



Armageddon and the Parousia

(This is not a compete word for word script of the teaching as Steve expounds differently from his notes through most all of his teachings.)

Today we're going to be talking about Armageddon and the Parousia of Yeshua.

We have a lot to cover today so let's get started.

I don't like rocking the boat. But this teaching may rock the boat for some.

I simply believe I need to put this information out there so when everything eventually begins, we can remember the different views

If I say something you disregard as silly, don't stop watching. Please, I beg you. Don't do that.

I humbly come to you saying I believe we need to consider what is given here even though it may challenge us.

Now, for the sake of time, I will not be reading every scripture reference I give or discuss. However, I will definitely be putting them on the screen. Some text may be smaller than usual in order to get the full context in one slide.

If you have not read our Cut Short article, you will want to check it out.

Plus, I would encourage you to watch these teachings as well.

This teaching here is going to connect some dots to these teachings you see here and it will tweak some of the understandings found in them as well.

List of teachings.

- Prophecy
- Prophecy 2
- The Church of Philadelphia
- Second Coming vs. Second Appearing
- Image of the Beast
- PDF - Cut Short
- As in the Days of Noah 1
- As in the Days of Noah 2

There are several views on when the tribulation will begin. We believe our teachings show there is evidence for us to keep our eyes open for this during the fall **and** spring Holy days.

Now, to start things off, I want to share with you a point I was explaining to a brother not long ago about a question he had.

His question was regarding Mark chapter two.

Mark 2:25 He answered, “Have you never read what David did when he and his companions were hungry and in need? 26 In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.” 27 Then he said to them, “The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is Lord even of the Sabbath.”

The question given to me was how David was allowed to break the law of eating the bread that was only given for the priests to eat.

I answered his question with a question. “Is it wrong to lie if that lie will save someone’s life?

The answer is “No”. It’s not wrong. We have examples of this in the scriptures.

The Hebrew midwives in Exodus 1.

Ex. 1:17 The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. 18 Then the king of Egypt summoned the midwives and asked them, “Why have you done this? Why have you let the boys live?”

Ex. 1:19 The midwives answered Pharaoh, “Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive.” 20 So God was kind to the midwives and the people increased and became even more numerous. 21 And because the midwives feared God, he gave them families of their own.

Verse 21 even shows YHWH gave them families of their own as a result of them lying to save those children. They were blessed for it.

And then we have Rahab in the book of Joshua.

Josh. 2:4 But the woman had taken the two men and hidden them. She said, “Yes, the men came to me, but I did not know where they had come from. 5 At dusk, when it was time to close the city gate, the men left. I don’t know which way they went. Go after them quickly. You may catch up with them.” 6 (But she had taken them up to the roof and hidden them under the stalks of flax she had laid out on the roof.)

She lied to save the lives of the two spies Joshua sent to Jericho. Her life was not only spared with her family, she ended up in the lineage of Yeshua.

Matt. 1:5 Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,

Here are two examples that show it's not only OK, but one is actually **blessed** if they lie to save a life.

And here we have the example in Mark 2. It showed giving the bread to David and his men, that was meant only for the priests, was OK. Why? Because it was given to save, or at least sustain, the life of these men when they were in need.

Yeshua said there were more important matters of the law. Or as some would say “weightier matters”.

Matt. 23:23 “Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices — mint, dill, and cummin. But you have neglected the **more important matters of the law** — justice, mercy, and faithfulness. You should have practiced the latter, without neglecting the former.

This lets us know there are matters that could be considered “less important” or not as “weighty”.

The point here is, it would seem that lesser matters of the law could be broken for the sake of saving life. Saving a life appears to be the only reason to break a lesser matter of the law.

Now you’re probably asking “What does this have to do with Prophecy?” Actually, **everything**.

We’ll come back to this later.

Next, we want to cover the word “Armageddon”. Many believe this to be discussing the mountains or valley of Meggido.

Megiddo is located southwest of Nazareth and just north of the West Bank. In the plain of Jezreel. It's actually a rather small area. Most all of us have thought this is the place of the great and final battle to be fought at the end of the tribulation. But why there? Why would the enemy gather the armies to fight Yeshua there?

What if our understanding of the word “Armageddon” is incorrect?

The only time the word Armageddon is used in scripture is found in Rev.

[Rev. 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.](#)

Armageddon is believed to be the Greek transliteration of the Hebrew “Har Megiddo”. Har literally means “mountain” in Hebrew. So it would mean “mountain of Megiddo.” But I want to show you something a friend of mine brought to my attention not too long ago.

[The Englishman's Hebrew and Chaldee Concordance of the Old Testament of 1874, republished by Hendrickson Publishers, Inc. in 1996, \(ISBN 1-56563-208-7\)](#) presents a case we may need to consider.

Here is the link for those who wish to dig into this as well.

<https://catalog.hathitrust.org/Record/008732950>

This concordance of the Old Testament is specifically made as an attempt at a verbal connection between the original and the English translation.

You will see in this screen shot(see below) from page 672, the word mo'ed is spelled and pronounced a little differently. Notice the “g” in the middle of the word. Thus, implying Mo'ed could actually be pronounced as Mo'ged.

מֹעֵד mōh-ⁿgēhd', m.

- Gen 1:14.** let them be for signs, *and for seasons,*
17:21. *at this set time* in the next year.
18:14. *At the time appointed* I will return
21: 2. *at the set time* of which God had spoken
Ex. 9: 5. the Lord appointed *a set time*,
13:10. keep this ordinance *in his season*
23:15. *in the time appointed* of the month Abib ;

This being said, what if the Hebrew here in Rev. 16:16 was actually Har-Mo'ged? The mountain of the appointed time. Mount Sinai. The location where YHWH entered into covenant with His people after leading them out of Egypt. They stayed there for one year. The place where Yeshua will most likely take His bride for one year as well.

Suddenly we see significance as to why Satan gathers all the nations around this location. It's not just any set of mountains. This could be specifically naming a mountain of importance.

Consider even Isa. 14.

