

Erchomai – Comings and Goings

Knowing When...

Yahowah proved that He is God when He gave us His genesis account. There is no other rational explanation for the precision with which He detailed, ordered, and timed the essential elements of each creative era. But God did far more than *just* explain how the universe came to exist; He summarized man's future history so that we would know precisely how our existence will conclude.

In *Bare'syth* / In the Beginning / Genesis One we were been given the blueprint of our salvation and its timeline. The reason for this treasure is so that we would know what is going to happen, why is going to occur, and when it will take place. Yet, while it's obvious God wants us to know these things, first and foremost He wants us to know Him, to trust Him, and to care enough about His Covenant to study it, thinking about what He is offering.

I am convinced that by relating Yahowah's creative testimony to other passages we can do what pastors and priests have claimed was impossible. We can accurately date every important event pertaining to our redemption-save one. And even then, we can narrow that one down to one of fifteen remaining possibilities.

It's so simple I'm astonished that the world remains ignorant of that which has been revealed. Actually, that's not completely accurate. I know why 99.9999% of Christians are unaware of God's timeline – and why the same is true of Muslims. Before one can appreciate Yahowah's plan a person must first unlearn and then disassociate with Satan's. Having replaced Yahowah's instructions with Babylon's schemes, Yahowah's words with Satan's mumblings, the religious roadmap leads in the wrong direction. And quite frankly, the religious are immune to evidence and reason, the very tools we will deploy to develop our understanding.

Assuming that you are willing to reject most of what you've been taught in religious and political circles when it is shown to be unreliable, and then clean

your mental slate—to think differently in Yahowah’s parlance—I’ll show you where to look to connect the dots. There are seven passages you’ll need to understand to be able to see God’s picture. First, to ascertain Yahowah’s prophetic and redemptive timeline you must comprehend the full import of the opening chapter of His Bare’syth witness and its six plus one framework of one thousand year intervals.

Second, creation’s timeline needs to be connected to Yahowah’s six plus one *Miqra’ey* presentation found in the 23rd chapter of Qara’ / Called Out / Leviticus. I suggest that you read Volume II, which is dedicated to the *Miqra’ey* if you want assistance comprehending these prophetic promises.

One of the reasons we need to look here is because Yahowah told us to do this very thing on the fourth day of His creation account. When you study the Invitations to be Called Out and Meet with God, called “*ha Miqra’ey*, you will discover that every nuance of the first four have already been fulfilled (as in Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths) and that there are countless promises related to the fulfillment of the last three (as in Trumpets, Reconciliations, and Tabernacles)—all on the prescribed day, in the prescribed order, and in the prescribed way they were presented. By combining these revelations with the creative account you can accurately deduce the days of the year, and the number of the years, redemptive events will occur, noting the intervals between them.

Once we come to appreciate the prophetic purpose of each *Miqra’*, and understand their significance as signs, our third requirement in assessing the future is to correlate these Meetings to the Qara’ / Leviticus 25 presentation of Yowbel—the Year of Lamb’s Lamb when debts and slaves are forgiven, and its seven times seven plus one year interval.

At this point it becomes relevant to contemplate the forty Yowbel that separated Abraham’s and Yahowsha’s sacrificial visits to Mount Mowryah / Moriah, as well as to relate their common elements. You will find the first insights in *Bare’syth* / Genesis 22 and the second set of revelations begins to unfold in Mattanyah / Matthew 21, running through the end of the book. Then we are going to consider other places in Yah’s Testimony where forty is significant (the flood, the exodus, and the wilderness testing, for example). I dedicated a chapter to the “*Yowbel*” for this reason and intend to write another which details the four Passovers presented in Scripture (Abraham with Isaac, the Exodus, the *Miqra’ey*, and Golgotha).

Fourth, those seeking to know God’s timeline will need to unravel Dany’el / Daniel 9’s prediction regarding the Ma’aseyah. It reveals the specific date Yahowsha’ actually walked into Yaruwshalaim to fulfill the prophecy of

Passover, Unleavened Bread, FirstFruits and Seven Sabbaths in the Yowbel of 33 CE – Year 4000 Yah. If you are interested, you can examine Dany’el’s prediction in the “*Mashyach* – Set Apart to Serve” chapter of *Yada Yah*.

Fifth, I recommend that you turn to Howsha’ / Hosea, a book that foretells in the example of the Northern Kingdom, the religious and political nature of the West in last days. In Howsha’ 6 the prophet tells us that the Yahuwdym will “be revived in two days (thus two thousand years)” after “the healing (which occurred on Passover 33 CE according to Dany’el and Mattanyah),” so that on the start of the third day, which predicts the commencement of the Sabbath Millennia on the *Miqra’* of *Sukah*, they “will *chayah*/live in His presence.” Howsha’s timely predictions are detailed in the “*Azab* – Abandonment,” “*Chesed* – Enduring Love,” “*Yada’* – Know,” “*Shama’* – Listening,” “*Yashar* – Stand Upright,” “*Show’* – Desolation,” “*Thanatos* – Separation,” and “*Ruwach* – Spirit” chapters. While you will find Howsha’s redemptive timeline expressly presented in the *Yada’* chapter, please consider everything the prophet had to say because every word he wrote remains relevant.

Sixth, study *Zakaryah* / *Zechariah*. It is an open letter devoted to the Ma’aseyah’s return. Its sweeping depictions of the last days form the basis of Yahowsha’s Olivet Discourse in Mattanyah 24 and they unlock many of Revelation’s mysteries. Through him, Yahowah confirms that Yahowsha’s return will coincide with the day of mourning—Yowm Kippurym—as does Mattanyah.

And speaking of prophets, Yahowah’s revelation through Yasha’yah does the best job of fleshing out the purpose and nature of His prophetic plan. His book is essential to understanding the mind of God. In fact, every prophetic brushstroke is relevant as they all serve to flesh out the who, what, and where of our redemptive history—past, present, and future. Frankly, without a comprehensive appreciation of what Yahowah is like, how He operates, and what He wants, His prophetic dots will remain a blur.

Mizmowr / Psalm 102 is also helpful in this regard, although unnecessary in this study, as it correlates the Holocaust with Israel’s return, saying that this will be a sign for the last generation. While it, unlike the other passages, doesn’t provide any actual dates, it confirms the final window of time in which these events must unfold. Further, Yahowsha’s testimony in Mattanyah 24 is relevant because it unveils the seven signs which confirm the end is near, repeating the promise that the generation which witnesses the rebirth of the Fig Tree (symbolic of Israel) will be the last.

While Revelation doesn’t repeat the *Miqra’ey* dates, as it assumes we know them, Yahowchanan / John does provide a specific timeline from which the

instruction), **together with Yahowah (יהוה), by means of a relationship ('eth** – as an indication of association) **which is marvelous and wonderful, extraordinary (pala') in Our eyes. This is the Day Yahowah (יהוה) will do His work. Let us rejoice and be glad in it."**

Every word which follows is pertinent to our dating discussion which is probably why Yahowsha' quoted a line from this Psalm prior to providing us with His most comprehensive review of the last days.

"O Yahowah (יהוה) save (yasha') us please out of love ('ana'). O Yahowah (יהוה), we beseech You, please come in person and in power (tsalach).

Blessed is He who comes in the proper and personal name (shem) of Yahowah (יהוה). Bless the house of Yahowah (יהוה).

Yahowah (יהוה) is God ('el) and He is light shining in our midst ('owr), tying up and binding together ('acar) the festival feasts (chag – the Mow'ed Miqra'ey) with interwoven branches ('abowt) all the way up to God's tabernacle ('ad)—the sacrificial altar (mizbeach) of radiant light from the Ram (qeren/qaran – the rays of brilliant light sent out from a Ram's horn or trumpet).

