



The Glorious Appearing *and* Matthew 24

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7/27/20

THIS is just a suggestion on my part, but if it's the timeline of Mashiach's appearing that we're after, then it seems like listening to what he has to say on the matter would be a good idea. Believe it or not, Yahusha has much more to offer than 'no man knows the day or the hour.' Everybody knows *that* line. Probably because it complements the official narrative, which is set up in such a way as to insinuate malpractice. Very few other lines of his however are quoted. You're about to find out why.

²³ But when they persecute you in this city, flee ye into another: for **amein**, I say unto you, **Ye shall not have gone over the cities of Yashar'el, till the Son of A'dam is come.**

Besorah Mattithyahu (Matthew) 10:23

Notice how Yahusha isn't telling his disciples that a *future* generation would not flee to every city within Yashar'el before he returned for them. If he were, that would be low hanging fruit, as prophecies go. I mean, even I could make claims like that. Contrarily, he's speaking to his disciples. He promised that he was coming for them. Kind of hard to argue around that one. The "Amein I say unto you" quip is added for extra emphasis. That's how we know we're supposed to take Yahusha's words seriously. His disciples were expected to believe that he would return for them. And now you know why they were anxiously awaiting. Because he never once insinuated that he would only return for a generation thousands of years later.

² In the house of my Father are many dwelling places. Truly I say to go to prepare a place for you.³ And if I go to prepare the place, **I will come again and bring you unto me**—so that in the place where I am, there you may also be.

Hebrew Besorah Yochanan 4:2-3

Even more context to his imminent return is given when Yahusha claims he is leaving to prepare a place for his disciples. That's wedding talk. Preparing a house is what a groom did for his bride. The very notion that he would go and prepare a place for them means that he intended to gather them under his wing. You will tell me the context is Sheol, but then take another look. He said he would come *again*. He would come again to Sheol? The context is his present whereabouts. The flat, motionless plane. The realm we currently inhabit below the firmament. He didn't say he was coming for other people though. No, he was coming for them. His glorious appearing is being incited.

The destination of course is New Yerushalayim. That's the place being referred to—which Yahusha was preparing. *Look closer*. Yahusha never said he was bringing New Yerushalayim with him. No, he was gathering The Twelve to take them to the place where he was. To New Yerushalayim. This gives us some added clarity to the timeline. Though his kingdom resided in heaven, he would not be setting up his kingdom upon the earth quite yet. He came again, but only to gather the righteous and return to heaven.

²⁷ For the Son of A'dam shall come in the glory of his Father with his angels; and then he shall reward every man

according to his works. ²⁸ **Amein** I say unto **you**, 'There be some standing **here**, **which shall not taste death**, till they see the Son of A'dam coming in his Kingdom.'

Besorah Mattithyahu (Matthew) 16:27-28

Again with the: "Amein, I say unto you." Must be important. The context, as you can likely already guess, is Yahusha speaking to his disciples. He has just rebuked HaSatan and told him to step away from Kepha. Within another couple of lines Yahusha then assures them: "There be some standing *here*, which shall not taste death." I take that to mean exactly what it says. Some of his disciples would die, but certainly not all of them. What do you take it to mean? Rather difficult reading that in any other light.

He doesn't say a future generation would be standing around, and that some of them wouldn't taste death. That would have been *more* low hanging fruit, as anyone can prophesize that. He furthermore doesn't say that a future generation would see the Son of A'dam coming in the glory of his Father with his angels. No, he was assuring his disciples that they were the generation which would see it go down.

³⁸ Whosoever therefore shall be ashamed of me and of my words in *this* adulterous and sinful generation; of him also shall the Son of A'dam be ashamed, when he cometh in the glory of his Father with the holy angels.

9 And he said unto them, "Verily I say unto you, "That **there be some of them that stand here, which shall not taste of death**, till they have **seen the kingdom of Elohiym** come with power."

Besorah Marqus (Mark) 8:38-9:1

There it is. Certain people were standing among Yahusha who wouldn't taste death until they saw the kingdom of Elohiym arrive with power. Notice what he *isn't* saying. He's *not* saying he will be ashamed of an unnamed future generation who is ashamed of him when he comes in the glory of his Father with the holy angels. What would be the point of that? The people standing around would have asked: "So, you're not speaking about us then? It's a future generation which needs to repent?" Kind of difficult jumping through the fiery hoops which cancel these passages out, but countless people exert a lifetime of energy making a go at it. I don't get it. Scripture makes *way* more sense when we stop making everything

we don't like into a metaphor or *suggestive* and let the Son of El speak for himself.