- Is. 14:12** “How you are fallen from heaven,
O Day Star, son of Dawn!
How you are cut down to the ground,
you who laid the nations low!
- 13** You said in your heart,
‘I will ascend to heaven;
above the stars of God
I will set my throne on high;
I will sit on the mount of assembly (har mo'ed)
in the far reaches of the north;

14 I will ascend above the heights of the clouds;
I will make myself like the Most High.'

הר-מוּעֵד

A word that the Englishman's Hebrew and Chaldee Concordance for pronunciation and translation shows to be "Mo'ged"

So could this be the place Satan gathers all the armies to? To set himself where YHWH Himself entered into covenant with Israel? And most likely the place where Yeshua enters into covenant with His bride.

As I've noted before, Yeshua will be with His bride for one year according to Deut. 24:5.

Deut. 24:5 If a man has recently married, he must not be sent to war or have any other duty laid on him. For one year he is to be free to stay at home and bring happiness to the wife he has married.

Yeshua cannot go to war when He has just taken a bride. He has to be with her for one year before He can go to war. Otherwise, He is breaking Torah.

YHWH entered into covenant with Israel and stayed at Mt. Sinai with them for one year before sending out the spies for war. Likewise, I believe Yeshua takes His bride to Mount Sinai for one year as well. So now we see why Satan gathers his armies around them at the end. After that year is up with His bride, He goes to war.

Maybe it's just me, but this just seems to fit much better than Megiddo. We'll come back to this in a little bit.

It's in this we need look at the parousia of Yeshua.

As explained in our teaching "As in the Days of Noah", we know there are two Greek words used for the word "coming" in Matt. 24. "Parousia" (presence) and "Erchomai"(coming).

These two words are not isolated to only referring to Yeshua. They are both used in multiple verses for various reasons.

When referencing these words concerning Yeshua's return, there seems to be a distinct difference. At one the moon is red. The other the moon is dark. At one, people are caught off guard. The other, armies are waiting for Him to enter into battle.

As mentioned in the "[Days of Noah](#)" teaching, there has been confusion regarding the 6th seal and how many have mistaken it to be Armageddon. Yet in reality, that's the beginning of the tribulation when Yeshua takes His bride to the place prepared. [The Church of Philadelphia](#) teaching covers the event of Yeshua taking His bride. If you have not seen this or the "Days of Noah"teaching, please do.

Rev. 6:12 I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, 13 and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. 14 The sky receded like a scroll, rolling up, and every mountain and island was removed from its place.

Rev. 6:15 Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. 16 They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! 17 For the great day of their wrath has come, and who can stand?"

These verses show everyone hiding in the mountains. Including kings, princes and generals. But we know at the battle of Armageddon, or Har Mo'ged, these are the very people gathering in the open to go to war with Yeshua.

Hopefully, you see the difference. Yeshua has to come and be with His bride first. The Parousia. His Presence. His time with His bride. This is when the moon turns red. Then after that, the Battle of Har-Mo'ged. The Erchomai.

This same confusion from misunderstanding is applied in Matthew 24. That's because we only see the English word "coming" for these two Greek words. This has truly messed things up for us.

Compare how these words are used regarding Yeshua in Matt. 24.

Parousia:

Matt. 24:3 "...Tell us," they said, "when will this happen, and what will be the sign of your coming(**parousia**) and of the end of the age?"

This question from the disciples in verse 3 could be them separating the two events. His parousia and the end. The end being at the battle of Har-Mo'ged.

Matt. 24:37 As it was in the days of Noah, so it will be at the coming(**parousia**) of the Son of Man.

Matt. 24:39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming(**parousia**) of the Son of Man.

Please notice in verse 39 that no one is anticipating the Parousia. It catches everyone off guard.

Do we really believe people will be eating, drinking, marrying and giving in marriage up to the day of Armageddon? Think about this for a

second. After going through the hardships of the tribulation, do we really think the world will be oblivious to all the events found in Revelation only to be marrying and giving in marriage? To be living joyfully just as if none of these judgements happened?

Can they really go through the trumpets, the bowls, and the time when the kingdom of the Antichrist will be plunged into darkness at the 5th bowl and not be phased at all? Consider the attitude of the people at the time of the 5th Bowl.

[Revelation 16:10-11](#)

The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

They will be cursing YHWH. It seems clear they will be aware to what is going on around the world. This event mentioned in Matthew 24:37-39 is to parallel the days of Noah and the flood. An event that caught everyone by surprise. Except for Noah of course.

It's during this time when the world will be caught off guard. Yeshua is referring to the beginning of when everything begins and not at the end with the battle of Armageddon. A period of time when the world has no clue what is coming. The parousia and not the erchomai. Understanding this alone seems to make it clear, to me anyway, He has to be talking about two separate events in Matthew 24.

Now, notice the difference in words and the timing in verse 29 and 30.

Echomai:

Matt. 24:29 “Immediately after the distress of those days (*What days? The days of the Parousia. The days of Him being with His bride. The same days the anti-messiah will be ruling.*)

“the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’ Matt. 24:30 “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming(**erchomenon**) on the clouds of the sky, with power and great glory.

This is describing the “Erchomai”.

First, He comes to be with His bride. His presence. The Parousia. Then after the year with His bride, He comes for Armageddon.

The moon not giving it's light lines up with the kingdom of the antichrist being plunged into darkness just before the erchomai of Yeshua.

Rev. 16:10 The fifth angel poured out his bowl on the throne of the beast, **and his kingdom was plunged into darkness**. Men gnawed their tongues in agony 11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

Again, it's at His Parousia(Presence) when the moon turns red and it's at His Erchomai(Coming) when the moon does not give it's light. There's a difference.

This is why we see Joel say the moon turns red **before** His coming. Because it turns to blood at the start of His parousia. His presence.

Joel 2:31 The sun will be turned to darkness and the moon to blood **before** the coming of the great and dreadful day of YHWH.

It says it turns to blood before the great and dreadful day. Not on it.

This verse seems to imply what Isaiah references 3 different times. A full year that ends with the great day of YHWH.

Is. 34:8 For YHWH has a day of vengeance, a year of retribution, to uphold Zion's cause.

Is. 61:2 to proclaim the year of YHWH's favor and the day of vengeance of our God, to comfort all who mourn,

Is. 63:4 For the day of vengeance was in my heart, and the year of my redemption has come.

We'll come back to the Great day of YHWH later.

Some might say "How can you say Yeshua is coming here on earth to be with His bride for one year? That would mean He is actually in the wilderness. How can this be when Yeshua himself said ...

Matt. 24:26 "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. 27 For as lightning that comes from the east is visible even in the west, so will be the coming(**parousia**) of the Son of Man. 28 Wherever there is a carcass, there the vultures will gather.

