



THE KINGDOM COMMONWEALTH OF YISRAEL
VICTORVILLE, CALIFORNIA

Yashah Ben Yah'shua
Servant & Royal Emissary
The House of Dawid

Hebrew Eschatology

THE SECOND COMING OF CHRIST

Beloved brethren, in this final hour of darkness and end-time confusion, my spirit rejoices in the knowledge that Abba YAH is bringing the children of Promise to maturity in Christ. The restoration of true Yisrael is now emerging as a beacon light to the nations... And in this age of our national deliverance, the end-time prophecies are being fulfilled in glorious fashion!

But despite the fact that there remains much cause for rejoicing, even now, much of the holy nation remains unknowingly plunged into a deep prophetic darkness. And much if not most of this darkness is rooted in a sensationalized, deep state driven caricature of 'eschatology' [the study of end-time events.]

As we all know, a very familiar prophecy delivered on the Mount of Olives in Jerusalem by Yah'shua Himself is recorded in the synoptic Gospel of Matthew, and is commonly referred to as 'The Olivet Discourse.' This prophecy is the Master's response to two very familiar questions from His disciples: "Tell us, when shall these things be? And what shall be the sign of your coming, and of the end of the world?" (Matt. 24:3b).

And of course, the synoptic Gospels of Mark and Luke also include accounts of this discourse. But their accounts differ slightly from Matthew in recording what Yah'shua and His disciples actually said; which represents further testimony on the matter, so that the word is established in the mouth of two or three witnesses, as it is written.

THE CONTEXT OF THE DISCOURSE

To begin with, approaching a point of doctrine *within its context* is a basic tenet of Hebraic thought, and sound research. And apparently, this principle is one that early twentieth century “prophecy teacher” Cyrus Scofield and his modern-day counterparts, Hal Lindsey, Tim La Haye and others, have failed to apply. And in so doing, in their abuse of grace and Kingdom order, these ‘wild olive branches’ have reached dogmatic, and grossly inaccurate conclusions.

Behold, brethren: we as Hebrew Yisraelite disciples of Christ must be ever mindful of the fact that determining scriptural context, as in who, what, when, where and why, is again, an indispensable principle of study. And so, as we proceed with this subject, let us carefully reconsider *the setting and the situation* of Yah’shua’s prophecy. Otherwise, we can only continue to misrepresent His true revelation and intent!

Just recently, a highly respected elder in Yisrael offered a post in the KYCN Facebook group that included the following statement: “The initial question of Matthew 24, was in reference to Yeshua’s promise, that he would leave and come again. It was a question about the future.” This statement reflects the widely accepted point of view of *futurism* – a profound misunderstanding of eschatology, embraced within institutionalized Christianity and far beyond...

Even to the point of being the current consensus view among the Hebrew Yisraelite Movement.

In fact, in virtually every faith community on earth that calls on the GOD of Yisrael, the commonly held doctrine concerning the end-times is that “the abomination of desolation,” spoken of by Daniel the prophet, is part of a divine global judgment to come. And somehow, this alarming pseudo-scriptural consensus continues to persist, despite the testimony of Yah’shua Himself!

For example, the Master prophesied, “When you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains... 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. And unless those days were shortened, no flesh would be saved; but for the elect’s sake, those days will be shortened.” (Matt. 24:15-16, 21-22).

In other words, Yah’shua Ha Mashiach Himself defined the abomination of desolation *prophesied*

by Daniel – and even the ‘Great Tribulation’ itself – as *the destruction of Jerusalem and the Temple in 70 A.D.*; not as an earth-shaking apocalyptic event set to occur some twenty centuries later. SÉLAH.

And so, my beloved brethren, as an elder and an emissary of the Royal House in Yah’shua, having been charged with the sober responsibility of feeding and defending His flock, I have faithfully and meticulously re-examined the entire record of this prophecy, to determine if the commonly held ‘Dispensational’ interpretation is according to the manuscript, and thus, according to the will, word and works of Abba YAH. Even so, Amen.