You are God. I will thank you for raising me up (ruwm). Yahowah (יהוה) is good. His mercy and favor (checed) are eternal ('owlam)." (Psalm 118:19-29)

In Yahowsha', the Lamb of Light, all seven of Yahowah's *chag*/festivals are tied together. It was said of Him, "Blessed is He who comes in the name of Yahowah." And He was the one who enabled our participation in the Covenant, giving us access to Yahowah's home.

The next Psalm, *Mizmowr* 119, is a treatise on Yahowah's Towrah. It speaks of observing His testimony, of knowing His Word, of understanding His guidance, and of responding appropriately—all of which are said to flow from a singular source: *ha Towrah*. That review, my personal favorite, can be found in Part 3 of *His Teaching Volume of An Introduction to God*. But for now, since we know what Yahowah's Towrah represents, and it features His Covenant, let's return to Yahowsha's statements as recorded by Mattanyah.

There we find Yahowsha's disciples pointing to the Temple building and raving about it. Knowing that they are focused on the wrong Tabernacle, God says: **"Truly I say to you, not one stone here shall be left upon another."** Then, **"sitting with Him on the Mount of Olives [overlooking the Temple Mount] the disciples came to Him asking: 'Tell us when will these things be, and what will be the sign of Your coming, and of the end of the age?'"**

He answers all but one of their three questions directly, and with astonishing detail, saying that the time leading up to the last days and His physical return will be noted for **“world wars, famines, hurricanes, earthquakes, tsunamis, pandemics, riotous acts of towrah-lessness, acts of terrorism, signs in the sky, false prophets, a lukewarm assembly or “church,” and an overall aversion to His name.”** All but one of these signs defines our time. The signs in the sky have yet to appear. But they will...

Since this account appears in both Matthew and Luke, collectively the eyewitness and historian reveal: **“Then (*tote* – at that time) He said, ‘Multitudes (*ethnos* – races, specifically Gentiles, peoples and nations; large groups based upon religious, political, cultural, or geographic ties) shall be awakened and rise up (*egeiro* – become aroused from a deadly sleep to stand up and make war) upon and against nations (*ethnos* – races and peoples), and royal rulers against royal rulers.**

You will hear about wars and rumors of wars. People will be terrorized (*throeo* – cry out loud, frightened and alarmed). And great (*meegas* - big, powerful, and numerous) hurricanes, earthquakes, and tsunamis (*seismos* – shaking, commotion, rocking to and fro, and agitation on land and sea) shall come to exist (*esomai*) down against low (*kata*) places (*topos* – inhabited areas), and famines (*limos* – scarcity of harvests and food), and pestilence (*loimos* – infectious epidemic diseases that are virulent and devastating, destructive and pernicious plagues), and terrorist activity (*phobetron* – terrorism and alarming events) and great (*meegas*) signs (*semeion* - indications, unusual occurrences, and wonders transcending the normal course of nature) shall be (*esomai*) from (*apo* – proceed out of) the sky (*ouranos* – the universe, the abode of stars, and the heavens).

But (*de*) all these things just begin to initiate (*arche*) the birth pangs (*odin*).” (Matthew 23:6-8 and Luke 21:9-11)

The evidence suggests that these seven signs are listed in some semblance of chronological order, with the World War of the 1930s and 40s, which in actuality was humanity’s only global conflict, being the first fulfillment. Also, there is no assurance that the last of the seven, the signs in the sky, will be made manifest prior to the Tribulation. As we shall soon discover, there is considerable proof, Scriptural and scientific, that an asteroid alternatively named Apsinthos / Apophis might fulfill this prophecy. Further, the reference to “birth pangs” indicates that these signs will become more frequent and will increase in intensity as the end approaches. As an example, over the last fifteen years the frequency and magnitude of hurricanes and earthquakes have more than doubled on both scales.

The Second World War was similarly greater in magnitude and its travesties more frequent and widespread. The global conflict killed more people than all preceding wars combined. Today, the “rumor of war” is undoubtedly the fabricated “War of Terror,” the first conflict ever waged against a tactic rather than a known enemy. The cause of terror is Islam. This satanic religion is also the substance of the “kingdom against kingdom” portion of the prophecy. Islamic monarchs form the last bastion of royal totalitarian rule—something that requires a cooperative religion to perpetrate. And they remain in conflict with one another.

The pestilence of HIV and AIDS has infected more people than any plague in human history. But a likely future fulfillment of the pandemic prediction is bird flu. The last time it spread worldwide, in 1918, 50 million people were laid waste in its wake. The current manifestation of this avian disease is predicted by world health leaders to claim as many as 200 million lives over the next twenty years.

While the war on terror is a complete farce, jihadist assaults have never been as substantial or as frequent as they are today. But rest assured, they will grow in frequency and intensity. And with them we will continue to experience famines. Both are the result of Islam, a religion so impoverished it has failed to give Muslims a reason to live, only a reason to die. There has never been a productive, self-sufficient Islamic economy in any nation at any time. So as Islam spreads rapidly throughout Asia, India, and Africa lawlessness, starvation, and terror will be its constant companion.

The sixth sign is *magas seimos*, a term which denotes “a massive and violent storm upon the sea, indicative of tsunamis and hurricanes” in addition to “earthquakes.” *Seimos* is only defined once in Scripture. It was used to describe the effect of gale force winds upon the Sea of Galilee. In the context of coming “down against low inhabited places” it’s not hard to see the enormous hurricanes that have inflicted Florida and New Orleans and the giant tsunami that engulfed Indonesia in these predictive words. We should expect a continued onslaught as we march like ignorant lemmings toward the Tribulation.

Following these rather timely and ominous signs, Yahowsha’ says: “**Then** (*tote* – at that time) **you will be given over to** (*paradidomi* – delivered up to the custody of another) **a tribulation that shall kill you and you shall be pursued and hated** (*miseo* – detested) **by all races and nations** (*ethnos*) **by reason of** (*dia*) **My personal and proper name** (*onoma*).” (Mattanyah / Matthew 23:9) The Qur’an calls Jews by Yahowah’s name: Yahudi. The same book orders Muslims to “hate” them and to “wipe them out to the last.”

Today, most everyone is victimized by purposeful, self-serving, and godless deception. It’s going to get worse. “**During this time many will become impediments and stumbling blocks** (*skandalizo* – enticing others to trip, to be

offensive and fall away, hindering them and enticing them to sin) **delivering them up to another (*allelon*) and to each other out of spite.**” (Mattanyah / Matthew 24:10)

Moving on, Yahowsha’ speaks of the Great Tribulation which will follow most, but perhaps not all, of these signs—summarizing what Dany’el predicted and what Yahowchanan’s Revelation subsequently detailed. God tells us why He will “cut those days short for the benefit of the chosen,” for life and choice to survive.

In this discussion Yahowsha’ confirms what the prophet predicted, that the “Anti-Christ” will come and mislead many. So that those who experience his seduction won’t succumb to him, Yahowsha’ says:

“Behold, I have told you in advance.... For just as (*hosper* – like and akin to) a brilliant shining constellation (*astrape* – a radiant and dazzling galaxy, a bright lamp or beam of light) comes forth (*exerchomai* – coming from one place to arrive in another) rising as a star in the east (*anatole* – the light which arises and enables others to rise) to bring forth light, causing it to shine brilliantly and resplendently (*phaino* – making the light evident and manifest, appearing in plain view so as to be exposed, known, and clearly seen) to the far extent of (*heos* – as far as) the setting sun in the west (*dusme* – the place of submersion and going down), so in this same manner (*houto* – likewise, in exactly this way) shall the presence (*parousia* - the act of being present in person, existing beside and near the audience, the arrival) of the Son of Man be.” (Mattanyah / Matthew 24:27) There will be no mistaking the Ma’aseyah this time. His future presence with us will be evident to all as He will be as brilliant as the stars.