⁶¹ But he held his peace and answered nothing. Again, the high priest asked him, and said unto him, Art thou Ha'Mashiach, the Son of the Blessed?

⁶² And Yahusha said, I am: and **ye shall see the Son of A'dam sitting on the right hand of power and coming in the clouds of heaven.**

Besorah Marqus (Mark) 14: 61-62

(Note: see Mattityahu 26:63-65 and Luqas 22:67-71)

Roughly translated, Yahusha told the Temple Controllers that they would look up to the clouds, see the King of kings among the armies of heaven, and be like: "*Am, hell naw!*" Which is essentially what happened. History simply refuses to acknowledge that part of the narrative, but it's to be expected. After all, the kings of the earth *do* conspire against Yahuah. If they could scrub an event such as his glorious appearing, you know they would.

But *what* of Matthew 24—you tell me. *Well*, what of it? Everyone brings up Matthew 24 like it's supposed to prove that we're still sitting around 2,000 years later waiting for the tribulation to unfold. You thought I was trying to avoid it, didn't you? Do I look like the sort of person who avoids controversial matters? I was simply laying the groundwork, that's all. Giving peripheral vision. It's not like I didn't throw Matthew 24 into the chapter title. Despite clarity, people love to take one passage in Scripture to have it disprove all the others, and Matthew 24 is their Boy. The argument always comes down to *this* generation. People read *this* and then supersede the word *that* to prove their point. It doesn't prove anything except cognitive dissonance or bias. More than likely, it manifests a penchant for history as our theological informant. Our Controllers have scrubbed the past, and *so*, Yahusha must have been speaking of a different generation, you see. But then when that fails to stick the landing, we come up with translations such as the *following*.

³⁴ Verily I say unto you, ' <i>This</i> generation shall not pass, till all these things be fulfilled.'	³⁴ Amein I say unto you, ' <i>This</i> nation shall not pass, till all these things be fulfilled.'
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Matthew 24:34 [KJV]	Besorah Mattithyahu (Matthew) 24:34 [Cepher]
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The KJV is provided on the left. But then you'll notice the Cepher exchanges *generation* for *nation*. I'm detecting a bias. Where did they dig up that word? Every Bible translation that I can find employs *generation*. The NIV, the NLT, the ESV, the BSB, the BLB, the NASB, the CSB, the HCSB, the ASV, the ABPE, the CEV, the DRB, the ERV, the GNT, the GWT, the ISV, the LSV, the NET, the NHEB, the WNT, the WEB, and the YLT, not to overlook the KJV and NKJV, all lay claim to *generation* rather than *nation*. And that is because the Greek is γενεά and literally says *gena*. That's where we get the word *generation* from. Hard to come up with nation out of gena, but some people would rather preform acrobatics through fiery hoops, complete with the soundtrack of barking seals banging their noses upon the xylophone, rather dealing with the reality being told to us. All things would be fulfilled within *this* generation.

Supposing you're still here to die on *that* hill rather than *this* hill, let's read Matthew 24 again. Unfortunately, I cannot use my favorite Bible this time around, as the translators have taken intellectually dishonest steps to push grind their readers even further into the cognitive dissonance. Reading from the KJV then.

Temple Destruction Foretold

24 And Jesus went out and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. ²And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

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

⁴And Jesus answered and said unto them, Take heed that no man deceive you.

Matthew 24:1-4 [KJV]

Pause. The general argument is that the disciples asked *three* different questions. Or rather, one question signifying three separate events sprawled across a multi-generational timetable. The first involves the destruction of the temple, which is then followed by the sign of his coming, and finally the end of the world. The same argument insists the Temple would be destroyed in *this* generation, whereas the remainder would fall in line, but only after taking a massive leap across of chasm of two millennia. But as you've already read, that dismisses every other quote given by Yahusha when speaking to his disciples. And besides, '*this* generation' does not arrive until the very end of his discourse. Talk about leaps in logic. Such deductive reasoning insists his conclusion applies to nothing earlier stated except for the temple and a few other lines from the cherry-picker. *Continuing.*

False Christs

⁵ For many shall come in my name, saying, I am Christ; and shall deceive many. ⁶ And **ye** shall hear of wars and rumors of wars: see that **ye** be not troubled: for all these things must come to pass, but the end is not yet. ⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. ⁸ All these are the beginning of sorrows.

