posed to the Lord on the Mount of Olives as recorded in the account of Mark 13 were attempting to hide the truth since they did not want you to see what was in the verses. As the faithful will realize, if the account of Mark 13 records the same question as what is recorded in the account of Mathew 24, then it would be a very simple matter to recognize that the accounts of Mathew 24 and Mark 13 evolve in a different manner than the account of Luke 21. However, since the faithful have not been watching for the sign of his coming, (as we shall show in the next chapter, the Lord characterizes the church as ten sleeping and slumbering virgins) the Lord has permitted the scripture to be corrupted which complicates understanding of the proper interpretation of what occurred on the Mount of Olives and accordingly the corruption and subsequent deception will be the just punishment for negligence unto the commands of the Lord to watch and/or to let no man deceive you. Although many may object to such a comment, as the faithful will recall, the Lord did not have to come to the earth and live as a man and then be beaten and spat upon and then killed. Failure to sustain the proper interpretation holds the Lord's sacrifice in complete contempt, and consequently, the above comments are justified. The faithful may go on line and view the Wulfila Bible in the original language and/or the translated versions into English in order to realize how the ungodly have corrupted the truth in this particular instance. Alternatively, the faithful may obtain the translation of just the book of Mark as a matter of convenience in order to establish that the verses containing the question posed unto the Lord as the Lord sat upon the Mount of Olives in the account of Mark were removed from the Wulfila Bibles to confuse the interpretation of what is going to occur prior to the second coming. To reinforce the tactics that the ungodly use in order to deceive the ignorant, the faithful will note that the 50 Bibles commissioned by Constantine and prepared by Eusebius are not presently accounted for. This fact can be established reviewing the information contained at most web sites that mention the Bibles commissioned by Constantine. In light of the other inconsistencies existing with the account of Mark 13 which involve the inconsistent use of chapter division lines and/or the missing verses from various versions of the Bible, and/or the inclusion of a question that is inconsistent with the evolution of the accounts, the faithful have the preponderance of the evidence that they need in order to realize that the ungodly have attempted to confuse the issue of what is going to happen as part of the second coming by confounding the nature of the question recorded in the account of Mark 13. The lack of any substantial discussion pertaining to these inconsistencies from any church only serves to reinforce the credibility of our explanation and serves to incriminate and/or substantiate the declaration made by the Lord in the account of Revelation in the Mystery of the woman that rides the beast that the Roman Catholic Church is a whore. As the faithful shall learn as they become familiar with the additional information concerning inconsistencies contained in the Bible that are described as part of this book, it is a simple matter to distinguish the corruption to scripture due to the systematic attempts by the ungodly to deceive the unsuspecting from random and/or inadvertent errors that invariably occur in scripture. As the faithful know, Paul indicated that man cannot capture the perfection of God as it pertains to prophecy. Consequently, minor errors can be distinguished from systematic attempts at corruption. In light of the manipulations to the Bible and/or the total disregard for the 50 Bibles commissioned by Constantine, the faithful will not be dissuaded from finding the truth just because you

cannot find a verse in a Bible and/or manuscript that supports the truth since the faithful are guided by the Spirit and we know that the whore has oversight of many manuscripts, which as the faithful will realize have been corrupted to confuse the truth as evidenced by our efforts to find the truth.

As the faithful know, the faithful have not always had convenient access to the scriptures since the Lord founded the church, and accordingly, there is no basis for assuming that changes have not been made by the ungodly. As we have shown, there is considerable evidence that the ungodly have made changes in the Bible. As the faithful know, the Roman Catholic Church dissuaded the dissemination of the truth into the common language by the use of murder and/or torture throughout its entire history. As will be evident after reading chapter 2 of this account, the faithful will realize why and/or how the Roman Catholic Church has attempted to keep the truth hidden. In fact, after understanding the nature of the inconsistencies existing at the outset of Mark 13 as part of this chapter, the faithful will be able to realize why the Roman Catholic Church has attempted to dissuade the dissemination of the truth by the use of murder and/or torture. It should be noted that in a later chapter of this book, we will show the faithful how to interpret the Mystery of the woman that rides the beast that is provided in the account of Revelation so that the faithful will be able to fully understand that the false prophet that is going to demand the entire world to worship the antichrist as God is going to be a pope from the Roman Catholic Church. If you have any doubts about this facet of the tribulation, then ask yourself the following question. What is the meaning of the word Catholic? The word catholic means universal. At the time of the end, prior to the return of Christ, a universal church will be established and that church, as led by a pope from the Roman Catholic Church will worship the antichrist as God. (Note, as we shall show in chapter 2 of this book, the splitting of the ten virgins into two groups of five symbolically represents the fracture in the church that is going to occur on the day that the antichrist stops the sacrifices and sits on a false ark in the holy place and declares himself as God and demand that the entire world worship him as God.). Accordingly, as the faithful will recognize, the Roman Catholic Church has manipulated the truth in order to assist in the establishment of their universal religion at the time of the end. As the faithful will realize, any claims that the Bible is inerrant is contrary to the truth. However, the faithful will seek and find it for it is written that all that call on the name of the Lord shall be saved.