Some would then say "You see? Yeshua is saying here He won't be there."

Actually, He doesn't say He's not there. He says not to believe where they are saying He is. He said the moment He arrives for His parousia, everyone will know. Yet, that is when all hell breaks loose as well. That being the earthquake of Isaiah 24. When the dust settles many will claim to know where He is. And many will even claim to be Him. But there is no need to go where they say. Those who are with Yeshua will be the only ones who are let in.

In other words, the 5 foolish virgins are kept out.

We discuss two groups in the Church of Philadelphia teaching. Those who escape all things and those who get purified.

The wise and the foolish virgins.

Some might say...

“Steve, couldn’t the year Yeshua spends with his bride be **after** Armageddon and not be before?”

Sure. Yet, then you are left with trying to understand the two different words for “coming” in Matt. 24. You are left with explaining how the people of the world are caught off guard with His coming in the midst of the bowl judgements. You are left with trying to explain why the kings, princes and generals are hiding in caves at one event and then facing Yeshua at the last battle.

We mustn’t forget what we read in Romans.

Rom. 15:4 For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.

If everything in the past was written to teach us, then wouldn’t YHWH’s example of being with His bride for one year at that marriage covenant in Exodus be teaching us something? Wouldn’t it be teaching us about His son when He enters into covenant with His bride? Personally, I see it all fitting together like a glove with Him being with His bride before the battle of Armageddon.

Another point to quickly bring out is how many refer to verse 28 of Matt. 24 as being the result of the Battle of Har Mo’ged. Yet, the context clearly shows it’s Yeshua’s parousia.

Matt. 24:26 “So if anyone tells you, ‘There he is, out in the desert,’ do not go out; or, ‘Here he is, in the inner rooms,’ do not believe it. 27 For as lightning that comes from the east is visible even in the west,

so will be the coming(**parousia**) of the Son of Man. 28 Wherever there is a carcass, there the vultures will gather.

It seems verse 28 makes them one and the same event because the dead bodies would be from the Battle. Right? However, this is the event likened unto the flood. The flood took the evil people away. So while those of the bride are taken like Noah, we know the evil were taken as well.

Show Matt. 24:38-41

Mattt. 24:38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; 39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. 40 Two men will be in the field; one will be taken and the other left. 41 Two women will be grinding with a hand mill; one will be taken and the other left.

I truly believe this will be a cataclysmic event for the world. The day of Isaiah 24. The day of the 6th seal. The day the first five trumpets are blown. Please see my teaching "[The First Five Trumpets](#)" for more on that.

It's at this time of the teaching things are going to start getting interesting.

I have been a proponent of a particular view of the end times ever since I was 19 years old. I have never cut people down for not believing the same as I. Yet, over the years I know I have persuaded many to come to the understanding I held to.

I have made several teachings on DVD to this topic. These several teachings have now been viewed by well over a hundred thousand. I

humbly come to you today in asking for your forgiveness as I believe I may very well have been wrong on this topic for the last 28 years of my life.

It's a topic held passionately for some in regards to end times study. What topic is that? The post tribulation rapture.

If you think this is easy for me to say, please put yourself in my shoes. My pride says nothing would make me happier for someone to prove me wrong about being wrong. :)

But now that I have learned Yeshua specifically used these two words that have been translated into one word, I can't deny what I see the scriptures saying regarding these two words elsewhere.

In one of those teachings on the post tribulation view I said

"Ask yourself the question, "Am I willing to reason with the Scriptures or am I wanting to debate my perspective?"

This is imperative that we answer this question now. Are you willing to examine the Scriptures from the viewpoint that some of your existing beliefs **could** actually be wrong? Could you actually entertain the thought that something you have believed in for years may indeed not be true? This is difficult for many but something that needs to honestly be addressed."

I then continued...

All too often when someone presents something that opposes what we believe, our first "knee-jerk" response is to reject it, simply because we struggle with the thought that we could actually be wrong.

So again I say, ask yourself, "Am I willing to reason with the Scriptures or am I wanting to debate my perspective?" You, and only you, can answer this question."

And I show this verse in Isaiah.

Isaiah 1:18

"Come now, let us reason together," says YHWH.

I have to be willing just as I was asking others to be.

No one came to me in challenging my view. I came across it as I continued to study. So allow me to begin explaining.

In our Church of Philadelphia teaching I said the church of Philadelphia would be translated like Philip was in Acts chapter 8. I specifically said they were not resurrected. However, I ran into a verse that has proven me wrong. And then another one. And then another one."

1 Thess. 4:15 According to the Lord's own word, we tell you that we who are still alive, who are left till the coming(**Parousian**) of the Lord, will certainly not precede those who have fallen asleep. 16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. 17 After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. 18 Therefore encourage each other with these words.

These verses in 1 Thess. chapter 4 specifically mentions Yeshua's Parousia. Paul even says it's according to Yeshua's own words. So there is no confusing what is being discussed here. He's talking about the beginning of the tribulation as explained by Yeshua. Paul continues referencing the Parousia in 1 Thessalonians.

1Th. 3:13 so that he may establish your hearts blameless in holiness before our God and Father, at the coming(**Parousia**) of our Lord Jesus with all his saints.

1Th. 5:23 Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming(Parousia) of our Lord Jesus Christ.

He continues this reference in 2 Thessalonians.

2Th. 2:1 Concerning the coming(Parousias) of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, 2 not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come.

Again, Paul is showing it is the Parousia of Yeshua where we are gathered to Him. Consider even the words of James.

James 5:7 Be patient, then, brothers, until the Lord's coming(Parousias). See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains. 8 You too, be patient and stand firm, because the Lord's coming(Parousia) is near.

Again, it's the Parousia. Now consider the words of Peter.

2Pet. 3:3 First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. 4 They will say, "Where is this 'coming'(Parousias) he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation."

Again, it's the Parousia. Now consider the words of John...

1John 2:28 And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.(Parousia)

And if all these weren't enough, we have Paul specifically mentioning it at the description of the resurrections in 1 Corinthians 15.

1 Cor. 15:22 For as in Adam all die, so in Christ all will be made alive.
23 But each in his own turn: Christ, the firstfruits; then, when he comes(Parousia), those who belong to him.

And please note it's at this time, the parousia, when Yeshua comes down from Heaven.