Witnessing to All Nations

⁹ Then shall they deliver **you** up to be afflicted and shall kill **you**: and **ye** shall be hated of all nations for my name's sake. ¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another. ¹¹ And many false prophets shall rise and shall deceive many. ¹² And because iniquity shall abound, the love of many shall wax cold. ¹³ But he that shall endure unto the end, the same shall be saved. ¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Abomination of Desolation

¹⁵ When **ye** therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:) ¹⁶ Then let

them which be in Judaea flee into the mountains: ¹⁷ Let him which is on the housetop not come down to take anything out of his house: ¹⁸ Neither let him which is in the field return back to take his clothes. ¹⁹ And woe unto them that are with child, and to them that give suck in those days! ²⁰ But pray **ye** that your flight be not in the winter, neither on the sabbath day: ²¹ For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ²² And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. ²³ Then if any man shall say unto **you**, Lo, here is Christ, or there; believe it not. ²⁴ For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. ²⁵ Behold, I have told **you** before.

The Return of the Son of Man

²⁶ Wherefore if they shall say unto **you**, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. ²⁷ For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. ²⁸ For whersoever the carcass is, there will the eagles be gathered together.

²⁹ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: ³⁰ And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. ³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The lesson of the Fig Tree

³² Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, **ye** know that summer is nigh: ³³ **So likewise ye, when ye shall see all these**

things, know that it is near, even at the doors.³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled.³⁵ Heaven and earth shall pass away, but my words shall not pass away.

Matthew 24:5-35 [KJV]

While affording another read through Matthew 24, I made special note of something. I even pulled out the red highlighter, just so that you might see what I see. It says *you*. It also says *ye*, but that's the same thing as saying *you*. I counted 12 times when either *ye* or *you* were employed throughout the provided discourse. That's who Yahusha is addressing. *Ye* and *you*. As in his audience, which happens to be his disciples. No, it's not directly written to *you*-you, just as assuredly as it wasn't written to your grandparents or your third-great grandparents or your 35th-great grandparents. You can claim I'm robbing you of hope, but then what of your 35th-great grandfather? He's dead. Where is his hope? That's because it wasn't directly spoken to them or to *you*. It was spoken to and then written down for his immediate audience listening in.

Sure, there are instances where *other* people are addressed rather than *you*, such as when describing the person on the rooftop. But that is because his disciples may have not stood upon a rooftop, whereas others from *their* generation were expected to. Also, because "he who shall endure until the end, the same shall be saved" gave everyone listening in something to fight for.

They're all from the generation of the fig tree. There is no other fig tree generation. People will argue that he had drifted from their generation to another by this point, but he's clearly still addressing his disciples. He says to them, "So likewise," telling us that everything previously described is applicable to them and not some distant people group. And just to be certain (because no matter what Yahusha says, the majority of the crowd almost always seems to fall in disagreement), he adds: "When ye shall see all these things..." *Wait*, the disciples are expected to see all these things? Including "the Son of A'dam coming in the clouds of heaven with power and great glory?" That's what he says.

After explaining to them about all the things they'd see in their lifetime, his line then continues: "Know that it is near, even at the doors." Seems serious. Arriving at the knocker is pretty close—if you ask me. Should a mugger stand on the other side of my front door, I think it would be safe

to say that's too close for comfort. Why would his glorious appearing hang around on the porch for 2,000 years without knocking? He wouldn't phrase it like that. Arriving at the doors means exactly what he intends it to mean, as proximity goes, like when we read that he stands at the door and knocks in Revelation 3:20.

It is in that context that we then read: "This generation shall not pass, till all these things be fulfilled." Wrangling that last line away from Yahusha's entire discourse just goes to show the desperation from those who prefer the narrative of our present-day Temple Controllers rather than the vitality of wonder and excitement which can be found in His-Story. Forty years is a long time. Much can happen. Take the abomination which causes desolation, for example. If there was a person responsible for that abomination, he may not have even been born yet. Four decades is *still* a long time to wait. No man knew the day nor the hour. Plenty of time to write the books which the Roman Catholic Church would then label the New Testament.

