

Mount Olivet Prophecy

*Foretelling the rejection of the **Messiah**
And the destruction of **Jerusalem***

*The **Abomination**
That causes **Desolation***

First Edition

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Of paramount importance in any Biblical study is the fact that the Bible is written to the "called." From its earliest books, those first called individuals exhibited actions of great faith through which Yah (God) built His "called out" nation Israel. Yah endowed the Israelites with a special chosen status apart from the rest of humanity to be His light to the world. Due to the Israelites rebellious nature and rejection, God subsequently called the Gentiles to partake of this special relationship, symbolically described as being grafted in as a wild olive branch now made one with the parent olive tree, Yahshua that bears life. Those "newly called" were now to devote themselves actively worshipping Yah fulfilling His will. The Gentiles never replaced the chosen, called status of the original Israelites, but were added to those faithful in obedience. The Bible highlights the great accomplishments of those devoting their lives answering "the call," as well as relating the tragedies of those relinquishing their inheritance. Thus all scriptural writings are specifically addressed to those "being called" and not the general population at this time. Thus those that heed this message...receive reward, and those that reject this message...condemnation.

This study focuses on those called at a time to acknowledge and receive their Messiah, with glory given to those accepting and misfortune upon those touting rejection. Scriptural evidence found in the gospels of Luke, Mark and Matthew offer revolutionary understanding of this event, having no contradiction, being augmented by the writings of the apostles John, Paul and other teachers in the New Testament.

*Two major topics are addressed: First, the placement of events in their proper sequence that are contemporary to Yahshua's life from those occurring at or near the end of time. The study specifically focuses on the background of the Mount Olivet Prophecy that details events that did happen within the days left of Yahshua's life extending 40 or more years after His death as well as foretelling of future happenings **after** His return with wrath on... "The day of the Lord" as depicted in the Book of Revelation, a separate prophecy relating a worldwide, end of time happening.*

The second topic, potentially more controversial in subject matter, deals with the Jewish people and their religion, Judaism, in their

treatment of Yahshua. Throughout the Old Testament, the nation of Israel has engaged in a tumultuous relationship with Yah, the Father and Yahshua. There is no doubt that Yah held and holds the Jews both native born and those subsequently grafted in as His chosen people, the apple of his eye. This is irrefutable. But it is also true, scripturally documented, that Yah's relationship with the nation of Israel has been tumultuous at times to say the least with ruler after ruler, often in a continuum, engaging in what was "evil in the sight of Yah," behaviors that often incited His wrath with accompanying bouts of severe punishment for correction. Yah on many occasions characterized the Jews as stiff-necked, and stubborn, a rebellious people that continues today. Their ultimate sin was the **abomination**, the denying of Yahshua as their Messiah, the Son of the Living God, which caused the **desolation**, the destruction of Jerusalem and the temple now left void of Yah's Holy Spirit and remains the most egregious sin ever committed by humanity. This travesty was abominable because it not only denied Yahshua, but then involved the planning and implementation of His horrible death abetted by the religious leaders of the day.

Many will label the previous statements as radically anti-Semitic, evidencing a manifest hatred of the Jews. Contrary to that accusation, this study does not indict the Jewish people because the fact remains they are within His family, a part of His "called" together with those grafted in. Yet historical fact is what it is. The religion of Judaism then and continues today to deny Yahshua's existence as the God of the Old Testament while erroneously self correcting historical events contemporaneous to Yahshua's lifetime. Thus Judaism's doctrine assigns fulfilled Biblical prophecy that occurred 2000 years ago and translates those historical events into a future end of time occurrence, presupposing the Messiah's first coming.

Again this investigation is opposed to inadvertently forcing all unrealized understanding of the scriptures and depositing them into the future with those describing the Day of the Lord's return, and defining them as end time reference. This study has taken great pains to scrupulously set the record straight showing the flaw of Judaism's teaching. Each verse is set in its respective context to collectively produce a scripturally accurate interpretation maintaining the time frame distinction between end of age prophecy occurrences from those unfolding in Yahshua's lifetime.

Preface

The Mount Olivet Prophecy recorded in the Books of Luke, Mark and Matthew is named after that mount, the site across from the temple, where Yahshua gathered with His disciples after preaching His final declaration at the temple on the first day of the week, three days before the Passover. It is here on this mount where Yahshua answers questions posed by His disciples concerning teachings spoken earlier by Him on this day when addressing the chief priests, scribes, Pharisees, elders and an audience of followers in the temple. Yahshua also expounded upon the remark He made immediately after leaving that beautiful building telling of its destruction that we know occurred some 2000 years ago.

*All three gospels, each written from a different perspective, must be taken into account for a complete presentation of His teachings. This book compares the three different yet similar accounts of the questions asked by the disciples late that day including Yahshua's answers given in detail. Several major teachings were discussed: concerning the authority of John the Baptist, the fate of the dead and their resurrection, as well as their inheritance of the Kingdom of Yah. Yahshua, continuing in His teaching, prophesied about His rejection as the Messiah and the effect of that **Abomination** in generating the **Desolation**, the destruction of the temple, Jerusalem and its people. Yahshua completes His teachings by warning about the proliferation of bogus teachers propagating false doctrines with tribulations escalating until His return as King of Kings and Lord of Lords. The prophecy culminates with signs of Yahshua's second coming and His judgment with the wrath of Yah at the end time. The questions pertaining to the many teachings the disciples asked are collectively being referred to as **"THINGS."***

Three different witnesses to the same event each tell how the importance of this occurrence was impressed on each of them. Conversely it is Yahshua who inspires these men to reveal His prophecy in this way for us that have ears to hear and eyes to see. These messages, like all in the Bible, exist for the "called" to develop into the likeness of our Lord while acting as a witness against those rejecting His words.

Just as salt and pepper added to food give flavor, so does each gospel add dimension to the prophecy enhancing its substance, feeding the reader with heightened clarity illuminating each message given.

Please notice the scriptural principle: Three witnesses are given serving to validate a given testimony; all must be corroborated by the testimony of two or three witnesses to legalize the matter for judgment, Deuteronomy 17:2~7. These three gospels each serve as a witness recording and certifying the prophecy against those that both heard at the time or saw and participated in the rejection of the Messiah. May we realize our advantage of nearly two millennia of hindsight and take immediate and lasting action to improve our spiritual lives so as to not be found opposed to our Lord when He calls.

Introduction

The gospels of Luke, Mark and Matthew serve as witnesses of events describing the revelation in the Mount Olivet Prophecy. This investigation starts in the Book of Luke, with Luke's witness being the most transparent of the three eyewitnesses to comprehend. From Luke this study proceeds on to the observation of Mark, revealing insight as the second witness to the events recorded, followed by the third witness of Matthew where all three beholders of the events culminate into forming a unified message.

*Although the prophecy of Mount Olivet given in the Book of Luke starts in Chapter 21, the insight actually begins much earlier with Yahshua stating His purpose for journeying to Jerusalem: **“to fulfill all prophecy concerning Himself.”** Yahshua verifies this intent after His resurrection upon appearing before the disciples showing Himself as the resurrected Messiah. There Yahshua opened their eyes so that they might understand the scriptures of Christ's suffering, and His resurrection from the dead on the third day which they witnessed.*

Luke 24:44~49 And he (*Yahshua*) said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled**, which were **written in the law of Moses**, and **in the prophets**, and **in the psalms**, **CONCERNING ME**. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. **And ye are witnesses of these things**. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

*This is the message the Bible leaves us in recording the events that the **laws** and the **prophets** including the **psalms** have prophesied concerning the rejection of the Messiah by His chosen people, Israel, and the calling of the Gentiles to be grafted in. What has long eluded the readers of this prophecy is the **“context of the questions”** being asked by Yahshua's disciples as they exit the temple. As the prophecy begins in Luke, Chapter 21, **multiple questions** are being asked, yet there is but a single event being mentioned here in this chapter. This*

fact should serve as the clue awakening understanding in those with eyes to see.

Luke 21:1~7 And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. And as some spake of the **temple**, how it was adorned with goodly stones and gifts, he (*Yahshua*) said, As for **these things** which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. 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?

*This statement prompted by the disciples asks questions of the “things” that are to occur: “When shall these “things” be?” and “What sign will there be when these “things” shall come to pass?” Note carefully the questions embrace multiple events pertaining to “THINGS.” Yet in the above verses there is but **one event** mentioned that of the destruction of the temple. This is where reading in context becomes the “key” to understanding what is being said.*

The context of the prophecy pertains to Yahshua stating His purpose in going to Jerusalem, “To fulfill all prophecy concerning Himself.” This stated intent is where we must start in understanding the “Things” Yahshua foretells in this prophecy to His disciples. Thus it is the statements taught by Yahshua mentioned earlier and those of that day in the temple that bring about the questions concerning “Things.”

The first reference to this fulfillment is stated in Luke, Chapter 9.

Luke 9:51 And it came to pass, **when the time was come** that he should be **received up**, he stedfastly set his face to go to **Jerusalem**, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem.

*Yahshua's desire was to go to Jerusalem to be **received up**, meaning to offer up His life in sacrifice to Yah the Father for the sins of mankind*

*and to then ascend into heaven to be once again glorified at the right hand of His Father's throne. It is this process involving Yahshua travelling from town to town up to Jerusalem stating His purpose declaring Himself as the Messiah to His chosen people, Israel that goes **undefined**. Yahshua's authority being misunderstood, ultimately denied by the people formed the basis for the statements provoking the questions by his disciples at the temple mount. As He travels to Jerusalem to **fulfill the will of Our Father**, He gathers those that have ears to hear, those who follow Him physically and spiritually, partaking of His offering as He enters through each town along the way.*

Luke 10:1~16 After these things the Lord appointed other seventy also, and sent them two and two before his face **into every city and place, whither he himself would come**. Therefore said he unto them, **The harvest truly is great, but the labourers are few**: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves...And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, **The kingdom of God is come nigh unto you**. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that **the kingdom of God is come nigh unto you**. But I say unto you, **that it shall be more tolerable in that day for Sodom, than for that city**. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the **mighty works** (*miracles*) had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But **it shall be more tolerable** for Tyre and Sidon **at the judgment, than for you**. And thou, Capernaum, which art exalted to heaven, **shalt be thrust down** to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

This was a most blessed time for those present, hearing firsthand the words of salvation, seeing miracles from the Savior, the Christ, their Messiah, as He offers up His physical existence to save His creation. Blessed are those that participated in the events that few have seen and desired to experience.

Luke 10:23~24 And he turned him unto his disciples, and said privately, **Blessed are the eyes which see the things that ye see:** For I tell you, that many prophets and kings have desired to see those **things** which ye see, and have not seen them; and to hear those **things** which ye hear, and have not heard them.

On His way to Jerusalem there was much instruction given, many parables enhancing the meaning of the event happening: Yahshua coming as the Messiah preaching the Kingdom of Yah to His chosen people. During His 3½ year ministry, He fulfilled the writings of the law, prophets and psalms about the coming Savior. One such detail included Him declaring the greatest of all the commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with thy entire mind; and thy neighbour as thyself." Yes, blessed are they that hear the words of their Savior and keep them.

*As Yahshua is questioned in one of the towns He passes through, He speaks of their unbelief as the people demanded a sign of His authority as the coming **Messiah**.*

Luke 11:29~32 And when the people were gathered thick together, he began to say, **This is an evil generation: they seek a sign;** and there shall no sign be given it, **but the sign of Jonas the prophet.** For as **Jonas was a sign unto the Ninevites,** so shall also **the Son of man be (a sign) to this generation.** The queen of the south shall rise up **in the judgment** with the men of **this generation,** and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up **in the judgment** with **this generation,** and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

*As Jonah was a **sign** to the Ninevites to repent, Yahshua likewise was a **sign** for **his generation,** the contemporaries in front of Him, to repent and accept their Messiah. Please bear in mind that the symbolism of Jonah was twofold. First, Jonah spent three nights and three days in the heart of a whale's belly, as one that was dead to life before being heaved out of the whale's mouth alive, thus affirming he was a prophet sent by Yah. Yahshua likewise after His death spent three nights and*

three days in a tomb before He was resurrected to life, declaring that He is the Messiah that was prophesied to come.

*Second, Jonah preached that the Ninevites, the residents of the Assyrian capital must repent. The Assyrians had just destroyed the ten tribes of Israel that broke away from Judah and Jerusalem. Forfeiting their inheritance, the ten tribes of the Israelite nation had lost their relationship with their Creator, having separated and worshipped as heathens, desecrating Yah's laws. The Assyrians were used as the tool of Yah's punishment for Israel's rejection of Him. Jonah's message to the Ninevites for their overwhelming cruelty was blunt: if they did not repent, their city would be destroyed within **forty days** by Yah.*

*Note carefully, **three times** Yahshua declares that "**He is the sign**" to **this generation**; that He is the Messiah and that "these signs" will follow those that reject Him. Yahshua did fulfill both signs as He spent three nights and three days in the tomb after His death, also similar to the second sign, **forty years** after His death, akin to the **forty days** prophesied against Nineveh, the city of Jerusalem was destroyed as prophesied. Once again the sign was to **this generation** as noted:*

Luke 11:49~51 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of **this generation**; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of **this generation**.

*Hence this proclamation observed with miracles and teachings continues as Yahshua travels up to Jerusalem with His disciples declaring Himself as their Messiah, despite being rejected by the masses, His chosen people, Israel. It is this declaration which goes **undefined, not fully understood or realized** that led up to the questions asked in the Mount Olivet Prophecy as Yahshua leaves the temple mount with His disciples.*

As they travel to Jerusalem, Yahshua gathers His disciples and addresses their bewilderment in saying: "For there is nothing covered that shall not be revealed; neither hid, that shall not be known" Luke

12:2. *Yahshua came to reveal both mysteries as well as describe the disciples' future situation that will befall them during their life time.*

Luke 12:10~12 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring **"you"** unto the synagogues, and unto magistrates, and powers, take **ye** no thought how or what thing **ye** shall answer, or what **ye** shall say: For the Holy Spirit shall teach **you** in the same hour what **ye** ought to say.

Note carefully that Yahshua is talking of the disciples' future, foretelling impending events that will befall those that are His disciples. Yet bewilderment still prevails as Peter is quoted asking Yahshua; "Lord, speakest thou this parable unto us, or even to all?" Luke 12:41.

Yahshua's earthly ministry had lasted a total of 3½ years as He proceeds to Jerusalem to complete His Father's will. Starting in the fall of 26 A.D. proclaiming the message of release at Atonement recorded in Luke 4:16~32 until ending in the spring of 30 A.D. at Passover.

Speaking the parable of the fig tree, Yahshua compares the Israelites' fruitlessness in receiving their Messiah with that of a barren fig tree. He then directly correlates that same 3½ year timing of His ministry with the interval of time required to bearing much fruit according to righteousness. Israel's unproductive lifestyle evident by their lack of growth forces its Creator to cut it down.

Luke 13:6~9 He spake also this parable; A certain man had a **fig tree** planted in his vineyard; and he came and sought fruit thereon, **and found none**. Then said he unto the dresser of his vineyard, Behold, these **three years** I come seeking fruit on this **fig tree**, and **find none: cut it down**; why cumbereth it the ground? And he (*the dresser of his vineyard*) answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, **then after that thou shalt cut it down**.

Both prophecies in Luke above and in Daniel, Chapter 9 reveal the symbolism that the fig tree is cut down after the death of Christ. Accompanied by the parable of the olive tree mentioned in Romans,

Chapter 11, the unfruitful branches are broken off, referring to the Jews who rejected Him as the Messiah. Wild branches then become grafted in who are the Gentiles, serving their new King. The trunk of the tree representing the laws of His kingdom remains; it is the servants that are replaced with faithful stewards.

Luke 13:34~35 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, **your house is left unto you desolate**: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. (*At His return for judgment*)

In parable after parable Yahshua declares that the Israelites remain unrighteous in refusing to accept Him as the Messiah to come. Despite His efforts to openly publicize the perversion of their thinking, the Israelites did not identify themselves with the times of His earthly presence with them. "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matthew 13:35

It's unfathomable to think that one would misconstrue the teaching of Christ, brushing Him away as a crude prophet or as a lunatic deceiving the people. But are we doing the same? Are we tuned into future prophecies? Are we not living our self-absorbed lives as those Israelites were, just getting through the day? Are we watchmen declaring His return or just watching others declare, "all is well" as we wait? The news only reports events that have happened, past tense. By the time we hear about it...it's already history, it's too late. Thus at Yahshua's arrival it's too late for repentance; the verdict has been declared; change was yesterday's medicine.

Luke 17:20~24 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you**. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and **ye shall not see it**. And they shall say to you, See here; or, see there: go not after them,

nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; **so shall also the Son of man be in his day.**

Yahshua declares, that before His return there would be false savior's expounding upon false truths, crying out "come follow us, we know the way!" He tells us not to follow such deception, for there is but one way according to His words, for His words are truth. His return will be evident to all as revealed by the signs in the sky.

Luke 17:25 But first must he suffer many things, and be rejected of this generation.

*Again Yahshua states His intention of going to Jerusalem to be **received up**; to offer up His life in sacrifice to Yah the Father for the sins of mankind thus confirming His purpose **to fulfill all prophecy concerning Himself**, the Messiah rejected by **this generation** and generations to follow.*

Luke 17:26~37 And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. **Even thus shall it be in the day when the Son of man is revealed.** In that day, he which shall be upon the housetop, and his **stuff** in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, **Wheresoever the body is, thither will the eagles be gathered together.**

Yahshua relates the time of the end to His disciples, referring to His return judging mankind. At that time life will be going on as it always

has with strife and confusion, then earthquakes and sudden disaster will sweep over the earth. At that time those that attempt to save their lives will lose them as they are taken. Notice those that are taken away are gathered with the eagles, separated for destruction as the blessed inherit the earth.

Matthew 13:37~42 He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the **good seed** are the children of the kingdom; but the **tares** are the children of the wicked one; The enemy that sowed them is the devil; **the harvest is the end of the world**; and the reapers are the angels. As therefore the **tares** are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and **they shall gather out of his kingdom all things that offend, and them which do iniquity**; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Revelation 19:17~18 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the **fowls that fly in the midst of heaven** (*the eagles*), Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

*Truly the tares are gathered **out** of the Kingdom for the meek shall inherit the earth, having been made kings and priests by Yah. They shall then come to reign over the earth with Christ. Rev 5:9. Evil is taken out of the world as the righteous enjoy eternity with their Savior.*

Luke 18:31~34 Then he took unto him the twelve, (*disciples*) and said unto them, Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished**. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: they shall scourge him, and put him to death: and the third day he shall rise again. **And they understood none of these things**: and this saying was **hid from them**, neither knew they **the things which were spoken**.

