

## Ask The Rabbi – April 20, 2021

### Question:

I recently was looking up passages about leaving in haste, and came across the following passages and had a question. In Matthew 24 it says, when you see the abomination spoken of by Daniel, then it is time to leave Judah and if you are in a field do not go back for your coat. So this implies you are leaving in a hurry. So when people realize this abomination, they will leave Jerusalem? flee? ( I'm guessing because of persecution like we have never seen before).

But in Isaiah 52:12 it says you will NOT leave in a hurry. So these must be two different occasions because I know scripture does not contradict itself. What is Isaiah 52 referring to then?

### Response:

Yesha'yahu (Isaiah) 52:1 – 12 conveys the return of Yeshua while Matthew 24 is a response to Yeshua's tamidim's questions pertaining not only to His return but the events that will lead up to His return

The key verses been asked about are:

**Isa 52:12** You need not leave in haste, you do not have to flee; for Adonai will go ahead of you, and the God of Isra'el will also be behind you.

And...

**Mat 24:15** "So when you see the abomination that causes desolation spoken about through the prophet Dani'el standing in the Holy Place" (let the reader understand the allusion),

**Mat 24:16** "that will be the time for those in Y'hudah to escape to the hills.

**Mat 24:17** If someone is on the roof, he must not go down to gather his belongings from his house;

**Mat 24:18** if someone is in the field, he must not turn back to get his coat.

The challenge with verses that offer a prophetic, that is the foretelling of future events as are divinely inspired by Adonai are as follows:

1. Rightly distinguishing the prophecy to the future event

Is the timing of these prophetic events the same?

So, to start with, let's read each of these passages in their context. First Yesha'yahu (Isaiah) 52:1 – 12:

**Isa 52:1** Awake! Awake, Tziyon! Clothe yourself with your strength! Dress in your splendid garments, Yerushalayim, the holy city! For the uncircumcised and the unclean will enter you no more.

**Isa 52:2** Shake off the dust! Arise! Be enthroned, Yerushalayim! Loosen the chains on your neck, captive daughter of Tziyon!

**Isa 52:3** For thus says Adonai: "You were sold for nothing, and you will be redeemed without money."

**Isa 52:4** For thus says Adonai Elohim: "Long ago my people went down to Egypt to live there as aliens, and Ashur oppressed them for no reason.

**Isa 52:5** So now, what should I do here," asks Adonai, "since my people were carried off for nothing? Their

oppressors are howling," says Adonai, "and my name is always being insulted, daily.

**Isa 52:6** Therefore my people will know my name; therefore on that day they will know that I, the one speaking—here I am!"

**Isa 52:7** How beautiful on the mountains are the feet of him who brings good news, proclaiming shalom, bringing good news of good things, announcing salvation and saying to Tziyon, "Your God is King!"

**Isa 52:8** Listen! Your watchmen are raising their voices, shouting for joy together. For they will see, before their own eyes, Adonai returning to Tziyon.

**Isa 52:9** Break out into joy! Sing together, you ruins of Yerushalayim! For Adonai has comforted his people, he has redeemed Yerushalayim!

**Isa 52:10** Adonai has bared his holy arm in the sight of every nation, and all the ends of the earth will see the salvation of our God.

**Isa 52:11** Leave! Leave! Get out of there! Don't touch anything unclean! Get out from inside it, and be clean, you who carry Adonai's temple equipment.

**Isa 52:12** You need not leave in haste, you do not have to flee; for Adonai will go ahead of you, and the God of Isra'el will also be behind you.

These verses appear to represent the imminent return of Yeshua.

Verse 12 provides imagery of the Exodus when Isra'el was leaving Egypt.

**Exo 14:19** Next, the angel of God, who was going ahead of the camp of Isra'el, moved away and went behind them; and the column of cloud moved away from in front of them and stood behind them.

**Exo 14:20** It stationed itself between the camp of Egypt and the camp of Isra'el—there was cloud and darkness here, but light by night there; so that the one did not come near the other all night long.