Yahowsha’s next line speaks of “corpses and vultures gathering” because His seventh advent, according to Revelation, is timed to “cut short” the battle of Armageddon. His first act of business will be to kill all of those who came to destroy the Promised Land and the Chosen People. While Yahowsha’ will return on the Day of Reconciliations, the Tribulation will not end, nor will the Millennial Sabbath begin until the *Miqra’* of *Sukah* five days later. In the ensuing time, divine judgment will be the order of the day, and evil will be expunged from the earth.

By the time we reach the 28th verse, the Ma’aseyah is telling us what will occur before His return, once again by quoting from the Prophets (prophetic passages from Zachariah, Isaiah, Ezekiel and Joel) to tell us that it will get very dark before the Light appears in person. Reading between the lines, His description sounds like the effect nuclear winter would have following an atomic holocaust—or more accurately the aftermath of a large asteroid strike. He says:

“Forthwith and straight away (*eutheos*) with (*meta*) the Tribulation (*thlipsis* – great affliction caused by applying pressure and pressing together leading to oppression and anguish) of those days the sun will be darkened (*skotizo* – obscured) and the moon will no longer provide light (*pheggos*) and celestial bodies (*aster* – asteroids, stars, or comets which can be seen radiating or reflecting light) shall fall (*pipto* – descend, being thrust down) from space (*ouranos* – the expanse of the sky, universe, or heavens) and the power (*dunamis* – energy, force, and influence) of the universe (*ouranos*) will be set in motion and be unsettled (*saleuo*).” (Mattanyah / Matthew 24:29)

There is such an event looming on our horizon. And it is predicted to occur right on schedule. NASA scientists originally revealed that there was a 1 in 60 chance (some astronomers initially said a 1 in 38 chance according to the *Washington Post*) that quarter-mile wide (390 meter long) asteroid called 2004 MN4 (also named Apophis) will impact our planet on Friday, April 13, 2029—about two and a half years into the Tribulation, toward the end of the Magog War. While current calculations show this stone missile missing the Earth by a scant 15,000 miles (less than a tenth of the distance to the moon) Yahowsha’ said that it would “be unsettled” sufficiently to impact our planet. And that quite frankly, is how most every impact occurs, with asteroids colliding with other space debris, so that their new trajectory puts them on a collision course with a planet such as ours.

Interestingly, the reason the doomsday asteroid isn’t well known is that its discovery coincided with the Christmas 2004 tsunami (another of the seven signs) that devastated South Asia. Also, Apophis isn’t large enough to completely destroy the earth—only an area the size of all of America’s mid-Atlantic and Northeastern states.

Its impact is estimated at being equivalent to 100,000 times the energy released in the nuclear blast over Hiroshima. The *Washington Post* claims: “2004 MN4 is a ‘regional’ hazard—big enough to flatten Texas or a couple of European countries with an impact equivalent to 10,000 megatons of dynamite—more than all the nuclear weapons in the world.” The dust of its impact would envelope the entire planet, darkening the sun and eliminating the moon’s light, consistent with the prophecy.

I’m not going to be dogmatic here, but what if the Revelation 8:8 mid-tribulation second trumpet prophecy predicting **“something like a great (*me gas*) mountain which was consumed in fire (*kaio pyr* – lit by being set on fire and burning [sure *sounds* like an asteroid]) was thrown (*ballo* – fell, allowing gravity to do its work) into the sea...”** correlates to Yahowsha’s mid-tribulation prediction in Matthew 24? Could the asteroid Apophis represent the literal stone which is going to be “set in motion and be unsettled” so as to descend from the

heavens into the sea, spewing enough debris into the atmosphere to darken the sun? The smallest interaction with another piece of space debris would be sufficient to nudge Apophis' current orbit sufficiently to cause it to hit the earth rather than miss. And an asteroid of its size would generate sufficient heat to make it look like a fireball as it entered the earth's atmosphere, thus being **“a great celestial body** (*aster* – asteroid, star, or comet) **shall fall** (*pipto* – descend, being thrust down) **from space** (*ouranos* – the expanse of the sky, universe, or heavens) **burning** (*kaio* – set on fire and consumed) **like a torch as it fell.**” (Revelation 8:9)

But beyond the timing and the description there is another fascinating Scriptural connection to Apophis. Yahowchanan tells us that the asteroid he is describing in revelation **“has a name and it is called *Apinthos*** (errantly replaced with “Wormwood” in English Bibles).” *Apinthos* (as it is rendered in the earliest Greek manuscripts versus *Apsinthos* in all reference dictionaries) and Apophis are remarkably similar names, one being of Egyptian origin and the other Greek. Apophis in Egyptian mythology is the name of “the evil spirit of destruction that will *plunge* the world into *darkness*.” What a coincidence, that’s exactly what Yahowchanan and Yahowsha’ said *Apinthos* will do.

The universal portrayal of the Greek name *Apinthos* as “Wormwood” is telling. In a small way it helps explain why Christians remain unaware of Yahowah’s message and timeline. You will find “Wormwood” in the *King James Version*, the *American Standard Version*, the *English Standard Version*, the *International Standard Version*, the *New Century Version*, the *New International Version*, the *New King James Version*, the *New American Standard Bible*, the *New Revised Standard Version*, and in *Young’s Literal Translation*. This uniformity tells us that one of two things is true. Either *apinthos* is a word which requires translating and is not a name which must be transliterated, and also that *apinthos* is the Greek word for “wormwood” or all English Bibles are derivatives of the highly politicized, purposely corrupt, and grotesquely errant *King James Version* rather than being faithful translations of the text.

Every lexicon readily admits, and the oldest manuscripts clearly confirm, that *Apinthos* is a name and not a word, so it should have been transliterated in every Bible and not translated in any one of them. Yahowchanan’s testimony says: **“The name (*onoma*) of the asteroid (*aster*) is called (*lego*) *Apinthos* (*αψινθος*).”** (Revelation 8:11) That’s as clear as words allow. The simple truth is, the name can’t be translated because *apinthos* doesn’t mean anything. It is of “uncertain derivation.” Fact is, it is a Greek transliteration of the name of the Egyptian “Apophis.”

To add insult to injury, Revelation ends with this warning: **“I testify to everyone who hears the words of the prophecy of this book: if anyone adds to**

them, God shall add to him the plagues which are written in this book. And if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the set-apart and purified city which are written in this book.” (Revelation 22:18-19) Yahowah doesn’t like it when men copyedit His revelation and change His name and His words to their own.

The explanation, or should I say excuse, for this universal blunder is that the asteroid is said to make the waters *pikraino* which means: “to make them bitter and to embitter, to exasperate and irritate.” The root of *pikraino* is *pikros*, and it means “to cause agony and suffering by being virulent—something that is marked by a rapid, severe, and malignant course and whose venoms or poisons overcome life’s defensive mechanisms.” From that, the KJV translators replaced *αψιθος* with “Wormwood.”

Scholars now allege that is because this plant, known as the species *Artemisia absinthium* and named after the pagan deity Artemis, made water taste bitter. Then these same scholars justify their translation, or more accurately, their opinion, by saying that “the choice of Wormwood is universally supported by the early church.” Sorry. Every early Revelation manuscript renders the name of the asteroid “*αψιθος*,” which is transliterated “*Apinθος*.” There was no early “church” because the first followers of the Way didn’t substitute the sun goddess’ name for the descriptive term: *ekklesia* called out. And, “Wormwood” is an English term. The transition from Anglo-Saxon to English occurred in the 15th century, and therefore it was hardly an “early church” affair.