Note carefully the events revealed to the disciples recorded for our admonishment include the lessons taught as they travel to Jerusalem to

fulfill scriptures: **“all things that are written by the prophets concerning the Son of man to be accomplished.”** All these teachings and observed miracles proclaimed Yahshua to be the coming Messiah to His people, the Israelites. Authenticating Yahshua as the Messiah included **the signs**, the physical appearance of what was written in the law, the prophets and the psalms of old. Most assuredly these **miracles and teachings** were the physical **observed signs** unmistakably publicized to the called out nation of Israel, the Jews, this generation that was present at the time of Yahshua’s earthly ministry. These **signs to this generation** all the more highlighted its **abomination**, the rejection of the prophesied Messiah to come. For these events were not hidden, but were done openly for His people to see and observe...a blessing to those that see...and a curse to those that deny the scriptural prophecy revealed before them.

Notice the mindset of the disciples as recorded by Luke at the end of Chapter 18: **“And they understood none of these things.** This saying was **hid from them**, neither knew they **the things which were spoken.**” This confirms the state of confusion, the lack of understanding of the disciples in comprehending Yahshua as He then affirms, **“Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.”** Thus as the disciples address Yahshua while leaving the temple mount, the questions of these and future events to happen, the **“THINGS,”** are being referenced. For it is not just the events at the temple that are in question, but also the teachings on the way to fulfill all prophecy concerning the son of man.

Yahshua, continuing on to Jerusalem, enters and passes through Jericho where He meets Zacchaeus, a wealthy man, chief among the publicans. Yahshua calls out to Zacchaeus to lodge in his house. Zacchaeus receives Yahshua joyfully and declares he will repent of any wrong he was responsible for committing among men. Yahshua replies: **“This day is salvation come to this house, forasmuch as he also is a son of Abraham, an Israelite. For the Son of man is come to seek and to save that which was lost.”** Here Yahshua again declared He has come to save His people, as the Savior, the Messiah. He continues by sharing a parable about talents given to a steward of a kingdom.

Luke 19:11~15 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought

that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. **But his citizens hated him**, and sent a message after him, saying, **We will not have this man to reign over us.** And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

As Yahshua made His entry unto Jerusalem, He leaves messages of encouragement to His called out nation as well as words of condemnation for rejecting His presence.

Luke 19:28~38 And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.... And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the **mighty works** (*miracles*) that they had seen; Saying, **Blessed be the King that cometh in the name of the Lord:** peace in heaven, and glory in the highest.

*Yahshua begins His final declaration upon entering into Jerusalem on the Sabbath day. He was acknowledged by some, being proclaimed as the Messiah, the selected lamb on the tenth day of the first month, the seal, the sign that marks those that are to be redeemed through His Passover sacrifice. Thus began the events heralding His final public words that proclaimed His arrival as the acclaimed Messiah by those seeking the prophesied Savior. This public statement also ushers in the inevitable **abomination** that confirmed the abhorrent hatred by His chosen people of **this generation**, the Jews, in rejecting Him as their King.*

*** For more detailed information on the events surrounding Yahshua's entry into Jerusalem and the Passover, please write for the studies: "**Triumphal Entry**" and "**The Three Events of Passover**"***

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

*Yahshua upon entering this great city Jerusalem weeps over the loss of those unaware of the times, for even at these last hours their inheritance can still be realized. Yet because of **unbelief** their gift of life is now hidden from their eyes since they failed to understand the time of His visitation. This is a powerful message applying as well to us, as we live life looking for spectacular high profiled events to happen, while our daily living negates the weightier matters of the law with its mercy, justice and faith becoming unrealized opportunities in living "The Way" daily.*

All verses in this study on the Mount Olivet Prophecy are taken from the King James Version of the Bible augmented by numerous supporting scripture.

Mount Olivet Prophecy ascribed by the disciple Luke

The Mount Olivet Prophecy given in the Book of Luke starts in Chapter 21. Yet the origin of the prophecy lies in a much earlier context showing Yahshua stating His purpose in going to Jerusalem to fulfill all prophecy concerning Himself.

Luke 18:31~34 Then he took unto him the twelve, (*disciples*) and said unto them, Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished**. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: they shall scourge him, and put him to death: and the third day he shall rise again. **And they understood none of these things:** and this saying was **hid from them**, neither knew they **the things which were spoken**.

*Note this statement by Luke about the mindset of the disciples, “**And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.**” This was the state of disorder, the lack of understanding, as Yahshua takes the twelve disciples in confidence and says: “Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished.**”*

*The Bible records events in the **laws** and the **prophets** including the **psalms** that have prophesied the coming and rejection of the Messiah by His chosen people, Israel, resulting in the calling of the Gentiles to be grafted in. This rejection by His chosen people represented the greatest sinful offense ever inflicted against Yah by mankind...the **abomination!!!!***

Luke 24:44 And he (*Yahshua*) said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled**, which were **written in the law of Moses, and in the prophets, and in the psalms, CONCERNING ME.**

*What has traditionally eluded many readers of this prophecy is the “**context of the questions**” being asked by Yahshua’s disciples after exiting the temple. As the prophecy begins in Luke, Chapter 21, many questions are being asked, but notice only one event is being mentioned here as Chapter 21 opens. This single event becomes our clue for those*

with eyes to see regarding questions of these and future events to happen, of the “**THINGS**” that have been stated.

Luke 21:1~4 And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

The initial verses describe a poor widow giving all of her wealth in comparison to those very rich giving of their abundance, denoting from their excess. Yet what is important to note in the context of the event lies in Yahshua concurrently observing those in the temple performing their offerings to Yah. This event’s location in the temple is vital in understanding what is about to be stated.

Luke 21:5~6 And as some spake of the **temple**, how it was adorned with goodly stones and gifts, he (*Yahshua*) said, **As for these things which ye behold**, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

*This event is taking place at the temple where Yahshua just observed those bringing their offerings before Yah. In the next verse Yahshua and His disciples leave the temple area, with the disciples questioning Him about the content of His **remarks**, denoting plural statements, signifying more than just one. The reference pertains to what He spoke of when teaching in the temple earlier, (stated in Chapter 20) and of this last remark referring to the destruction of the temple.*

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

*These beginning verses in the Book of Luke, Chapter 21, describe the disciples admiring the beauty of the temple as they are departing from its presence. Yashua responds by telling them of the temple’s destruction with not one stone being left upon another. Note carefully the contents of what has been stated. There is but **one event** that has been recorded as being revealed to the disciples here in Chapter 21, that of the destruction of the temple. This is the “**Key**” in*

*understanding this prophecy. The clue lies in the **questions** the disciples ask, being **plural**, meaning more than one. The questions from the disciple to Yahshua include “**when** shall these **things** be? and **what sign** will there be when **these things** shall come to pass?” Yet notice particularly, that in the above writings of this chapter, there is but **one event** mentioned: the destruction of the temple.*

*This statement prompted by the disciples asks questions of the “**THINGS**” to occur: “**When** shall these **things** be?”, and “**What sign** will there be when these **things** shall come to pass?” Cautiously note the questions embrace **multiple events** pertaining to “**THINGS.**” This exemplifies where reading in context is “**key**” to understanding what is being said.*

*To understand the prophecy we must first understand the questions. To understand the questions one needs to ascertain the **context** of the words. The questions pertain to multiple “**THINGS,**” yet only one prophetic event has been mentioned here in Chapter 21, that of the destruction of the temple. Allow us to also compare the witnesses in the Books of Mark and Matthew.*

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

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

Now it should become quite evident that the questions being asked by His disciples encompass multiple topics, far more reaching than just

the destruction of the temple buildings. When comparing the specifics of the questions with those recorded in the Book of Matthew, the questions speak of His teaching occurring far beyond this present generation, to events befalling them after the present year, 30 A.D.

*Observe the first clue: Where is the location as described in this story? The events originate in Chapter 20 with Yahshua teaching in the temple court being questioned by the chief priests, scribes and the Sadducees. There are multiple teachings being discussed in Chapter 20 in the Book of Luke: First the authority of John the Baptist, followed by the rejection by the people in accepting the Messiah as He appears, meaning Himself. These are then pursued by discussing the fate of the dead, their resurrection and the inheritance of the Kingdom of Yah. Lastly, Yahshua warns of false teachings and then leaves the temple area being found with His disciples as described in the beginning of Luke, Chapter 21. Reading the context of Chapter 20 will provide the subject matter of the “**THINGS**” contained in questions being asked.*

Luke 20:1~8 And it came to pass, that on one of those days, **as he taught the people in the temple**, and **preached the gospel**, the chief priests and the scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: **The baptism of John, was it from heaven, or of men?** And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

*Yahshua is questioned by the chief priests, scribes and elders of the authority by which He does these miracles and great teachings among the people. These represent the **physical signs** done in their presence declaring **His authenticity** as the Messiah prophesied to come. Their denial of such miracles while still preaching about the Kingdom of Yah, substantiates their rejection, the **abomination**, shown by their hatred against Yahshua. He responds by questioning their denial regarding the preaching and the baptism of John the prophet (John the Baptist) and the authority he had and respect given by those that believed in his message.*

Luke 20:9~19 Then began he to speak to the people this **parable**; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the **fruit of the vineyard**: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the **lord of the vineyard**, What shall I do? **I will send my beloved son: it may be they will reverence him when they see him**. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, **let us kill him**, that the inheritance may be ours. So they cast him out of the vineyard, and **killed him**. What therefore shall the lord of the vineyard do unto them? **He shall come and destroy these husbandmen, and shall give the vineyard to others**. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the **builders rejected**, the same is become the **head of the corner**? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: **for they perceived that he had spoken this parable against them**.

Parable #850. parabole from 3846; a similitude, a (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage: comparison, figure or proverb.

This parable was directed to His audience, those who had been sent numerous prophets with their messages giving Yah due reward, culminating by the appearance of His son, Yahshua to His called people, his husbandmen, the nation of Israel. The parable concludes with the prophecy rejecting Yahshua as the Messiah, the attempt by His servants to secure the inheritance to themselves with their resultant destruction to follow. But the timing of this event and the depth of meaning were not fully realized and became the basis for the questions posed in Chapter 21 as to “when” and “what signs” of these “things” were to come fulfilling this prophecy given here in a parable.

Luke 20:20~26 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his

words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but **teachest the way of God truly**: Is it lawful for us to give tribute unto Caesar, or no? But he perceived their craftiness, and said unto them, **Why tempt ye me?** Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

The people, His servants, the husbandmen of the vineyard, in an attempt to defame Him are dwarfed by Yahshua's reasoning as He preached Yah's truth. Thus the honor to Yah and the honor due Yahshua was defamed by His called out people.

Luke 20:27~38 Then came to him certain of the Sadducees, **which deny that there is any resurrection**; and they asked him, Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore **in the resurrection** whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they **which shall be accounted worthy to obtain** that world (*the Kingdom of Yah*), and **the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels**; and are the children of God, being the children of the resurrection. Now that **the dead are raised**, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. **For he is not a God of the dead, but of the living: for all live unto him.**

His audience, the Sadducees, which deny that there is any resurrection, questions the veracity of Yah's scripture that discusses the resurrection of the dead. They were unaware of its truth and of events after the resurrection for those that shall be accounted worthy to

obtain the Kingdom of Yah. The questions submitted by Yahshua's disciples in Chapter 21 reflect this uncertainty by asking, "how will this come about and "when," and "what signs" will be seen of these "things" appearing?"

Luke 20:39~47 Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all. And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, **The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool.** David therefore calleth him Lord, how is he then his son? Then in the audience of all the people he said unto his disciples, **Beware of the scribes,** which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Yahshua concludes His teaching in the temple that day with a warning to His disciples about the doings of the religious leaders. He tells them to beware of the behavior of the chief priests, scribes, elders and Sadducees as they walk in the pretense of authority ruling over the masses with their focus on outward appearance rather than spiritual enlightenment. These in authority, he warns, will realize their final reward: great damnation.

Summary: These statements by Yahshua provoked the disciples to ask questions about His teachings uncomprehending "THINGS" spoken by Him as they leave the temple. Starting with the authority of John the Baptist and continuing with the parable of the husbandmen of the vineyard, (the sending and rejection of the Master's Son, Yahshua the Messiah, to gather His reward followed by the destruction of those servants, the forfeiture of the vineyard to others willing to give honor). The questions then continued to ask about the resurrection of the dead and its timing. Yahshua ends with a warning of false authorities displaying splendid outward appearances who nonetheless deny the love of Yah evident in their actions.

Proceeding forward we enter into the events of Chapter 21: Yahshua exiting the temple with the disciples commenting over its beauty. Yashua responds by telling of its fatal destruction, not one stone being left upon another. The disciples, now alone with their Lord and

teacher, proceed in questioning Yahshua over what He said in the temple as to “**when** shall these **things** be,” and “**what sign** will there be when these “**THINGS**” shall come to pass?” as well as His latest revelation given of the temple’s destruction.

Thus the answers to these multiple questions being addressed by Yahshua comprise what is known as “**The Mount Olivet Prophecy.**” Yahshua adds detail of the “**when**” and to “**what signs**” will be evident as these “**THINGS**” come about. These same contexts of events are also recorded in the Books of Mark and Matthew which will be individually addressed in detail. But in Matthew’s account the “**THINGS**” become quite apparent being expanded into 9 different teachings spanning Matthew, Chapter 21 to Chapter 24.

As stated, in Luke, Chapter 21:5~7, Yahshua and His disciples are leaving the temple area, “as some spoke of the **temple**, how it was adorned with goodly stones and gifts.” Yahshua’s response: “**As for these things which ye behold**, the days will come, in which there shall not be left one stone upon another that shall not be thrown down.”

The event taking place in the temple is where Yahshua preached to the audience of listeners where upon He observed those bringing their offerings before Yah. Now as He and His disciples are leaving the temple area the disciples question Him about the content of His **remarks** and what He had taught at the temple earlier as stated in Chapter 20 and lastly of his reference to the temple’s doom.

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

These questions are in response to the statements of the “**THINGS**” spoken of by Yahshua earlier at the temple. To review the witness of Luke, these things are thus defined: the authority of John the Baptist as the prophetic messenger coming in the form of Isaiah; the parable of the husbandmen of the vineyard symbolic of Israel being given the Promised Land that included the sending of the Master’s son, to the Jews of **this generation** shown rejecting their Messiah, Yahshua, coming to gather His elect. Followed by the teachings: the destruction of those unprofitable servants; the forfeiture of the vineyard, the inheritance blessing of those called His people, and the blessing now

afforded those willing to give Him honor, the called Gentiles. This prophetic message is trailed by scriptural evidence of the resurrection of the dead and its timing. These teachings are shadowed by the prophetic signs of the end with Yahshua's return with warnings of false teachers who appear denying the love of Yah evident by the action of their disbelief.

*Now as we proceed please take special notice to Yahshua's answers as they address all that was previously taught earlier in the temple that same day. **Context, Context, Context, most important!** One must first understand the question to comprehend the answer.*

Luke 21:8~9 And he said, Take heed that ye be not deceived: for many shall come **in my name**, saying, **I am Christ**; and the time draweth near: **go ye not therefore after them. But** when ye shall hear of wars and commotions, be not terrified: for these things must **first come** to pass; **but the end is not by and by.**

*Yahshua responds with a warning to disciples and believers: be aware of false prophets who will come in Christ's name deceiving many as the time of the end draws near. The word **Christ**: Strong's # 5547, **Christos**; means anointed as the coming Messiah, an epithet of Yahshua. Coming in the name of Christ is not saying their name is Yahshua, but does subvert those being deceived by saying they are the savior, the one to follow. This above warning is in contrast to the first statement in the temple by Yahshua as He addresses the authority of John the Baptist as the prophetic messenger, one calling in the wilderness in the form of Isaiah preparing the way.*

Luke 3:4~9 As it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord**, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; **And all flesh shall see the salvation of God.** Then said he to the multitude that came forth to be baptized of him, **O generation of vipers**, who hath warned you to flee from the wrath to come? **Bring forth therefore fruits worthy of repentance**, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: **every tree**

therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

Yahshua leaves us a warning: “go ye not therefore after them.” What is He saying? The reference is to the fact that after Yahshua’s ministry on earth, there will be many coming in His name subverting the truth leading the masses away from truth into error. Yahshua was and is the MESSIAH which came to His called out nation with Israel rejecting Him as their awaited Savior. As of this day the Israelites (Jews) as a whole deny that Yahshua was their Messiah and still await His first coming. Thus we have a nation of people taught by the religion of Judaism to be anti-Christ that is posturing itself as being righteous while trying to prepare their temple and city for His first coming. Yet the truth remains that Yahshua already came to His called out nation and will return in His time frame with judgment. In similar deception, main line Christendom is subverting the truth of Yah by having formed a new religion based on pagan principles smeared with biblical phrases as a cover, having rejected Yah’s laws, statutes and judgments, His holydays and the hallowed day of rest, the Sabbath, all the while prostrating themselves on the ancient pagan day of the sun god, Sunday.

Luke 21:8~9 And he said, Take heed that ye be not deceived: for many shall come **in my name**, saying, **I am Christ**; and **the time draweth near**: go ye not therefore after **them**. **But** when ye shall hear of wars and commotions, be not terrified: for these things must **first come** to pass; **but the end is not by and by**.

*Notice the story line now takes a turn and refers to the time of the end. Yet a “**but**” is introduced as a qualifier, a turn in the story, meaning hold that thought, wait a minute. **Before** the end comes, there will be wars and commotions first, **but** the end is not “**by and by**,” meaning not yet (Also recorded in Mark 13:7 “but the end shall not be yet.”) The story line is halted to tell of events; of wars and commotions heralding **before the coming of the end** as Yahshua returns with judgment.*

This same format is found in the Book of Revelation associated with the messages given to the seven churches. Yahshua states that the sinful error of mankind will be invariably followed by punishment if sinning is not curtailed with genuine repentance. Yahshua then completes the

message with words of affirmation, offering the reward of the Kingdom for those that repent and stay the course of righteousness.

*Every prophecy given by Yahshua, personally or through His servants for us to understand, involves a set format. First, there is an immediate point made referencing to sin followed by a specified punishment that is activated for sinning if one remains unrepentant. This is followed by a reward, a future vision of their inheritance, **if** they repent. Finally the format returns to the present to address corrective actions to offset their sin. To restate the format: Present state of sinning, vision of future punishment to come, vision of reward **if** repentance occurs, and finally back to referencing the present-day sin. This prophecy is no different and follows the same format Yahshua uses in structuring His messages to us. We can better understand what is being said when we identify where we are in Yah's set format.*

*As Yahshua opens the visionary door of the future to His disciples, He reveals troubled times ahead spanning His death, correlating to the killing of the Master's son in the parable which occurred in the year 30 A.D., until His return with judgment. This revelation answers one of the questions: "**When** shall these **things** be?" posed by His disciples.*

Luke 21:10~11 Then said he unto them, **Nation** shall rise against **nation**, and **kingdom** against **kingdom**: And **great earthquakes** shall be in divers places, and **famines**, and **pestilences**; and **fearful sights and great signs** shall there be **from heaven**.