And thus conveying a protection of the people by Adonai. We see the cloud move from the front of the camp to the back of the camp by which the Egyptians are pursuing Isra'el. Yet in Yesha'yahu 52:12 we see a protection occurring simultaneously. Adonai at the front leading while the God of Isra'el protecting the nation at the rear. I believe we also see a reference to Yeshua as the one who went ahead, for we see Yeshua (Adonai that is Lord) in Scripture of His return leading Heaven's army...

**Rev 19:11** Next I saw heaven opened, and there before me was a white horse. Sitting on it was the one called Faithful and True, and it is in righteousness that he passes judgment and goes to battle.

**Rev 19:12** His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself.

**Rev 19:13** He was wearing a robe that had been soaked in blood, and the name by which he is called is, "THE WORD OF GOD."

**Rev 19:14** The armies of heaven, clothed in fine linen, white and pure, were following him on white horses.

**Rev 19:15** And out of his mouth comes a sharp sword with which to strike down nations—"He will rule them with a staff of iron." It is he who treads the winepress from which flows the wine of the furious rage of Adonai, God of heaven's armies.

Thus upon the imminent return of Yeshua, the Prophet is telling Isra'el not to flee, not to leave in haste for the return of the Lord and His Salvation is near.

So, if Yesha'yahu (Isaiah) addresses the imminent return of Yeshua, how do we understand what is known as the Olivet Discourse addressing the future and constitutes Yeshua's fifth and final teaching in the book of

Mattityahu. It is interesting to compare with this chapter a Talmud passage that predicts events prior to the Messiah's coming:

*"Rabbi Yitzchak said that Rabbi Yochanan said, 'In the generation when the Son of David is to come, scholars will be few in number. As for others, their eyes will fail from sorrow and grief. There will be much trouble, and evil decrees will be renewed, with each new evil coming quickly, even before the other has ended.'*

*"Our Rabbis taught that the following would happen during the seven years at the end of which the Son of David is to come. In the first year, 'I will cause it to rain upon one city and cause it not to rain upon another city' ([Amo 4:7](#)). In the second, the arrows of hunger will be sent forth [food shortages, with no one being fully satisfied]. In the third, there will be a great famine, during which men, women, children, pious men and saints will die; and [hunger will cause] the Torah to be forgotten by its talmidim. In the fourth, there will be surpluses of some things but shortages of others. In the fifth there will be great plenty—people will eat, drink and rejoice; and the Torah will return to its talmidim. In the sixth year, there will be sounds [in the light of what follows, either rumors of wars (compare [Mat 24:6](#)) or heavenly voices or shofar blasts (see [Mat 8:2](#)) announcing the Messiah's coming]. In the seventh year there will be wars. And at the end of the seven years the Son of David will come." (Sanhedrin 97a)*

Is this the same time frame as is identified by Yesha'yahu (Isaiah)?

The first 14 verses of Matthew 24 begin with a statement by Yeshua followed by questions from His talmidim to which Yeshua proceeds to answer the first part, pertaining to the destruction of the Temple while the second part of His response will address His return.

[Mat 24:1](#) As Yeshua left the Temple and was going away, his talmidim came and called his attention to its buildings.

[Mat 24:2](#) But he answered them, "You see all these? Yes! I tell you, they will be totally destroyed—not a single stone will be left standing!"

### **Signs of the End of the Age**

[Mat 24:3](#) When he was sitting on the Mount of Olives, the talmidim came to him privately. "Tell us," they said, "when will these things happen? And what will be the sign that you are coming, and that the `olam hazeh is ending?"

[Mat 24:4](#) Yeshua replied: "Watch out! Don't let anyone fool you!"

[Mat 24:5](#) For many will come in my name, saying, 'I am the Messiah!' and they will lead many astray.

[Mat 24:6](#) You will hear the noise of wars nearby and the news of wars far off; see to it that you don't become frightened. Such things must happen, but the end is yet to come.

[Mat 24:7](#) For peoples will fight each other, nations will fight each other, and there will be famines and earthquakes in various parts of the world;

[Mat 24:8](#) all this is but the beginning of the 'birth-pains.'

[Mat 24:9](#) At that time you will be arrested and handed over to be punished and put to death, and all peoples will hate you because of me.

[Mat 24:10](#) At that time many will be trapped into betraying and hating each other,

[Mat 24:11](#) many false prophets will appear and fool many people;

[Mat 24:12](#) and many people's love will grow cold because of increased distance from Torah.

