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Hebrew Eschatology: Prophetic Revelation

THE SECOND COMING OF CHRIST

Beloved saints, 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. At this stage of our Kingdom 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 distortion of Hebrew eschatology.

THE OLIVET DISCOURSE

Now as we all know, a very familiar prophecy, delivered on the Mount of Olives in Jerusalem by Yahushua 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 Yahushua 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

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

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

My Beloved Countrymen: As an elder servant, and an emissary of the Royal House in Yahushua; being charged with the sober responsibility of feeding and defending His flock; I have faithfully and carefully re-examined the entire record of this prophecy, to determine if the commonly held end-times interpretation is according to the manuscript; and thus, according to the will, the word and the works of YAH.

FUTURISM

Several years ago, a highly respected elder in Yisrael offered a post in the KYCN facebook group that included the following comment: *"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 held point of view of futurism; an unintentional misunderstanding of eschatology, embraced by corporate Churchianity, and far beyond.

Even to the point of being the current consensus view among the Hebrew Yisraelite aware…

In fact, in virtually every non-traditional denomination on earth that calls on the GOD of Yisrael, the commonly held doctrine of the end-times is that the abomination of desolation spoken of by the prophet Daniel, is part of a divine global judgment to come. And somehow, this alarming, non-scriptural conclusion continues to persist; despite the very testimony of Yahushua Himself! For example, the Master prophesied concerning *the first-century destruction of the Temple:* "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, Yahushua 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!

THE ORIGINAL END-TIME GENERATION

Behold, Yisrael: Despite the widely accepted teachings of futurism, there are several other Olivet prophecies given by Christ that utterly destroy the *entire* false teaching of Dispensationalism. And among the most powerful examples of this, is when the Master pointed out that many Yisraelites who followed Him would witness the coming great tribulation…

Now according to Matthew 16:28, Yahushua prophesied on this wise: "Assuredly, I say to you, there are some standing here who shall not taste death until they see the Son of Man coming in His kingdom." In this bottom-line promise, the Master Himself publicly declared for posterity, that those who would be eyewitnesses of the ancient end-time prophecies being fulfilled, were alive and well, as members of His own first-century generation!

Beloved kinsmen – as sons of YAH, we must know and understand, that by continuing to follow the fear-mongering end-time narrative conjured up by our enemies, we openly declare our Eternal Redeemer Himself to be a liar and a false prophet.

YAH forbid!

A SECOND COMING IN THE FIRST CENTURY

Beginning at verse one of the discourse recorded in Matthew 24, we read, "And Yahushua went out, and departed from the temple: and His disciples came to Him to show Him the buildings of the temple. And Yahushua 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 their prophesied destruction. According to the original text itself, the only questions the disciples actually asked Yahushua was when would the Temple be destroyed, and what would be the sign from heaven of His coming in judgment, at the soon-coming end of the Levitical age. Period.*

Now – as you know, at one point, Kefa-Peter 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 absolutely no concept whatsoever of a Second Coming in Glory as we know it today.

Behold the real truth of the matter: The disciples were simply looking for an opportunity to shake off Roman rule, and to come to power with Yahushua 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 an undeniable clue…

THE LEVITICAL AGE

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 Yahushua when the temple would be destroyed, and what would be the sign that indicates its imminent fulfillment. But there is no mention of the end of the world...

And furthermore, in Matthew's account, the word *world* was translated from the Greek word 'aion,' which means "a set period of time." In other words, not the end of the world, but simply, the end of an age. In Luke's Gospel, 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, brethren, that two of the three witnesses to the actual event wrote nothing at all about the end of the world – the supposed third question. So then, are the three synoptic accounts

inconsistent or contradictory? Obviously not. In proper 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. And after the Resurrection, when the disciples finally came to understand the true mission and purpose of Yahushua; 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). Their days. Not our days…

In Spirit and in Truth: The end of the age, and the Coming in question, was the judgment of the corrupt Levitical exalting of carnal ordinances; which were replaced by YAH through Mashiach Yahushua with the Tabernacle of Davïd, according to the Order of Melchizedek, just as it is written (Amos 9:11-15; Hebrews 9:1-12).

HEBREW PROPHETIC TERMINOLOGY

Surely, brethren, in our search to fully grasp the so-called Olivet Discourse, having a clear understanding of Yahushua's use of prophetic symbolism is also of paramount importance. In fact, 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 confusion and division concerning the end-times, is rooted in what Gentile clergymen and theologians have referred to as *Biblical literalism.*

In truth, the fear-driven longing for a 'Second Coming Rescue' is written in the deep-state sponsored, Scofield "Reference Bible" – *but not in the scriptures.* And to fully grasp the actual Coming that Yahushua's disciples were concerned with, we must carefully reconsider His Declaration of Divine Judgment upon Jerusalem, covered in the chapter *preceding* Matthew 24, where the events leading up to the discourse are recorded.