*Thus the "**sign**" when these **things** shall come to pass; foretells the events that come **before** the time of His return, on the Day of the Lord. Note at that end time all the nations and kingdoms are involved with events happening in diverse places, not limited to the temple and Jerusalem. These same events stated here in Luke are the same ones mentioned in the Book of Revelation, Chapter 6, that describe five seals being opened culminating with the beginning of the sixth seal, the revealing of Christ's return with heavenly signs.*

Revelation 6:1~11 And I saw when the Lamb opened **one of the seals**, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: **and he went forth conquering, and to conquer**. And when he had opened the

second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and **power was given to him** that sat thereon **to take peace from the earth**, and **that they should kill one another**: and there was given unto him a great sword. And when he had opened the **third seal**, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a **pair of balances** in his hand. And I heard a voice in the midst of the four beasts say, **A measure of wheat for a penny, and three measures of barley for a penny**; and see thou hurt not the oil and the wine. And when he had opened the **fourth seal**, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was **Death, and Hell** followed with him. **And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.** And when he had opened the **fifth seal**, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should **rest yet for a little season**, until their **fellow servants** also and their **brethren**, that **should be killed as they were**, should be fulfilled.

Revelation 6:12~17 And I beheld when he had opened the **sixth seal**, and, lo, there was a **great earthquake**; and the **sun became black as sackcloth of hair**, and the **moon became as blood**; And the **stars of heaven fell unto the earth**, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the **heaven departed as a scroll** when it is rolled together; and **every mountain and island were moved out of their places**. And the **kings of the earth**, and the **great men**, and the **rich men**, and the **chief captains**, and the **mighty men**, and **every bondman**, and **every free man**, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and **hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb**: For the **great day of his wrath is come**; and who shall be able to stand?

At the end of these events: the killing with sword, with hunger, with death, and with the beasts of the earth, humanity will see heaven opened as they fear the face of Yah that sits on the throne coupled with the wrath of Yahshua's coming. This is the time...the Day of the

Lord's return that starts with a great earthquake and heavenly signs. This is the same time, at the end of age, that the two witnesses are seen finishing their 3½ year ministry which also is stated to end with a great earthquake and the return of Christ as recorded in Revelation, Chapter 11.

Revelation 11:7~13 And when they (*the two witnesses*) shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. **And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.**

**** For more detailed information about the two witnesses, their identity and the timing of their message, please write for the **Book of Revelation**: The visionary account of things which Have Been Seen, Things which Are, And the things which shall be Hereafter. ****

Luke 21:12~19 **But before all these**, they shall lay their hands on you, and persecute you, **delivering you up to the synagogues**, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. **But there shall not** an hair of your head **perish**. In your patience possess ye your souls.

*But before all these events, the story line is broken again, reverting back to the present to inform those contemporaries of Yahshua, His disciples, of events that are going to happen to **them within their lifetime**. The principle format of prophecy allows a visionary look into the future to see expectations and rewards, and then returns to the present addressing the event at hand. Yahshua alerts His disciples of the wars and commotions of the nations, declaring them “**signs**” before His return that includes **great earthquakes, famines, pestilences, fearful sights and great signs in the heaven above**.*

*Yahshua then describes the personal trials the disciples will encounter before these signs become evident. He tells His disciples that **you yourselves shall have hands laid on you, and they shall persecute you, delivering you up to the synagogues, and imprison you, being brought before kings and rulers for my name's sake**. Yahshua continues telling the disciples the cost of discipleship by elaborating that “**you shall be betrayed by parents, brethren, kinsfolk and friends**.” Some of **you** shall even be put to death. And **you** shall be hated of all men for my name's sake. Please notice the phrase, “**that you will be delivered up to the synagogues**.” This phrase is a direct reference to the life of the original disciples at the time of Christ, approximately 2000 years ago, describing those breaking away from the Jewish tradition, choosing to follow His “**New Way**.”*

*The second **but** in Luke 21:12~19, tells that though one may die and or suffer adversities at the hand of brethren, **you** will not perish from entering the Kingdom. Yahshua's words stress that no earthly reward can be compared to the gift of the Kingdom awaiting them, thus any earthly adversity preventing our entrance into His Kingdom must be overcome through our patience, our faith, the action of our belief.*

*Luke 12:1~12 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees**, which is hypocrisy. **For there is nothing covered, that shall not be revealed; neither hid, that shall not be known**. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear:*

Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very **hairs of your head** are all numbered. **Fear not therefore:** ye are of more value than many sparrows. Also I say unto you, Whosoever shall **confess me** before men, him shall the Son of man also confess before the angels of God: But he that **denieth me** before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. **And when they bring you unto the synagogues,** and unto **magistrates,** and **powers,** take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

Matthew 10:16~18 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. **But beware of men:** for they will deliver you up to **the councils,** and they will **scourge you in their synagogues;** And ye shall be brought before **governors** and **kings** for my sake, **for a testimony against them and the Gentiles.**

*These scriptures directly address Yahshua's contemporaries, His disciples in the year 30 A.D., yet many have inadvertently placed these happenings to be in the future. The scriptures do not support a future end of the age scenario when saints would be brought up to synagogues, religious organizations, governors and kings and persecuted. But the true question that faces us today depends on the conviction of one's faith, "if" he or she feels strong enough to die for their faith. Here in the above scriptures Yahshua is talking directly to His disciples stating these "THINGS" that will happen to **them in their life time.***

Luke 21:20~21 And **when ye shall see Jerusalem compassed with armies,** then know that the **desolation** thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

In the above verses Yahshua speaks about what the disciples will actually observe in their life time, "when ye shall see" Jerusalem

surrounded by armies, know that its **desolation** is at hand. This coincides with the parable's message of the Master (Yah) who planted a vineyard which concludes with the rejection of Yahshua as their Messiah due to an attempt by His servants, the husbandmen, to secure the inheritance for themselves. The parable ends badly for the husbandmen (Israel) who rejected their King with the **desolation**, the destruction of their city and the forfeiture of the blessed gifts now given to the called out Gentiles. Once again the timing of the **"THINGS"** **"when"** they were to occur comes after the **abomination**, the rejection of the coming Messiah, Yahshua, followed by the visual **"signs"** of Jerusalem being surrounded by armies.

These **signs** are witnesses to **this generation**, those accused of the **abomination**, the despicable rejection of the Messiah followed by Jerusalem's **desolation**, its destruction, prominently noted that **"when you see Jerusalem compassed (surrounded) with armies, then know that the desolation thereof is nigh."** These **signs** were directly addressing those that rejected the Messiah when He came, a **sign to this generation**.

These events occurred during the siege of Jerusalem by the Roman army in 70 A.D. According to historians, those newly formed Christians composed of Jews and Gentiles witnessed the advancing army and successfully fled. It is recorded that none of the followers of "The Way" died during the desolation of the city. This event will be further elaborated upon when addressing this prophecy in the Book of Matthew.

Luke 11:29~32 And when the people were gathered thick together, he began to say, **This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be (a sign) to this generation.** The queen of the south shall rise up **in the judgment** with the men of **this generation**, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up **in the judgment** with **this generation**, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

As Jonah was a **sign**, a witness to the Ninevites to declare Yah's will, so Yahshua was a "**sign**" to **this** (His) **generation**, speaking for their repentance and acceptance as their Messiah. Jonah's sign was twofold: First, Jonah spent three nights and three days in the heart of a whale's belly as one that was dead before being coughed up by the whale, declaring that he was a prophet of Yah. Yahshua likewise spent three nights and three days in a tomb dead before He was resurrected to life, declaring that He was the Messiah.

Second, Jonah preached to the Ninevites to repent despite the fact that the residents of that Assyrian capital had just destroyed the ten tribes of Israel that had broken away from Judah and Jerusalem. Those ten tribes had lost their relationship with their Creator by following heathen practices, desecrating Yah's laws. The Assyrians were utilized as a tool of Yah's punishment for Israel's rejection of Him. Jonah conveyed Yah's message to the Ninevites for their overwhelming cruelty preaching that if they did not repent their city would be destroyed in **forty days**.

Note carefully, **three times** in this one passage Yahshua declares that "**He is the sign**" to **this generation**, the Messiah and that these **signs will follow**. Yahshua fulfilled both signs: the first as He spent three nights and three days in the tomb after His death, and the second: **forty years** later similar to the forty days, the city of Jerusalem was destroyed as prophesied. Once again the **sign**, the witness, was to **this generation** as stated.

Luke 11:49~51 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of **this generation**; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of **this generation**.

These multiple witnesses repeated numerous times declare that it is **this generation**, His contemporary audience, to whom He is speaking. **This generation** who rejects the coming Messiah, the Master's Son, who did kill Him causing the greatest **abomination** ever recorded, having brought about their **desolation**, being void of Yah's Holy Spirit's presence. There cannot be any doubt in misconstruing what

generation Yahshua is addressing for what **generation** will see Jerusalem compassed with armies prior to its destruction? There is only one answer: His contemporaries, including the disciples present before Him, will witness events that did happen **to them in their lifetime, this very generation** who rejects Him as their coming Messiah, the **abomination** that happened on Passover, 30 A.D. with its **desolation** happening forty years later in the year 70 A.D..

Luke 21:22~24 For these be the **days of vengeance**, that all things **which are written** may be fulfilled. But woe unto them that are with child, and to them that give suck, **in those days!** for there shall be great distress **in the land**, and wrath upon **this people**. And **they** shall fall by the edge of the sword, and shall be **led away captive into all nations:** and Jerusalem shall be trodden down of the Gentiles, **until the times of the Gentiles be fulfilled.**

*These verses refer to the **days of vengeance** when all things “**which are written**” may be fulfilled. Yahshua has just foretold to His disciples of the **sign** of Jerusalem’s **desolation**, its destruction. They personally will see it, as stated: “**when ye shall see.**” The reason for its destruction was also foretold in the parable of the servant and the vineyard where the heir to the vineyard, the Master’s son, Yahshua, is killed followed by the avenging wrath of the Master.*

Luke 20:13~17 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, **let us kill him**, that the inheritance may be ours. **So they cast him out of the vineyard, and killed him.** What therefore shall the lord of the vineyard do unto them? **He shall come and destroy these husbandmen, and shall give the vineyard to others.** And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, **it will grind him to powder.**

*Vengeance is mine; I will repay, said the Lord. The reason for the vengeance, the **desolation**, the destruction of Jerusalem and the certificate of divorce to Israel was Yah’s reaction to the rejection and killing of the Messiah, by **this generation**. Almost all of prophecy prior*

to Yahshua's ministry focused on the coming of the Messiah to His people and of His rejection that collectively became the biggest foretelling of a dual event ever prophesied!!

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled**, which were **written in the law of Moses**, and **in the prophets**, and **in the psalms**, **CONCERNING ME**. (*The Messiah, Yahshua the Christ, the Son of The Master.*)

The first time He came for salvation to be received and to be acknowledged as our Redeemer, to gather His chosen; the second time He will come for judgment standing as King of Kings. At that time, Yahshua will inflict wrath, punishment and vengeance and will overcome the ruling powers to establish His Kingdom, unconcerned about our acceptance of His action.

Luke 21:22~24 For these be the **days of vengeance**, that all things **which are written** may be fulfilled. But woe unto them that are with child, and to them that give suck, **in those days!** for there shall be great distress **in the land**, and wrath upon **this people**. And **they** shall fall by the edge of the sword, and shall be **led away captive into all nations**: and Jerusalem shall be trodden down of the Gentiles, **until the times of the Gentiles be fulfilled**.

*Notice that the events, the vengeance, center upon **the land** being distressed and the wrath inflicted upon **this people**, meaning the Jewish nation, in Jerusalem, not the world. Also note that **this people**, meaning the Jews who have killed the Master's Son, will be led away captive into all nations with Jerusalem being trodden down by the Gentiles **until the time of the Gentiles be fulfilled**. The distress is upon **this people**, the Israelites, for their rejection and for killing Christ. And as a consequence, they will be led captive into all the nations as Jerusalem is trodden down by the Gentiles.*

Yahshua ends His earthly ministry with His death at Passover in the year 30 A.D. Three and a half years following His death, Stephen proclaiming Yahshua as the rejected Messiah was martyred and becomes the final public witness to the Jews as recorded in the Book of Acts, Chapters 6 and 7. The act of his death fulfilled the final 3½ years of the prophecy given in the Book of Daniel. Now with the Kingdom of

Yah being preached to the Gentiles, the fulfillment of the 70 week prophecy as recorded in the Book of Daniel, Chapter 7 was completed. Some forty years after Yahshua's death, in the year 70 A.D., the city of Jerusalem was ransacked and burned, the temple destroyed by the Gentiles as Israel is taken captive and dispersed into the surrounding nations. From that time forward until the present continues the Time of the Gentiles.

Roman 11:1~32 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have **killed thy prophets**, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? **I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.** Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works (*the sacrificial system contained in ordinances*): otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back away. I say then, Have they stumbled that they should fall? God forbid: **but rather through their fall salvation is come unto the Gentiles**, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the **casting away of them** be the reconciling of the world, what shall the **receiving of them** be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be **broken off**, and thou, being a wild olive tree, **wert grafted in among them**, and **with them partakest** of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not

the root, but the root tree. Thou wilt say then, The branches were **broken off**, that I might be **grafted in**. Well; **because of unbelief they were broken off**, and thou standest by faith. Be not highminded, but fear: For if God spared not the **natural branches**, take heed lest he also **spare not thee**. Behold therefore the goodness and severity of God: **on them which fell, severity**; but toward thee, goodness, **if** thou continue in his goodness: **otherwise thou also shalt be cut off**. And they also, if they abide not still in **unbelief**, shall be **grafted in**: for God is able to **graft them in again**. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel, until the fulness of the Gentiles be come in**. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, **when I shall take away their sins**. As concerning the gospel, **they are enemies for your sakes**: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

*The **days of vengeance**, that all things **which are written** may be fulfilled as recorded in Luke 21:22~24 has occurred, being fulfilled by the **desolation**, the destruction of Jerusalem, in the year 70 A.D. Now is the time of the Gentiles until the fulfillment of time allotted is completed. Meanwhile the world still goes on, evil still ruling.*

Certainly the time of the days of vengeance is not referring to the end time age when the wrath of Yah is upon all humanity with no one given time to mount resistance against it, nor is the nation of Israel or anyone else at that time being led away captive for a specific period of time.

No...the above mentioned events by Yahshua has occurred, directed as the day of vengeance upon His called nation, Israel, resulting in the Israelites being scattered into all nations with their beloved city Jerusalem destroyed, left desolate, all because they rejected their

Messiah. A pagan mosque now sits atop of the mount where Yah's temple once sat. Now we live during the time of the Gentiles, with those that are being grafted into Yah's ways awaiting His return with judgment. Be wise not to reject the "calling" as those before have done.

Luke 18:31~33 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished.** For he shall be delivered unto the **Gentiles**, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again.

The time of the Gentiles started with Yahshua's fulfilling His ministry completing the 70 week prophecy given in Daniel, Chapter 9 that culminated with the death of Stephen in the fall of 33 A.D.

**** For further detail of this event please write for the **Book of Daniel:** The prophecy of the nation of Israel, And their beloved city, Jerusalem. The events that did befall the Israelites, To the Coming of Yahshua, the Messiah. ****

*This is the fate of those that rejected the Messiah foretold in the parable given by Yahshua on the temple mount before that beautiful building when He declared its destruction and then was questioned by His disciples: **When** will these "**things**" be and **what sign** will there be **when** these "**things**" shall come to pass?*

Luke 21:25~28 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth **distress of nations**, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are **coming on the earth**: for the powers of heaven shall be shaken. And **then shall they see the Son of man coming in a cloud** with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; **for your redemption draweth nigh.**

*The conclusion of the **time of the Gentiles** comes when Yahshua returns to earth, causing worldwide shock and distress to the nations. Obviously the reference to the nations in distress, referring to the whole world, depicts the end of age, not limited to Judah and the city of*

*Jerusalem. At this point Yahshua is addressing the time after the Gentiles are grafted in on a par with original native olive branches to His trunk of the tree. The Gentiles are now called out to walk with Him according to His will, His laws, statutes and judgments. Yahshua now refers to the time of mankind's punishment at the time of His return as stated earlier in Rev 6:12~17...**The Day of The Lord**, the beginning of the sixth seal, seen by all alive at the time.*

Revelation 6:12~17 And I beheld when he had opened the **sixth seal**, and, lo, there was a **great earthquake**; and the **sun became black as sackcloth of hair**, and the **moon became as blood**; And the **stars of heaven fell unto the earth**, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the **heaven departed as a scroll** when it is rolled together; and **every mountain and island were moved out of their places**. And the **kings of the earth**, and the **great men**, and the **rich men**, and the **chief captains**, and the **mighty men**, and **every bondman**, and **every free man**, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, **Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb**: For the **great day** of his wrath **is come**; and who shall be able to stand?

*Notice carefully the reference "when these things begin to come to pass, then look up, and lift up your heads; **for your redemption draweth nigh**." The reference is to their redemption and that of the resurrection and that the end of age is near. Thus the question of **when** will these "**things**" be and **what sign** will there be **when** these "**things**" shall come to pass is once again answered by Yahshua regarding future events to happen. After the events of the heavenly **signs** and the earth being shaken, the appearance of Yahshua will be seen as the sky is rolled up like a scroll. It is **after those events**; those "**signs**" that Yahshua says that the time of your redemption draws nigh, meaning close. He did not say at that time, but only **after** those events have happened does the time draw nigh, signifying soon **after**. For it is not until Yahshua comes inflicting the wrath of Yah upon mankind, putting away sin, that those who are His now become redeemed, resurrected into eternal life.*

1 Thessalonians 4:13~18 But I would not have you to be ignorant, brethren, concerning them which are **asleep** (*meaning the dead*), that ye sorrow not, even as others which have no hope. For if we believe that

Jesus died and rose again, even so them also which **sleep** in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are **alive** and remain unto the coming of the Lord shall not **prevent them which are asleep**. (*Meaning, will not obtain the resurrection of life ahead of or before those who are now asleep, denoting dead, but will receive it at the same time together*) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

*Please note: **After** Yahshua takes over the kingdoms of the world, establishing the Kingdom of Yah here on earth, Yahshua comes to the Mount of Olives in a cloud that descends on the mount to join those that are redeemed. It is there that the living and the dead will join Him in the cloud that descends onto the Mount of Olives; those redeemed will forever be with Him. He establishes His Kingdom here on earth, no one goes up to heaven as stated: “Thy kingdom come, Thy will be done **on earth**, as it is in heaven.”*

Matthew 5:17~18 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, **but to fulfill**. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

*The questions of **when** will these “**things**” be and **what sign** will there be **when** these “**things**” shall come to pass are systematically answered as Yahshua explains the events that are to occur to Him, His disciples, His chosen people Israel that rejected Him, and to the called out Gentiles. Yahshua also discussed the fate of those that will steal the authority of truth as well as the awakening of those that sleep awaiting their resurrection.*

Luke 21:29~33 And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, **ye** see and know **of your own selves** that summer is now **nigh at hand**. So likewise **ye**, when **ye** see these things come to pass, know **ye** that the kingdom of God is **nigh at hand**. Verily I say unto **you**, **This generation** shall not pass away,

till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

Notice how Yahshua is specifically telling this parable to His disciples in their present time. This parable speaks of physical signs “of your own selves” to observe, meaning them being personally present, and as is stated “So likewise YE” meaning you, the disciples, shall see it.

