

Notes: February 1, 2014

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Jeri's Drash
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Pay Attention

As believers, we are taught to study the scripture.

We are to teach our children...

Of the many facets of scripture, for our own benefit contain many warnings.

We need to “Pay Attention”

There are many warnings within the scriptures that need to be understood.

Unfortunately, they are not understood as they were given.

Centuries of separation have led to the elimination of cultural context while deemphazing the original message. Add on top of that translation bias, and you have developed teachings that do not resemble the original context.

There are many views regarding end times prophecy offering many different theories, yet the majority of them are church centered and not Israel centered.

As I have mentioned previously, scripture should be understood as Adonai's relationship with Israel and how it impacts the nations. When we remain consistent to this view, scripture can be understood in the context it was written and intended to be conveyed.

Today, we are going to briefly look at eschatology...the end times.

Definition: the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind.

When I use the word eschatology, people usually jump to Revelation, while I tend to gravitate to the words of Yeshua in Matthew 24.

As both accounts are from the same source, yet it is Yeshua's words in Matthew that I use when conveying a time line for His return. Offering a less complicated, yet comprehensive presentation addressing Yeshua's return and the end times.

Recently, I had been considering Matthew 24, but when I looked at the end of Matthew 23, I believe this is actually part of His message to His talmidim's questions and His return.

This is how Matthew 24 starts:

**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!"

**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 (this world) is ending?"

Something has prompted them to ask...

“When will these things happen”

“What will be the sign that you are coming”

His talmidim were with Him when Yeshua addressed the leaders of Israel at the Temple:

**Mat 23:1** Then Yeshua addressed the crowds and his talmidim:

Throughout Matthew 23 you have what are known as the 7 woes to the Pharisees, addressing issues in how they led and instructed the people. From a position of authority, they were given the responsibility to do so, yet did not.

Matthew 23 ends this way...

**Mat 23:37** "Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused!

**Mat 23:38** Look! God is abandoning your house to you, leaving it desolate.

**Mat 23:39** For I tell you, from now on, you will not see me again until you say, 'Blessed is he who comes in the name of Adonai.' "

“you will not see me again until you say...”

Yeshua here gives the condition for the salvation of national Israel, as distinct from salvation of individual Jews and Gentiles. In these verses, at the end of his ministry, he addresses the nation of Israel, speaking to its capital,

**Yerushalayim**, and thus continues the *Tanakh's* tradition of corporate salvation, which will come when Israel as a nation blesses the Messiah, **who comes in the name of Adonai**.

The impact of Adonai's relationship has always been one of national identity.

He placed His Name upon the nation. (Numbers 6:27)

He calls Israel His own special treasure. (Exodus 19:5)

When we look at the dynamic of community we need look no further than Numbers 12.

After Aaron and Miryam's murmurings towards Moshe and Adonai's response:

**Num 12:9** The anger of Adonai flared up against them, and he left.

**Num 12:10** But when the cloud was removed from above the tent, Miryam had tzara' at, as white as snow. Aharon looked at Miryam, and she was as white as snow.

**Num 12:15** Miryam was shut out of the camp seven days, and the people did not travel until she was brought back in.

When we look at our purpose as a congregation, it is to convey this message by Messiah to where the people will say...

His return is contingent upon Jewish people coming to faith in Messiah.

Hence the contrary position of dispensationalism which believes that God has placed Israel and the Jewish people aside and will deal with them during the tribulation:

The most common view is that there are 8 dispensations,

- Dispensation of Innocence – Genesis 1 – 3
- Dispensation of Conscience – Genesis 3 – 8
- Dispensation of Civil Government – Genesis 9 – 11
- Dispensation of the Patriarch – Genesis 12 – Exodus 19
- Dispensation of Law – Exodus 20 until church age
- Dispensation of Grace – church age until rapture
- Dispensation of the Millennial Kingdom – Revelation 20:4 – 6
- Final Dispensation – Eternal – Revelation 20 - 22

This view began with John Nelson Darby in the early 1800s, yet is deeply rooted in many doctrines.

So, when we get back to Yeshua's response to His talmadim regarding the two questions:

“When will these things happen”

“What will be the sign that you are coming”

This is His response:

**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.

I have a list on our web site of many who claimed to be Messiah, so what happened after he left has been happening

**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.

Who is "you"...referring to Israel and the Jewish people. He is speaking to His talmadim.

In their lifetime, the talmadim experienced the destruction of the Temple and Rome's attacks against Judea, ultimately destroying the nation to rubble and desolation.

With the nation dormant and the people exiled in the diaspora, it was as if the pause button was hit. However, when Israel declared itself a state in 1948, the play button was hit and the threats and rumors resumed as if they had never stopped.

Wars and noise / rumor of war has been happening and continues to happen to this day.

When we look at Israel, they are in essence on constant alert. The threats against them are constant, from the day they became a nation again until today.

The threats are increasing and will continue to increase because...