1Th. 4:16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.

We can't ignore these (list all references) just because they don't fit our paradigm of how we see things happening. All of these refer to the event that seems clear to be at the beginning of the tribulation. The event Yeshua said would catch most all by surprise like the flood in Noah's day and not at the time when the world is preparing to go to battle against Him. So, what do we do with this?

It's in this we come back to the point of Har Mo'ged and the enemy surrounding it.

As noted here in 1 Thess. 4:16, we see it's the Parousia when Yeshua comes down from Heaven to be with His bride. This is when He will be with His bride at Mount Sinai.

This would imply Yeshua does not come down from Heaven for the final battle but rather from Mount Sinai.

I realize this may sound odd as we all have imagined Him coming from Heaven for this event. However, there is not one verse that says

He comes **from** heaven at **this** time. They simply say Heaven is opened. That's when we see Him coming for Armageddon. Thus, Heaven being opened is a sign and not the location where He comes from.

If He comes from heaven at this time, meaning to come down from Heaven for the battle of Armageddon, it seems the verses would specifically say so. Before looking at the verses regarding His coming for Armageddon, take note how these other verses which make it clear the sending point was definitely from heaven.

Acts 11:5 “I was in the city of Joppa praying, and in a trance, I saw a vision. I saw something like a large sheet being let down from heaven by its four corners, and it came down to where I was.

Rev. 13:13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

Rev. 18:1 After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor.

Rev. 20:1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.

Rev. 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

Rev. 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Now, consider the difference and even vagueness we see in the following verse to say Yeshua comes from Heaven for Armageddon.

Look closely and see if Heaven being opened is just the sign of His coming for battle and not the location from where He comes.

Rev. 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Does it say He comes from there? It doesn't.

Then you have the verses that say He comes on/with the clouds of heaven. But again, they do not specify He himself is coming from Heaven.

Matt. 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming(erchomenon) on(epi - on/at the time of/at) the clouds of the sky, with power and great glory.

Matt. 26:64 "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming(erchomenon) on(epi - on/at the time of/at) the clouds of heaven."

Rev. 1:7 Look, he is coming(erchetai) with(meta - with/after) the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen."

This terminology with the clouds can be likened unto the time when YHWH was with Israel at Mount Sinai just the same.

Ex. 19:16 On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled.

Deut. 4:11 You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness.

From what I have found, there is one verse that could imply He is coming from Heaven depending on how one reads it.

Mark 14:62 “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming(erchomenon) on(meta - with/after) the clouds of heaven.”

Please know I admit this makes it seem clear. At first glance our eyes are drawn to say this is talking about the same event. However, I had to ask myself if I was just trying to make it say what I wanted it to. Is it really the same event? Could it at least be considered two separate events Yeshua is talking about?

Yeshua is setting on a white horse with His army behind Him at His coming, the erchomai. He will not be sitting next to the Father at that time. Therefore, this verse seems He is explaining two separate events, or situations, and not one in the same.

The point is, Yeshua comes down once but is seen twice. He is seen by the rest of the world the second time from the moment the battle begins. This is why we see blood on Yeshua when He arrives at Jerusalem. It’s because He battled the armies that surrounded Him first at Mount Sinai.

Isaiah 63:3-4 (1-6)

3 “I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. 4 For the day of vengeance was in my heart, and the year of my redemption has come.

Rev. 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

This is where we see Joel's army fighting. They are the armies of Heaven.

Joel 2:2 a day of darkness and gloom, a day of clouds and blackness. Like dawn spreading across the mountains a large and mighty army comes, such as never was of old nor ever will be in ages to come.

This will be the 144,000 who was numbered for battle as mentioned in the "Church of Philadelphia" teaching.

Rev. 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Some might say "How can the armies of Heaven come from or even be on earth? If they are of Heaven, shouldn't they come from Heaven?" We understand that reasoning. However, we are citizens of Heaven and yet we are on earth. In fact, we have never been to heaven, yet we are considered citizens of Heaven.

Phil. 3:20 But our citizenship is in heaven.

So why do we believe the armies of Heaven have to come from Heaven?

Rev. 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

It could also be questioned why the Isa. 63 account says He is alone. Yet, elsewhere it implies the armies are with Him? So is He alone or not?

This verbiage normally accompanies the feats of a king. We see this

being said of King David often. Yet, we know we had his army with him. Consider.

2 Sam. 8:1 In the course of time, David defeated the Philistines and subdued them, and he took Metheg Ammah from the control of the Philistines.

2 Sam. 8:2 David also defeated the Moabites. He made them lie down on the ground and measured them off with a length of cord. Every two lengths of them were put to death, and the third length was allowed to live. So the Moabites became subject to David and brought tribute.

2 Sam. 8:9 When Tou king of Hamath heard that David had defeated the entire army of Hadadezer,

Yeshua being alone is saying there are no allies with Him. He goes against all nations alone.

Again, the point is, Yeshua comes down once but is seen twice. First when He comes for His bride at the Parousia. Then at the battle of Har Mo'ged.

Well, if you're anything like me, you have multiple verses running through your head that "proves" a post-trib resurrection. Trust me. I did the same. So, let's look at them.

One of the obvious would be Matt. 24:29,30?

Verses which clearly discusses the end with verse 31 showing He gathers His elect at this time.

Matt. 24:29 “Immediately after the distress of those days “the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’

Matt. 24:30 “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

There are two ways of looking at this. The other is found in Luke’s account.

Luke 21:25 “There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. **26** Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. **27** At that time(not in the greek) they will see the Son of Man coming (Erchomenon)in a cloud with power and great glory. **28** When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”

First, let’s address Luke’s account. Notice he says “When these things begin to take place”. We can assume He is talking about verse 25 with the signs in the sky. Or it’s verse 20.

Luke 21:20 “When you see Jerusalem being surrounded by armies, you will know that its desolation is near.

Though Luke mentions all that happens from the beginning to the end, he returns focus to what happens when everything begins. Which lines up with all we have mentioned earlier.

So once we see Jerusalem being surrounded, that's when we start looking up for our redemption. We can't forget it's in this same account of Luke where Yeshua said to pray we escape all that is about to happen.

Luke 21:36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

So it seems clear Luke is referencing the resurrection to be at the beginning. The day of redemption. The day to escape all those things.