Ye #5210 humeis, you (as the subjective of a verb): yourselves, you.

*This parable of the fig tree was given as a **sign** for them to observe events coming upon them in “**this generation,**” in their lifetime that shall not pass away until all **that is written is fulfilled**, referring to “**all things that are written by the prophets concerning the Son of man that shall be accomplished**” Luke 18:31~33.*

*Yahshua is not speaking about some future events to happen at the end age when He returns but about those events which were written, detailing **the rejection of the Messiah and the desolation, the destruction of Jerusalem.***

Please acknowledge this fact: Part of the New Testament, inclusive of the gospels, letters and that of Revelation were not yet written at the time of this prophecy. However, the fact is the prophecies of the Messiah’s first coming; His rejection by His own people to their ruin, including the destruction of Jerusalem was already written, already foretold. Yahshua said that they, the disciples, will see the destruction of Jerusalem that would happen just 40 years after His death. And that these self same disciples will be those preaching to the new called out ones of the time of the Gentiles as His kingdom draws ever more near, as we today wait His return.

Luke 18:31~33 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished.** For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again.

Luke 24:44~49 And he said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be**

fulfilled, which were written in the **law of Moses**, and in the **prophets**, and in the **psalms, CONCERNING ME**. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. **AND YE ARE WITNESSES OF THESE THINGS**. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Isaiah 53:1~12 Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and **when we shall see him**, there is no beauty that we should desire him. **He is despised and rejected of men**; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; **he was despised, and we esteemed him not**. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: **by his knowledge shall my righteous servant justify many; for he shall bear their iniquities**. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

All that is spoken above pertains to Yahshua the Messiah that came to His called out people, the Israelites, who then rejected and killed Him. Then followed the vengeance of Yah, the Master, whose Son received devastating insult instead of glory after Yah had sent Him into His vineyard to reap His due reward.

We must therefore be aware of Yahshua's answer to the question posed to Him by the disciples while leaving the temple and be cognizant of the timing of the events as they go back and forth from the present to the future. "Heaven and earth shall pass away" is uniquely descriptive of an end of the age event, after Yahshua's return with judgment, but does not include the events leading up to the killing of Yahshua followed by the revenge of the Father for this deed which shall not be changed. Yahshua came the first time for salvation to those that acknowledge His redemption; He shall come the second time for judgment upon all that reject this gift and His ways.

Luke 11:29~32 And when the people were gathered thick together, he began to say, **This is an evil generation: they seek a sign;** and there shall no sign be given it, **but the sign of Jonas** the prophet. For as Jonas was a **sign unto the Ninevites**, so shall also the Son of man be to **this generation**. The queen of the south shall rise up in the **judgment** with the men of **this generation**, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment **with this generation**, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

*The **sign** of Jonah, three days in the whale's belly, was given to the people as a physical witness or **sign** that demonstrated Yahshua's divine status as the Messiah with prophesied events unfolding. Similarly Yah's Son, Yahshua, rising from the dead after three days in the grave or tomb was the given **sign**. And just as the prophecy given to Nineveh stated that the city would fall in 40 days unless its citizens repented, 40 years is likewise given as a warning by Yahshua that Jerusalem would fall if it did not repent. This of course did happen fulfilling the prophesied **sign** as Yahshua is crucified in the year 30 A.D. allowing 40 years for Israel to repent; they did not, thus the city is destroyed in the year 70 A.D.*

Luke 21:34~36 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these **things** that shall come to pass, and to stand before the Son of man.

The final message to all is Yah's parental warning for us to avoid the snare, the trap encompassing all as life overwhelms us with the cares of this world. "Heaven and earth shall pass away: but my words shall not pass away" substantiates what will come about. Yah exhorts us to "watch," be vigilant in one's walk, praying always, that we may be accounted worthy to escape all these "things" that shall come to pass upon the whole world; that we may be found worthy to stand before the Son of man at His judgment.

Luke 13:23~30 Then said one unto him, Lord, **are there few that be saved?** And he said unto them, Strive to enter in at the **strait gate**: for many, I say unto you, will seek to enter in, and **shall not be able**. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, **I know you not** whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, **I know you not whence ye are**; depart from me, **all ye workers of iniquity**. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, **and you yourselves thrust out**. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

Luke 21:37~38 And in the day time he was **teaching in the temple**; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him **in the temple**, for to hear him.

*We live in the present, we dream of the future,
but we learn truths from the past.*

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Mount Olivet Prophecy ascribed by the disciple Mark

The Mount Olivet Prophecy is clearly stated early in Yahshua's ministry as He gathers His followers on the way to Jerusalem in accordance with the will of the Father. The prophecy recorded in the Book of Mark follows the same format as the one recorded in the Book of Luke.

Mark 8:27~31 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. And he saith unto them, But whom say **ye** that I am? And Peter answereth and saith unto him, **Thou art the Christ**. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and **be rejected** of the elders, and of the chief priests, and scribes, and **be killed**, and **after three days rise again**.

The time sequence and events are equivalent to that of Luke's account as Yahshua and His disciples make their way from town to town fulfilling the prophetic goal as they approach Jerusalem. Continuing it will be evident that the questions posed by Yahshua's disciples after leaving the Temple Mount correlate to teachings Yahshua had given earlier that day in the temple court. The key to understanding this prophecy lies in being aware of the topic being addressed by Yahshua as He teaches at the temple and then later as He proceeds to answer questions submitted by His disciples.

Again this forum, similar to that of Luke's, provides the second witness in the protocol declaring Yahshua as the coming Messiah to His called nation, Israel. Mark's witness, as does Luke proclaims unequivocally of Yahshua's arrival to His nation as their Savior, the coming Messiah, coupled with miracles, signs and teachings, publicly verifying Himself as the Messiah. A witness is a positive light to the individual offered correction, serving as a beacon in a dark place for those veiled from enlightenment. The message has been sent, but few have answered the call.

Mark 11:1~11 And when they came **nigh to Jerusalem**, unto Bethphage and Bethany, **at the mount of Olives**, he sendeth forth two

of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him....And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, **Hosanna**; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: **Hosanna** in the highest. **And Jesus entered into Jerusalem, and into the temple:** and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

*Journeying from town to town Yahshua and His disciples make their way to Jerusalem, to the beloved city, thus presenting His final declaration. Yahshua, the selected lamb, to seal those being called makes His entrance into the city on the tenth day of the first month, a Sabbath day. On this day Yahshua enters into Jerusalem along with those proclaiming, **Hosanna**, meaning "Oh save!" an exclamation of adoration.*

*Yahshua is the symbol of the selected lamb, coming to seal those being called with the bread and wine, His body and blood, setting those apart for the redemptive sacrifice to come. Also these are the final hours, the culmination of the stain of sin, the inevitable **abomination**, the hatred by His chosen people, Israel, who reject Him as their King.*

**** For more detailed information on the events surrounding Yahshua's entry into Jerusalem and the Passover, please write for the studies: "**Triumphal Entry**" and "**The Three Events of Passover**"****

Mark 11:12~14 And on the morrow, when they were come from Bethany, he was hungry: And seeing a **fig tree** afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found **nothing** but leaves; for the time of figs was not yet. And Jesus answered and said unto it, **No man eat fruit of thee hereafter forever.** And his disciples heard it.

Yahshua's ministry on earth lasted 3½ years, from the declaration announced at the Fall Feast in the year 26 A.D., recorded in Luke 4:16~22, until the spring Feast of Passover at His death in the year 30 A.D. In that time He revealed Himself to His called nation, Israel, as

their Messiah awaiting the homage due Him. Yet what He received was abominable, hatred and rejection in return for Salvation. The fig tree analogy highlighted the fruitlessness of the called people He came to redeem as previously shown in Luke 13.

Luke 13: 6~9 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and **sought fruit** thereon, and **found none**. Then said he unto the dresser of his vineyard, Behold, these **three years** I come **seeking fruit** on this fig tree, and **find none: cut it down**; why cumbereth it the ground? And he (*the vine dresser*) answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: **and if not**, then after that thou shalt **cut it down**.

Therefore the story is the direct parallel of Yahshua's 3½ year earthly ministry seeking fruits of righteousness from Israel as He comes as their Messiah. After His death as prophesied by the hand of Yah, this called nation was cut down and rejected. Others were now called to be grafted in; the time of the Gentiles begins.

Mark 11:15~17 And they come to Jerusalem: and **Jesus went into the temple**, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And **he taught**, saying unto them, Is it not written, **My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.**

The fruitless works of this newly man made religion (Judaism) was detested by the Creator of mankind. The Jews have subverted the place of worship and the gift of redemption into a business, a religion, an organized form of worship controlled by a self appointed hierarchy. Yahshua's notoriety had grown to a point where all citizens scrutinized His actions, some with wonder and amazement, others with jealousy, distaste and hatred. Disgust by the religious leaders set the stage, the basis for the upcoming events that questioned His authority. This dissension between the Jewish leaders and Yahshua coming to His city, to His chosen people as their Messiah, is recorded in the Books of John and Matthew.

John 12:12~19 **On the next day** much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. **These things understood not his disciples at the first:** but when Jesus was glorified, then remembered they that **these things were written of him**, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, **bare record**. For this cause the people also met him, for that they heard that he had done this **miracle**. The Pharisees therefore said among themselves, **Perceive ye how ye prevail nothing? behold, the world is gone after him.**

The rebellion against His coming grows to where the chief priests, scribes, and the elders question His teachings and His authority in doing these miracles.

Matthew 21:12~17 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when **the chief priests and scribes saw the wonderful things that he did** (*miracles*), and the children crying in the temple, and saying, Hosanna to the Son of David; **they were sore displeased**, And said unto him, **Hearst thou what these say?** And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there.

This questioning of authority was provoked by the animosity of the religious leaders against Yahshua who expressively challenged their right as privileged leaders over the people. Thus the questions sought to distort Yahshua's credibility as The Teacher to His called.

Mark 11:27~33 And **they come again to Jerusalem:** and as he was **walking in the temple**, there come to him the chief priests, and the scribes, and the elders, And say unto him, **By what authority** doest thou these **things** (*teachings and miracles*)? and who gave thee this

authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

*Yahshua's authority is questioned by the chief priests, scribes and elders as to how He does these miracles and great teachings among the people. These are the physical **signs** done in their presence declaring **His authenticity** that He is the Messiah prophesied to come. The denial of such miracles and the preaching of the Kingdom of Yah declare their rejection, the **abomination**, their total hatred directed against Yahshua. Yahshua responds to their hatred by questioning them about the authenticity of John the Baptist's preaching, his baptism and respect given him by those that believed in his message.*

Mark 12:1~12 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore **one son, his well beloved**, he sent him also **last** unto them, saying, They will reverence **my son**. But those husbandmen said among themselves, This is the heir; come, **let us kill him**, and the inheritance shall be ours. And they took him, and **killed him**, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? **he will come and destroy the husbandmen, and will give the vineyard unto others**. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? And they sought to lay hold on

him, but feared the people: **for they knew that he had spoken the parable against them:** and they left him, and went their way.

*This parable was directed to the audience listening to Him that included the chief priests, scribes and elders present. All these have had a history of having numerous prophets sent to them with the message of giving Yah due reward, culminating with the appearance of the **last** messenger His son, Yahshua to His called people, his husbandmen, the nation of Israel. The parable concludes confirming the prophecies that predicted the rejection of Yahshua the Messiah in an attempt by His servants to secure the inheritance to themselves with their inherent destruction to follow.*

*But the timing of this event and the depth of its meaning are not realized. This became the cause behind the questions posed in Chapter 13 as to “**when**” and “**what signs**” of these “**things**” to come would indeed fulfill this prophecy and other teachings addressed by Yahshua as He completes His calling.*

Luke 18:31~34 Then he took unto him the twelve, (*disciples*) and said unto them, Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished.** For he shall be delivered unto the Gentiles (*Roman soldiers*), and shall be mocked, and spitefully entreated, and spitted on: they shall scourge him, and put him to death: and the third day he shall rise again. **And they understood none of these things:** and this saying was **hid from them**, neither knew they **the things which were spoken.**

*Notice the statement by Luke about the mindset of the disciples: “**And they understood none of these things:** and this saying was **hid from them**, neither knew they **the things which were spoken.**” This was the state of disorder, the lack of understanding, as Yahshua takes the twelve disciples in confidence and says to them, “Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished.**”*

*This is the message that the Bible leaves us: The recording of the events in the **laws** and the **prophets** including the **psalms** that have been prophesied concerning the rejection of the Messiah by His chosen people, Israel and the subsequent calling of the Gentiles to be grafted*

in. The rejection of the Messiah is the greatest offense of sinning ever recorded by mankind!

Luke 24:44~48 And he (*Yahshua*) said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled**, which were **written in the law of Moses**, and **in the prophets**, and **in the psalms**, **CONCERNING ME**. **Then opened he their understanding**, that they might **understand the scriptures**, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And **ye are witnesses of these things**.

It's quite evident that the core of this message is referring to the time of Yahshua's rejection and death in relationship to His contemporaries in the year 30 A.D. For all that was written to be fulfilled concerning the Messiah did happen as prophesied.

Also be aware of the timing; it's the day after Yahshua's triumphal entry into the city that occurred on the Sabbath before Passover. It is now the first day of the week as we find Yahshua teaching in the temple, His final declaration, just three days before His death on Passover. The year is 30 A.D. and Passover occurred in the middle of the week on Wednesday as prophesied in the Book of Daniel, Chapter 9:27.

Mark 12:18~27 Then come unto him the Sadducees, which say **there is no resurrection**; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, **Do ye not therefore err, because ye know not the scriptures, neither the power of God?** For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am

the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: **ye therefore do greatly err.**

*Some in the audience listening to Him, the Sadducees who **deny that there is any resurrection**, question the reality of Yah's scripture, especially with conviction to the resurrection of the dead, being unaware of its truth and the events occurring after the resurrection involving those accounted worthy to obtain the Kingdom of Yah. Again the answer here as well as the questions submitted by the disciples recorded in Chapter 13 reflect this uncertainty of how will this come about and "**when**" and "**what signs**" will be seen of these "**things**" appearing? Even the disciples required clarity of this teaching.*

After correcting the chief priests, scribes and elders, Yahshua fittingly instructs His listeners to beware of the teaching of error.

Mark 12:38~40 And he said unto them in his doctrine, **Beware of the scribes**, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses, and for a pretence make long prayers: **these shall receive greater damnation.**

These verses correlate to the instruction given earlier by Yahshua regarding the man to whom much is given much is required as noted in Luke 12:42~48. Yahshua concludes His teaching in the temple that day warning His disciples about the doings of the religious leaders. Beware of the behavior of the chief priests, scribes, elders and Sadducees as they walk in the pretense of authority ruling over the masses. Their focus is on the outward appearance rather than on spiritual enlightenment, hence warranting their future reward of great damnation.

*These statements by Yahshua, misunderstood by His disciples, promoted the questions left unanswered concerning the "**THINGS**" spoken of by Yahshua as they leave the temple. Starting with the question of the authority of John the Baptist, He continues with the parable of the husbandmen of the vineyard that described the sending and rejection of the Master's son, Yahshua the Messiah, to gather His reward which is followed by the destruction of those servants and the forfeiture of the vineyard to another willing to give honor. These*

questions pursued the event of the resurrection and its timing. Yahshua ends with a warning of false authority, though appearing physically well attired, denying the love of Yah as manifested in their lives.

Proceeding, this study now enters into Chapter 13 where Yahshua exits the temple with the disciples commenting over its beauty. Yahshua responds by telling them of the temple's destruction with not one stone being left upon another.

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

Now it should become quite evident that the questions asked by His disciples encompass multiple topics, far more reaching than just involving the destruction of the temple buildings. Let us also compare the specific focus of the questions with what is recorded in the Book of Matthew.

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

*The disciples are now alone with their Lord and Teacher across from the temple on the Mount of Olives and proceed to question Him about what He talked about in the temple as well as this latest revelation given of the temple's destruction. He is questioned over the matters of “**when shall these things be,**” and “**what sign** will there be when “**All these THINGS**” shall be fulfilled”?*

*Accordingly it is the answers to these multiple questions that are being addressed that become the content of what is known as “**The Mount Olivet Prophecy**” being spoken of as Yahshua adds detail of the “**when**” and to “**what signs**” that will be evident as “**all these things**” come about.*

Note carefully the questions do not specifically pertain to the destruction of the temple. There are multiple questions being asked here as to “**when**” and of “**what sign**” in relationship to “**all these things.**” Hence the questions embracing “**all these things**” are in reference to more than the one statement about the destruction of the temple, but actually the many teachings unrealized spoken earlier this day at the temple.

At no time in the writings previously read has Yahshua stated any sign about the destruction of the temple. Leaving the temple area just moments ago became the first time that any statement by Yahshua concerning the temple is mentioned, other than the remark, “My house shall be called of all nations the house of prayer, but you have made it a den of thieves.” Yet there has already been given the sign of the rejection of the Messiah in the parables followed by the destruction of His called people.

It is unfathomable to reason that the questions solely pertain to the destruction of the temple. For instance if the topic is only referring to the temple, when the disciples first asked; “**When** will the stones be thrown down and none left, not one stone upon another?” Would they then logically ask the second question, **what shall be the sign** when **all these things** shall be **fulfilled**? If the disciples immediately repeated asking Yahshua for a sign fulfilling the destruction of the temple, which had just been given them, they would show themselves brain-challenged! Yahshua should have started looking for some new recruits! Daaaa...when you see not one stone upon another, doesn’t that represent a big enough sign denoting the destruction of the temple! In that scenario those stones would be the sign that all is fulfilled!