Unable to resist the temptation of copyediting God, these same fellows plastered Wormwood all over their “Old Testament,” too. The Hebrew word *lanah*, from an unused root meaning “to curse and to embitter” is cited metaphorically by Yahowah to demonstrate the consequence of turning away from Him to serve the foreign and false gods of the Gentiles. Such people’s roots become rotten and Yahowah says that they will not be spared according to Moseh’s testimony in *Dabarym* / Deuteronomy 29:18-20.

Apart from the similarities of name, timing, and description, I also find it interesting that the *aster* *Apinθος* is listed as the second of seven trumpet judgments in Revelation. The first describes the kind of nuclear winter that would follow an atomic war—something that the Magog conflict is predicted to devolve into. It speaks of “giant hail storms mingled with fire and blood,” saying that “one third of the earth’s land and a third of our planet’s trees and grasslands will be burned up” in it. I find this telling because we should expect the Magog war to begin in 2027 and go nuclear in late 2028 putting the spring 2029 arrival of *Apinθος*/*Apophis* right on schedule.

While we turned to Yahowsha's discussion in Mattanyah to refute the naysayers who plead prophetic ignorance, we have certainly stumbled upon some unsuspected confirmations of timing. But this is just the beginning. Yahowsha' says that His return will not only follow the celestial impact that will darken the sun's light, but that it will also coincide with a day of mourning.

“Then (*tote* – at that time) the sign of (*semeion* – the miracle which transcends the normal course of nature and distinguishes, making manifest and known) the Son of Man will become visible (*phaino* - appear radiating light) in the sky. And then all the nations and races (*phule* – related peoples [the Greek equivalent of *Gowym* or Gentiles]) of the earth will mourn and be cut off (*kopto* – be severed, wail and lament, displaying the sign of being stricken), and they will see (*horao* – visually inspect, look at, and be aware of) the Son of Man coming and going (*erchomai* – making an appearance) in the clouds of the sky with great (*polus*) inherent power (*dunamis*) and brilliant splendor exercising judgment (*doxa*).” (Mattanyah / Matthew 24:30)

There is only one day of “mourning” on Yahowah’s calendar. It’s called the “Day of Atonement” and it is the very day the sixth *Miqra*’ and the prophets foretell that the Ma’aseyah will return. For the “Gentile nations” it won’t be a party. Most men will cry on this day realizing that they foolishly allied themselves with the false Ma’aseyah. As a result, they will be cut off and stricken.

Using the Hebrew equivalent of *kopto*/mourn, Zakaryah / Zechariah explains what is going to happen and when: **“And it will come about in that day (*yowm* – time) that I will investigate and be judgmental of (*baqas* – seek out and hold responsible, search for and make accountable, procure information and interrogate) all (*kol* – the totality of, every one of) the Gentiles (*gowyim* – animalistic people, uncultured and uncivilized heathens, godless nations, swarm of adversaries, and lifeless corpses), destroying (*shamad* – exterminating, decimating, annihilating, demolishing, and wiping out) those who come against (*bow*’ – those who arrive with contempt, those who pursue and attack, demonstrating hatred toward) the Most High’s (*‘al*) Yarusalayim (*yarusalayim* – from *arah*, the source of, and *shalam*, restitution, redemption, and renewal).**

And I will pour out (*sapak* – cause an outpouring, profusely expending) on the (*‘al* – upon the Most High’s) household (*bayith* – family, home, and tabernacle) of Love (*dawid* – adored and beloved, transliterated rather than translated Dowd), and on the inhabitants of (*yasab* – those who dwell in and are established in) Yarusalayim, the Spirit (*ruwach*) of acceptance (*chen* – favor and loving kindness) who pleads for mercy (*tachanun* – provides a supplication for what is required to save, provides comfort and forgiveness) so they will look (*nabat* – observe, consider, and regard; pay attention to, understand, and respond appropriately to, gazing) upon (*‘el*) Me (*‘any* - [Yahowah is speaking]) whom by

association (*'asher*) **they pierced** (*daqar* – thrust nails through), **mourning** (*caphad* – lamenting) **as one wails** (*misped* – cries out) **for** (*'al*) **an only begotten son** (*yahid* – unique child), **grieving bitterly** (*marar*) **over Him as one suffers anguish** (*marar*) **over a firstborn** (*bakor*). **In** (*ba* – on and during) **the day** (*yowm*) **that** (*ha*) **He** (*hu*) **is great** (*gadal* – exalted, honored, glorified, magnified in praise) **the shouts** (*misped* – voices crying out) **in Yarusalayim, will be like** (*ka*) **the wailing of Hadad Rimmown in the valley** (*baq'ah* – depression or plain) **of Megiddo** (*Magiddown* – the basis of Armageddon).” (Zakaryah / Zechariah 12:9-11) Yahowah’s prediction regarding the time and circumstance of His return is depicted identically in Zechariah as it is in Matthew.

Revelation 16’s accounting is also complementary and consistent. Starting with the 12th verse we learn that Satan, and the demon-possessed Anti-Ma’aseyah, in league with their False Prophet who is the Whore of Babylon, **“are spirits of demons, performing signs which go out to the rulers of the world to gather the nations together for the war of the great day [the Day of Reconciliations] of Yahowah, the Almighty. And they gathered them together to the place which in Hebrew is called Har-Megiddo.”** (Revelation 16:13-16) In Hebrew *har* means “hill.” Megiddo is from *Magiddown* meaning “the gathering of armies who plot together in a conspiracy and who upon banding together are assembled, then cut down in mourning.” The name “*Har-Megiddo*” is transliterated into English as “Armageddon.”

Yahowchang’s prophetic account goes on to explain the nature of the beast who will come to wage war at *Magiddown*. He chronicles Satan’s Babylonian ties. Then John tells us that this religious disease he fabricated will be destroyed along with the conspiring merchants who have supported the Whore’s activities. “There will be much weeping and mourning.” We are told that those who know Yahowah, the renewed and reconciled Yahuwdym, will sing “*HalaluYah*—radiating Yahowah’s brilliant light” as Yahowsha’ returns to annihilate those who have come to wage war against Him and His people.

Yahowah has tied everything together for us. His return will be on the Day of Mourning, better known as the Day of Atonement. It is timed to end the battle of Armageddon. The Yahuwdym will celebrate His return while the Gentiles who are against God will be destroyed, their souls annihilated. The Jews, now Yahuwdym (those who are related to Yahowah), upon seeing the Ma’aseyah they caused to be pierced (having previously motivated Romans to nail Him to a pole), will mourn like one might at the return of an only begotten son whom they lost but have now have found. Their adversaries will suffer the fate of the Adversary with whom they have plotted and allied. It will be a day of division, of taking sides, of choice and consequence, of being forgiven or being cut off.

To understand this day better, let's turn to *Qara'* / Called Out / Leviticus. **“Then Yahowah (יהוה) declared the Word to Moseh, saying, ‘On the tenth of the seventh (*shabiy'iy* – from *shaba'*, to vow in a solemn oath) month (*chodesh* – renewal of the moon or time of renewal) is the Day (*yowm*) of Reconciliations (*kippurym* – atonements, pardons, and forgiveness). This exists as (*hayah* – was, is, and will be) a set apart and cleansing (*qodesh*) Invitation to be Called Out and Meet (*miqra'* – called-out assembly meeting for reading and reciting, based upon *qara'*, to call out, summon, and proclaim, and to be called out, to be summoned, and to be chosen) for you (*la* – concerning).**

And your soul (*nepesh*) shall respond and answer ('*awnah/ownah* – reply to the summons, making a declaration after engaging in thought, vocally communicating), appearing before and approaching (*qarab* – coming and drawing near, being present with) the adoptive mother who enlightens and elevates (*'iseh /'isah*) unto (*la* – toward, into, on behalf of, according to, or namely that which bears a relation to) Yahowah (יהוה).” (*Qara'* / Called Out / Leviticus 23:26-27)

“Do not perform ('*asah* – do, or profit financially from) any of the service of the heavenly messenger (*mala'kah* – the task of God's envoy and the work of His representative) on this life sustaining and empowering ('*esem* – very substantive, invigorating and healing, essential and corporeal) day (*yowm*). Indeed (*ky* – because), this (*zeh*) is the Day of Reconciliations (*yowm kippurym* – day of atonements, pardons, and forgiveness), for you to be pardoned and forgiven (*kapar* – reconciled, released from guilt, having all offences annulled) in the presence (*paneh*) of Yahowah (יהוה), your God ('*elohym*).