Apparently, Yahusha was really speaking about a generation two thousand years removed and The Twelve didn't get the memo. The concluding pages of our Bible were written in haste. The extreme sense of urgency can be felt by Ya'aqov, Kepha, and Yochanon. As we have already seen, Yahusha said "all these things" would be fulfilled in *this* generation (Mattithyahu 24:34). He said there were people who wouldn't taste death before all those things came to pass (Mattithyahu 10:23, 16:27, 28, 24:34). He told the High Priest that he would see him in his glory (Mattithyahu 26:63-65, Marqus 14:61-63, Luqas 22:67-71).

Another way of looking at this is that Yahusha was the *last* prophet sent by Yahuah. He constantly spoke of the Yahudim's disobedience and lack of faithfulness to the Most-High's Torah and therefore warned them of Yerushalayim's destruction. No other prophet did that. *So*, why don't we believe the context and obvious connotations of his words to be true? The Twelve certainly did.

¹⁸ Amein, Amein, I say unto you, When you were young, you girded yourself, and walked whither you would: but when you shall be old, you shall stretch forth your hands, and another shall gird you, and carry you whither you would not.

¹⁹This spoke he, signifying by what death he should glorify Elohiym. And when he had spoken this, he said unto him, Follow me.

²⁰Then Kepha, turning about, sees the Talmiyd whom Yahusha loved following; which also leaned on his breast at supper, and said, Adonai, which is he that betrays you?

²¹Kepha seeing him saith to Yahusha, Adonai, and what shall this man do?

²²Yahusha saith unto him, If I will that he tarry till I come, what is that to you? Follow me.

²³**Then went this saying abroad among the brethren, that that Talmiyd should not die:** yet Yahusha said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to you?

Yochanon (John) 21:18-23

Upon learning that he would stretch forth his hand and be crucified for Yahusha, Kepha then turned towards Yochanon and asked for the manner of his death to be described, by which Yahusha insinuated the distinct possibility that he would live to see his coming. Yochanon is then quick to explain that this saying spread abroad among the brethren, that he would not die. That's fascinating insight, right there. Who spread this saying abroad but those who were present? The Twelve. They all believed his imminent coming for them.

Yochanon corrects everyone in so much that Yahusha *suggested* the possibility rather than promising it, but this is also because Yochanon was both uncertain of his own fate and humble. Notice how Yochanon doesn't correct anyone for believing that Yahusha would return within their lifetime. Some of those standing with Yahusha on the Mount of Olives would make it out of here alive. He simply wasn't confident whether he would be one of them.

⁷**But the end of all things is at hand:** be ye therefore sober and watch unto prayer.

Kepha Ri'shon (1 Peter) 4:7

It's sayings like this that makes me think Kepha was the aggressor in spreading the message abroad. That Yochanon would live to see the

coming of Yahusha while he wouldn't. Don't let my speculation ruin a good thing though. "The end of all things is at hand" is serious business. One thing that seems certain, Kepha knew he wouldn't be around to share in the hope which others would. Then again, nobody *really* knew if they'd be the ones to evade death, as persecution was lurking around every corner, and forty years was a long time to wait. But let's at least agree to the obvious here. Kepha was writing a letter to a very specific group of people, the recovered sheep of Yashar'el, and telling them to be sober and *watch* unto prayer. That's the same sort of language which Yahusha said to his disciples in the garden, and for good reason. Meanwhile, we are expected to believe their dutiful watch was all in vain. That promises were made but never fulfilled. Seems like shaky foundations to base an authority on, if you ask me. But our Controllers have set it up that way.

⁸ Be ye also patient; stablish your hearts: **for the coming of Yahuah draws nigh.** ⁹ Grudge not one against another, brethren, lest ye be condemned: behold, **the judge stands before the door.**

Ya'aqov (James) 5:8-9

As you can *clearly* see, even Ya'aqov the brother of Yahusha advocated an imminent appearing in the clouds. After telling the recovered sheep of Yashar'el that the coming of Messiah draws nigh, he then added to the image by declaring the judge stands before the door. *Sounds serious.* That's the context given for those who held grudges against one another. The judge had already taken the highway exit, rounded the corner of their block, walked up the drive, and was presently standing upon their door, ready to knock or break in.

Those who strictly advocate an inspiration of the Ruach throughout Scripture quickly drop that claim in passages such as these. Ya'aqov must have been *mistaken* in his personal beliefs. He had hope, but it went unanswered. That would also be a problem then, since Ya'aqov was making an unfulfilled claim, thereby signifying him a false prophet. Just so we're clear, it's not what I believe. It's simply the elephant in the room. The reality which others shruggingly claim to be an embarrassing burp. I believe it *literally* happened.