But Yahshua’s answers are in direct correlation to the questions brought up while teaching in the temple moments before, as evident in Mark 11:27 and again in Mark 12:1~12 that involve the rejection of the Messiah, while Mark 12:18~27 discusses the fate of the dead at the resurrection. Yahshua leaves after warning of false teaching as we pick up the story in Mark 13.

As in the Book of Luke, the disciples are recorded asking for the **sign when all be fulfilled**, meaning the future event not only affecting these people, this generation, but that of the end of the world, the coming of Yahshua as King of Kings and the resurrection of the dead. If we can

understand the question clearly, perchance we can fathom the answer being given. Matthew 24 states the question very clearly:

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

Not the questions but the answers hidden in the Book of Matthew elude one. All witness statements need to be gathered together to form the whole picture, a little here and a little there, precept upon precept, Isaiah 28:9~13.

Mark 13:5~9 And Jesus answering them began to say, Take heed lest any man **deceive you**: For many shall come in my name, saying, I am Christ; and shall **deceive many**. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; **but the end shall not be yet**. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: **these are the beginnings of sorrows**. But take heed to **yourselves**: for they shall deliver **you** up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

*The disciples are warned of deception, being told that humanity will be deceived through false belief while waiting for Yahshua's return. Yahshua admonishes His disciples as well as us who read these gospels to be attentive as the time of the end draws near. **Many** will come in Christ's name deceiving mankind. The word **Christ**: Strong's # 5547 Christos means anointed, the coming Messiah, an epithet of Yahshua. Coming in the name of Christ is not saying their name is Yahshua, but does subvert those being deceived by saying that I am the Christ meaning the savior, I'm the Way, the one you should follow as the time is drawing near the end. He tells them not to be fooled by **the many**, meaning false teachers.*

Mark 13:7~8 And when ye shall hear of **wars and rumours of wars**, be ye not troubled: for such things must needs be; **but the end shall not be yet**. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in **divers places**, and there shall be famines and troubles: **these are the beginnings of sorrows**.

*There are to be wars, famines, earthquakes and troubling times prophesied as we wait, **but** the end shall not be yet. These events precede His coming as King of Kings, in a time of last opportunity for humanity to bear fruit. Our lack of fruit, righteousness, is evident by the events transpiring: wars, nation fighting nation, earthquakes displacing as Yah shows His displeasure over our actions. Famine and troubled times are bequeathed to a world that would fuel their cars with grain, rather than use that food to alleviate hunger. These are the “**signs**” that shall be present as these prophesied events are seen **before** the time of His return at the end of the age.*

*Notice again as in the Book of Luke, all the nations and kingdoms are involved with events happening in **diverse places**, not just pertaining to the temple and Jerusalem. These same events that are stated here are also stated in the Book of Revelation, Chapter 6, as five seals are opened culminating with the sixth seal opening and the revealing of Christ’s return with heavenly signs...The Day of The Lord!!!*

Revelation 6:1~11 And I saw when the Lamb opened **one of the seals**, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: **and he went forth conquering, and to conquer**. And when he had opened the **second seal**, I heard the second beast say, Come and see. And there went out another horse that was red: and **power was given to him** that sat thereon **to take peace from the earth, and that they should kill one another**: and there was given unto him a great sword. And when he had opened the **third seal**, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a **pair of balances** in his hand. And I heard a voice in the midst of the four beasts say, **A measure of wheat for a penny, and three measures of barley for a penny**; and see thou hurt not the oil and the wine. And when he had opened the **fourth seal**, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was **Death, and Hell** followed with him. **And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth**. And when he had opened the **fifth seal**, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our

blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should **rest yet for a little season**, until their **fellow servants** also and their **brethren**, that **should be killed as they were**, should be fulfilled.

Revelation 6:12~17 And I beheld when he had opened the **sixth seal**, and, lo, there was a **great earthquake**; and the **sun became black as sackcloth of hair**, and the **moon became as blood**; And the **stars of heaven fell unto the earth**, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the **heaven departed as a scroll** when it is rolled together; and **every mountain and island were moved out of their places**. And the **kings of the earth**, and the **great men**, and the **rich men**, and the **chief captains**, and the **mighty men**, and **every bondman**, and **every free man**, **hid** themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, **Fall on us**, and **hide us from the face of him that sitteth on the throne**, and **from the wrath of the Lamb**: For the **great day** of his wrath **is come**; and who shall be able to stand?

*At the end of these events, the killing with sword, with hunger, with death, and with the beasts of the earth, humanity will see heaven opened to them as they fear the face of Yah that sits on the throne and the wrath of Yahshua's coming. This is the time of the end...**the Day of the Lord's** return that starts with a great earthquake and heavenly signs. This is the same time, at the end of age, that the two witnesses are seen finishing their 3½ year ministry which also is stated to end with a great earthquake and the return of Christ as recorded in Revelation, Chapter 11.*

Revelation 11:7~13 And when they (*the two witnesses*) shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell

upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. **And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.**

**** For more detailed information on the two witnesses, their identity and the timing of their message, please write for the **Book of Revelation**: The visionary account of things which Have Been Seen, Things which Are, And the things which shall be Hereafter. ****

Mark 13:9~13 But take heed to **yourselves**: for they shall deliver **you** up to councils; and in the synagogues **ye** shall be beaten: and **ye** shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. **But** when they shall lead you, and deliver **you** up, take no thought beforehand what **ye** shall speak, neither do **ye** premeditate: **but** whatsoever shall be given **you** in that hour, that speak **ye**: for it is not **ye** that speak, **but** the Holy Spirit. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And **ye** shall be hated of all men for my name's sake: **but** he that shall endure unto the end, the same shall be saved.

*A glimpse of the future woes are shown, but now the message reverts back to their present time. The disciples are told that **they themselves** will be brought before councils, rulers and kings including being beaten in the synagogues. Obviously this message is directed to the disciples and not for the end time! What synagogue or what high priest holds any authority today to question or beat you?*

*Yahshua describes to His disciples the personal trials that **they themselves** will encounter before these signs are evident. He tells each one of His disciples that **you** yourself shall be delivered up to the councils, and they shall persecute **you**, beat **you** in the synagogues, and **you** will be brought before kings and rulers for my name's sake. Notice the phrase, "that **you** will be delivered up to the synagogues." This is a direct reference to the life of the original disciples at the time of Christ, approximately 2000 years ago, and to those breaking away from the Jewish tradition to follow this "New Way." This is the same*

*warning that the disciples received earlier by Yahshua about what **they would personally endure as recorded in the Book of Matthew.***

Matthew 10:16~42 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. **But beware of men:** for they will deliver **you** up to the councils, and they will scourge **you** in their synagogues; And **ye** shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver **you** up, take no thought how or what **ye** shall speak: for it shall be given **you** in that same hour what ye shall speak. For it is not **ye** that speak, but **the Spirit of your Father** which speaketh **in you**. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And **ye** shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute **you** in this city, flee **ye** into another: for verily I say unto **you**, **Ye** shall not have gone over the cities of Israel, till the Son of man become. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? **Fear them not** therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak **ye** in light: and what **ye** hear in the ear, that preach **ye** upon the housetops. And **fear not them** which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. **Fear ye not** therefore, **ye** are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. **But** whosoever shall **deny me** before men, him will I also deny before my Father which is in heaven. **Think not that I am come to send peace on earth: I came not to send peace, but a sword.** For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me **is not worthy of me:** and he that loveth son or daughter more than me **is not worthy of me.** And he that taketh not his cross, and followeth after me, **is not worthy of me.** He that findeth his life shall lose it: and he

that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, **he shall in no wise lose his reward.**

Yahshua's words stress that no earthly reward can be compared to the gift of the Kingdom awaiting them. Any earthly adversity preventing our entrance into His Kingdom must be overcome through our patience, our faith, the action of our belief. Thus this warning is tailored to alert the disciples of their fate and of our fate as His disciples having this personal conversation with Yahshua recorded for our posterity.

Mark 13:14~20 But when **ye shall see the abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house: And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in **those days!** And pray ye that your flight be not in the winter. For in **those days** shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened **those days**, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

*A lot is being said here, so one must strictly adhere to the **context** to accurately ascertain the meaning. First, let's remember that in the last paragraph, Yahshua was talking directly to the disciples about their fate and what was to happen in their lifetime...**to them**. The topic has not changed, nor has the audience; Yashua is still addressing the disciples face to face about **their fate**.*

*We start this paragraph with Yahshua referring as to when they, the disciples, see the **abomination of desolation** spoken of by Daniel the prophet. Notice the words (let him that readeth understand,) are in parentheses, meaning they were added. This writing in the Book of*

Mark is an account of what Yahshua told His disciples on that day. Yahshua was not scribing it, nor telling them, "Quote me on this." The disciples did not even know that this conversation was going to be recorded for all to read throughout time as Yahshua addresses those in front of Him, the disciples. Where? Just outside of the temple across from it on the Mount of Olives in Jerusalem, the land of Judaea.

*The **abomination of desolation** spoken of by Daniel, the prophet, refers to the rejection of the Messiah by the Israelites in their disregard of His sacrifice for the removal of sin. The word abomination means sin, something that is or causes defilement while desolation refers to being void or left empty without life. This result is exactly what happened to Jerusalem and its people for rejecting their King.*

***Abomination** #946 Bdelugma from #948 Bdelusso; a detestation, idolatry, from a presumed derivative of bdeo (to stink); to be disgusted, (by implication) detest, abhor, outrage, disgrace, scandal, atrocity, hatred, repugnance. Abomination is sin at its highest point.*

***Desolation** #2050 Eremosis from #2049 Eremoo; despoliation; to lay waste (literally or figuratively) bring to or make desolate, come to naught, misery, despair, anguish, wretchedness, despondency.*

*What is the **abomination of desolation**? More correctly stated what is the **abomination** that brings about the **desolation**? There is but one event that fulfills those words. The most outrageous act, the most disgraceful performance by mankind, hatred at its peak, was the repulsive rejection of the Son of Yah. Not just the refusal, the denial of Yahshua as their Messiah to His called out nation, but the abhorrent, detestable, repulsive manner in which they treated Him. They crucified the Son of God, the God of the Old Testament in the flesh, the Creator of the universe let alone humanity! There has never been or will ever be anything comparable to this appalling event. The most abominable act of sin by humanity performed not only against himself, but to God the Supreme Being, unequal to any, the giver of life, our Creator. Mankind has in the past and no doubt will in the future commit some despicable act or acts, but to actually kill our Creator who came to save us; what could be more disgraceful!!*

*Because of this wicked act by His called out nation, Israel, in rejecting Him as the Messiah and brutally killing Him; **desolation** was*

*determined. As a result of this act by His people, revenge was brought in the form of inflicting desolation, total destruction of their cherished temple and city in which they sought righteousness apart from the truth of Yah's words. They had strayed from the truth, the righteousness of the way that Yah had sent down for His people to walk and instead formed their own religion with traditions and pharisaical rule trumping Yah's laws. The purpose for Yahshua's return as the Messiah was to restore the way, in preaching the good news, the Kingdom of God. Because of that rejection, Jerusalem was destroyed with its temple and its people, the Israelites, were cast out from its presence, scattered about the pagan nations around them. Now the world is forever void of an earthly temple in which the Spirit of Yah presides, left **desolate** until He returns with wrath because of the **abomination**, the rejection and killing of the Son of God.*

These are the words of the prophecy of Daniel in Chapter 9:20~27.

Daniel 9:26 And after threescore and two weeks **shall Messiah be cut off**, but not for himself: and the **people of the prince** (*Satan: Rome*) that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war **desolations** are determined.

**** For further detail of this event please write for the **Book of Daniel**: The prophecy of the nation of Israel, And their beloved city, Jerusalem. The events that did befall the Israelites, To the Coming of Yahshua, the Messiah. ****

*The Book of Daniel speaks of this time: the Messiah's rejection and the destruction of Jerusalem by the Romans. And it is this event that Yahshua is warning His disciples about that will come about during their lifetime, in **this generation**. Again, let us reread about these works as recorded by Mark.*

Mark 13:14~20 But when **ye shall see the abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house: And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in **those**

days! And pray ye that your flight be not in the winter. For in **those days** shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened **those days**, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

*Mark blends all the events together with limited clarity, verifying no physical sign as to when they will see the **desolation** brought upon them caused by the **abomination**. Yet recorded earlier in the Book of Luke is a **sign** given as to when this **desolation** was to take place.*

Luke 21:20~21 And **when ye shall see Jerusalem compassed with armies**, then know that the **desolation** thereof **is nigh**. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

*Here in the Book of Luke Yahshua describes the **sign** to His disciples that clarifies what they will observe in their lifetime, “**when they see Jerusalem surrounded by armies**” know that its **desolation** is at hand. By combining the accounts of all the gospels, a clearer picture develops to better understand the timing of the events mentioned.*

*This event coincides with the teaching earlier given that day in the temple, the parable of the Master, (Yah) that planted a vineyard, and gave it to husbandmen (the nation of Israel) as recorded in all three gospels: Mark 12:1~12, Luke 20:9~16 and Matthew 21:33~41. In the parable numerous prophets are sent with the message of giving Yah due reward, culminating by the appearance of His son, Yahshua to His called people, his husbandmen. The parable concludes with the **abomination**, the prophecy of the rejection of Yahshua as their Messiah, in an attempt by His servants to secure the inheritance for themselves. The parable ends badly for the husbandmen (Israel) who reject their King with **desolation** causing destruction of their city and the forfeiture of the blessed gifts now given to the called out Gentiles. Once again the timing of the **desolation** when it was to occur is depicted as happening **after** the rejection of the coming Messiah. Yahshua signifies the “**sign**” of their destruction by saying “**when ye shall see Jerusalem surrounded by armies**” know that its **desolation** is at hand.*

Recall this **sign** was already stated as being directed to **this generation** being mentioned earlier in the Book of Luke and also recorded in Matthew 12:38~42.

Luke 11:29~32 And when the people were gathered thick together, he began to say, **This is an evil generation: they seek a sign;** and there shall no sign be given it, **but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites,** so shall also **the Son of man be (a sign) to this generation.** The queen of the south shall rise up **in the judgment** with the men of **this generation**, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up **in the judgment** with **this generation**, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

*As Jonah was a **sign** to the Ninevites to repent, so Yahshua was a **sign** to **this generation** speaking for their repentance in accepting Him as the Messiah. Remember that the sign of Jonah was twofold. First, Jonah spent three nights and three days in the heart of a whale's belly as one that was dead to life before being coughed up by the whale upon declaring that he is a prophet of Yah. Yahshua likewise spent three nights and three days in a tomb dead before He was resurrected to life, declaring that He was and is the Messiah that was to come.*

*Second, Jonah preached to the Ninevites, residents of the Assyrian capital, to repent who had just destroyed the ten tribes of Israel that had broken away from Judah and Jerusalem. These ten tribes of the Israelites had lost their relationship with their Creator following heathen practices, desecrating Yah's laws. The Assyrians became the tool of Yah's punishment for Israel's rejection of Him. Jonah's message preached to the Ninevites accused them of overwhelming cruelty and that if they did not repent of these sins, their city would be destroyed in **forty days** by Yah.*

*Note carefully, **three times** Yahshua declares that "**He is the sign**" to **this generation**, that He is the Messiah and these **signs will follow**. Yahshua fulfilled both as He spent three nights and three days in the tomb after His death and similarly to the second sign, **forty years** later akin to the forty days, the city of Jerusalem was destroyed as prophesied. Once again the **sign** was to **this generation** as stated:*

Luke 11:49~51 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of **this generation**; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of **this generation**.

*There is no doubt! It cannot be misconstrued as to what **generation** Yahshua is talking about. Yahshua's generation will see Jerusalem compassed about with armies prior to its destruction. He is addressing His contemporaries, the disciples present before Him, about events that are going to happen to **them in their lifetime** and to **this generation** who had rejected Him as their coming Messiah in the year 30 A.D.*

Mark 13:19~20 For in **those days** shall be affliction, such as was not from the beginning of the creation which God created unto **this time**, neither shall be. And except that the Lord had **shortened those days**, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

*Notice these verses state that if those days were not shortened no one would be saved. In contrast, at the end time there is no one saved that had not previously repented or been sealed. Yet once again these verses are talking about the land of Judaea and to **this generation**, not the whole world at the end time judgment. Also it says, "For in **those days** shall be affliction, such as was not from the beginning of the creation which God created **unto this time...neither shall be.**" Yahshua states that from "**those days**" when Jerusalem is surrounded by armies at its destruction, there had not been such great affliction and for emphasis adds "**and never shall be.**" Again, if this is indeed the end of time when Yahshua comes with the wrath of Yah, what afflictions are left to follow His return, after the wrath of Yah? **Context! Context! Context!***

*These verses refer to the **days of vengeance** when all things "**which are written**" may be fulfilled. Yahshua has just foretold to His disciples the **sign** of Jerusalem's **desolation**, its destruction, which they will personally witness, stating, "**when ye shall see.**" The reason for its destruction was also foretold in the parable of the servant and the*

vineyard with the killing of the heir to the vineyard, the Master's Son, Yahshua, and the forthcoming reaping of vengeance upon the husbandmen from the Master.

*Vengeance is mine; I will repay, said the Lord. The reason for the vengeance, the **desolation**, the destruction of Jerusalem, was the negative response to the wedding supper, the rejection and killing of the Messiah by His called nation, Israel, the **abomination** that caused its **desolation**. Almost all prophecy of old before Yahshua's ministry prophesied of the coming of the Messiah to His people and of His rejection. This is the biggest foretelling event ever prophesied. There is no such event in the volumes of scripture that equal this **abomination** or prophesied event to come.*

Mark 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled**, which were **written in the law of Moses, and in the prophets, and in the psalms, CONCERNING ME.** (*The Messiah, Yahshua the Christ, the Son of the Master.*)

Yahshua ends His earthly ministry with His death at Passover in the year 30 A.D. Shortly afterwards, some 3½ years following His death, the 70 week prophecy given in the Book of Daniel was fulfilled with the killing of Stephen publicly proclaiming the final witness to the Jews as recorded in the Book of Acts, Chapters 6 and 7. Stephen's death became the pivotal event inaugurating the Kingdom of Yah being preached to the Gentiles.

