

# THE HARMONY OF THE OLIVET

## DISCOURSE – PART 4

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**Matthew 24:15-22 (continued)**  
**Olivet Discourse – Part 4**  
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<p>Matthew 24:15 <b>"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),</b></p> <p>16 "then let those who are in Judea flee to the mountains.</p> <p>17 "Let him who is on the housetop not go down to take anything out of his house.</p> <p>18 "And let him who is in the field not go back to get his clothes.</p> <p>19 "But woe to those who are pregnant and to those who are nursing babies in those days!</p> <p>20 "And pray that your flight may not be in winter or on the Sabbath.</p> <p>21 "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.</p> <p>22 "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.'</p>	<p>Mark 13:14 "So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.</p> <p>15 "Let him who is on the housetop not go down into the house, nor enter to take anything out of his house.</p> <p>16 "And let him who is in the field not go back to get his garment.</p> <p>17 "But woe to those who are pregnant and to those who are nursing babies in those days!</p> <p>18 "And pray that your flight may not be in winter.</p> <p>19 "For in those days there will be tribulation, such as has not been from the beginning of creation which God created until this time, nor ever shall be.</p> <p>20 "And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.'</p>	<p><b>Luke 17:31</b> "In that day, he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.</p> <p><b>32</b> "Remember Lot's wife.</p> <p><b>33</b> "Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.</p>
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Notice that Luke does not record this portion of Jesus' teaching in his **Chapter 21** record of the Olivet Discourse. It appears that God wanted Luke to concentrate on the near destruction of Jerusalem by the Roman armies (covered in Luke 21:20-24 and fulfilled shortly after in 70 AD), but Matthew and Mark were commissioned to record what would happen in the distant future – yet future to us. In chapter 17 of Luke, Luke does record a very similar teaching that Jesus gave in Jerusalem to those asking him about when the kingdom was coming. The Luke 17 teaching could have been immediately before Jesus left Jerusalem and gave the Olivet Discourse, and is included here for completeness.

A background of the book of Daniel is critical to understanding this portion of the Olivet Discourse. Jesus refers to the *abomination of desolation spoken of by the prophet Daniel*, found in Daniel Chapters 9 and 12. The following are the applicable verses from Daniel 9 and 12, with my interpretation/comments in bold brackets or indented. For a more detailed teaching on the reasoning behind this interpretation, the reader can go to our website (calvarypo.org or calvarypo.com) and listen to the complete teaching of Daniel, Chapters 9 and 12, in MP3 format.

*Daniel 9:24 - "Seventy weeks [in Hebrew literally reads, "seventy sevens" interpreted to be 70 times 7 years, or 490 years] are determined for your people [the Jews] and for your holy city [Jerusalem], to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.*

**In other words, there will be a total of 490 years of prophetic time dealing with the Jews and Jerusalem until the Jewish Messiah comes to rule on Earth. As we will see, this is not a continuous time frame. Instead, the 490 years are broken into a 483-year and a 7-year time block, separated by hundreds of years.**

*Daniel 9:25 - "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.*

**A total of 483 years out of the 490 years will be used up in the time between a commandment to restore and rebuild Jerusalem until the Messiah of Israel comes. Dr. David Reagan makes a strong case for how to calculate the starting and stopping point of this prophecy (<http://raptureready.com/featured/reagan/dr31.html>). He contends that the commandment (457 BC) to rebuild Jerusalem is recorded in Ezra 9:9:**

*Ezra 9:9 — "God has not forsaken us, but has extended loving kindness to us in the sight of the kings of Persia, to give us reviving to raise up the house of our God, to restore its ruins, and to give us a wall in Judah and Jerusalem".*

**Then, exactly 483 years later, Jesus reads from the scroll of Isaiah in the synagogue of Nazareth declaring that He was fulfilling the prophecies of the Messiah.**

*Luke 4:17 And He [Jesus] was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written [Isaiah 61:1]: 18 "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; he has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; 19 To proclaim the acceptable year of the Lord." 20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. 21 And He began to say to them, "Today this Scripture is fulfilled in your hearing."*

**The commandment to rebuild the walls of Jerusalem is the starting point, and Daniel says the end point of the 483 years is defined as "until Messiah the Prince" meaning the beginning of Jesus' three years of ministry before He was crucified and risen from the dead on our behalf. Then Daniel continues with his prophecy.**