Because (*ky* – for indeed) any soul (*nepesh*) who by way of relationship ('*asher* – connection and linkage) does not respond to the summons and answer ('*anah* – reply to the call and make a thoughtful declaration, verbally communicating) on this life sustaining, corporeal, and empowering ('*esem* – very substantive, invigorating and healing, essential, mighty, and abundantly powerful) day (*yowm*), these shall be cut off and separated (*karat* – excommunicated and banished, uprooted and exterminated, vanquished and expelled) from the family ('*am*).” (*Qara'* / Called Out / Leviticus 23:28-29)

“And any (*kol*) soul (*nepesh*) who by association ('*asher*) performs ('*asah* – does and attempt to profit from) any (*kol*) of the business of the heavenly messenger (*mala'kah*) on this life sustaining and empowering ('*esem* – corporeal) day, that soul (*nepesh*) I will annihilate ('*abad* – will cause to vanish and be exterminated, to be done away with and destroyed, perishing and ceasing to exist) from the midst of (*min qereb* – as part of) the family ('*am*). Do not perform ('*asah*) any part of the business of the heavenly messenger (*mala'kah*).

This is an eternal and everlasting (*owlam* – perpetual and enduring) **clearly communicated prescription** (*huqqah* – an ordinance and statute, a regulation, resolution, and decree) **throughout all time and all generations** (*dowr* – among all people and all periods) **in all of your assemblies and dwelling places** (*mowshab* – time intervals and households, settlements and locations, even situations). **It is for you a time to rest and reflect** (*shabat* – to cease from ordinary labor), **a Sabbath observance** (*shabbathown* – a celebration of the seventh day, set apart for reconciliation and relationship). **And so your soul** (*nepesh*) **shall respond to the summons and answer the call** (*‘anah* – reply and make a thoughtful declaration).” (*Qara’* / Called Out / Leviticus 23:30-2)

Yahowah has a sense of humor. One of the pillars of Rabbinical Judaism states that “God is incorporeal.” The Rabbis imposed this limitation upon God, one in conflict with the entire body of prophecies regarding Yahowsha’, because it enabled these clerics to retain their rabbinical status in the wake of having murdered the Ma’aseyah. So God says of the day He will return corporeally in the form of a man, that it will be a “*‘etsem*—essential, substantive, and *corporeal* day”—the Day of Atonement. That’s hilarious.

Reconciliations is based upon *kaphar*. It means “to make amends, to pardon, removing guilt through the payment of a ransom.” *Kaphar* speaks of “cleansing and forgiveness.” This is the work of Yahowsha’, the heavenly messenger and theophany. It is a gift which is why we aren’t allowed to work for our *kaphar*/reconciliation. Those who do out of religious obligation will have their souls annihilated.

While my purpose was only to refute the claim that we cannot know which day Yahowsha’ would return, Yahowah’s purpose is to tell us which day. And that is precisely what He has done here. He will physically return, as brilliant as a star, on the Day of Reconciliations so that He can end the battle of Armageddon.

But He will have help. He will not be alone. Upon His return there will be a gathering of souls—but not from the earth—from heaven. Yahowsha’ is speaking of those who were *paralambano* / gathered together on the *Miqra’* of *Taruw’ah* prior to the beginning of this horrible Tribulation. These souls will observe the ultimate Day of Reconciliations, because they relied on Yahowah’s redemptive *Miqra’ey* while they were mortal. They came to know His name and His Word during their lives so they are all Yahowah’s children. They are now being called from the farthest extremes of the heavens because they have a job to do. We will be the administrators, the shepherds, during the Millennial Sabbath that will commence within five days of His return.

Many people misconstrue the following account with the “rapture” believing that the promised event will coincide with the Ma’aseyah’s return. But that’s not

what these words say. The chosen are spiritual souls coming from one end of heaven to the other, not mortals from terrestrial earth.

“He [Yahowsha’] will send forth His messengers with a great trumpet and they will gather together (*episynago* – bring together into one place by His side) **His chosen** (*eklektos* – those who He picked out for Himself—selecting one out of many) **from the four winds** (*anemos* – cardinal directions in space), **from one end** (*akron* – the farthest bounds or uttermost parts) **of the heavens** (*ouranos* – the universe) **to the other extreme** (*akron*).” (Mattanyah / Matthew 24:31) Every time Yahowah references the gathering of souls He has or is in the process of harvesting He always laces His comments with a reference to the Feast of Trumpets as He has done here.

At the very least, those of us who are kept out of the Tribulation, consistent with the promises made to the Philadelphian Out-Calling in Revelation 3, will have seven years to explore the heavens (although I expect three plus seven). But then we will be called back to duty. You will find this call to action covered in the “Jezebel” chapter at the end of the Thyatira discussion as it is recorded in Revelation 2:26-27 if you are interested.

Since this is confusing to many, bear with me while I repeat myself. These souls are called together from the extremities of the heavens which means that they represent those who were *paralambano*, gathered together in the *Taruw’ah* Harvest described in the Towrah and Prophets.

Of this day, Yahowah says: **“Speak to** (*dabar* – declare, converse with, promise and warn) **the sons of Israel** (*Yisra’el* – those who persist and persevere with and are empowered by God), **saying** (*amar* – answering and avowing) **on the first day of the seventh month** [ten days prior to the Day of Reconciliations] **there exists** (*hayah*) **a Sabbath observance** (*shabbathown* – a day when man puts an end to his work, ceasing and desisting from it), **a memorial sign and mental reminder of an inheritance right** (*zikrown* – something that helps you be mindful, recording, recalling, and remembering to claim possession of your covenant-based inheritance) **of sounding an alarm and shouting for joy** (*taruw’ah* – the use of a ram’s horn trumpet to signal celebratory shouts of good news and to blast warnings of an impending war), **a cleansing and set-apart** (*qodesh*) **calling together** (*miqra’* – assembly of the called out with an emphasis on reading).” (*Qara’* / Called Out / Leviticus 23:24-25)

Yahowsha’ will speak at length about the fulfillment of this *Miqra’* at the end of the 24th chapter of Matthew and into beginning of the 25th, providing us with information on how the harvest will unfold, and concluding with a parable explaining who will be left behind and why.

But before we get there, to underscore the notion that we can and should be aware of when all of this will occur, Matthew records Yahowsha' using the parable of the "fig tree," as a metaphor for Israel (Jeremiah 24 and Hosea 9) in the next verse. He says:

“Moreover (de), learn (manthano – be appraised of, come to realize, be taught and increase your knowledge and understanding, be informed by) the parable (parabole – side by side comparison or juxtaposition; similitude and likeness used as an illustration) of the fig tree. When its branches start to become tender (apalos – are full of sap) and when it starts to grow, producing (ekphuo) leaves, know (ginosko – understand and be aware) that summer is near.” (Mattanyah / Matthew 24:32)

That tree first blossomed in 1948 when the nation was reestablished in the Promised Land. To see it grow take a drive through the Jordon River Valley or visit the watershed in Galilee.