However, Matthew's account reads differently. He doesn't return focus to the beginning at the Parousia. He focuses on what happens at the end of the parousia.

Matt. 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Matt. 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

The biggest issue to note is it doesn't say the elect are resurrected. To believe that is an assumption. I'm not saying that assumption is wrong. Just saying the verse does not specify this.

My question for us is this. Instead of trying to force an interpretation on this verse that opposes the many other verses we have already covered, couldn't these elect be the survivors of the foolish virgins who went through the time of purification? All the while the wise virgins are with Yeshua at the mountain of the appointed time.(Har Mo'ged)

Even Daniel refers to those who will be purified.

Dan. 11:35 Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

Dan. 12:10 Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand.

Here is an argument which can be brought forth concerning the elect. “If there is a resurrection at the beginning of the tribulation, surely the elect would have been taken then. Yet, here we see them being gathered at the end of the tribulation. Therefore this has to prove a post-trib resurrection.” However, this is not necessarily so.

We know the 144,000 are considered first fruits.

Rev. 14:4 These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb.

And the Church of Philadelphia was told they would be spared. Please see our teaching titled “The Church of Philadelphia” regarding that.

Rev. 3:10 Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

The point is, those who are taken at the Parousia are the first fruits of the elect. Those who purified themselves **before** everything started. The rest will have to be purified in the tribulation.

Remember, all churches were encouraged to overcome. We are to overcome sin. Overcoming the world is purifying yourself from the world.

1John 5:4 for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. 5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

If you don't overcome the world and the one who is in it now, you will have to overcome him in the tribulation.

Rev. 12:11 They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

Only those who have overcome sin in their lives by the time everything begins will be the First fruits of the elect. Only they will escape what is about to happen. The key is to overcome now. Before the tribulation starts.

Yet, let's assume for a moment that's wrong. We have to ask ourselves "IF... there is to be a resurrection at the end of the tribulation, why do we read it's cut short for the express purpose of saving the lives of the elect?" If they are going to be resurrected, what would it matter? Consider...

Matt. 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

Again, if they are going to be resurrected, what does it matter if they are alive or not when the Erchomai(His physical coming for battle) takes place? Why would Yeshua cut **anything** short to keep someone alive who is only going to be resurrected with a new body? It doesn't make sense.

He specifically says He cuts it short for their survival. The mere fact of Him using the terminology of “survive” or to be saved (Highlight in verse) leads me to believe these elect who survive are the “survivors” from the nations who will come back in the 2nd exodus.

These are the “survivors” mentioned in Zech. 14:16.

Zech. 14:16 Then the **survivors** from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

These are the “survivors” mentioned in Zeph. 2:9.

Zeph. 2:9 Therefore, as surely as I live,” declares YHWH Almighty, the God of Israel, “surely Moab will become like Sodom, the Ammonites like Gomorrah — a place of weeds and salt pits, a wasteland forever. The remnant of my people will plunder them; the **survivors** of my nation will inherit their land.”

These are the “survivors” mentioned in Joel 2:32

Joel 2:32 And everyone who calls on the name of YHWH will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as YHWH has said, among the **survivors** whom YHWH calls.

If He doesn’t cut things short, these survivors wouldn’t make it. So, for their sake, the days are cut short.

But again, if there was a resurrection for these elect at the end of the tribulation, what would it matter? Right?

Here’s another thing. Consider what happens at the 4th, 5th and 7th bowls.

Rev. 16:9 They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

Rev. 16:11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

Rev. 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail because the plague was so terrible.

They cursed God.

Now, look here at Rev. 11:15

Rev. 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.”

Here we see when the kingdom of the world has become the kingdom of Yeshua. The same timing of the Bowls. But look at verse 13 just moments before.

Rev. 11:13 At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the **survivors** were terrified and **gave glory to the God of heaven**.

The Survivors give Him glory! It seems these are the survivors of those whom the dragon pursues after in Rev. 12.

Rev. 12:17 Then the dragon was enraged at the woman and went off to make war against the rest of her offspring — those who obey God’s commandments and hold to the testimony of Jesus.

If you are watching this teaching and you do not believe the Torah, YHWH's instructions, are still for us today, I pray you reconsider. Because we find these survivors are being chased by the dragon. This is why they are called survivors. They "survive" from his attacks. And remember they survive only because Yeshua cuts the time short.

These are most likely those of the six churches at the beginning of Revelation who were not ready like Philadelphia. We pray you take the time to watch our teaching titled "Glory to Glory" for more on this topic of YHWH's instructions and how they apply for us today.

Here are verses that seem to imply these survivors are also referenced as a remnant of YHWH.

Mic. 4:7 I will make the lame a **remnant**, those driven away a strong nation. YHWH will rule over them in Mount Zion from that day and forever.

Zeph. 2:9 Therefore, as surely as I live," declares YHWH Almighty, the God of Israel, "surely Moab will become like Sodom, the Ammonites like Gomorrah — a place of weeds and salt pits, a wasteland forever. The **remnant** of my people will plunder them; the survivors of my nation will inherit their land."

As noted, these survivors make their way back to the land. This will be what many refer to as the second or greater Exodus that's mentioned in Jeremiah 23.

We'll come back to the second exodus in a little while.

It seems to me that only the First Fruits of the elect are resurrected at the beginning. The rest, those who survived, enter the millennium in their current body and are not resurrected till the end of the millennium. I know that goes against what we have been brought up with but I'm just trying to be true to what I see the scriptures saying.

Now let's address the verses that actually started me down the path of the post-trib view. Rev. 20:4-6. Let's focus on verse 4.

Rev. 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

I believe these are the hardest verses of all. Because they just seem to make the post-trib view so clear. But at the same time, as you have seen, all the previous verses about the parousia are pretty clear as well. So does this one verse show we are missing it with all the ones already mentioned? Or do we let all the other verses show we are misunderstanding this verse?

We first see in verse four those who are given authority to judge. So who is that? First we see it includes the 12 disciples.

Matthew 19:28

Jesus said to them, "Truly I tell you, in the renewal of all things, when the Son of Man sits on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel."

Then Paul says it will be the saints.

1 Corinthians 6:2

Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?

The next part of the verse is what seems to be what seals the deal for a post-trib resurrection.

"And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had

not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.”

Our initial response is “See? They died because they didn’t worship the beast or take his mark. That only happens in the tribulation.” And this is where I believe we could be wrong. Our mindset is that there is only one beast system. One anti-christ. One mark. But is that true? Consider

1John 2:18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.