A SECOND COMING IN THE FIRST CENTURY

Beginning at verse one of Matthew 24, we read, “And Yah’shua went out, and departed from the temple: and His disciples came to Him to show Him the buildings of the temple. And Yah’shua said unto them, ‘Do you not see all these things? Verily I say unto you, there shall not be left here one stone upon another shall not be thrown down.’” And so, let it be clear from the outset, that the context of the disciples’ questions was Jerusalem, the Temple, and its prophesied destruction.

According to the text itself, the only questions the disciples actually asked Yah’shua was when the Temple would be destroyed, and what the sign would be from heaven of His coming in judgment.

As you know, brethren, Kefa-Peter even dared to rebuke the Master for telling the disciples of His crucifixion that was soon to come. In fact, prior to the Resurrection, Peter and the disciples were not yet able to grasp the prophecies of the sacrificial death of the Messiah. Therefore, they simply could not have been concerned at the time of the discourse about His Return some twenty centuries into the future... At that stage of the movement, the Master’s disciples had no concept whatsoever of a ‘Second Coming in Glory’ as we know it today.

The real truth of the matter is, the disciples were simply looking for an opportunity to shake off Roman rule, and come to power with Yah’shua during their own lifetimes! (Jn. 16:16-18).

So then, just exactly what “end of the world” was Matthew referring to? Comparing the accounts of the same event in the other synoptic Gospels of Mark and Luke yields several key clues. In Mark for example, the disciples’ questions are recorded like this: “Now as He sat on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked Him privately, ‘Tell us, when

will these things be? And what will be the sign when all these things will be fulfilled?” (Mark 13:3-4). Notice that in Mark’s account, he records that the inner circle of disciples asked Yah’shua when the temple would be destroyed, and what would be the sign that indicates the imminent fulfillment. No mention of the “end of the world.” And furthermore, in Matthew’s account, the word ‘world’ was translated from the Greek word ‘aiōn,’ which means ‘a set period of time.’ In other words, not the end of the world, but simply, the end of an age.

And in Luke, the same questions are recorded on this wise: “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?’” (Luke 21:7).

Also notice, my brethren, that two of the three witnesses to the actual event wrote nothing at all about the end of the world – the so-called “third question.” So then, are the three synoptic accounts inconsistent or contradictory? Obviously not. In context, the reason Mark and Luke did not mention “the end of the world” as Matthew did, is simply because the disciples were not asking that question! The truth is, all three synoptic Gospels are virtually identical in their meaning and recording of the discourse, and in the questions that led to it.

After the Resurrection, when the disciples finally came to understand the true mission and purpose of Yah’shua, Kefa-Peter, speaking of his own day and time, publicly declared, “Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken have likewise foretold of these days.” (Acts 3:24). *His* days. Not our days. In Spirit and in Truth, the end of the age, and the ‘coming’ in question, is the judgment of the Levitical preeminence of liturgical rituals that were replaced by YAH through Ha Mashiach Yah’shua with the Tabernacle of Dawid and the Order of Melchizedek, just as it is written. (Amos 9:11-15; Acts 15:13-18). SÉLAH.

HEBREW PROPHETIC TERMINOLOGY

Beloved brethren, in our quest to fully grasp the so-called “Olivet Discourse,” having a clear understanding of Yah’shua’s use of prophetic symbolism is also of paramount importance. After all, at one stage of His earthly manifestation, our Savior was a Hebrew Yisraelite student of the scriptures, along with His fellow countrymen. And therefore, His manner of prophetic expression was decidedly Hebrew; which was, and is, filled with metaphorical and symbolic references. And so, much of our division and confusion concerning the end-times is rooted in what has been referred to among Gentiles as “Biblical literalism.”