“So, too (houtos – in this same manner), when you see all (pas – individually and collectively every one of) these things, recognize (ginosko – know, understand and be aware) that I am near and nigh (eggus – close by and imminent), and indeed (kai) at the threshold (thura – opening of the passageway, doorway through which sheep enter).” (Mattanyah / Matthew 24:33)

All these things includes: the world war, the rumors of war, major tsunamis, large earthquakes, super-sized hurricanes, pandemics, famines, acts of terrorism, worldwide deception, the return of Israel to the land making it bud and grow again, anti-Semitism that leads to the death of Jews, preaching the good news to the whole world, an onslaught of false prophets, the start of the Tribulation, the darkening of the sun as the result of an asteroid strike, and Daniel's abomination of desolation—all listed earlier in Matthew's testimony.

And if you are clever, you will have noticed that Yahowsha' didn't date the destruction of the Temple, the very prophecy that led to the disciples' question. The reason for that is highlighted by the next verse.

God says that those who experience all these signs He has just delineated, the earliest of which dates to 1939, will represent the *last* generation. **“Indeed, I say (lego – advise and affirm), this is sure and true (amane): this generation (genea) will not pass by (parerchomai – pass away or perish) until all of these things take place (ginomai – come into existence, come to pass, becoming a reality).”** (Mattanyah / Matthew 24:34)

So if you want to determine the absolute last possible year Yahowsha' can return and still be faithful to His Word, just add the longest life expectancy of the people born in during the World War, to the dates of that war 1939 through 1944.

While 100 years would be a fine estimate of well-seasoned humans, there is now a way to be certain of the date. The last remaining year of redemption, or Yowbel / Year of Yah's Lamb, within the lifespan of the generation who witnessed the World War, the Holocaust, and the return of Israel to the land (1939 through 1948) is 2033. That's it.

Not only didn't it happen in 1983, and it can't happen in 2083, as no one lives to be 150, 2033 will mark exactly 40 Yowbel from 33, the year of the Lamb's Passover sacrifice. Moreover, in this very passage, Yahowsha' has told us that His return will occur on the Day of Reconciliations, making October 2nd or 3rd, 2033 (Tishri 10, 6000) an informed assessment. And don't forget, according to Daniel and Revelation, His return follows seven (360 day) years of Tribulation, making November 14, 2026 a very bleak time. Of course, all of this is dependent upon God having told the truth and of Him being reliable. Whether He did, and is, is your call.

So that we would know where to find the spiritual significance of all of these things He has delineated, Yahowsha' says: "My words are eternal." He is saying that He is reliable. You can trust Him because everything else he has said and predicted has come true. This will too.

That brings us to the line that led us to Matthew in the first place. After telling us everything we need to know to determine if we are living in the last days, and after revealing the insights we needed to have to date the beginning of the Tribulation and His physical return, God says "no one discerns the day or the hour." What's up with that?

We are going to have to do some investigating to keep this from being a rather troubling contradiction—one we wrestled with previously in the Yowm Kippurym chapter in the context of the parallel passage in Zechariah. Assuming that you've read that analysis, rather than recover old ground, in this chapter we'll delve more deeply into one of the five possible interpretations of this puzzling statement.

Let's begin by examining Yahowsha's statement. Our first clue is the first word. God begins with *de*. *De* marks a "transition to a different subject, introducing something which is opposed to that which precedes it." *De* could be translated, "Those things we've been discussing considered and known, what follows is a new subject in which there is a slightly different perspective." Or simply and inadequately:

"But nevertheless (*de*), the immediate vicinity of (*para*) that one specific and definite (*ekeinos* – emphatic and distant) day (*hemera* – interval between sunrise and sunset) and (*kai*) hour (*hora* – a certain definite time) no one (*oudeis* - nobody) recognizes (*oida* – appreciates or is aware of, perceives, discerns, or

notices), **not even** (*oude*) **the messengers** (*aggelos*) **of heaven** (*ouranos*), **only the Father** (*pater*) **alone** (*monos*).” (Mattanyah / Matthew 24:36)

Before I comment on this statement, it must be noted that there is some dispute as to whether the words “nor the Son” are included. Unfortunately, this is one of the relatively few eyewitness passages outside of our relative dearth of Mark that is not extant in an early papyrus. The scrolls and books which have survived are late, fourth century at best and they differ substantially. The same passage is recorded in Mark, but nothing after Mark 12 survives from the first three centuries.

While Yahowsha’ said that He is a diminished manifestation of Yahowah, a requirement to keep His presence from incinerating our planet, the notion that the Father would know something the Son doesn’t conflicts with the testimony of Scripture. After all, Yahowsha’ is the Word.

That said, we must ask ourselves. What day is He speaking about? Why was He so careful with His words using “*de para eleomps hemera kai hora oudeis oida*.” And why are we so careless with them? Most translations completely ignore *de*. In English Bibles *para* is mistranslated “of” rather than “the immediate vicinity.” Further, *ekeinos* is a very exacting term and usually speaks to “one definite and often distinct entity.” It’s an “emphatic and specific” term. To render *ekeinos* “that” misses the point of the word. And *oida* isn’t the usual Greek word for “know.” *Ginosko* is. *Oida* conveys the idea of simply recognizing something, being aware of it, or just appreciating it. *Ginosko* implies empirical knowledge. It means to know something through the study of the evidence or through experience. While both words can be translated “know,” *oida* is a much fuzzier term and only suggests that people won’t be aware of this one day, that they won’t recognize it for what it is. They will be unable to properly perceive, discern, or even notice its connection to other references.

To emphasize the importance of *oida* within this context we discover that the term is very closely associated with *oikeios*—family or household. It is often used interchangeably with it. So similar are the concepts that both *Strong’s* and the *Dictionary of Biblical Languages* assert that the text reads *oikeios* rather than *oida*. *Oikeios* means “to belong to the house or family, to be related to and intimate with God.” The means to *oikeios*/being part of His family is through *oida*/being aware of Him, discerning His truth, coming to recognize what He has done, and ultimately coming to know Him.

The testimony which follows this challenging verse tells us that “the one specific day” Yahowsha’ was speaking of could either be the pre-Tribulation *harpazo*/harvest or His final advent. But since forty-three of the next forty-five verses are dedicated to concepts related to the rapture with only the remaining two

potentially focused on His return it's reasonable to assume that the one specific day where the hour is unknown pertains to the harvest—to the time we will come into His presence.

Moreover, all one has to do is combine an understanding of the Yowbel with the Ma'aseyah's previous statements and the Day of His return to earth in judgment and light becomes obvious. Therefore, if He were addressing it again, He would be contradicting Himself. And remember, it can't be both days because Yahowsha' used the very emphatic *ekeinos*, not the generic *hos* for "that." God wasn't speaking generically about all prophetic fulfillments—just about one. The "no one will recognize or know it" speaks to "a definite day," and not about all others.

And it just so happens that there was such a day. The Jewish observation of the *Miqra' of Taruw'ah*, or Feast of Trumpets, was corrupted during their Babylonian captivity in the sixth century BCE—as was much of the Hebrew calendar. Ba'al's boys celebrated the new year on the first of Tishri, so *Taruw'ah*, Yahowah's *Miqra'* on the first day of the seventh month, became *Rosh Hashanah*—"the head of the year." By Yahowsha's time *Rosh Hashanah* had completely eclipsed Yahowah's Towrah instructions. The *shofar*, or Ram's Horn Trumpet, was still blown but the reasons why were now confused. So convoluted in fact were these practitioners, it was now blown to confuse the devil on the one day each year the rabbinical Oral Law said that Satan went before God to accuse Jews of being bad. That's why *Rosh Hashanah* was also known as *Yom Hakeseh*, "the Day of the Hiding." According to Rabbinic tradition, this "Hidden Day" had to be concealed from Satan so he couldn't do his job.