John said many have already come. So if many had already come, did they do things similar to what the last will do? Consider also what Rev. 17 says.

Rev. 17:9 “This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits. 10 They are also seven kings(thus kingdoms). Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while. 11 The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction.

Does this not let us know this is indeed a system of Kingdoms led by kings throughout history? Thus, Johns words...

“as you have heard that the antichrist is coming, even now many antichrists have come.”

Does this not resonate with what we see in Eccl. 1:9?

Eccl. 1:9 What has been will be again, what has been done will be done again; there is nothing new under the sun.

Does this not explain what we see in Isaiah 46:10?

Is. 46:10 I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.

This all being said, consider what we read in Hebrews chapter 11. This chapter is often referred to as the “Hall of Faith” of the old testament believers.

Hebrews 11:35 Women received back their dead, raised to life again. Others were tortured and refused to be released so that they might gain a better resurrection. 36 Some faced jeers and flogging, while still others were chained and put in prison. 37 They were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated — 38 the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground.

Who were these persecuted by and martyred by? Are we to believe the other kings and kingdoms mentioned in Rev.17 were not like the last?

What about Shadrach, Meshach and Abednego in the book of Daniel? Could that not have been considered a similarity to a beast system they refused to submit to?

Dan. 3:16 Shadrach, Meshach, and Abednego replied to the king, “O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. 17 If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. 18 But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up.”

Please know Rev. 13 mentions nothing of the AntiMessiah beheading believers. Can he? Absolutely! But it's not necessarily the only way it will be done. It's assumed this is the only means by which believers will die in the tribulation. But that could actually be because of Rev. 20:4. A verse that may not be discussing those in the great tribulation at all.

The point being here is we are assuming those mentioned in Rev. 20:4 can only be those of the last beast system. When in reality, these are most likely from the beast systems from before the last one.

We have to look at the words of Yeshua concerning His parousia and Him taking his bride to be with Him. The scriptures seem to make it quite clear this is the first resurrection. I struggle seeing any other option with these verses in Rev. 20 with making all of scripture harmonize together.

Some might say “Well, can’t there be a resurrection at the beginning and at the end of the Tribulation?” Well, the Scriptures seem quite clear that there will only be one resurrection of the righteous. Meaning a resurrection that consists only of righteous people. Only one. Compare:

Luke 14:13-14

13 But when you give a banquet, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed. Although they cannot repay you, **you will be repaid at the resurrection [singular] of the righteous.**

John 6:39-40

39 And this is the will of Him who sent me, that I shall lose none of all that He has given me, but raise them up at the last day. 40 For my Father’s will is that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day.

This resurrection takes place on the last day. That being the Day of the Lord. That being the millennium. The 7th-day of rest. Now, if you think about it, that would put the tribulation at the beginning of the Millennium and not before it. We'll come back to that in a minute.

John 6:44

No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day.

John 6:54

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

As noted earlier, this verse shows one resurrection at the Parousia and then at the end of the millennium when Yeshua hands everything over to YHWH.

1 Corinthians 15:20-24

20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a man, the resurrection of the dead comes also through a man. 22 For as in Adam all die, so in Christ all will be made alive. 23 But each in his own turn: Christ, the firstfruits; then, when He comes(parousia), those who belong to Him. 24 Then the end [will come].

This resurrection is also noted as the day of redemption. As already mentioned with Luke's account...

Luke 21:28 When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near."

and ...

Eph. 4:30 And do not grieve the Holy Spirit of God, with whom you were sealed for the day(singular) of redemption.

Eph. 1:14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — to the praise of his glory.

And

Rom. 8:23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

(see 1 Cor. 15:22-24 here) It seems clear there is only one resurrection that consists of righteous people only. It takes place at Yeshua's parousia. Which takes place at the beginning of the tribulation.

The first resurrection will consist **only** of righteous people. Thus, it's the resurrection of the righteous. The second resurrection at the end of the millennium will consist of the righteous and the unrighteous. It will be of all remaining people.

Now, let's come back to the point made about the tribulation starting in the millennium. I know the common thought most all of us have held to is the millennium starts at the end of the tribulation. However, the more I look into this, the more I question that and see the millennium starting with the tribulation.

This implies the anti-messiah will be reigning when Yeshua is with His bride at Mount Sinai. So both the anti-messiah and Yeshua will be here on earth at the same time. Sounds silly, I know.

Yet, this actually makes sense because we see the anti-messiah gather the armies around Yeshua at the end. Yeshua begins ruling over the kingdoms of the world when He begins defeating the armies of the world at Har-Moged.

Now, this parallels what Paul discusses in 2 Thess. 2.

2 Thess. 2: 8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming(parousias).

When reading this in the english we are lead to believe that it's the Parousia where Yeshua destroys the anti-messiah. Thus, making us think the parousia is at the end of the tribulation. I thought this as well. However, the Greek implies differently.

First, the word for “overthrow” actually means “destroy, carry off, or kill”. Now, there is no doubt the various forms of this word means “to kill”. However, the other forms mean “to move” or “to place elsewhere”. Just as we see with these verses.

Acts 7:21 When he was placed outside, Pharaoh’s daughter took him and brought him up as her own son.

Heb. 10:9 Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second.

Plus, we know the anti-messiah is not killed but rather thrown into the lake of fire.

Rev. 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs, he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev. 20:10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever.

Knowing he is not killed but rather thrown into the lake of fire, this word is better rendered as “carry off”.

Now, the word for “destroy” actually means “to leave idle, occupy, make of no effect, nullify”. It carries *no* meaning of “kill” or “destroy”

It's also used here.

Rom. 3:3 What if some did not have faith? Will their lack of faith nullify God's faithfulness?

Again, it's actual meaning is “to leave idle, occupy, make of no effect, nullify”. Thus, when Yeshua comes for His parousia with His bride, He nullifies the reign of the anti-messiah. Though the anti-messiah will be over the world,

Rev. 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

He knows he is not ruling over Mount Sinai where Yeshua and His bride are at. And that's why he attacks them. To establish his rule over all. But we know the outcome is quite different.

Another point often used to point to a post-trib rapture is the two witnesses.

Knowing there is only one resurrection of the righteous, it seems quite clear they are in it at the end of the tribulation. However, I believe we need to look a little closer.