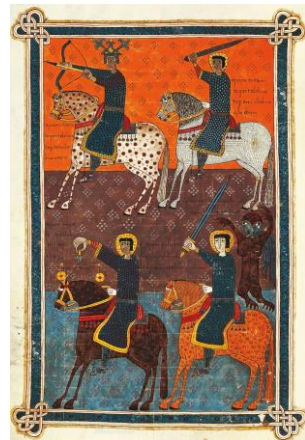
²⁸ For **my Son Yahusha shall be revealed** with those that be with him, and they that remain shall rejoice **within four hundred years.**

Ezra Reviy'iy (2 Esdras) 7:28

I added this one just to demonstrate that Prophets were very capable of pulling out a calculator from their back pocket. Ezra lived centuries before Mashiach. 400 to be exact. He not only told us his Name would identify with Salvation, but then explained to his contemporaries and those after them that they would have to wait around another 400 years before Yahuah would reveal him. Is that really so difficult to believe? The anticipation, and in fact the wording, is very different than what we find with the New Testament. If the *same* could be said of Yahusha on the second go-around, that he wouldn't return from the cosmic carousel for another 2,000 years, then Yahuah was very capable of giving his Prophets that message.

The *Four Horsemen* of Matthew 24

DIFFICULT indeed for four horsemen to gallop by and go unnoticed. You figure an equestrian with scales would make a lot of racket, and don't even get me started on what sort of cacophony we might expect from four clopping hooves and She'ol following in their wake. Speaking of parade routes, they played a starring role in Matthew 24 and very few picked up on their presence. Believe me, they're *there*. The discovery was made a couple of years ago—but on accident. All I did was read Revelation 6 and then revisit Matthew 24 again, based upon a hunch. The two chapters fit like a glove.



I shouldn't even have to be the one to let everyone in on the news. There should be entire books written on the *obvious* comparisons between Revelation 6 and Matthew 24 by now. I can only suspect it's because our Controllers would rather compartmentalize the places between our skull rather than have us understand what really went down. Making the connection that the four horsemen of the apocalypse arrived within the confines of *this* generation is dangerous business, I suppose. Whereas Matthew 24 is told to us from the Mount of Olives, we are made aware of the horsemen during a vision from heaven. Perhaps that is part of the disconnect. Let's not forget though that Yahusha is not only the narrator

of the Olivet Discourse, but also the author of the letters mailed out to the seven churches. He is simply rehearsing the *same* story to the fig tree generation.

5 And he who sat on the throne—I saw a scroll in his right hand, and it was sealed with seals on the outside and on the inside, with **seven seals**.

Hebrew Revelation 5:1

The *seven* seals from which the four horsemen emerge are introduced to us in the fifth chapter of Revelation. The scene is a courtroom in heaven complete with thrones, a legal counsel, and paperwork. Business as usual. I'm not saying there's nothing important about this course of events. Quite contrarily, the seals being offered can only be opened by Yahusha and are therefore major turning points of His-Story. What I'm trying to make clear here though is that I see no reason as to why the thrones aren't regularly set up. Seals are opened and cephers are read in heaven all the time. Today just as they were then. Yochanan is simply peering into the court proceedings of *his* generation.

Rather than quoting from Revelation, pausing for comment, and then ricocheting over to Matthew for further comment, I thought it would be a good idea to line up both texts together—so that you might see what I saw. That both Matthew and Revelation parallel each other.

We read:

<p>¹ Then I saw that the Lamb opened one of the seals, and I heard the four living creatures say—like one voice: “Come and see!”</p> <p>² Then I saw a white horse, and he who sat on it had a bow in his hand, and a crown was given to him, and he went to overcome, and he overcame.</p> <p><i>Hebrew</i> Revelation 6:1-2</p>	<p>³ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, “Tell us, when shall these things be? and what <i>shall be</i> the sign of thy coming, and of the end of the world?”</p> <p>⁴ And Jesus answered and said unto them, “Take heed that no man deceive you. ⁵ For many shall come in my name, saying, I am Christ; and shall deceive many.”</p>
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The *first* seal is religious deception. The rider of the white horse was a false Christ, going out and about to divide the sheep and conquer. Some would say the antichrist, but Yochanan had earlier warned us in 1 Yochanan that there are many antichrists. We are dealing in the spiritual realm and so we might as well call this rider the *spirit* of antichrist. That just so happens to be the first warning which Yahusha gives to The Twelve, by the way. There would be *many* coming in his name, saying they are the Christ, and would deceive *many*.