As a result, *Yom Hakeseh* introduced an idiom into the Jewish language that was reflected in Yahowsha's enigmatic statement. Even though everybody knew that the Babylonian inspired *Rosh Hashanah* fell on the first day of Tishri, and that it was *Yom Hakesh*—the Hidden Day—nobody actually *said so*. They came to call what had been the *Miqra' of Taruw'ah*: "The Day and Hour No One Knows, Only the Father." So, to those who were listening to Him, Yahowsha' *wasn't* telling them that they were to be uninformed as to when He would come for his chosen but rather, He was telling them that He would "gather His elect" on the Feast of Trumpets in some unspecified future year.

There was a reason for Yahowsha's coyness. He wants us to be engaged in His business, the spiritual battle for souls, and to fight as if today were our last opportunity to prevail. He will in fact, highlight this desire twice in this very discussion, once directly and a second time by way of a parable. For that reason, we should all serve as if there were no tomorrow. I don't know which year the rapture will occur, and certainly don't know the exact hour, nor do you. While I don't think it is, this *Taruwah* could be our last.

But this I do know, a harvest of souls will transpire on the *Miqra' of Taruw'ah* prior to the beginning of the Tribulation. God said so: **“Because you have carefully attended to, thoughtfully observed and consistently kept, My Word to cheerfully endure, indeed, I also will watch over you and carefully attend to you (*tereo* – protecting you from injury or loss), keeping you out of (*ek* – withholding you from) the hour of tribulation which shall come upon the whole of the inhabitants of the world to test those who reside on the earth.”** (Revelation 3:10)

The use of *parousia*/presence in what follows is important. The Ma’aseyah’s physical return to earth won’t be like the days of Noah before the flood. The flood gates of hell will have been opened for seven years prior to His seventh advent. It would be more logical to tie the days before the flood to the *paralambano* harvest where the set apart assembly will be brought into the presence of God. As corrupt and terrible as these last days before the Tribulation will be, they will pale in comparison to the deluge that is coming. So, since Yahowsha’ was speaking to His disciples, *parousia* is being used in reference to Him appearing before them as they are brought into His presence. Therefore, those who are going about their lives in ignorance are those who will miss the boat—the Ark of the Covenant in this case.

Yahowsha’ says: **“Moreover (*de*), just as (*hosper*) in the days of Noah (*Noe*), likewise so shall also the presence (*parousia*) of the Son of Man be (*esomai* –future first person singular of to exist). For just as in the (*ho*) days before the inundation (*kataklysmos* – deluge) they were eating (*trogo* – gnawing and crunching) and drinking, marrying and giving in marriage, until the day that (*hos*) Noah went out to enter (*eiserchomai* – to come and go inside) the ark (*kibotos* – the wooden chest that holds the Covenant or a boat). And they did not know or understand (*ginosko* – learn about or comprehend the evidence) until the deluge (*kataklysmos* – the overwhelming and submerging water) happened (*erchomai* – came and went) and lifted them all up and away (*airo hapas*). So shall the presence (*parousia*) of the Son of Man be.”** (Mattanyah / Matthew 24:37-39)

What follows vividly explains the *paralambano*—the gathering together of renewed souls. No other prophetic event would be described in these terms. **“Then (*tote* – at that time), two will be in the field (*agros*). The one will be taken to be brought alongside (*paralambano* – acknowledged and accepted, taken away to associate as My companion; from *para*, meaning by, beside, and near and *lambano* meaning to take with one’s hand and carry away, to welcome and remove in an accepting way so as to make someone one’s companion; to claim, procure, and receive them) and one will be sent to the place of separation (*aphiemi* – yielded up to expire, sent away and disregarded, divorced,**

left, neglected and abandoned, given up to be forsaken and damned; from *hiemi*, meaning to send away and *apo*, meaning the place of separation).” (Mattanyah / Matthew 24:40) Now there is a clear choice. You can be *paralambano* or *aphiemi*.

This passage is one of the reasons *Koine* Greek is relatively easy to translate. Important terms are often comprised of compound words that can be unraveled to reveal both accurate and amplified meanings. By augmenting the spiritually rich language of ancient Hebrew and the mentally exacting nature of common Greek, we can at times come to better understand some of what Yahowah told us in His Towrah, but in a more comprehensive way.

This message is so essential, it bears repeating so Yahowsha’ did. **“Two will be grinding at the mill and one will be taken to be brought alongside, acknowledged and accepted, taken away to associate as My companion, claimed, procured, and received (*paralambano*) and one will be sent to the place of separation, yielded up to expire, sent away and disregarded, divorced, left, neglected and abandoned, given up to be forsaken and damned (*aphiemi*).”** (Mattanyah / Matthew 24:41)

I devoted the “*Ruwach* – Spirit” and “*Thanatos* – Separation” chapters to Scripture’s teaching regarding the difference between our mortal souls and His eternal Spirit. In them we discover that most souls are “disregarded and yielded up to expire.” They are not sent to the place of eternal torment. Understanding that there are three choices leading to three different and distinct destinations (eternal life, death, and perpetual anguish) is essential to knowing Yahowah and understanding His Scripture.

Now all of this brings us to the second of four “you don’t recognize” lines. Yahowsha’ is translated as having said: **“Be alert (*gregoreuo* – pay attention and be active; be awakened and be aroused; rise up and be alive), therefore (*oun* – accordingly and consequently), because (*hoti*) you are not aware (*oida* – do not realize or recognize, perceive, discern, or notice) what sort of (*poios* – the nature of the) **day Yahowah** (ΚΣ – derived from a divine placeholder which was used throughout the Septuagint to present Yahowah’s name in the Greek text) **will come and go (*erchomai*).**” (Mattanyah / Matthew 24:42)**

Here, the “you do not realize which day the Yahowah will come and go” was obviously true. Prior to the anointing of the Spirit the disciples were most often clueless about spiritual things.

But there was a reason for the statement. And we find it in the second word: *oun*. “Therefore, accordingly and consequently” pertains to the preceding example of *paralambano*/acceptance versus *aphiemi*/abandonment. Yahowah wants us to carefully consider the eternal benefit of having one’s soul “claimed,

procured, and received” by Him, versus the hellacious consequence of being forsaken. But more than that, for those who have chosen to trust Him, He wants us to be “alert and aroused, to be actively engaged in the business of life” committing each and every day to informing people about these distinct choices. That is the reason He is being somewhat enigmatic about the precise day of the *paralambano/aphiemi* split.

Once again, Yahowsha’ has used “*oida*/realize and recognize, perceive and discern” rather than “*ginosko*/know and understand” when speaking of the day He will come for His assembly. It’s not that we can’t “know or understand” that this day will be fulfilled on the *Miqra’ of Taruw’ah* but that most simply don’t “realize and recognize” it. That said, in this overt harvest reference Yahowsha’ has changed two words. The “Son of Man” has been replaced by “Yahowah” because Yahowsha’ wants us to correlate this advice to the example and parable which follow. And that’s because He wants us to remain focused and engaged in doing His business as if there were no tomorrow. The second change is from *parousia*/presence to *erchomai*/come and go. In this case, Yahowsha’ never touches down on earth. He simply comes for His people, and then leaves, taking the chosen to heaven to be with Him.

In the verses which follow, Yahowsha’ confirms the reason why He wants us to be diligent, prepared, awake, and engaged. Because if we are not, our homes and families will be torn asunder. And to be sure, in 33 CE, no one had a clue which day the Yahowah would come and go.” The Fig Tree hadn’t been uprooted much less been replanted and the rest of the signs were nearly forty *Yowbel* in their future. Moreover, by telling us through them that we should be ready too since “the Son of Man is coming at an hour when you do not think,” He is alerting us to the fact that today virtually no one “thinks.” And for that reason virtually no one knows or understands. While it’s clear from Moseh’s testimony that the Harvest is tied to the *Miqra’ of Trumpets*, the year remains a mystery. All we know for sure is that the rapture will occur on Trumpets and that now, in the year 2012, there are only 15 remaining Feasts of Trumpets before the Tribulation commences.