It seems they are not resurrected at all. It never says they are. In fact, it says they come to life first and **then** they hear the voice. I believe that could be big. It says they are raised to life before they hear anything from Heaven.

[Rev. 11:11](#) But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them. 12 Then they heard a loud voice from heaven saying to them, “Come up here.” And they went up to heaven in a cloud, while their enemies looked on.

We know at the resurrection the dead are raised at the trumpet call from Heaven.

[1 Cor. 15:51](#) Listen, I tell you a mystery: We will not all sleep, but we will all be changed — 52 in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

So, it seems the two witnesses aren't resurrected. They are simply raised to life like Lazarus. And after they are raised to life, they are then called up to heaven. I know that sounds strange. However, if we are to go on what the scriptures say, this is what happens.

So the point of the two witnesses really proves nothing regarding a post-trib view.

There is one view that implies the 2 witnesses are resurrected before the tribulation. While I consider it plausible, I currently struggle with that view. We can cover that in another teaching.

One of my initial responses to oppose this pre-trib view was to point to Isa. 34:4 regarding the sky rolling up like a scroll.

Isa. 34:4 All the stars of the heavens will be dissolved and the sky rolled up like a scroll; (the context clearly discusses Armageddon)

Rev. 6:12 I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, 13 and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. 14 The sky receded like a scroll, rolling up, and every mountain and island was removed from its place.

It is very easy to see there is a distinct similarity between these two verses. Because of that similarity, many try to say this has to be the same day of the parousia. Thus, they say that the moon turns to blood at the end of the tribulation and not the beginning.

Those who know me with my post-trib view know that I would be the first to say “Well, there it is. Case closed. It’s at the end.”

Yet, is this really the case? Or are we seeing the exact same thing the prophets have given to us regarding the end all along? Combining the one year and day of vengeance together as Isaiah does.

Isaiah puts it all together. Mentioning the parousia and the erchomai together. From the starting of the year to the closing of the year with the day of vengeance.

Is. 34:8 For YHWH has a day of vengeance, a year of retribution, to uphold Zion’s cause.

Is. 61:2 to proclaim the year of the LORD’s favor and the day of vengeance of our God, to comfort all who mourn,

Is. 63:4 For the day of vengeance was in my heart, and the year of my redemption has come.

This type of thing is also found in Daniel 12 regarding the resurrection. Mentioning them both as if to be at the same time.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

Even Joel discusses the beginning and the end in the same context found in chapters 2 and 3. Yet he distinguishes the moon turning to blood **before** the great day and not **on** the great day.

Joel 2:10 Before them the earth shakes, the sky trembles, the sun and moon are darkened, and the stars no longer shine.

Joel 2:31 The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of YHWH.

Joel 3:15 The sun and moon will be darkened, and the stars no longer shine.

And this is how Yeshua separated them in Matt. 24 to His disciples.

So this verse is giving us the bookends of the tribulation just as the prophets have done. Yet, even then, we see quite clearly in the immediate following verses YHWH seals the 144,000. That being the church of Philadelphia. The first fruits of the elect **before** the end begins.

Rev. 7:2 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: 3 “Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.”

So in the context of the verses in Revelation 6, we see a protection in chapter 7 provided before any harm comes via the 6th seal.

I agree these verses here in Rev. 6 would imply everything happening at the end. However, with all the other evidence we have in the scriptures showing two separate events, I can only conclude these verses are only doing the same as the prophets have done. Putting the beginning and end together.

We show in the Cut Short article the actual days of the Antichrist's rule will be cut short to only 6 months.

Now, if this teaching here is correct, Yeshua's time with His bride starts after the Antichrist's rule begins. This is because Paul said Yeshua's parousia won't happen until the anti-messiah is revealed.

2 Thess. 2:3 Don't let anyone deceive you in any way, for [that day will not come] until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction.

This means Yeshua will have less than 6 months with His bride. That puts the battle of Armageddon (Har Mo'ged) in the fall of **that same year**. Therefore, Yeshua will not be with His bride for one full year before He goes to war. That means He will break Torah. (see Deut. 24:5)

That being said, please allow me to read Matt. 24:22.

Matt. 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

Remember, lesser matters of the law can be broken for the sake of saving life. And what did Yeshua say? He specifically says no one would survive. So, for the sake of saving the lives of the elect, He shortens His time with His bride. He breaks a lesser command to save

life. To save the lives of the elect. He specifically says it's a matter of saving life.

Now, if the anti-messiah is revealed on a Passover, as I am leaning more and more to understand, then the battle of Har Mo'ged will take place in the fall Holy Days. In fact, I believe quite possibly the last day of Sukkot.

We have our article titled "The Significance to the Last Day of Sukkot." We point to several verses in the scriptures and look at the possibilities that can surround it. That being said, I believe we found something that could identify the significance to the last day all the more.

Rev. 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

This is not just any "great day". It says it's the great day of God almighty. And it's clear the text is talking about Armageddon.(Har Mo'ged) The last day of Sukkot is often referred to as the "last great day".

John 7:2 But when the Jewish Feast of Tabernacles was near,

John 7:37 On the **last and greatest day of the Feast**, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Could this be when the armies are gathered against Yeshua? The last day of Sukkot? We can only wait and see.

However, this fits perfectly for the timing of the second exodus. It will be that day when the survivors are saved. That will be the day when they begin their journey back to the land. This is where we see Numbers chapter nine come into effect.

Num. 9:9 Then YHWH said to Moses, 10 “Tell the Israelites: ‘When any of you or your descendants are unclean because of a dead body or are away on a journey, they may still celebrate YHWH’s Passover. 11 They are to celebrate it on the fourteenth day of the second month at twilight. ...’”

If anyone misses Passover because the long journey they may have to make back to the land, they can celebrate it at the second Passover. Also, if you notice in this verse, the second Passover is provided for those who touch dead bodies. Why is that of significance regarding this time? Consider.

Ezek. 39:12 “For seven months the house of Israel will be burying them in order to cleanse the land. 13 All the people of the land will bury them, and the day I am glorified will be a memorable day for them, declares the Sovereign YHWH.

They will be cleaning dead bodies for 7 months. Passover is almost always 6 months after Sukkot. But they will be cleaning the dead bodies for 7 months. Thus, they will need the second Passover.