[Mat 24:13](#) But whoever holds out till the end will be delivered.

[Mat 24:14](#) And this Good News about the Kingdom will be announced throughout the whole world as a

witness to all the Goyim. It is then that the end will come.

We know of two periods where the sacrifices in the Temple stopped:

1. Antiochus IV ("Epiphanes") conquered Jerusalem in 167 B.C.E. he erected an altar to Zeus in the Temple. [1Ma 1:54](#) and [1Ma 6:7](#) refer to this as a fulfillment of Daniel's prophecy, but Yeshua is pointing to an additional, future fulfillment.
2. Vespasian as emperor of Rome and led by his General Titus would cause the sacrifices to stop through the destruction of the Temple in 70 A.D.

There were two separate occurrences whereby the abomination caused the sacrifices to stop that is became desolate. Thus will there be a third occurrence whereby an abomination will cause sacrifices to cease? In reading the second part of Yeshua's response, He conveys of events that will be triggered by a specific moment in time, the reappearance of the abomination that causes desolation.

**Mat 24:15** "So when you see the abomination that causes desolation spoken about through the prophet Dani'el standing in the Holy Place" (let the reader understand the allusion),

**Mat 24:16** "that will be the time for those in Y'hudah to escape to the hills.

**Mat 24:17** If someone is on the roof, he must not go down to gather his belongings from his house;

**Mat 24:18** if someone is in the field, he must not turn back to get his coat.

**Mat 24:19** What a terrible time it will be for pregnant women and nursing mothers!

**Mat 24:20** Pray that you will not have to escape in winter or on Shabbat.

**Mat 24:21** For there will be trouble then worse than there has ever been from the beginning of the world until now, and there will be nothing like it again!

**Mat 24:22** Indeed, if the length of this time had not been limited, no one would survive; but for the sake of those who have been chosen, its length will be limited.

**Mat 24:23** "At that time, if someone says to you, 'Look! Here's the Messiah!' or, 'There he is!' don't believe him.

**Mat 24:24** For there will appear false Messiahs and false prophets performing great miracles—amazing things!—so as to fool even the chosen, if possible.

**Mat 24:25** There! I have told you in advance!

**Mat 24:26** So if people say to you, 'Listen! He's out in the desert!' don't go; or, 'Look! He's hidden away in a secret room!' don't believe it.

**Mat 24:27** For when the Son of Man does come, it will be like lightning that flashes out of the east and fills the sky to the western horizon.

**Mat 24:28** Wherever there's a dead body, that's where you find the vultures.

Yet the question that remains unanswered is are the events of Yesha'yahu (Isaiah) and that of Matthew the same?

As Yeshua continues His response there is a gap between the initial warning and Him revealing the sign of His return...

**Mat 24:29** "But immediately following the trouble of those times, the sun will grow dark, the moon will stop shining, the stars will fall from the sky, and the powers in heaven will be shaken.

**Mat 24:30** "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.

**Mat 24:31** He will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other.

It is a time that immediately follows all of this tribulation that the return of Messiah is to occur. Thus the warning of Matthew 24:15 is likely the midway point of this seven year period for which Yeshua will return at the end. Thus the initial warning pertains to the events upon the sacrifices becoming desolate in the Temple.

Consider the following passage from Revelation pertaining to the two witnesses:

**Rev 11:1** I was given a measuring rod like a stick and told, "Get up, and measure the Temple of God and the altar, and count how many people are worshipping there!

**Rev 11:2** But the court outside the Temple, leave that out; don't measure it; because it has been given to the Goyim, and they will trample over the holy city for forty-two months.

**Rev 11:3** "Also I will give power to my two witnesses; and they will prophesy for 1,260 days, dressed in sackcloth."

We read of Yeshua's instructions to measure the Temple of God and the altar. A specific place and location for there is only one place where it is to reside. This is not a spiritualized representation of our bodies but the only place where Adonai accepts sacrifices to Him.

There will be a period of 1260 days or 42 months whereby these two witnesses are protected, yet midway through this period of time the Adversary will cause desolation in the Temple yet a third time, while the witnesses are protected from any harm until the end of their time as Adonai's witnesses have concluded...