Now, MattitYahu 23 covers Yahushua's public indictment and condemnation of the Scribes and Pharisees, the Supreme Rulers of first-century Jerusalem; whose corrupt ranks refused to recognize the time of Yisrael's Divine Visitation. The account also includes the Master's pronouncement of judgment upon the Temple itself... And although He refers to the end of Levitical rule in His discourse, and of His spiritual Coming in the first century; nowhere in the

events recorded in Matthew 23, or 24:1-34, did Yahushua speak in *literal* terms of His prophesied Return to earth to judge the nations (Dan. 7); all of which remains unfulfilled, even unto this day.

Now – from Matthew 24:35, to the close of the Discourse in chapter 25, the Master indeed prophesies of His Coming in Glory as we know it today. But clearly, He revealed that His physical return to earth shall be to bring ***all*** *nations into judgment, at the appointed time… And furthermore, He also stated for the record, that this event shall indeed occur at the end of this world; far into His distant future; allegorically declaring that* ***ours*** *is the actual time when "heaven and earth shall pass away" – and that the exact timing is known only by Abba YAH Himself! Again, Yahushua simply echoes the tradition of Hebrew allegorical and symbolic prophecy, in revealing His Comings in judgment at the close of the Levitical and Gentile ages.*

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. Indeed.

As a case in point, another divine judgment – the one that fell upon ancient Babylon – was prophesied by YishaYahu-Isaiah. In describing the Divine 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 some veiled reference to America in the twenty-first century.

Secondly, the Hebraic terminology used by YishaYahu to describe this particular judgment could not be a reference to a literal failing of the heavenly bodies themselves – but for a sign of prophetic eclipses in the Mazzaroth. Surely, if those words had been *literally* fulfilled at the fall of Babylon, the ancient historical record, both Biblical and otherwise, would have undoubtedly included any such catastrophic events...

Beloved children, the truth is, in keeping with Yisraelite culture, the prophet's reference to the sun, moon and stars "not giving their light," is nothing more than Hebrew prophetic language; expressing the judgment, and extinguishing, if you will, of corrupt Babylonian rulership. And certainly, as you would expect with Hebrew prophecies, the use of this common symbolism is equally the case with Yahushua's end-time discourse. Beginning with the creation of the sun, moon and stars, and reflected in Yoséf's prophetic dream, the lights of the firmament in the

Hebrew mind have always represented governmental principalities and powers.

THE GREAT MYSTERY OF THE REVELATION

Finally brethren; as you know, of the four Gospels, the book of John is set apart from the synoptic Gospels. But beyond the unique spiritual insight of John into the life and mission of Yahushua; what has been purposely hidden from our understanding, and largely overlooked among the household of faith, is YAH's purpose for this seemingly strange separation...

Now, despite his presence on the Mount of Olives that day, *there is no reference of any kind to the Discourse included in John's Gospel!* A very revealing omission, indeed. And – notice that John also happens to be the writer of the book of Revelation…

Hear, O Yisrael: The amazing truth is, that the book of Revelation includes the apostle John's account of the apocalyptic events covered in the Olivet Discourse; including the destruction of the *real* 'Mystery: Babylon the Great' – JERUSALEM – in 70 A.D., who rode on the back of the Beast of Rome; and caused them to crucify her King, The Son of YAH!

And obviously, this mysterious Revelation of the risen Christ had to be written several years before the fall of Jerusalem; to provide His elect with a veiled understanding of unfolding events surrounding the coming devastation; and the expiration of the corrupt Levitical order…

Behold, brethren, concerning the Return of the KING of Kings and LORD of Lords: The only remaining events, *excluding* the supposed Millennial Reign, are summarized in Revelation, chapter 20 v. 7 – and end with the final verse of chapter 22, which completes the entire Book. Sélah.

Very soon, this monumental hidden truth will revolutionize our understanding of the allegorical prophecies that remain unfulfilled... Surely, our Divine re-introduction to authentic Hebrew eschatology will allay our last days fears, break down our remaining divisions, and greatly inform our new United Kingdom Government; and our ultimate repatriation, as dual citizens, to the land of our ancient fathers! Indeed.

Hear, O Yisrael: Restoring a Hebraic understanding of the proper context and prophetic language of the Olivet Discourse and beyond, is the real key to grasping its true meaning; and in synergy

with the ancient Hebrew prophets, of establishing a unified front; including where we actually are on the prophetic time clock, in the unfolding of end-time events. YAH Khai v'HalleluYAH!

IT'S KINGDOM TIME.

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