*Some forty years after Yahshua's death, 40 being the years of trials associated with the sign of Jonah, "40 days and your city will be destroyed," the **desolation** comes. Thus in the year 70 A.D. precisely 40 years after His death in 30 A.D., the city of Jerusalem is ransacked and burned, the temple destroyed by the Gentiles (Romans) with Israel being taken captive by the Romans and dispersed into the nations around it. From that time forward until the present, spans the tribulation of the saints associated with the Time of the Gentiles.*

*The **days of vengeance**, that all things **which are written** may be fulfilled as read earlier in Luke 21:22~24 has occurred, being fulfilled by the destruction of Jerusalem in the year 70 A.D. After this historical event the Time of the Gentiles began, and will continue until the fulfillment of time allotted is completed even though the present world still goes on oblivious to Satan's kingdom ruling.*

Certainly this scripture is not referring to the time of the end of age when the wrath of Yah is upon all humanity, when no one is given additional time. Neither is the nation of Israel or anyone at that time being led away captive for a specific period of time.

*No...the above events mentioned by Yahshua have occurred: the day of vengeance upon His called nation, Israel has happened; they have been scattered into all nations and their beloved city destroyed, left **desolate**, because of the **abomination**, the act of rejecting through persecution and killing of the Messiah. A pagan mosque now sits atop of the mount where Yah's temple once sat. Now we live during the time of tribulations as the Gentiles that are being grafted into Yah's ways await His return with judgment. Be wise not to reject the calling as those before us have done by creating their own religion apart from Yah's laws.*

Mark 13:21 And **then** if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things.

*After the desolation of the city and temple, Yahshua gives a timely warning about persons who will then become false witnesses claiming to be the Christ, "**the one that can save you.**" Isn't this exactly what has happened from the time Yahshua came and died for us until the present? Believers are and have been besieged by false religions claiming salvation through them. Yet here Yahshua warns of these events presently occurring. Hence this scenario can't be referring to the events at His second coming, for any deception at that time would be exposed by His worldwide presence. All four gospels, including the letters and epistles, all warn of false teachings hampering the way of truth before His return.*

*Context, context, context...we must stay within the revealed story, **where it is**, and not venture out presuming some other result perhaps attuned to a doctrinal bias apart from scripture.*

Mark 13:24~27 But in **those days, after** that **tribulation**, the **sun** shall be darkened, and the **moon** shall not give her light, And the **stars** of heaven shall fall, and the powers that are in heaven shall be **shaken**. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

***“But in those days, after that tribulation”** refers to what days? Answer: None other than the days that follow the destruction of Jerusalem and the temple, the days **after** His affliction by a disrespectful people, the Israelites. The days when false religions preached by deceivers in the name of Christ are offering the world counterfeit salvation. It is these days from the time of Christ’s death until His return, “the days of tribulation” that are mentioned here. Now it is **after those days of tribulation** that these heavenly signs are seen, the same signs as recorded in Rev 6:12~14.*

Revelation 6:12~17 And I beheld when he had opened the **sixth seal**, and, lo, there was a **great earthquake**; and the **sun became black as sackcloth of hair**, and the **moon became as blood**; And the **stars of heaven fell unto the earth**, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And **the heaven departed as a scroll** when it is rolled together; and **every mountain and island were moved out of their places**. And **the kings of the earth**, and the **great men**, and the **rich men**, and the **chief captains**, and the **mighty men**, and **every bondman**, and **every free man**, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, **Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb**: For the **great day** of his wrath **is come**; and who shall be able to stand?

*As this event happens the people of the earth see heaven opened and now fear both the face of Yah that sits on the throne and the coming of Yahshua bringing about the wrath of Yah. This is the time...**the Day of the Lord’s** return that starts with a great earthquake and heavenly signs.*

Mark 13:28~31 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So **ye** in like manner, when **ye shall see** these things come to pass, know that it is nigh, even at the doors. Verily I say unto **you**, that **this generation** shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

Once again Yashua is addressing His disciples saying to them, “So you in like manner, will see these things come to pass.” Were the disciples expecting to see His second coming? No...not a logical assumption. Why? Because the disciples were just taught of the fate of the city and its people through yet another parable to be seen by them. So the statement: “Verily I say unto you, that this generation shall not pass” refers to the disciples’ generation not passing away until the events surrounding the city and its people are fulfilled by this prophecy Yahshua is giving them also confirmed in the Book of Daniel.

Mark 13:32~35 **But** of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: **for ye know not when the time is**. For the **Son of man** is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to **watch**. **Watch** ye therefore: for ye know not when **the master of the house cometh**, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. **And what I say unto you I say unto all, Watch.**

*Notice the “But.” It’s a clue word denoting that the subject matter is changing, be alert! The topic now changes, referring to the time of Yahshua’s return when the Master of the house comes. This last statement by Yahshua, in reference to His Second Coming, calls for **all** of us to **watch**, “And what I say unto you I say unto all... **Watch.**”*

*Thus the message we are left with is **to watch!** So much of our time is spent looking to the future event of Christ’s return rather than concentrating on cleaning our garments, overcoming self to be in the image of Yahshua. We fail to realize the key fact in our entire life event is based upon securing our salvation this day, today, for it may very well end tonight. We are drawn to know the future, but it is today that is given to live. We obsess about the past, how things worked out in our lives and fantasize about our rosy future, yet it is today that is*

given which we unfortunately often squander. Time has a way of stealing opportunities which cannot be recovered. By the time we realize that we missed them, it's often tragically too late.

*These events of the **abomination** and the following **desolation** have already happened, past tense, recorded as part of history. Left remaining is the awesome return of Yahshua with the wrath of Yah on all, "**The Day of the Lord**," when it will be eternally too late for those who have not made themselves ready!*

*It is not the sinner against whom we should harbor resentment
But the error within their ways*

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Mount Olivet Prophecy ascribed by the Apostle Matthew

*The recorded message found in the gospel of Matthew is equivalent to that found in the gospels of Mark and Luke, with questions specifically focusing on related teachings that occurred earlier in the temple this same day, the first day of the week, three days before the Passover. In the Book of Mark, the questions are asked, **When shall these things be?** and **The sign when all these things shall be fulfilled?** In the Book of Luke, the questions are similar: **When shall these things be?** and **What sign will there be when these things shall come to pass?** But now in the Book of Matthew the questions address the rejection of the Messiah, the timing of the resurrected dead, the punishment of His fruitless servants and the **signs of the end** of the world **before** His coming as King of Kings. Once again all these topics comprised the teaching that occurred earlier in the temple that day.*

*As Chapter 24 begins, Yahshua is seen departing from the temple, **but** the story including His teachings and the questions that are being asked started when He first went into the temple beginning in Chapter 21. Just as in the Books of Luke and Mark, the clues to the questions in Matthew arise from the teachings recorded in the earlier chapters. Matthew becomes the third witness given in this account of Yahshua's declaration to His called people that He is the long awaited Messiah that was to come. This book is also the witness against those that negated this great calling by rejecting Him as their Savior.*

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

*The above verses provide details of significant questions being asked by the disciples to Yahshua. Continuing, Yahshua responds to His disciples' questions about **all these things** spoken earlier in the temple that were unclear to them, addressing **the signs** of His Second Coming and the **signs of the end** of the world. Also Yahshua finally elaborated*

on the remark He made about the destruction of the temple while leaving the temple area.

*Matthew, Chapter 21, starts with Yahshua's final declaration fulfilling the prophecy of the selected lamb on the tenth day of the first month, a Sabbath day, as Yahshua enters into Jerusalem being proclaimed as the Messiah, the seal for those called to be redeemed and the sacrifice for the sins of mankind. This also marks the point of the inevitable **abomination**, the repulsive hatred shown by His chosen people, Israel, in rejecting Him as their King.*

**** For more detailed information on the events surrounding Yahshua's entry into Jerusalem and the Passover, please write for the studies, "**Triumphal Entry**" and "**The Three Events of Passover**"****

John 12:12~19 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; **as it is written**, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. **These things understood not his disciples at the first:** but when Jesus was glorified, then remembered they that these things were **written of him**, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, **bare record**. For this cause the people also met him, for that they heard that he had done this **miracle**. **The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.**

*This is the day of Yahshua's Triumphal Entry into the city fulfilling all prophecy spoken in the **laws** and the **prophets** including the **psalms** concerning Him. It is the 10th day of the first month which was a Sabbath in the year 30 A.D. fulfilling all that was written. Animosity against His attendance grows to the point where the chief priests, scribes, and the elders **were sore displeased** by His presence vehemently questioning His authority over doing these miracles and His teachings.*

Matthew 21:12~17 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of

the moneychangers, and the seats of them that sold doves, And said unto them, It is written, **My house shall be called the house of prayer; but ye have made it a den of thieves.** And the blind and the lame came to him in the temple; and **he healed them.** And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; **they were sore displeased,** And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there.

In the above verses, the chief priests and scribes show their resentment of Yahshua as He takes the honor in which they themselves sought. In response Yahshua parallels their fruitlessness to that of the fig tree as He hungers for their acceptance while making His final declaration to them.

Matthew 21:18~19 Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, **Let no fruit grow on thee henceforward forever.** And presently the fig tree withered away.

*Note carefully how the topics of the questions asked to Yahshua as He makes entry into the temple earlier this day relate to the questions of **all these things** being asked later that same day on the Mount of Olives. Recorded for us in the Book of Matthew are the topics spoken of that day taught in the temple. They span 9 different yet distinct subjects that remain undefined to His audience and the disciples, and as such prompt those questions afterward at the Mount of Olives.*

Luke 18:31~34 Then he took unto him the twelve, (*disciples*) and said unto them, Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished.** For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: they shall scourge him, and put him to death: and the third day he shall rise again. **And they (the disciples) understood none of these things:** and this saying was **hid from them,** neither knew they **the things which were spoken.**

Notice the mindset of the disciples as these final events are unfolding before them, “**And they understood none of these things: and these sayings were hid from them, neither knew they the things which were spoken.**” This was the state of disorder, the lack of understanding, as Yahshua takes the twelve disciples in confidence and says unto them: “Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of man shall be accomplished.**”

This is the biblical message, the recording of events in the laws and the prophets including the psalms, concerning the rejection of the Messiah by His chosen people, Israel, and the calling of the Gentiles to be grafted in as prophesied, the former perpetrating the greatest offense ever recorded of the sins of mankind!

Luke 24:44 And he (Yahshua) said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, CONCERNING ME.**

*What has long eluded the readers of this prophecy is both the “**contents of the questions**” and the “**background of the answers**” by Yahshua after exiting the temple. The prophecy of this witness by Matthew begins in Chapter 21 that directly relates to the questions on teachings being asked by the disciples on the Mount later that day as mentioned in Chapter 24. This is our clue for those with eyes to see, that are able to understand Yahshua’s infallible teaching that day in the temple that gave answers to “**ALL THESE THINGS**” that were stated of events to happen because of the abominable act of rejecting and killing the son of God.*

The topics are similar to those mentioned in the Books of Luke and Mark with additional subjects declaring His final declaration to His called out nation before its rejection and desolation. The events commence as Yahshua enters the temple that day. This is now the day after His Triumphal Entry into the city fulfilling all prophecy, the day after the Sabbath, the first day of the week, Sunday. It is but three days before His death on Wednesday, the 14th day of the first month when He then became our Passover Sacrifice.

Matthew 21:23~27 And when he was come into the temple, the chief priests and the elders of the people came unto him **as he was teaching,**

and said, **By what authority doest thou these things?** and who gave thee this **authority?** And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

*Earlier the chief priests and scribes **were sore displeased** witnessing the wonderful things that Yahshua did that incited the children to cry out praising, "Hosanna to the Son of David!" Now as clerical resentment grew, Yahshua is questioned by the chief priests, scribes and elders as to what authority by which He does these miracles and great teachings among the people. For these are the physical **signs** done in their presence declaring **His authenticity**, that He is indeed the Messiah prophesied to come. The denial of such miracles as the preaching of the Kingdom of Yah documents their rejection, their abominable hatred against Yahshua.*

Yahshua responds by questioning them regarding the preaching and baptism of John the prophet (John the Baptist) and the source of his authority and respect given him by those who believed his message. Yahshua follows with a parable depicting two sons and how their behavior parallels the response from His chosen people that are all talk and no action.

Matthew 21:28~32 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: **but afterward he repented**, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and **went not**. Whether of them twain did the **will of his father?** They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God **before you**. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, **repented not** afterward, that ye might believe him.

***Parable #850** parabole, from 3846 a similitude (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage: comparison, figure or proverb.*

*This parable was directed to the chief priests, scribes and elders as well as His audience who collectively had been sent numerous prophets with the message of obeying the Father's will. The parable concludes with them rejecting obedience to His will in conjunction with the awakening of those outside of this called nation who repent, hearing the message, and now become fully eligible to be grafted into the Kingdom of God. But the timing of this event and the depth of meaning are not realized until too late which is what prompted the questions posed in Chapter 24 of **"all these things"** to come fulfilling this prophecy given here in the above parable. After this parable another follows showing the rejection of Yahshua the Messiah and the desolation of those disregarding His gift of life.*

Matthew 21:33~46 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might **receive the fruits** of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. **But last of all he sent unto them his son**, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, **let us kill him**, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, **He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.** Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the **chief priests** and **Pharisees** had heard his parables, **they perceived that he spake of**

them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

*This parable was specifically directed to His audience, those listening, as well to the religious leaders, the chief priests, scribes and elders present. These had been sent numerous prophets with the message of giving Yah the fruit of righteous offerings that culminated by the appearance of the **last messenger, His Son, Yahshua, to His called people, his husbandmen, the nation of Israel.** The parable alludes to the prophecies foretelling the rejection of Yahshua the Messiah through an attempt by His servants to secure the inheritance for themselves. The parable concludes by declaring the fate of these unfruitful servants: **He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which shall render him the fruits in their seasons.** This event describes the destruction of their nation, city and temple, the **desolation** void of His Spirit, and also heralds the time of the calling of the Gentiles into “The Way” of righteousness.*

*But the timing of this event and its depth of meaning are not realized and becomes the reason behind the questions posed in Chapter 24 as to “**when**” and “**what signs**” of these “**things**” to come that will fulfill this prophecy and others given by Yahshua as He completes His final declaration to His chosen nation.*

Matthew 22:1~14 And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a **marriage for his son**, And sent forth his servants to call them **that were bidden to the wedding**: and **they would not come**. Again, he sent forth other servants, saying, Tell them **which are bidden**, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: **come unto the marriage**. **But they made light of it**, and went their ways, one to his farm, another to his merchandise: **And the remnant** (*those called to the wedding super, the Jews*) **took his servants, and entreated them spitefully, and slew them**. But when the king heard thereof, **he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city**. Then saith he to his servants, **The wedding is ready, but they which were bidden were not worthy**. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many

as they found, **both bad and good**: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a **wedding garment**: And he saith unto him, Friend, how camest thou in hither not having a **wedding garment** (*white garments of righteousness*)? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. **For many are called, but few are chosen.**

*The parable reveals the Kingdom of Heaven and its King, Yah the Father, who made a **marriage for his son**, Yahshua, a marriage Feast as an inauguration when his son is put in possession of the government at the time He becomes married to His new subjects. The parable addresses those who **had been bidden**, invited, specifically the Jews and those that followed who had this union chosen by their Creator through His laws, statutes, judgments, precepts and ordinances, and who, documented by the writings of the prophets, had been constantly invited to believe in and receive the promised Messiah.*

The parable continues: Yet the remnant, those called to the wedding supper, the Jews, took the King's servants and treated them spitefully, slaying others. Such persecution was raised against the prophets sent for correction, and also with newly converted Jews and the apostles, of which some were martyred. These actions against those being called angered the King (Yah) who sent forth his armies, (His tool of correction), and destroyed those murderers, and burned up their city. Hence the Roman army was commissioned against Judea burning up their city, the total destruction of Jerusalem in 70 A.D. by Titus, the son of Vespasian. This event happened 40 years after the abominable act of the Messiah's rejection and the marriage planned for the King's Son, Yahshua at Passover, the time of the Spring Feast in the year 30 A.D.

Thus the wedding remains open to others, but only to those who will render Him the fruits in their seasons, wearing the garments of righteousness according to His will. Just as the Israelites had to abide according to His laws, statutes, judgments, precepts, so do those that are being grafted into the one tree that Yahshua fed with truth.

Matthew 22:23~33 The same day came to him the Sadducees, **which say that there is no resurrection**, and asked him, Saying, Master,

Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore **in the resurrection** whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, **Ye do err, not knowing the scriptures**, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead, but of the living.** And when the multitude heard this, they were astonished at his doctrine.

In His audience the Sadducees, which deny that there is any resurrection, question Yahshua on this point of the resurrection as they understood scripture. The Sadducees disallow the resurrection of the dead, unaware of its truth, and also for those after the resurrection that shall be accounted worthy to obtain the Kingdom of Yah. This is one of the many questions submitted by Yahshua's disciples as recorded in Chapter 24 that reflected their uncertainty of the truth in how this will come about: “when” and “what signs” will be seen of these “things” as the resurrection takes place. Again it is these unanswered teachings that promote “The Mount Olivet Prophecy.”

Reiterating, the Book of Matthew states 9 distinct teachings left undefined by Yahshua in the temple on that day prior to retreating to the Mount of Olives with His disciples. It is these teachings that are the glue, the “key” in understanding the content of the prophecy within its context in time with other events. We have addressed 5 of the major teachings and now proceed with the remaining 4 before addressing the prophecy directly.

As the religious leaders, the chief priests, scribes and elders present at the temple try to stump Yahshua, seeking to defame His authority through character assassination before the people; Yahshua successfully turns the tables and poses them a question of clarity.

Matthew 22:41~46 While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They

say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, **till I make thine enemies thy footstool?** If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

How could David, as recorded in the writings call Him his Lord, referring to Yahshua as the God of the Old Testament saying: “The LORD, (denoting Yah the Father) said unto my Lord, (David’s Lord, Yahshua); Sit here at my right hand, until I make your enemies your footstool?”

Simply paraphrased: Yah the Father said to Yahshua, “be seated at my right hand, till I put under your feet all those who are against you.”

Again this statement confirms that Yahshua will come and rule over His enemies, those that rejected Him, although presently, He waits at His Father’s side. From that time forward all attempts to trap Yahshua through questioning by His enemies were immediately halted.

**** For more detailed information on Yahshua being the God of the Old Testament, please write for the studies “**The God of the Old Testament**” and “**No Man has Seen God**”****

Matthew 23:1~12 Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: **All therefore whatsoever they bid you observe, that observe and do;** but do not ye after their works: for they say, and **do not**. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. **But be not ye called Rabbi:** for one is your Master, even Christ; and all ye are brethren. And **call no man your father** upon the earth: for one is your Father, which is in heaven. Neither be ye **called masters:** for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt

himself shall be abased; and he that shall humble himself shall be exalted.