*Daniel 9:26 - "And after the sixty-two weeks Messiah shall be cut off [killed], but not for Himself [Jesus did not die on His own account, but for the sins of the world]; and the people of the prince who is to come shall destroy the city and the sanctuary.*

**Daniel clearly prophesied that the Jewish Messiah would be sacrificially killed (the meaning of the Hebrew word for "cut off"); then a people would destroy the Jewish Temple and the city of Jerusalem, which was fulfilled by the Romans in A.D. 70.**

**Daniel prophesied these events about 530 B.C., when the Medes and Persians were ruling the world. The Roman Empire did not exist and could not be named. Since "the people" who destroyed the city were the Romans, we can know "the prince who is to come," is a reference to the future antichrist coming out of a revived Roman or Western Empire.**

*9:26---The end of it [the city and sanctuary] shall be with a flood [literally = dispersion] and till the end of the war desolations are determined.*

**Again, this was literally fulfilled in A.D. 70 and continues to this day as the Jews continue to be in dispersion and/or wars.**

**In the next verse, the prophecy skips over the time of the church (as of now, 2000 years) to the future. None of the Old Testament prophecies deal with the time of the Church except to mention that the Jewish Messiah would be a light to and would be embraced by the gentiles. Instead, the Old Testament prophets deal with the Jewish nation and people. During this period of time (since Jesus was crucified, risen, and ascended into heaven), the progression of the last 7 of the 490-year prophecy has been put on hold. Verse 27 records the event that will start the last seven-year period of history until the Messiah comes to rule and to be "anointed as the Most Holy" (verse 24), which means when Jesus returns in glory.**

*Daniel 9:27 - Then he [The Prince who is to come, from verse 26 - the future Antichrist] shall confirm [enforce] a covenant [contractual agreement] with many [nations?] for one week [literally one seven = one seven-year period of time, the last seven of the 70 sevens of verse 24]; but in the middle of the week [3.5 years into the covenant] he shall bring an end to sacrifice and offering [which requires the Jews to be sacrificing in a third Jewish Temple in Jerusalem]. And on the wing of abominations shall be one who makes desolate [the antichrist will bring global destruction – the event Jesus was referring to in the Olivet Discourse], even until the consummation [until the end – when Jesus returns], which is determined, is poured out on the desolate [Jesus brings wrath to those making desolation]."*

What does Daniel mean when he says that the antichrist will confirm a covenant with many for one week (of years, or seven years)? I think the answer is found in the words which immediately follow, when Daniel says the antichrist breaks the covenant by bringing an end to the reinstated Jewish sacrificial system coinciding with the rebuilt Jewish temple. Therefore, the covenant must have been an agreement between the rest of the world and Israel that the Jews would be allowed to reestablish Mosaic law animal sacrifice for the first time since their previous temple was destroyed in 70 AD. It appears the rest of the world is required to join the global religion which does not tolerate any religious fundamentalists (no one is allowed to say their god is the only god). If this is the case, the Jews alone will be given a seven-year trial run promise allowed them to return to the "fundamentals" of their faith. However, just three and a half years into the agreement, the antichrist rips up the contract.

Isaiah 28 seems to allude to this covenant that the last-day's Jewish leaders will make with the antichrist:

*Isa 28:14 Therefore hear the word of the Lord, you scornful men, who rule this people who are in Jerusalem, 15 because you have said, "We have made a covenant with death, and with Sheol [hell] we are in agreement. When the overflowing scourge passes through, it will not come to us, for we have made lies our refuge, and under falsehood we have hidden ourselves."*

The last day's rulers will apparently make a covenant with the antichrist global leader in order to keep an overflowing scourge from affecting Israel. My speculation is that the scourge will be a global religion mandate that no people or member states of the ten-nation global union will be allowed to worship any deity, except for the Jews who will be allowed to build their 3<sup>rd</sup> Temple and perform sacrifices according to the Mosaic law. This exception by the global leader will deceive the Jews into thinking the world leader is their messiah.

*Isaiah 28:16 Therefore [because of this deal by the scornful men ruling from Jerusalem] thus says the Lord God: "Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation; whoever believes will not act hastily."*

God saying that the true Messiah, Jesus, will/was laid in Zion – so don't be deceived by the false messiah of the last days.