This verse in Ezekiel is referring to the Gog and Magog war. Many say this happens at the end of the millennium. And there is indeed a reference for a time when a Gog and Magog are mentioned there.

Rev. 20:8 and will go out to deceive the nations in the four corners of the earth — Gog and Magog — to gather them for battle. In number they are like the sand on the seashore.

However, we truly see this as history simply repeating.

Eccl. 1:9 What has been will be again, what has been done will be done again; there is nothing new under the sun.

We can not be surprised that it will happen again. However, there is no battle at the end of the millennium. The text shows even though they surround YHWH’s people, only fire comes down and destroys them all. There is no battle whatsoever.

Rev. 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

I know this may sound odd to some, but I am not convinced Gog is the anti-messiah. Gog gets buried. The anti-messiah is thrown alive into the Lake of Fire.

It's actually because Gog and his army is buried that I believe this battle is not at the end of the millennium. Why? Because we know the second resurrection takes place at the end of the millennium. Thus, all bodies will be resurrected and not needed to be cleaned up and buried.

I really see Gog simply as one of the forces gathered by the spirits in Rev. 16:14.

Rev. 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

Many struggle with this because It's YHWH who draws Gog into the war in Ezekiel's account.

Ezek. 38:3 and say: 'This is what Sovereign YHWH says: I am against you, O Gog, chief prince of Meshech and Tubal. 4 I will turn you around, put hooks in your jaws and bring you out with your whole army — your horses, your horsemen fully armed, and a great horde with large and small shields, all of them brandishing their swords.

However, its evil spirits that do this in Revelation. If this is the same account, that would mean YHWH was ultimately the one who sends the evil spirits. The thing is, this has happened before.

1Kings 22:19 Micaiah continued, "Therefore hear the word of YHWH: I saw YHWH sitting on his throne with all the host of heaven standing around him on his right and on his left. 20 And YHWH said, 'Who will

entice Ahab into attacking Ramoth Gilead and going to his death there?’

“One suggested this, and another that. 21 Finally, a spirit came forward, stood before YHWH and said, ‘I will entice him.’

22 “‘By what means?’ the YHWH asked.

“‘I will go out and be a lying spirit in the mouths of all his prophets,’ he said. “‘You will succeed in enticing him,’ said YHWH. ‘Go and do it.’

I know there is much debate on Gog and Magog. And I’m not saying I’m right here. But those are my current thoughts anyway.

The interesting thing we find in all of this is how we still see a one year completion. If the anti-messiah is revealed at Passover, then we may see Yeshua’s parousia at the second Passover/First Fruits. (see our teaching “As in the Days of Noah for that) Then one full year later, at second Passover, we see the survivors have returned and most all dead bodies cleared from the land.

A timing of one full year. The same as completed with Noah for everything being made new. And that year for Noah also started on the second First Fruits just the same.

Now, the big question for many is “If this is correct, when would it all start?” Well, that’s the question everyone wants to know. Ultimately, only time will tell. And that’s why we believe we should always have our hearts looking up at every feast.

The next question is, “Can this scenario still play out according to the theory many believed plausible given in our teaching titled “Prophecy”? Actually, yes. It can. Not saying it will. But it can.

According to that theory given, the 69th Shavu’im took place in 2016. Here’s the thing. It’s not so much that it was to happen **in** 2016 as it is to happen after the 69th Shavu’im, which started in 2016.

The Prophecy of Daniel says the anointed one, the ruler, will come after the 69th Shavu'im. That means He has up to just before the 70th Shavu'im for this to be fulfilled. That would seem to imply the last Holy Day just before the 70th Shavuot. And that would be the **second** Passover and First Fruits.

Could He come the day before the 70th Shavu'im? I suppose. But it seems He would do so at an appointed time and not any random day.

Now, if nothing happens by Shavuot/Pentecost of 2017, I believe that particular theory is simply proven wrong. We believe time is the ultimate test for any and all theories. While everyone will lean to the one which they deem most credible, we believe we should all keep our hearts open as none of us will truly know until that time is upon us.

I want to close out with this brief summary.

(please take the time to see references)

Though I don't reference it here, I still see a possible significance with Purim.

- Purim - ?
- Anti-messiah revealed on Passover. (start of 6 month rule)
- People flee Jerusalem. (Believers from Judah)
- First res. on 2nd FF. (the FF of the elect) (the 144,000)
 - * Day of Isa. 24(Sunday)
 - * The day of the first 5 Trumpets
 - * Day of the dry bones coming together.(Eze. 37)
 - * Equal to the day Noah saved animals on the ark. YHWH makes covenant with beasts/gentiles(Hosea 2:18)
 - * Hosea 2:18 references war is abolished so all may lie down in safety. This is to happen at end of the year. That's also why there is no war at the end of the millennium.
 - * Yeshua begins His year with His bride(Deut. 24:5)
 - * Yeshua is with His bride at the same place Israel was. Mount Sinai. The Mountain of the appointed times.
- The next 5 months are the days of Rev. 9

- Then the Armies of the world surround Mount Sinai at the time of the Fall Holy Days. (the end of the 5 months)
- Yeshua breaks the year with His bride to save the elect
- The battle of armageddon possibly happens on the last day of Sukkot. The last great day. Rev. 16:14 & 19:17-18
- This could mean the bowls are during Sukkot.
- The elect are then gathered from the nations in the second exodus **after** Armageddon.
 - * Jer. 23:5 ..The King, Yeshua, begins reigning.
 - * Verse 6 says “In His days...” That gives us the timing of the Exodus.

- * These are the “survivors” mentioned in Zech. 14:16; Zeph. 2:9; Joel 2:32
- This is where we see the provision of the second Passover applied.
 - * If they miss the first Passover due to the distance, the second is provided for them(Numbers 9:9-11)
 - * This same provision is applicable for those touching a dead body and is applied per Ezek. 39:12,14
- The survivors of the elect are given Shepherds over them. The 144,000. (Jer. 3:15 note their hearts - NC ; 23:4)
- The year is then completed and all Israel will be back in the land under the rule of Yeshua as King!

Regardless of our differences on this topic, we should all pursue a deeper walk in the faith.

Please subscribe to our Youtube channel to get our daily devotions sent to your e-mail everyday.

Well, that's all I have for today.

Think about it.

Pray about it.

But more than anything, be a doer of the word and not hearers only.

Until next time, Shalom!