In reality, the sensationalized, profit-driven end-times hysteria of the ‘Second Coming’ is written in the Schofield-influenced doctrine of the Olivet Discourse, but not in the Holy manuscript itself. So then, to fully grasp the actual ‘coming’ that Yah’shua’s disciples were concerned with, we must carefully reconsider His declaration of divine judgment upon Yerushalayim, recorded in the chapter *preceding* Matthew 24, where the actual events leading up to the discourse are recorded...

MattitYahu 23 covers Yah’shua’s public indictment and condemnation of the Scribes and Pharisees – the supreme rulers of first century Yisrael who failed to recognize the time of Yisrael’s Divine visitation. The account also includes the Master’s pronouncement of judgment on the Temple itself. And although He refers to the end of the Gentile rule in His discourse, nowhere in the events recorded in Matthew 23, or 24, did Yah’shua speak to the prophecies of His Coming in Glory – all of which remain unfulfilled even unto this day.

What Yah’shua *did* do was simply ‘echo’ the tradition of Hebrew prophetic terminology in describing His ‘coming in judgment’ upon Jerusalem at the end of the Levitical age. And again, it is written, “Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.” (Acts 3:24). What days? The days of the first century destruction of Jerusalem, and ‘Herod’s Temple,’ in the year 70 A.D.

As a case in point, another divine judgment – one that fell upon ancient Babylon – was prophesied by YeshaYahu-Isaiah. In describing the judgment, the prophet writes, “For the stars of heaven and their constellations, will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine.” (Is. 13:10). And in truth, this passage clearly concerns the overthrow of ancient Babylon by the Medes and Persians in 539 B.C., without any indication whatsoever of a veiled reference to America in the 21st century...

Secondly, the terminology used by YeshaYahu to describe this particular judgment could not be a reference to an actual failing of the heavenly bodies themselves, but merely for a sign of an eclipse in the Mazzaroth. Surely, if those words had been literally fulfilled at the destruction of Babylon, the ancient historical record, both Biblical and otherwise, would undoubtedly have included any such events.

Beloved children, the truth is, in keeping with Hebrew Yisraelite tradition, the prophet’s reference to the sun, moon and stars not giving their light is nothing more than Hebrew prophetic terminology, expressing the judgment and ‘extinguishing’ if you will, of wicked Babylonian

rulership. And certainly, as you would expect with Hebrew prophecies, the use of this common celestial symbolism is equally the case with Yah'shua's end-time discourse.

Beginning with the very creation of the sun, moon and stars, and reflected in our father Yosef's prophetic dream, the lights of the firmament in the Hebrew mind have always represented *governmental principalities and powers*.

Finally, my brethren, as you know, of the four Gospels, The Gospel of Yakhanan-John is rightfully set apart from the synoptic Gospels. But beyond the unique spiritual insight of John into the life and mission of Yah'shua, what has been purposely hidden from our innerstanding, and largely overlooked among the household of faith, is the reason for this seemingly strange omission...

Notice that despite John's presence that day, there is no reference of any kind to the Olivet Discourse included in his Gospel. A very revealing omission indeed. Also notice, brethren, that Yakhanan is also the writer of the book of the Revelation of Yah'shua! The astonishing hidden truth is that *the book of Revelation includes John's account concerning the events surrounding the destruction of the Holy City in 70 A.D. SÉLAH.*

This revelation will soon revolutionize our innerstanding of end-time events... Our divine re-introduction to Hebrew eschatology will allay our fears, break down our divisions, and greatly inform our new Kingdom Government and ultimate repatriation to the land of our fathers!

Hear O Yisrael: restoring a Hebraic understanding of the prophetic terminology and symbolism used in the 'Olivet Discourse' and beyond, is the real key to grasping its actual meaning; and in conjunction with the ancient Hebrew prophets, of establishing a unified front; including where we are on the "prophetic time clock" in the unfolding of end-time events! Even so, Amen.

IT'S KINGDOM TIME.

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