**Rev 11:4** These are the two olive trees and the two menorahs standing before the Lord of the earth.

**Rev 11:5** If anyone tries to do them harm, fire comes out of their mouth and consumes their enemies—yes, if anyone tries to harm them, that is how he must die.

**Rev 11:6** They have the authority to shut up the sky, so that no rain falls during the period of their prophesying; also they have the authority to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

**Rev 11:7** When they finish their witnessing, the beast coming up out of the Abyss will fight against them, overcome them and kill them;

**Rev 11:8** and their dead bodies will lie in the main street of the great city whose name, to reflect its spiritual condition, is "S'dom" and "Egypt"—the city where their Lord was executed on a stake.

**Rev 11:9** Some from the nations, tribes, languages and peoples see their bodies for three-and-a-half days and do not permit the corpses to be placed in a tomb.

**Rev 11:10** The people living in the Land rejoice over them, they celebrate and send each other gifts, because these two prophets tormented them so.

**Rev 11:11** But after the three-and-a-half days a breath of life from God entered them, they stood up on their feet, and great fear fell on those who saw them.

**Rev 11:12** Then the two heard a loud voice from heaven saying to them, "Come up here!" And they went up into heaven in a cloud, while their enemies watched them.

**Rev 11:13** In that hour there was a great earthquake, and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the rest were awestruck and gave glory to the God of heaven.

**Rev 11:14** The second woe has passed; see, the third woe is coming quickly.

Thus there is a period of time between these events, the warning of a desolate Temple for a third time whereby great tribulation will occur and the return of Yeshua. Thus Yesha'yahu is conveying an encouraging message after a time of such upheaval not to flee for the return is imminent. In other words, you have already experienced the worst and have overcome thus your reward is near.

### **Question:**

If we are in the 1st resurrection we are saved, I have always wondered why everyone has to stand before God and have everything we have ever done brought up, He knows all of it anyway, it seems like it would be painful to go over everything?

### **Response:**

All will stand before the Throne of God, whereby we will not only see this image...

**Rom 14:10** You then, why do you pass judgment on your brother? Or why do you look down on your brother? For all of us will stand before God's judgment seat;

**Rom 14:11** since it is written in the Tanakh, "As I live, says Adonai, every knee will bend before me, and every tongue will publicly acknowledge God."

**Rom 14:12** So then, every one of us will have to give an account of himself to God.

As conveyed through the Prophet Yesha'yahu (Isaiah)...

**Isa 45:22** Look to me, and be saved, all the ends of the earth! For I am God; there is no other.

**Isa 45:23** In the name of myself I have sworn, from my mouth has rightly gone out, a word that will not return—that to me every knee will bow and every tongue will swear

**Isa 45:24** about me that only in Adonai are justice and strength." All who rage against him will come to him ashamed,

**Isa 45:25** but all the descendants of Isra'el will find justice and glory in Adonai.

Yet, we must be mindful that so long as we are alive we can transgress and thus fall away from Adonai. It is only those who endure until the end, those who have run the race and completed it.

**Rev 20:11** Next I saw a great white throne and the One sitting on it. Earth and heaven fled from his presence, and no place was found for them.

**Rev 20:12** And I saw the dead, both great and small, standing in front of the throne. Books were opened; and another book was opened, the Book of Life; and the dead were judged from what was written in the books,

according to what they had done.

**Rev 20:13** The sea gave up the dead in it; and Death and Sh'ol gave up the dead in them; and they were judged, each according to what he had done.

**Rev 20:14** Then Death and Sh'ol were hurled into the lake of fire. This is the second death—the lake of fire.

**Rev 20:15** Anyone whose name was not found written in the Book of Life was hurled into the lake of fire.

Consider Sha'ul's letter to Roman Believers pertaining to the framework by which we are to live, a sober warning that Adonai's judgments are righteous and therefore just.

**Rom 2:1** Therefore you have no excuse, whoever you are, passing judgment; for when you judge someone else, you are passing judgment against yourself; since you who are judging do the same things he does.

**Rom 2:2** We know that God's judgment lands impartially on those who do such things;

**Rom 2:3** do you think that you, a mere man passing judgment on others who do such things, yet doing them yourself, will escape the judgment of God?