So, you could say spiritual deception was the first hurdle which The Twelve had to overcome after Yahusha HaMashiach ascended to heaven. There was a white rider going about with arrows in his quiver. Not quite unlike how we picture Cupid with his attempts at matchmaking. Yahudah the brother of Yahusha referred to a Balam in the camp. Earlier in Revelation, Yahusha did too, thereby connecting us with the *same* person as the *first* rider.

Seeing through the thinly disguised deception would not be easy for anyone, just as it is for us today. Fingering the culprit makes most people uncomfortable because the forty years between Yahusha and 70AD places us in Pa'al territory. Mm-hmm, that Pa'al. Though most people simply know him only as "But Paul...", conjuring his words whenever Yahusha HaMashiach's red letters need disproven. I'm not saying it is him. Contrarily, I've come around full circle and included an entire chapter as to how the Yahudim were the ones falsely accusing him of doing away with the Torah. Oh, there was a Balaam alright, but he was working behind the scenes, making Pa'al into a patsy. *Moving on.*

⁴ Then another red horse went out, and he who sat on it was given to take away the *shalom* from the earth, and **a great sword** was given to him.

Hebrew Revelation 6:4

⁶ And ye shall hear of **wars and rumors of wars**: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. ⁷ **For nation shall rise against nation, and kingdom against kingdom**: and there shall be famines, and pestilences, and earthquakes, in diverse places. ⁸

	<p>All these are the beginning of sorrows.</p> <p>Matthew 24:6-8 [KJV]</p>
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War is the *second* seal. And already, you should be noticing a trend. The seals which were opened in Yochanan's generation are not quite unlike the seals opened in any other time. False shalom leads to war. Time and again. It's the old Masonic axiom. *Order out of chaos*. The rider on the white horse is a snake oil salesman, gaining support and esteem in the pulpit from his brotherhood in secret societies.

<p>⁵ And when he opened the third seal, the third living creature said, "Come and see!" Then I saw a black horse, and he who sat on it had a pair of scales in his hand. ⁶ And I heard a voice in the midst of the four living creatures, saying, "A measure of wheat for two coins, and three measures of barley for two coins, and to the oil and the wine, do not do damage!"</p> <p><i>Hebrew Revelation 6:5-6</i></p>	<p>⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. ⁸ All these are the beginning of sorrows.</p> <p>Matthew 24:7-8</p>
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Famine is the *third* seal. We're once again quoting from Matthew 24:7, just as we did for the second seal, but in both instances you can clearly see that there is a progression at play. False doctrine leads to war which in turn slides into famine, making way for the *fourth* rider.

<p>⁷ And when he opened the fourth seal, I heard the fourth living creature say, "come and see!" ⁸ Then I saw a speckled and strong horse, and he who sat on it, his name was The Messenger of Death, and Ha-Gei-Hinnom followed after him. And authority was given to him to put to death a fourth part on the earth, with the</p>	<p>⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. ⁸ All these are the beginning of sorrows.</p> <p>Matthew 24:7-8</p>
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<p>sword and with famine and with death, and by animals of the earth.</p> <p>Hebrew Revelation 6:7-8</p>	
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The *fourth* seal is pestilence, or epidemic disease. Before you start screaming Covid-19, as if that's a thing, there's a detail which I want you to notice here. Most Bible translations say *hell* followed in the rider's wake. The Cephher chooses *She'ol*. But that's not what the Hebrew claims. It is **Gehenna** which follows the Messenger of Death. *Gehenna*. That's a place of judgement for the unrighteous, telling us that the pestilence is one which only affects those who don't know how to be set-apart. Even if it were *She'ol* though, the righteous have already been delivered from it, telling us once again who is ultimately being affected.

That's the problem with the church today. They'll chase after every Vaccine which the Beast God-vernment mandates, thinking there's no such thing as clean or unclean anymore. Folly to their destruction. By now you should see the dominoes at play. None of this would have happened had the first rider not done away with Torah.