*Isaiah 28:18 Your [scornful men] covenant with death will be annulled, and your agreement with Sheol will not stand; when the overflowing scourge passes through, then you will be trampled down by it. 19 As often as it goes out it will take you; for morning by morning it will pass over, and by day and by night; it will be a terror just to understand the report."*

God saying that the Jewish leaders will regret that they made a deal with the antichrist/devil, in that it will be annulled. Daniel and Revelation tell us that the annulment will come 3.5 years after the deal was made.

There is one other place that Daniel speaks of a future abomination:

*Dan 12:11 "And from the time that the daily sacrifice is taken away [by the Antichrist, 3.5 years into a seven year covenant/treaty], and the abomination of desolation is set up [image of the Antichrist where he declares himself to be god – 2 Thessalonians 2, Revelation 13], there shall be one thousand two hundred and ninety days [until Jesus physically returns to rescue the remnant]. 12 "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days [possibly meaning those who survive the "sheep/goat" judgment of Matthew 25:32-46]. 13 "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."*

Notice that a person living during the tribulation period will be able to know the exact day of Jesus' return. This means that the church must be gone because Jesus said that no one (in the church age) will know the day or the hour of His return (to take the church to heaven – the rapture) – Matthew 24:36.

Going back to Matthew 24:15-22 – Matthew and Mark record Jesus' warning to the Jews who will be living in Jerusalem and the surrounding areas of Israel during the last days (during the seven-year "Tribulation" period). According to Daniel 9, three and one half years into a seven year covenant, the Antichrist will break his agreement with the Jews. He will also commit an abomination in the rebuilt temple (currently not possible since the temple has not been built). Paul tells us in 2 Thessalonians, Chapter 2, that the Antichrist will go into the Holy Place of the future rebuilt Temple in Jerusalem, where he will declare that he alone is god, and will force the world's inhabitants to worship him (or an image of him) as god (Rev 13). It appears this is the abomination that Jesus was referring to. Some think the Antichrist will also sacrifice a pig, as Antiochus IV (the Seleucid ruler over Israel) did in 167 BC.

Whatever actually happens to fulfill the “abomination of desolation,” it is clear from the warnings of Jesus that those Jews living in Israel at the time will need to immediately leave Jerusalem and Judea in order to escape a slaughter. If they take the time to go to their houses because the overflowing scourge will come over them to be killed. Therefore, the urgency is such that they are to pray that the abomination does not occur on the Sabbath. This would mean the Jews will become increasingly observant of the Sabbath law as the last days approach.

Notice that in Luke 21:20-24, there is concern for those who are nursing children, but not that the Jews pray that their need for flight doesn’t fall on a Sabbath. Remember Luke was recording Jesus’ answer to the question of when the Temple of their day was going to be destroyed. Jesus said it would be when the Jews saw Jerusalem surrounded by armies. In the days and years leading up to the fall of Jerusalem, and destruction of the Jewish temple by the Romans in 70 AD, Jews living in Jerusalem would have had many days to flee the city; and thus there was no reason to pray that there need to do so would not come on a Sabbath.

Matthew and Mark record the need for Jews to flee Jerusalem in a future judgment of the Antichrist where it will be critical to immediately leave the city as soon as they see the abomination of desolation, with no time to spare.

For the sake of conjecture, assume the following has occurred to get to this point (as history unfolds, any errors in the following are the result of my lack of understanding of God’s word and not on the prophecies themselves):

(1) The church will be raptured some time before: (a) the antichrist being revealed to the world, as he fully establishes his power over the ten-nation global government (2 Thes 2), and (b) before peace is taken from the world resulting in one forth of the world population being killed (Rev 6). After the church is taken, God will be again dealing specifically with Israel (the Christian church is never mentioned after Revelation chapter 3).

(2) Possibly before (1) above, but likely a part of peace being taken from the world (Rev 6), a future war in the Middle East results in the fulfillment of Psalm 83 and Isaiah 17. Psalm 83 talks about (using modern names) Lebanon, Syria, Jordan, Gaza and Saudi Arabia and Egypt being burned as “the fire burns the woods, and as the flame sets the mountains on fire.” See teachings on Isaiah 17: <https://youtu.be/cAMmnXobj80>, and Psalm 83: <https://youtu.be/g5HzmbfJAN8>