Yahshua's statements confirm the Law of Moses and those that teach its truth. Yet it's the hypocrisy of the religious leaders that is in question, shown by their actions, which are being berated here. Though they teach Yah's laws, they immune themselves from doing them. They exhibit a pompous attitude of adoration which conveys a message for us to be wary of such religious dominance, exalted human rulership over true worship. For "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." From the beginning this false religion has plagued worshippers.

This teaching by Yahshua is followed by His public berating of the religious rulers, showing forth their twisted concept of serving themselves at the cost of others.

Matthew 23:13~33 But woe unto you, scribes and Pharisees, **hypocrites!** for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, **hypocrites!** for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, **hypocrites!** for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye **blind guides**, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, **hypocrites!** for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. **Ye blind guides, which strain at a gnat, and swallow a camel.** Woe unto you, scribes and Pharisees, **hypocrites!** for

ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, **hypocrites!** for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, **hypocrites!** because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. **Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?**

These statements unequivocally show Yahshua condemning the actions of the religious leaders with their self appointed authority, lording over the people, denoting them as hypocrites seven times. In every instance the actions of the scribes and Pharisees override the love that Yah has encouraged through His laws and judgments offering outgoing concern for others. Yahshua makes a public spectacle of them as they parade their traditions above the laws of Yah. This spectacle is prophecy being fulfilled as recorded in the Book of Colossians stating that the sacrificial laws contained in ordinances are abolished upon Yahshua's death as are those in control of the temple worship.

Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of **ordinances** that was against us, which was contrary to us, and took it out of the way, **nailing it to his cross**; And having **spoiled principalities and powers**, he made a **shew of them openly**, triumphing over them in it. (KJV)

Again from the (NKJV): Having **disarmed principalities and powers**, He made a **public spectacle of them**, triumphing over them in it.

This is exactly what happened to those hypocritical religious leaders on the first day of the week as Yahshua teaches in the temple declaring Himself their Messiah just 3 days before His death on Passover. Woe

unto them and to us who shelter themselves under a religious cloak of philosophy rather than overtly living a true faith evidenced by one's actions.

**** For more detailed information on the blotting out the handwriting of **ordinances** that were nailed to his cross, please write for the study, **“What was nailed to the Cross?”******

Matthew 23:34~39 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous bloodshed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, **All these things shall come upon this generation.** O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! **Behold, your house is left unto you desolate.** For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Upon reviewing all the major teachings of Yahshua given that day at the temple, one can see why the disciples questioned the relevance of those topics discussed and their fulfillment in reference to their timing. Proceeding, Yahshua then lays out the framework in “The Mount Olivet Prophecy” now being brought to light in its proper context.

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

The questions posed here in the Book of Matthew not only directly address the fate of the temple itself, but those teachings presented earlier in the temple that focused on the rejection of the Messiah, the timing of the resurrected dead, the punishment of His fruitless servants

and signs of the end of the world before Yahshua returns with wrath as King of Kings.

Recall there were 9 major topics taught by Yahshua in the temple that day that are recorded for us in the Book of Matthew. First, Yahshua deals with answering those who were questioning His authority, His power in doing miracles and teaching in proclaiming the Kingdom of Yah, Matthew 21:23~27. Next Yahshua delivered a parable lesson featuring two sons, one who responded pseudo-positively with lip service in contrast to his brother who first responded negatively in refusal but then repented and did the will of the father, Matthew 21:28~32. This parable was followed by another having a deeper and more costly ending with a vineyard let out to husbandmen who killed the Master's Son who then because of their heinous actions were destroyed for refusing to give the fruit of their labor, Matthew 21:33~46. This parable is shadowed by another about Yah's wedding supper and those refusing to attend as well as those rejected for not having proper wedding garments, Matthew 22:1~14. These topics help clarify the resurrection of the dead and the fate of those that obtain this new life in Yahshua, Matthew 22:23~33.

After exposing error in their interpretation of scripture, Yahshua turns the religious leaders' questions upon themselves by asking them, "Who is seated at the right hand of Yah, till His enemies are made His footstool?" Matthew 22:41~46. Once again Yahshua asserts those that reject Him are His enemy. The scorn of Yahshua's preaching to the chief priests, scribes and elders is felt by them as Yahshua confirms that the laws of Moses are righteous while the actions of the religious leaders are most unrighteous as they attempt to establish their own religious authority over the people, Matthew 23:1~12. Yahshua exposes their actions bringing ridicule upon them by the people over their deceitful behavior with Yahshua publicly castigating them with seven woes condemning their hypocritical religious conduct, Matthew 23:13~33.

*The finality of the days teaching in the temple culminate with the prophetic message addressing the fate of those that have rejected this final message from Yahshua the Messiah...**your house is left to you desolate**, Matthew 23:34~39. Now the Mount Olivet Prophecy correlates the misunderstood teachings of Yahshua this day in the temple to the questions posed by His disciples later that same day.*

Matthew 24: 4~6 And Jesus answered and said unto **them**, Take heed that **no man** deceive you. For many shall come in my name, saying, **I am Christ**; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, **but the end is not yet**.

*“Let no man deceive you in saying **I am the Christ**, the savior.” Yahshua tells them not to be fooled by such false teachers while waiting for His return. From the time of Yahshua’s death until His return with the wrath of Yah, deception is prophesied to flourish. This warning parallels the teaching given earlier in the temple as we combine all 3 witnesses: that of Luke, Mark and Matthew who speak of false teachings as well as being wary of the chief priests, scribes and elders establishing religious authority over the people. This time of deception will coexist with a time of wars and rumors of wars, **but** despite these circumstances, the end is not yet. At this point, the story line is stopped to tell of future events to come prior to the end...**but, the end is not yet**.*

Matthew 24:7~8 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are **the beginning of sorrows**.

*This represents the “**but time**,” the time **before** the end. Note: all the nations and kingdoms are involved, not just those that Yahshua is addressing while in the temple area. These are the same events stated in Revelation 6 concerning the first five seals occurring **before** the time of Christ’s return. This is also the same event earlier read in Mark 13:24 and in Luke 21:10~11 about the **tribulations of those days**.*

*Yahshua continues with His elaboration to the questions asked, but now turns His attention to the disciples themselves and concentrates on what they themselves will encounter in their lifetime **after** He is gone.*

Matthew 24:9~13 Then shall they deliver **you** up to be afflicted, and shall kill **you**: and **ye** shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And **many false prophets shall rise**, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And **this gospel** of the kingdom shall be preached **in all the world** for a witness unto **all nations**; and then shall the end come.

*Yahshua continues telling the disciples that **the beginning of sorrows** starts with them. The disciples will endure persecutions and afflictions followed by hatred and betrayal by those not willing to live for this gospel. As for us, though we may be offended and suffer betrayal, we will not perish. All that happens to us is a worthy affliction in Yah's eyes, facilitating our reward in receiving the priceless gift, our entrance into His kingdom to come. He that endures unto the end, the same shall be saved. Again the warning is given of false prophets arising similar to the white horse with rider in the first seal of Revelation 6:1~2. Yet this message of the Kingdom will go out to the whole world before the end comes.*

*His instructions leave us with a warning: the love of many will wax cold. Zeal, also known as **might**, is a shield offering protection from a cold heart as stated in Deuteronomy 6:5; "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and **with all thy might**." Therefore when you feel cold, perchance it is time to get zealous.*

Matthew 24:15~26 When **ye** therefore shall **see** the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be **in Judaea** flee into the mountains: Let him which is on the **housetop** not come down to take anything out of his house: Neither let him which is in the **field** return back to take his clothes. And woe unto them that are with child, and to them that give suck **in those days!** But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be **great tribulation**, such as was not since the beginning of the world **to this time**, no, **nor ever shall be**. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; **believe it not**. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

*The **abomination of desolation**, whose interpretation is the most sought after prophecy for which Christianity seeks understanding. "Yet its meaning has been staring at us since Yahshua's death."*

The **abomination of desolation** spoken of by Daniel the prophet refers to the rejection of the Messiah by the Israelites, His chosen nation, despite Yahshua fulfilling the prophecies written in the laws, prophets and psalms as the coming Savior. This blatant disregard of Yahshua's presence and His most precious sacrifice for the removal of sin is the **abomination**. The word abomination means sin, something that is or causes defilement.

Abomination #946. Bdelugma from #948 Bdelusso; a detestation, idolatry, from a presumed derivative of bdeo (to stink); to be disgusted, (by implication) detest, abhor, outrage, disgrace, scandal, atrocity, hatred, repugnance. Abomination is sin at its highest, most outrageous state.

Desolation refers to being void or left empty without life, also the response of grief, sadness, loneliness, devastation or ruin, a picture of utter barren waste. This is exactly what happened to those left in the city of Jerusalem and its temple for rejecting their Messiah and King.

Desolation #2050. Eremosis from #2049 Eremoo; despoliation, to lay waste (literally or figuratively) bring to or make desolate, come to naught, misery, despair, anguish, wretchedness, despondency.

What is the **abomination of desolation**? More correctly stated: What is the **abomination** that causes the **desolation**? There is but one event that fulfills those words. The most outrageous act, the most disgraceful performance by mankind, the culmination of hatred at its peak, was the total rejection of the Son of Yah. Not just the refusal, denial of Yahshua as their Messiah to His called out nation, but the abhorrent, detestable, repulsive manner in which they treated Him. They crucified the Son of God, the God of the Old Testament in the flesh, the Creator of human beings and of all life. There has never been or will be anything that can compare to this appalling event, the most abominable act of sin by mankind performed not on its self, but on God (Yah) the Supreme Being, unequal to any, The Giver of Life, our Creator. Mankind has in the past and no doubt in the future will do some despicable acts, but to actually kill our Creator who came to save us, **WHAT COULD BE MORE DISGRACEFUL...ABOMINABLE!**

Because of this wicked act by His called out nation, Israel, in its rejecting Him as the Messiah and brutally killing Him, **desolation** was

*determined. Thus this act by His people brought revenge by Yah, the Father in the form of destruction to their cherished temple and city in which they sought righteousness apart from the truth of Yah's words. They had strayed from the truth of The Way that Yah had sent down for His people to walk and instead formed their own religion. Traditions and pharisaical rule trumped Yah's laws. That was the purpose for Yahshua's return as the Messiah, to restore the way, preaching the Kingdom of God. Because of that rejection, the city was destroyed and its people were cast out from its presence, scattered about the pagan nations around them. Now the world is forever void of an earthly temple in which the Spirit of Yah resides, left **desolate** because of the **abomination**: the rejection and killing of the Son of God.*

These are the words of the prophecy of Daniel in Chapter 9:20~27.

Daniel 9:26 And after threescore and two weeks **shall Messiah be cut off**, but not for himself: and the **people of the prince** (*Satan: Rome*) that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war **desolations** are determined.

**** For further detail of this event please write for the **Book of Daniel**: The prophecy of the nation of Israel, And their beloved city, Jerusalem. The events that did befall the Israelites, To the Coming of Yahshua, the Messiah. ****

*The **abomination** is the actual sin, the rejection of the Messiah, which occurs years before that generated the cause for **desolation**, the destruction. One event precedes the other, producing the vacuum of Yah's Holy Spirit that brought about its **desolation**, hence its destruction from having lived void of truth, against Yah's will.*

*After the death of Yahshua, many new converts to "The Way" remained in Judea. Though under Roman control, it was still the only Jewish nation state known to them. It was not until the prophecy of its **desolation**, evidenced by the Roman Empire preparing to lay siege to the city and areas surrounding Jerusalem, that the believers heed the warning and flee to the surrounding areas.*

Matthew 24:15~21 When **ye** therefore shall **see** the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place,

(whoso readeth, let him understand:) Then let them which be **in Judaea** flee into the mountains: Let him which is on the **housetop** not come down to take any thing out of his house: Neither let him which is in the **field** return back to take his clothes. And woe unto them that are with child, and to them that give suck **in those days!** But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be **great tribulation**, such as was not since the beginning of the world **to this time**, no, **nor ever shall be.**

*Verse 15 states “when you see.” Remember, Yahshua is answering the question posed by the disciples there in His presence, pointing to the prophecy in Daniel about the destruction of the city and its people, the Israelites, for rejecting the Messiah. These words, “when you see,” given by Yahshua earlier in the temple to the people and religious leaders answer their question about the fate of those who reject Him as the Messiah. These people and their city will see destruction as stated in all the parables. The specific time of the **desolation** is most clearly addressed in the prophecy recorded in Luke.*

Luke 21:20~21 And **when ye shall see Jerusalem compassed with armies**, then know that the **desolation** thereof **is nigh**. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

*In the Book of Luke, Yahshua depicts the precise **sign** to His disciples, what they themselves will observe in their life time; “**when they see Jerusalem surrounded by armies**” know that its **desolation** is at hand. By collectively utilizing all the gospels develops a clearer picture in understanding the timing of the events mentioned.*

This event coincides with Yahshua teaching earlier that day in the temple regarding the parable lesson of the Master, (Yah) that planted a vineyard, and let it forth to husbandmen (the nation of Israel) as recorded in all three gospels: Mark 12:1~12, Luke 20:9~16 and Matthew 21:33~41. The parable depicts numerous prophets sent with the message of giving Yah due reward, culminating by the appearance of His son, Yahshua, to His called people, His husbandmen. Continuing the parable depicts the rejection of Yahshua as their Messiah through an attempt by His servants to secure the inheritance for themselves. The parable ends badly for the husbandmen (Israel)

who reject their King with **desolation**, the destruction of their city and the forfeiture of the blessed gifts that are then given to the called out Gentiles.

Once again the timing of the “**THINGS**” “**when**” they were to occur is depicted as happening **after** the **abomination**, after the rejection of the coming Messiah. Yahshua signifies the “**sign**” of their destruction as “**when ye shall see Jerusalem surrounded by armies**” know that its **desolation** is at hand. This **sign** was already stated as being directed to **this generation** mentioned earlier in the Book of Luke 11:49~51 and also recorded in Matthew 12:38~42.

Consequently the Roman army was commissioned against Judea and proceeded to burn up their city, the total destruction of Jerusalem by Titus, the son of Vespasian which happened in 70 A.D. The **Desolation** happened 40 years after the **abomination**, the rejection of the Messiah, the marriage for the King’s Son Yahshua at Passover, the time of the Spring Feast in the year 30 A.D. Then 40 years later, the time of trials.

Luke 11:29~32 And when the people were gathered thick together, he began to say, **This is an evil generation**: they seek a **sign**; and there shall no sign be given it, but **the sign of Jonas** the prophet. For **as Jonas was a sign** unto the Ninevites, so shall also the Son of man be (*a sign*) to **this generation**. The queen of the south shall rise up in the judgment with the men of **this generation**, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with **this generation**, and shall condemn it: **for they repented** at the preaching of Jonas; and, **behold, a greater than Jonas is here**.

The sign of Jonah, a full three days and three nights in the whale’s belly, was given to the Ninevites as a physical witness of whom He was: The prophet of Yah who issued the warning message, the destruction for them and their city in 40 days if they refused to repent. Yahshua, the son of Yah, in the exact three full days and nights time frame rises from the dead proving He is the prophesied Messiah. Yahshua as did Jonah brought a strikingly nearly duplicate warning message of the fall of Jerusalem and its people in 40 years, its desolation, unless they repented recognizing Yahshua as the Messiah.

Where was the abomination standing? The abomination, the despicable sin of the chief priests, scribes and elders as well as those that followed their lead was standing in the holy place. This rejection of Christ and the establishment of their own self appointed religion apart from the Messiah's saving grace was the thorn Yah never tolerated and does not tolerate today, as He witnesses the religious leaders continuing to teach their own Jewish traditions, transgressing His commandments.

*The fact cannot be misconstrued as what **generation** Yahshua is addressing: the one that will see Jerusalem compassed with armies prior to its destruction. He is addressing His contemporaries, the disciples present before Him, about events that are going to happen **to them in their lifetime with...this generation** who had rejected Him as their coming Messiah in the year 30 A.D.*

Matthew 24:16~22 Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. And **except those days should be shortened**, there should no flesh be saved: but for the elect's sake those days shall be shortened.

*The prophetic warning stated, “**when ye shall see Jerusalem compassed with armies**, then know that the **desolation thereof is nigh.**”*

The following is quoted from Adam Clarke's Commentary authored by a biblical historian: “It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invested the city; and, had he persevered in the siege, he would soon have rendered himself master of it; but, when he unexpectedly and unaccountably raised the siege, the Christians took that opportunity to escape.”

“This counsel was remembered and wisely followed by the Christians afterwards. Eusebius and Epiphanius say, that at this juncture, after Cestius Gallus had raised the siege, and Vespasian was approaching

with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvelously escaped the general shipwreck of their country: not one of them perished."

Matthew 24:19 And woe unto them that are with child, and to them that give suck in those days!

"Woe unto them that are with child, and to them that give suck in those days!" For such persons are not in a condition to make their escape; neither can they bear the miseries of the siege. Historian Flavius Josephus says in his writings; the houses were full of women and children that perished by the famine; and that the mothers snatched the food even out of their own children's mouths. (Josephus: Wars of the Jews, b. v. c. 10.) But he relates a more horrid story than this, of one Mary, the daughter of Eliezar, illustrious for her family and riches, who, being stripped and plundered of all her goods and provisions by the soldiers, in hunger, rage, and despair, killed and boiled her own sucking child, and had eaten one half of him before it was discovered. This shocking story is told, (Josephus: Wars of the Jews, b. vi. c. 3), with several circumstances of aggravation.

Our Lord had ordered his followers to make their escape from Jerusalem when they should see it encompassed with armies; but how could this be done? God took care to provide amply for this. In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might, says (Josephus: Wars of the Jews, b. ii. c. 19), have assaulted and taken the city, and thereby put an end to the war; but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Josephus remarks, that after Cestius Gallus had raised the siege, "many of the principal Jewish people forsook the city, as men do a sinking ship." Vespasian was deputed in the room of Cestius Gallus, who, having subdued all the country, prepared to besiege Jerusalem, and invested it on every side. But the news of Nero's death, and soon after that of Galba, and the disturbances that followed, and the civil wars between Otho and Vitellius, held Vespasian and his son Titus in suspense. Thus the city was not actually besieged in form till after Vespasian was confirmed in the empire, and Titus was appointed to command the forces in Judea. It was in those incidental delays that the Christians, and indeed several others, provided for their own safety, by

flight. This is the exact prophecy Yahshua left with them while making His final declaration as the Messiah to His called nation.

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

Accordingly, Titus, having made several assaults without success, resolved to surround the city with a wall, which was, with incredible speed, completed in three days! The wall was thirty-nine furlongs in length, and was strengthened with thirteen forts at proper distances, so that all hope of safety was cut off; none could make his escape from the city, and no provisions could be brought into it. (Josephus: Wars of the Jews, book v. c. 12.)