<p>⁹ And when he opened the fifth, I saw under the temple the persons which were killed because of the set-apartness of Yahuah, and because of the testimony which they had. ¹⁰ And they cried out with a great voice and said, "Set-apart and faithful Adon, until when will you judge without avenging our blood from those who dwell on the earth?!" ¹¹ And to every one of them were given white garments, and it was said to them that they should rest yet a little time.</p> <p><i>Hebrew</i> Revelation 6:9-11</p>	<p>⁹ Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for my name's sake. ¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another. ¹¹ And many false prophets shall rise and shall deceive many. ¹² And because iniquity shall abound, the love of many shall wax cold.</p> <p>¹³ But he that shall endure unto the end, the same shall be saved. ¹⁴ And <i>this</i> gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.</p> <p>Matthew 24:9-12 [KJV]</p>
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Persecution and murder inhabit the *fifth* seal. Though all four riders have already gone forth, the character of the *first* rider has been exposed. The shalom he promised from afar was spurious. False prophets have won the day. But not all is a loss. Yahusha promised that *this* gospel, or rather *his* gospel would be preached in all the world, to the lost sheep of Yashar'el. This—despite a false gospel having potentially reached them first, via the first rider. Only then, when the gospel of the kingdom was preached, would the end come.

<p>¹² And I saw that he opened the sixth, and there was an earthquake, and the sun was black, and the moon was red like blood, ¹³ and all their host fell down like a leaf falls from a vine, and like the withering of a fig tree. ¹⁴ And all the mountains and hills were shaken away from their place. ¹⁵ And the kings of the earth and the rulers and the rich ones and the officers and the slaves and the free ones, hid in narrow caves and holes in the ground. ¹⁶ And they said to the mountains and to the rocks, “Fall on us, and hide us because of the appearance of him who sits on the throne, and because of the fury of the Lamb! ¹⁷ For the day of his burning anger has come, and who is able to stand before him?!”</p> <p>Hebrew Revelation 6:12-13</p>	<p>²⁹ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: ³⁰ And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. ³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.</p> <p>Matthew 24:29-31 [KJV]</p>
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The *sixth* seal deals in heavenly signs. Remember now, all these things would happen in *this* generation. We’ve already gone over that fact. You will tell me the stars never fell to the earth in the first century, but I can’t say the same thing as I wasn’t there. I see no reason why the stars either lost their authority and fell or, as potential reflectors of the set-apart, altogether vanished when they were removed from the earth. I wouldn’t

be in the least surprised if the number of stars in the firmament changes all the time. It's worth considering.

And anyways, the *sixth* seal is the big one. The sun darkened and the moon turned blood red is mentioned in both accounts, but those are just side notes to the appearance of the son of A'dam in heaven. We haven't gotten to that scene *quite* yet—when the angels of heaven gather his elect from the four corners of earth. But when we do, and it most certainly *is* documented, we are only given various descriptions of the heavenly army and not people's responses to them. The historians seemed more interested in conveying what witnesses saw rather than the excitable yet noticeably shaky voices which delivered their message. I say this now because, once we get there (to 66AD, that is), you will have to recall these passages and know people were rolling around in the fetal position and soiling their pants.



The *Seven* Churches

THE only reason we imagine Yochanon as an old man on the island of Patmos is because our Controllers have whispered that supposed fact into our ear for so long that we simply believe it to be so. Moving the composition of Revelation from The Sixties to the last decade of the first century is a sleight of hand which very few readers seem to notice. Where in Revelation is his age ever discussed? The giveaway is that the Temple being destroyed is never once mentioned anywhere in the New Testament, and *why* is that? It was one of Yahusha's greatest prophecies. Often, when a prophecy was fulfilled, the writer of Scripture would tell us so. And yet, as it pertains to the destruction of Yerushalayim, nowhere are

we alleviated of the tension. It is only Josephus who lets us in on the news. And there's a reason for that. The writers of the New Testament weren't around to see it happen.

The imminency of Yahusha's return is just as pressing in Revelation as with the gospels and the surviving letters of The Twelve, if not more-so. But again, moving its composition nearly three decades after the main event is a clever trick of the trade, intended to soften the language and mentally detach us from its weighty implications. See for yourself.

⁷ **Behold, I come quickly**: blessed is he that guard the words of the prophecy of this cepher.

Chizayon (Revelation) 22:7 [Cepher]

Again.

¹² And **behold, I come quickly**; and my reward is with me, to give every man according as his work shall be.