**Zec 12:3** When that day comes, I will make Yerushalayim a heavy stone for all the peoples. All who try to lift it will hurt themselves, and all the earth's nations will be massed against her.

**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;

Constant strife:

- battles of ideology
- battles of theology
- battles of race
- civil wars
- famine
- natural disasters

**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;

This is a warning that appears many times throughout the New Covenant writings,

- Wolves in sheep's clothing – Matthew 7:15
- 2 Peter 2

- Titus 1
- 1 John 4

**Mat 24:12** and many people's love will grow cold because of increased distance from Torah.

Believe it or not, many Jewish people have distanced themselves from Torah, whether it be through assimilation into the nations, mixed marriage, emphasizing Talmudic teachings

**Mat 24:13** But whoever holds out till the end will be delivered.

Whoever trusts in Adonai, through all things...

**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.

"It has been taught that Rabbi Nechemyah said, 'In the generation of Messiah's coming impudence (disrespect) will increase; esteem will be perverted [people won't esteem each other]; the vine will yield its fruit, yet wine will be expensive [because everyone will get drunk and become careless and lazy, so that there will be scarcity]; and the Kingdom will be converted to heresy, and no one will rebuke them.' " (Sanhedrin 97a)

**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.

Verse 15 comes from Daniel 9:27. We have seen it once before...

**Dan 9:27** He will make a strong covenant with leaders for one week [*of years*]. For half of the week he will put a stop to the sacrifice and the grain offering. On the wing of detestable things the desolator will come and continue until the already decreed destruction is poured out on the desolator."

**Dan 11:31** Armed forces will come at his order and profane the sanctuary and fortress. They will abolish the daily burnt offering and set up the abomination that causes desolation.

**Dan 12:10** Many will purify, cleanse and refine themselves; but the wicked will keep on acting wickedly, and none of the wicked will understand. But those with discernment will understand.

**Dan 12:11** From the time the regular burnt offering is taken away and the abomination that causes desolation is set up, there will be 1,290 days.

When Antiochus IV ("Epiphanes") conquered Jerusalem in 167 B.C.E. he erected an altar to Zeus in the Temple. (Found in [1Ma 1:54](#) and [1Ma 6:7](#) refer to this as a fulfillment of Daniel's prophecy)

Yeshua is pointing to an additional, future fulfillment.

There is a belief that all of this has already happened...people who believe this are known as preterist...

theologian who believes that the Scripture prophecies of the Apocalypse (the Book of Revelation) have already been fulfilled

Yet there is one glaring flaw in this position and it is verse 14.

Notice how Yeshua doesn't qualify or restrict His statement regarding the whole world as a witness to all the Goyim – nations.

He doesn't say the whole “known” world

It is the entire world as we know it today.

I want to jump ahead to Matthew 24:30

**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.

Some translations will say earth rather than land. I have talked in the past about translation bias. This would be one case of bias, in this case against Israel.

Translation bias is used to emphasize a position by deemphasizing another position. Unfortunately, there are anti-Semitic influences in many translations.

This deemphasis changes the impact of the prophecy of Zechariah 12:9 – 14:

**Zec 12:9** "When that day comes, I will seek to destroy all nations attacking Yerushalayim;

**Zec 12:10** and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son.

**Zec 12:11** When that day comes, there will be great mourning in Yerushalayim, mourning like that for Hadad-Rimmon in the Megiddo Valley.

**Zec 12:12** Then the land will mourn, each family by itself — the family of the house of David by itself, and their wives by themselves; the family of the house of Natan by itself, and their wives by themselves;

**Zec 12:13** the family of the house of Levi by itself, and their wives by themselves; the family of the Shim`i by itself, and their wives by themselves;

**Zec 12:14** all the remaining families, each by itself, and their wives by themselves.

In order for Messiah to return, He must hear the Jewish people say...

How many, I don't know, but needless to say, Yeshua's return is dependent upon at least three things together, not independently: (not in any particular order)

1. The Jewish people returning to Messiah
2. The Temple standing to where it will be desecrated again
3. The Gospel message going out to the nations.

The Gospel message is accessible and conveyed in many languages all over the world. Has it reached full penetration?

Jewish people are returning to Messiah and the God of their Fathers.

Everything is prepared for the next Temple, yet it has not been constructed.

Contrary to many teachings, these things must be in place for Yeshua to return. The conclusion of Matthew 23 is part of the context required to fully understand Yeshua's response.

Yeshua's response in Matthew 24 is based on many scriptures from the prophets,

- Daniel
- Joel
- Isaiah
- Jeremiah
- Zechariah

What do the Rabbi's say about this?

Based on what I have shown you today, there is a passage in the Talmud that speaks of seven years and the son of David coming...

Sanhedrin 97a:

"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)

Many will talk negatively about the Talmud based on what they have heard or come to understand.

However, when there are insights from the Rabbi's that can further emphasize our perspective and do not contradict it, then we are in agreement.