“But know and understand (*ginosko*) this specific thing (*ekeinos*), that if (*ei*) the master of the house (*oikodespotes*) recognized and realized (*oida* – perceived, discerned, or noticed) which watch (*poios phylake*) an embezzler (*kleptes* – false teacher or thief) were to come and go (*erchomai*), he would have paid attention and been vigilant (*gregoreuo* – been active and alive lest through remission and lethargy some destructive calamity overtake them) and would not have allowed (*eao* – given up and permitted) their home (*oikia*) to be broken up (*diorusso*). And for this reason be prepared (*hetoimos* – be ready for opportunities) since the Son of Man will come and go (*erchomai*) at an hour

when you don't think (*dokeo* – don't consider, suppose, or choose and are predisposed to opinion).” (Mattanyah / Matthew 24:43-44)

We don't know when He is coming for His called-out assembly because we don't think—we don't consider what the whole of Scripture reveals. We choose instead to be predisposed to opinion—most of which are man's and most of which are wrong.

But should you be prone to think, should you recognize the due measure of time when the anticipated events will be fulfilled in the opportune season, this verse is for you. **“Whoever, therefore, is trusting and reliant** (*pistos*), **an intelligent, mindful and prudent** (*phronimos* – wise, having the capacity to understand life) **servant whom the master appointed to administer** (*kathistemi*) **over a home** (*oiketes* – the life in the house) **will provide** (*didomi*) **nourishment and support** (*trophe* – will nurture) **in the due measure of time, at the fixed and definite times** (*kairos* – in the decisive epoch when things are brought to a crisis, in the anticipated and opportune season).” (Mattanyah / Matthew 24:45)

The “fixed and definite times” are the seven *Miqra'ey* of Yahowah—one each for the seven significant events in the salvation history of mankind. These were first addressed during the fourth day of creation.

Confirming this interpretation, Yahowsha' says, **“Blessed** (*makarios* – happy) **is the servant whom the master meets with and finds** (*heurisko*) **prepared and being productive** (*poieo*) **in this manner** (*houto*) **when He comes and goes** (*erchomai*). **Truly** (*amane*), **I say to** (*lego* – affirm and advise) **you, that he shall be appointed to administer** (*kathistemi*) **over all** (*pas* – individually and collectively) **that exists and was created by I Am** (*huparcho* – all that is identical to I Am, that which is from the beginning and continually exists, He who is ready and at hand to begin life; from *hupo*, meaning by, under, in, and with, and *archomai*, meaning to rehearse from the beginning, to be first, to be the ruler, to commence and to create).” (Mattanyah / Matthew 24:46-47)

Earlier, when Yahowsha' said that He was retrieving His chosen from the extremities of heaven to be at His side upon His return, it was to put us to work. That is what He is talking about here.

While the last passage was written for the “ones who will be taken and brought alongside, the *paralambano*, the ones who are acknowledged and accepted, taken away to associate as Yahowsha's companions, the ones who are welcomed and removed in an accepting way so as to make them His companion, the ones who are claimed, procured, and received,” the next is for those who “will be sent to the place of separation, the *aphiemi*, those yielded up to expire, those sent away and disregarded, divorced, left, neglected and abandoned, those given up to be forsaken and damned.” It reveals:

“But just in case (*de ean*) an errant thinking (*kakos* – bad natured, incorrect, injurious, pernicious, destructive, and malicious) servant shall say in his heart, ‘My Master is lingering and delaying (*chronizo* – is late, taking too long a time) with His coming and going (*erchomai*), so I shall initiate a process to lead and rule over (*archo*) my fellow servants (*sundoulos* – associates and colleagues), harming them by nullifying their conscience (*tupto*) and causing them to eat and drink with the drunken mass murderers (*methuo*), the Master of that servant will come upon him, arriving in (*heko*) a day when he least expects (*prosdokao*) and in an hour which he does not know or understand (*ginosko*), and shall twice separate him (*dichotomeo*), removing and depositing him down (*tithemi*) in the place (*meros* – his due and destiny, the region of) the duplicitous actors, the insincere hypocrites (*hupokrites* – the pretenders who impersonate and feign, those who dismantle and dismember by errantly attributing their faults to others), the region (*meros* – due and destiny) in which (*ekei*) there is weeping (*klauthmos* – grief and anguish) and extreme despair (*brugmos odous* – gnashing and grinding of teeth, a colloquialism for emotional and mental anguish).” (Mattanyah / Matthew 24:48-51)

There is a consequence worse than being forsaken unto lifelessness. It is to be sent to the realm of weeping and despair. Mattanyah / Matthew 23 (presented in the “*Krima* - Damnation chapter) is dedicated to exposing the kind of religious, academic, journalistic, and political deceptions that cause false teachers to endure this place of perpetual anguish. And Revelation 20’s Great White Throne Judgment (presented in the “*Thanatos* – Separation chapter) explains how, why, and when these duplicitous hypocrites who harm others while acting in their leadership positions will be “separated a second time”—once unto death and then into the abyss. The bottom line is: the only thing God hates more than man’s arrogance and self-reliance is his false teaching.

And while it’s now icing on the cake, those who “don’t *ginosko*/know and understand the hour” Yahowsha’ will “*erchomai*/come and go” with the “*paralambano*/accepted” are those who’s “thinking is errant, destructive, and malicious.” If you are a political, religious, academic, or media leader promoting the “no one knows” scenario you have put yourself in some pretty nasty company.

There is one final “you don’t *oida*/realize or recognize, perceive, discern, or notice the day or the hour wherein the Son of man will *erchomai*/come and go,” but it’s in the next chapter of Matthew. As proof, Yahowsha’ is still speaking of the *paralambano*/acceptance harvest, it follows the parable of the ten virgins and the bridegroom, a prophetic story that explains why the Laodicean Assembly will be left behind at the harvest. If you are interested in how the first 13 verses of Matthew 25 serve to amplify Yahowsha’s discussion of the harvest please turn to the “*Paralambano* - Acceptance” chapter and you will find the parable dissected

there. Further, consistent with the whole of Mattanyah 23, the parable which follows the “don’t discern” quote focuses on the reason why Yahowsha’ has chosen to make the year it will occur somewhat obscure.

Lastly, Mark’s “no one recognizes the day or the hour” is a subset of the same discussion we have reviewed in Matthew. Therefore, it is not augmentative.

The rationale for our review of the four “don’t notice” in Mattanyah wasn’t to demonstrate that future prophetic fulfillments could be dated. For those interested in knowing these days I provided a list of the seven passages that should be carefully considered. To an extent far greater than Mattanyah, they reveal when the harvest will occur, when the tribulation will begin, when the Magog war will be fought, when the Ma’aseyah will return, and exactly when we should expect the Seventh Day to begin. My purpose here was simply to demonstrate that the “don’t realize” verses only spoke of one specific hour, that of the harvest, and not of all unfulfilled predictions.

But that wasn’t Yahowah’s purpose so we leaned far more than I expected. And I suspect that’s true because fixing dates and predicting the future isn’t the primary purpose of His prophecy. Sure, God wants us to discern these things but there is something much more important He wants us to know. Prophecy exists to be tested and thereby to demonstrate that the Author’s testimony is true and can be relied upon. But more than that, Yahowah uses prophecy so that we can make enlightened and informed choices. While men debate creation versus evolution the more important issue is *paralambano* / acceptance versus *aphiemi* / abandonment.

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