As a consequence of being guided by the Spirit, the faithful will understand that the organizations that have committed murder and torture on a routine basis and/or engaged in idol worship and proclaim themselves as the universal church (note: catholic means universal and has nothing to do with Christ) are the same organizations that have had oversight of manuscripts and/or Bibles that exhibit blatant inconsistencies with the truth. As the faithful know, the reason the universal church has had oversight of several manuscripts is due to how the disciples of Satan acquired the manuscripts. The disciples of Satan murdered the faithful and then accused them of being heretics in order to justify the changes that the disciples of Satan introduced into the Bible to deceive the unsuspecting; the corruption to the works of Wulfila and the accusations directed toward his translation serving as a prime example of what the ungodly have done throughout their history, which will be terminated when the Lord is revealed from heaven as fully described in chapter 2 of this book. As the faithful know, the Lord has decreed in the account of Revelation that Rome shall be wiped from the face of the earth forevermore for the transgression committed by the Roman Catholic Church against the Lord Jesus Christ throughout its

existence. Accordingly, the faithful will not be deterred in their efforts to find the truth by the custodians of the manuscripts and/or Bibles and the manipulations that they have made to the word of the Lord, but will rely upon the direction received by the Holy Spirit. Please continue to read the interpretation that the Lord has made available to help you understand and/or obey His command to watch. Failure on the part of anyone's commentary to take all of the issues mentioned herein into consideration, especially the inconsistencies existing in the account of Mark 13, when attempting to formulate an interpretation of what is going to occur prior to and/or as part of the second coming only serves to indicate that previous interpretations concerning the discussion on the Mount of Olives are not the proper interpretation of the word of the Lord. As for the faithful, they know that our word is true, and we testify to the truth contained herein, for it is written that God's elect cannot be deceived.

Please continue to read what the Lord has ordained for the faithful and may glory be unto the Lord Jesus Christ the day that the Lord is revealed from heaven when He shall come to be glorified in his saints and all that believe. Amen.

Transcribed by Craig D. Engle as guided by the Holy Spirit made available due to the belief that Jesus Christ is Lord and Savior, which was demonstrated by putting the trust of his life into the hands of the Lord, when the liar Satan attempted to destroy Craig, the power Satan being defeated by the Lord Jesus Christ, Craig being ordained by the Lord Jesus Christ before the foundation of the world to preach the truth in scripture at the time of the end in order to help the faithful prepare for the second coming, God as my witness. Date of last update 2-4-12. In order to serve the Lord, the faithful should consider the following options. Make a CD from the files contained on the websites provided below, and distribute the CDs free of charge. Always attempt to use the most recent files which will appear at the web address provided below. Encourage everyone to do the same, and take every opportunity possible to discuss the information that the Lord has ordained for your salvation and made available herein. A 100 CD's can be copied for about 20 dollars. In this manner you can contribute much by spreading the word. It should be noted that strangers that receive a CD may be reluctant to use the CD on their home computers due to the fear of a virus. Accordingly, make copies of this document and make them available free of charge. This document may be copied for about five dollars. Accordingly, copy a few copies, as many as you can afford, and then request that others do the same as you have done as you distribute the teachings of the Holy Spirit that have been made available to the faithful in this document. If you do not have enough money to copy documents and/or CD's, then understand what we have made available to you and discuss the issues with whomever desires to know the truth. Reference the web site provided below during your discussions. In this manner can all help to spread the proper interpretation of the Bible as it pertains to what is going to occur as part of the second coming. The faithful must share the proper understanding of what is going to occur prior to and/or as part of the second coming so that the faithful who understand the truth will have the convictions necessary to refuse the mark of the beast when the ungodly demand the entire world to worship the beast. The more the faithful know about what is going to happen before the second coming is going to occur, the stronger the conviction will be unto the Lord when the faithful observe fulfillment of scripture. When the faithful witness the events that have been properly interpreted and foretold in the Bible, the faithful will have all of the testimony necessary to refuse the mark of the beast. Accordingly, after knowing the truth, the faithful

will not be deceived into taking the mark of the beast prior to the return of Christ even if it means that the faithful are going to be beheaded by the ungodly for refusing to worship whom the ungodly declare as God. By helping to spread the proper interpretation for the Bible, the faithful will know the signs and will not be deceived. "Blessed is that servant, whom his lord when he cometh shall find so doing." (Verse Mathew 24:46)

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