**Rom 2:4** Or perhaps you despise the riches of his kindness, forbearance and patience; because you don't realize that God's kindness is intended to lead you to turn from your sins.

**Rom 2:5** But by your stubbornness, by your unrepentant heart, you are storing up anger for yourself on the Day of Anger, when God's righteous judgment will be revealed;

**Rom 2:6** for he will pay back each one according to his deeds.

**Rom 2:7** To those who seek glory, honor and immortality by perseverance in doing good, he will pay back eternal life.

**Rom 2:8** But to those who are self-seeking, who disobey the truth and obey evil, he will pay back wrath and anger.

**Rom 2:9** Yes, he will pay back misery and anguish to every human being who does evil, to the Jew first, then to the Gentile;

**Rom 2:10** but glory and honor and shalom to everyone who keeps doing what is good, to the Jew first, then to the Gentile.

**Rom 2:11** For God does not show favoritism.

### **God's Judgment and the Law**

**Rom 2:12** All who have sinned outside the framework of Torah will die outside the framework of Torah; and all who have sinned within the framework of Torah will be judged by Torah.

**Rom 2:13** For it is not merely the hearers of Torah whom God considers righteous; rather, it is the doers of what Torah says who will be made righteous in God's sight.

**Rom 2:14** For whenever Gentiles, who have no Torah, do naturally what the Torah requires, then these, even though they don't have Torah, for themselves are Torah!

**Rom 2:15** For their lives show that the conduct the Torah dictates is written in their hearts. Their consciences also bear witness to this, for their conflicting thoughts sometimes accuse them and sometimes defend them

**Rom 2:16** on a day when God passes judgment on people's inmost secrets. (According to the Good News as I proclaim it, he does this through the Messiah Yeshua.)

**Rom 2:17** But if you call yourself a Jew and rest on Torah and boast about God

**Rom 2:18** and know his will and give your approval to what is right, because you have been instructed from the Torah;

**Rom 2:19** and if you have persuaded yourself that you are a guide to the blind, a light in the darkness,

**Rom 2:20** an instructor for the spiritually unaware and a teacher of children, since in the Torah you have the embodiment of knowledge and truth;

**Rom 2:21** then, you who teach others, don't you teach yourself? Preaching, "Thou shalt not steal," do you steal?

**Rom 2:22** Saying, "Thou shalt not commit adultery," do you commit adultery? Detesting idols, do you commit idolatrous acts?

**Rom 2:23** You who take such pride in Torah, do you, by disobeying the Torah, dishonor God?—

**Rom 2:24** as it says in the Tanakh, "For it is because of you that God's name is blasphemed by the Goyim."

**Rom 2:25** For circumcision is indeed of value if you do what Torah says. But if you are a transgressor of Torah, your circumcision has become uncircumcision!

**Rom 2:26** Therefore, if an uncircumcised man keeps the righteous requirements of the Torah, won't his uncircumcision be counted as circumcision?

**Rom 2:27** Indeed, the man who is physically uncircumcised but obeys the Torah will stand as a judgment on you who have had a b'rit-milah and have Torah written out but violate it!

**Rom 2:28** For the real Jew is not merely Jewish outwardly: true circumcision is not only external and physical.

**Rom 2:29** On the contrary, the real Jew is one inwardly; and true circumcision is of the heart, spiritual not literal; so that his praise comes not from other people but from God.

Thus, we as believers will also give an account for that which we have done. Those who have ignored Torah have been judged already, while we, as believers will be judged by our actions as they relate to Torah, for this is the means by which Adonai assesses our actions.

**Rom 10:4** For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts.

**Rom 10:5** For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them.

**Rom 10:6** Moreover, the righteousness grounded in trusting says: "Do not say in your heart, 'Who will ascend to heaven?' "—that is, to bring the Messiah down—

**Rom 10:7** or, " 'Who will descend into Sh'ol?' "—that is, to bring the Messiah up from the dead.

**Rom 10:8** What, then, does it say? "The word is near you, in your mouth and in your heart."—that is, the word about trust which we proclaim, namely,

**Rom 10:9** that if you acknowledge publicly with your mouth that Yeshua is Lord and trust in your heart that God raised him from the dead, you will be delivered.