Matthew 24:21 **For then shall be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

“For then shall be great tribulation.” No history can furnish us with a parallel to the calamities and miseries of the Jews: rapine, murder, famine, and pestilence within: fire and sword, and all the horrors of war, without. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus without weeping also.

Compare that which is recorded in Matthew 24:15~22 with that earlier read in the Book of Luke 21:20~22.

Luke 21:20~22 And when **ye** shall see Jerusalem compassed with armies, then know that the **desolation thereof is nigh**. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. **For these be the days of vengeance, that all things which are written may be fulfilled.**

Luke calls these **the days of vengeance**, that all things which were written might be fulfilled. These were the days in which all the calamities predicted by Moses, Joel, Daniel, David and other prophets, as well as those predicted by our Savior, met in one common centre, and were fulfilled in the most terrible manner on **this generation**. These were **the days of vengeance** in another sense, as if God's judgments had certain periods and revolutions; for it is remarkable that the temple was burned by the Romans in the same month, and on the same day of the month, on which it had been burned by the Babylonians. (Josephus: Wars of the Jews, b. vi. c. 4.)

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

"Except those days should be shortened." Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places, (Josephus: Wars of the Jews, b. vi. c. 9); and if the Romans had gone on destroying in this manner, the whole nation of the Jews would, in a short time, have been entirely extirpated; but, for the sake of the elect, the Jews, that they might not be utterly destroyed, and for the Christians particularly, the days were shortened. These, partly through the fury of the zealots on one hand, and the hatred of the Romans on the other; and partly through the difficulty of subsisting in the mountains without houses or provisions, would in all probability have been all destroyed, either by the sword or famine, if the days had not been shortened. The besieged themselves helped to shorten those days by their divisions and mutual slaughters; and by fatally deserting their strong holds, where they never could have been subdued, but by famine alone. So well fortified was Jerusalem, and so well provided to stand a siege, that the enemy without could not have prevailed, had it not been for the factions and seditions within. When Titus was viewing the fortifications after the taking of the city, he could not help ascribing his success to God. "We have fought," said he, "with God on our side; and it is God who pulled the Jews out of these strong holds: for what could machines or the hands of men avail against such towers as these?" (Josephus: Wars of the Jews, b. vi. c. 9.)

Many also were led away captives into all nations. There were taken at Japha, 2,130, at Jotapa, 1,200, at Tarichea, 6,000 chosen young men,

who were sent to Nero; others sold to the number of 30,400, besides those who were given to Agrippa. Of the Gadarenes were taken 2,200, in Idumea above 1,000. Many besides these were taken in Jerusalem; so that, as Josephus says, the number of the captives taken in the whole war amounted to 97,000. Those above seventeen years of age were sent to the works in Egypt; but most were distributed through the Roman provinces, to be destroyed in their theatres by the sword, and by the wild beasts; and those under seventeen years of age were sold for slaves. Eleven thousand in one place perished for want. At Caesarea, Titus, like a thorough-paced infernal savage, murdered 2,500 Jews, in honour of his brother's birthday; and a greater number at Berytus in honour of his father's. (Josephus, Wars of the Jews, b. vii. c. 3. s. 1.) Some he caused to kill each other; some were thrown to the wild beasts; and others burnt alive. Thus were the Jews miserably tormented, and distributed over the Roman provinces; and continue to be distressed and dispersed over all the nations of the world to the present day. Jerusalem also was, according to the prediction of our Lord, to be trodden down by the Gentiles.

Accordingly, Jerusalem has never since been in the total possession of the Jews. It was first in subjection to the Romans, afterwards to the Saracens, then to the Franks, then to the Turks and now to the Arabs. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserving their rejection of the Messiah.

Matthew 24:23~28 Then if any man shall say unto you, Lo, here is Christ, or there; **believe it not.** For there shall arise **false Christs**, and **false prophets**, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. **Behold, I have told you before.** Wherefore if they shall say unto you, Behold, he is in the desert; **go not forth:** behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; **so shall also the coming of the Son of man be.** For wheresoever the carcase is, there will the eagles be gathered together.

“Then if any man shall say unto you, Lo here is Christ.” Yahshua had cautioned his disciples against false Christ’s and prophets before, Matthew 24:11; but he seems here to intimate that there would be special need to attend to this caution about the time of the siege. And in fact many such impostors did arise about that time, promising

deliverance from God; and the lower the Jews were reduced, the more disposed they were to listen to such deceivers. But as it was too little purpose for a man to take upon him the character of the Christ, without miracles to vouch his Divine mission, so it was the common artifice of these impostors to show signs and wonders; the very words used by Christ in this prophecy, and noted by Josephus in his history: (Josephus: Antiquities of the Jews, b. xx. c. 7.) Among these Simon Magus, and Dositheus and Barcocab, who is said to pretend to vomit flames. And it is certain these and some others were so dexterous in imitating miraculous works that they deceived many; and such were their works, that if the elect, the chosen persons, the Christians, had not had the fullest evidence of the truth of Yahshua's mission and miracles, they must have been deceived too: but, having had these proofs, they could not possibly be deceived by these impostors. How abundant the Jews were in magic, divination, sorcery, incantation, etc., noted by the historians.

*“If they shall say unto you, Behold, he is in the **desert**.” Is it not worthy of remark that Yahshua not only foretold the appearance of these impostors, but also the manner and circumstances of their conduct? Some he mentions as appearing in the desert. The historian Josephus says, (Josephus: Antiquities of the Jews, b. xx. c. 7, and Wars of the Jews, book ii. c. 13): That many impostors and cheats persuaded the people to follow them to the desert, promising to show them signs and wonders done by the providence of God, is well attested. An Egyptian false prophet who promised salvation to the people, if they would follow him to the **desert**, mentioned by (Josephus: Antiquities of the Jews, b. xx. c. 7), led out into the **desert** four thousand men, who were murderers, but these were all taken or destroyed by Felix.*

Paul the Apostle was accused of being this same false prophet by the rebellious Jews as he returns to Jerusalem later in his ministry as recorded in the Book of Acts 21:15~40.

Acts 21:38 Art not thou **that Egyptian**, which before these days madest an uproar, and leddest out into the **wilderness** (*desert*) four thousand men that were murderers?

*Also, one Jonathan, a weaver, persuaded a number to follow him to the **desert**, but he was taken and burnt alive by Vespasian, as recorded in (Josephus: Wars of the Jews, b. vii. c. 11). As some conducted their*

deluded followers to the **desert**, so did others to the secret chambers. Josephus mentions a false prophet, in (Wars of the Jews, b. vi. c. 5), who declared to the people in the city, that God commanded them to go up into the temple, and there they should receive the signs of deliverance. A multitude of men, women, and children, went up accordingly; but, instead of deliverance, the place was set on fire by the Romans, and 6,000 perished miserably in the flames, or in attempting to escape them.

After their destruction, the **desolation** of the city and temple, false religion will deceive the masses and even the very elect. Compare that scenario with the end time events when Yahshua comes and is seen by all. At this point of Yahshua's return, there is no more time for deception to go forth and there is nowhere to flee for the whole world is under His wrath.

Revelation 6:16~17 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

A case in point: Why would they be saying at the end of the ages at Yahshua's return, "**here is the Christ or there He is, or go to the desert, or secret chamber to find Him,**" for when He comes all will see Him and there will be no more deception. These events were written for those that were in His presence, his disciples, and a warning to "**this generation,**" preparing them for the time and the event they would encounter. "**Behold, I have told you beforehand.**"

Matthew 24:27~28 For as the lightning cometh out of the east, and shineth even unto the west; **so shall also the coming of the Son of man be.** For wheresoever the carcase is, there will the eagles be gathered together.

Even Yahshua is cluing them in on the timing, so as not to confuse this time with the events of His Second Coming at the end time. These events happened to **this generation** and to **this city** for denying their Messiah, the gravest **abomination** with vengeance heaped on them by Yah, the **desolation** of their city and His temple.

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

*These verses describe a shift into the future, immediately **after** the tribulation of those days. Let's not become confused with the word, "immediately." Remember where we are in the story. Yahshua breaks the story line in Matthew 24:4~8 to explain the soon coming present events that are to affect the sons of Jacob, their city, and the disciples with whom He is conversing.*

Matthew 24: 4~8 And Jesus answered and said unto **them**, Take heed that **no man** deceive you. For many shall come in my name, saying, **I am Christ**; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, **but the end is not yet**. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are **the beginning of sorrows**.

*Yahshua is referring to the time of sorrow that plagues the earth immediately after these tribulations spanning from the time of His death until the present time. This is the "**but time**," the time **before** the end. Note that all the nations and kingdoms are involved in this tribulation, not just those that Yahshua is addressing including the Holy City. These are the same events stated in Revelation 6, the first five seals, occurring before the time of Christ's return. This is the same event presented earlier in Mark 13:24 and in Luke 21:10~11 describing the **tribulations of those days**.*

*Please recall the questions from the beginning: "Tell us, "**When shall these things be?**" (The fall of the temple) and "**What shall be the sign of thy coming and of the end of the world?**" The "things" are most definitely referring to the events associated with His contemporaries,*

this generation, while the signs of its desolation and also asking of signs of future events at His coming, relate to the end of the world.

Matthew 24: 32~35 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when **ye shall see** all these things, know that it is near, even at the doors. Verily I say unto you, **This generation** shall not pass, till all these things (*which are written*) be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

*Thus as **they see** obvious signs such as a tender branch putting forth leaves so will the **sign** of the destruction of Jerusalem and its people be as obvious as given by the prophecy of Daniel. For **this generation** shall not pass, meaning those to whom He is speaking until these things that are written be fulfilled.*

Matthew 23:33~38 Ye serpents, ye **generation of vipers**, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, **All these things shall come upon this generation.** O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! **Behold, your house is left unto you desolate.**

*Yah gave us **signs** to warn us of His coming such as the seals in Revelation 6, and **signs** in the heavens involving the sun and moon etc. After those **signs** there is no more time, no more warning, no time to flee, time is now up for all...it is **The Day of The Lord** !!!*

Matthew 24: 36~39 **But** of that day and hour (*the time of the end*) knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe

entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

These verses now shift to the future, preaching to the whole world, not just to Judah and the surrounding area. A visionary look into the future is given as all stand before the Son of man, at His coming. Why would Yahshua say that no man knows the time, if he was in fact talking about the fall of Jerusalem? The destruction of the temple had been prophesied with Yahshua speaking right here on earth telling about this event that befell its desolation. The topic now addresses the question: “What shall be the sign of thy coming and of the end of the world?” The subject matter is now focused on the signs at His coming as Lord of Lords and King of Kings.

Matthew 24:40~44 Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. **Watch therefore:** for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

These verses reflect the state of mind at the time of Christ’s return. Believers and non-believers will be working side by side unaware of the event to overcome them. It is at that time of Yahshua’s return that the kingdom will be given over to the believers, those faithful in the service of Our Lord. There has been much confusion over the statement: “one being taken and the other left.” The context of this statement is realized in scriptural references of the separation of the wheat from the tares as the sheep are separated from the goats.

Matthew 13:24~30 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, **his enemy came** and sowed **tares** among the **wheat**, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, **An enemy hath done this.** The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while

ye gather up the tares, ye root up also the wheat with them. **Let both grow together until the harvest:** and in the time of harvest I will say to the reapers, **Gather ye together first the tares, and bind them in bundles to burn them:** but gather the wheat into my barn.

Matthew 25:31~46 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall **separate them one from another**, as a shepherd divideth his **sheep** from the **goats**: And he shall **set the sheep on his right hand, BUT the goats on the left**. Then shall the King say unto them on his **right hand**, Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the **righteous** answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the **left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:** For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye **did it not** to one of the least of these, **ye did it not to me**. And these shall go away into everlasting punishment: but the righteous into life eternal.

Thus the message describing two working in the field and two women grinding at the mill with the one being taken, and the other left, relates to the fact that those that are left inherit the kingdom while those taken away are defiled, unrighteous servants. Truly this situation is a rude awakening with disappointment to those that staunchly advocate the false paradigm of the rapture.

*Throughout this study the warning is given to **Watch**, being always on guard, not to be taken unawares, so that you may be properly prepared to meet Yahshua's judgment, to receive His mercy. If the good man of the house had known about a thief coming in the night, he would have taken precautions, been awake, ready to protect his house. Likewise we who know that the Son of Man will come, though the day and hour be uncertain, must continue our state of watchfulness so He may not come upon us unawares."*

Matthew 24: 45~51 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them **meat in due season**? **Blessed is that servant, whom his lord when he cometh shall find so doing.** Verily I say unto you, That he shall make him ruler over all his goods. **But** and **if** that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

What are you eating? Are you ingesting the milk of the word? We grow spiritually by absorbing His words, the energy source, to accomplish works of righteousness. It's only through use, the doing, that we maximize the gift of His word as we fashion good works in our life. Though some foods do not taste sweet, they are nonetheless the most nutritionally beneficial. In the same manner, spiritual discipline implemented throughout life has difficult moments in overcoming that ultimately leads to our eternal loving relationship with Yah and Yahshua, our Father and Messiah.

*The historian is a prophet looking backwards,
A prophet is an historian looking forward*

"Watch"

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Closing

*The Jewish nation of Israel in rejecting the Messiah as He came to redeem His chosen people became the **abomination** laced in hatred shown Him by the act of crucifying their Savior. This action was despicable, deserving the revenge shown them by the **desolation** of Jerusalem and the removal of Yah's Holy Spirit from their presence.*

*This act of denying the Messiah has been and is still being repeated today by Judaism's doctrine that blatantly attests self righteousness by propagating the distorted prophecy of a future first return of the Messiah that adamantly refutes that Yahshua ever came as a Savior to His people. For centuries, the Jews have been making elaborate preparations for the Messiah's first arrival. Erroneously the religion of Judaism has taken past events that were in fact fulfilled prophecy during the time of Yahshua's earthly ministry, and have been promoting them as up and coming future events. Yahshua stated His frustration by using the fruitless fig tree as a symbolic representation of the spiritual condition of His called out nation, Israel, in rejecting Him as He came to redeem them, "**Let No man eat fruit of theirs hereafter forever.**" Mark 11:12~14*

*The majority of Israelites following Judaism have denied the Messiah's coming and endeavor to have all acknowledge their error as fact. In reality this denial is a blatant lie as they continue their attempt to restore their city for the awaited arrival of the King. This false teaching has caught many unaware who have placed credence in Jewish scholarship, its indisputable knowledge of the Hebrew language whose authority remains an integral part of the Jews' man made religion, Judaism. The scriptures, however, emphatically state the appearance of the **Anti-Christ** who has **now** arrived on the world scene, is he that denies that Yahshua the Christ ever came in the flesh.*

*Originally the religious leaders of the nation of Israel refused to cede their authority to the King of Kings, preaching tradition and Pharisaical error to the masses. So once again present day Jewish clerics are teaching believers to follow a false truth that denies scripture by having them inadvertently follow the **Anti-Christ** in whom they promote. This **abomination** is almost equal to the first as they subvert the world into fighting the King of Kings upon His return.*

1 John 2:18 ~19 Little children, it is the last time: and as ye have heard that **antichrist** shall come, even now are there **many antichrists**; whereby we know that it is the last time. **They went out from us**, but **they** were not of us; for if **they** had been of us, **they** would no doubt have continued with us: but **they** went out, that **they** might be made manifest that **they** were not all of us.

1 John 2:22~23 Who is a liar but **he that denieth that Jesus is the Christ**? He is **antichrist** that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

*John was an apostle sent to the Jews as Paul was an apostle sent to the Gentiles. John's audience was his own brethren, the Israelites, in the land surrounding Jerusalem at the time of Christ's ministry on earth. These were the ones John preached to who followed "The Way" according to the faith in Yahshua their Messiah. These new converts were freed from the bonds of manmade restrictions by the faith in Christ through the gift of grace, apart from the laws contained in ordinances associated with the temple sacrifices. But many other Jews refused to part from the former traditions, thus separating themselves from the newly freed believers who were now alienated from the temple and the religious authorities. Many of these newly converted Jews to "The Way" came to be severely reprimanded by the chief priests, Pharisees, scribes and elders who collectively were losing their authority over the people. Using their weight of authority, they successfully persuaded many converts to abandon their faith in Yahshua, being threatened by expulsion from the Jewish community. John reacted to this sudden backsliding, this returning to Judaism, and directed his preaching to those who had recently departed, who were now unwilling to follow the truth seen in Yahshua, leaving "The Way," denying the Messiah, becoming Anti-Christ in their thinking. Thus the **"they and them"** in which John speaks of are Jews who had first observed the truth seen in miracles and teachings, only to then retreat from their belief, denying prophesied evidence, following those who openly preached against Yahshua as the Messiah, becoming...**Anti-Christ**.*

1 John 4:1~3 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that

confesseth that Jesus Christ is come in the flesh is of God: And **every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:** and this is that **spirit of antichrist**, whereof ye have heard that it should come; and even now already is it in the world.

2John 1: 7~11 For many deceivers are entered into the world, **who confess not that Jesus Christ is come in the flesh.** This is a deceiver and an **antichrist**. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: **For he that biddeth him God speed is partaker of his evil deeds.**

These verses document the reason for the Mount Olivet Prophecy by serving as a witness to the final declaration given by Yahshua personally to His chosen people coming as their Messiah, as Savior, affording them redemption upon their acceptance and faith in Him.

*It is to **this generation** that saw the miracles and personally heard the teachings of our Savior that this prophecy attests to. Their rejection and blatant misappropriate subversion of the scriptures then and now in disregarding historical fact and deliberately attempting to distort prophecy amount to nothing less than outright treason by those called to be His chosen nation.*

*These events have happened and those that partake or support this false doctrine should not be entertained, neither bid him God's speed, meaning, offering a greeting with open arms: For he that bid him God's speed is a **partaker of his evil deeds** 2John 1:10~11.*

No one else in all history has had such an abiding hatred directed against Him, as our Creator... because He is the obstacle against sin, to our selfishness, to godlessness, and to the spirit of this world.

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*Other writings By: **Action of Belief Ministry***

Revelation:

*The visionary account of things which **Have Been Seen,**
Things which **Are**
And the things which shall be **Hereafter***

Daniel:

*The prophecy of the nation of **Israel**
And their beloved city, **Jerusalem**
The events that did befall the Israelites
To the Coming of Yahshua, the Messiah*

Action of Belief Ministry publishes a monthly Bible study with the objective to present Biblical studies that reach out and encourage the saints of Yah, and to enlist their support to share understanding of The Word to others.

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