Chizayon (Revelation 22:12 [Cepher]

And *yet* again.

²⁰ He which testifies these things says, **Surely, I come quickly**. Amein. Even so, come, Adonai Yahusha. ²¹ The grace of our Adonai Yahusha Ha'Mashiach be with you all. Amein.

Chizayon (Revelation 22:20 [Cepher]

The idea of *beholding* is to see or observe a thing or person, especially a remarkable or impressive one. Seems almost tangible, like something I can hold in my hands or perceive with my eyes and experience firsthand. That's certainly how I'd take it if Yochanon wrote this letter to my church. Our Controllers, however, have sold nearly everyone on the idea that coming quickly really means 'suddenly but prolonged'. The *reported* two thousand years between Messiah and our own generation, with a big hunk of dark ages filling the space in-between, is a brilliant gaslighting technique. HaSatan finds his greatest impact in giving us the Truth but then selling us on Yahusha's malpractice.

Look! He will come with clouds, and **those who pierced him, they will see him**, and all the families of the earth will weep, yes *amen!*

Hebrew Revelation 1:7

You see, context. We are given three stark warnings in the closing chapter, but that is only after the timing of his appearing in the clouds is given within the first several lines of the book. It lands in the confines of a generation when “those who pierced him shall see him.” This is keeping in direct line with Yahusha’s *earlier* promises in Mattithyahu 26:63-65, Marqus 14:61-63, and Luqas 22:67-71. Seems self-explanatory. Are we expected to believe the Temple Controllers will perceive him thousands of years later from She’ol? *Ridiculous*. Arriving in the clouds means the people who pierced him will behold him from the earth.



Whosoever has ears must hear what the Ruach says to the assembly. Whosoever overcomes, will eat from the tree of life, which is in the Garden of Eden.

Hebrew Revelation 2:7

The *first* church mentioned is **Ephesus**. I’m not reading anything here about Yahusha’s imminent return, but the cognitive dissonance which often needs dealt with is that the congregation of Ephesus is no longer with us. It’s sitting in ruins. This is of course according to where our Controllers tell us Ephesus is supposedly located today. Point being, it’s a past event. We can only hope that some from Ephesus overcame and were given access to the tree of life. *Ob*, and that’s the other thing. Greek versions place the tree of life in Paradise. Hebrew Revelation however lifts the veil on the identity of Paradise and openly tells what some of us

already know. That the Garden of Eden was never on earth to begin with. It is and always was in the third heaven.



Do not be afraid of them, look, Ha'Satan will take some of you in captivity in order to test you and you will have suffering for **ten days**. Be faithful unto the day of your death, that I may give you the crown of life.

Hebrew Revelation 2:10

Smyrna is another city in ruins. Hopefully, I'm not giving away a surprise ending when I let you in on the fact that they all are, telling us these are past events. The context of Yahusha's sudden and swift return is given a rather provocative twist however when we read that Smyrna would suffer at the hands of HaSatan for ten days. Read a line or two up and we come to learn that it was the Yahudim, or *rather* those who call themselves Joos but are really the sons of HaSatan, who were turning the heat up. That's a reference to our Controllers. HaSatan was simply top management, but *also* their flesh and blood father. Anyhow, there are precisely ten days between Yom Teruah and Yom Kippur, or the day of Atonement. It lands every year on the tenth day of Tishrei, the seventh month. Another clue to the distinct possibility that Yom Kippur has already been fulfilled.



Do repentance! And if not, **I myself will come with haste to make war with you by the sword which is in my mouth.**

Hebrew Revelation 2:16

Somebody will argue that Yahusha's threat—to come with haste—is suggestive and conditional based upon their behavior. Need I make another reminder that the assembly of **Pergamos** is no longer among us? Like their contemporaries, it sits in ruins. Looks as though somebody incited war, but that's probably none of my business. What I'm about to say will not make a lick of sense to anyone inhabiting a post-Newtonian world. You will have to rise above that dribble and recognize that the flat, motionless realm which surrounds us is driven at its reigns by the spiritual. The sword which proceeds from Yahusha's mouth is not simply metaphorical. There, I said it. I don't want to give away its appearance in His-Story quite yet. Before this is over though, you'll be shown what the readers of Revelation saw in the skies above them. Yahusha reveals himself to us in more ways than our Controllers would have us imagine.



²² Look, I am about to bring over her—and over him who lies with her—great suffering, unless they do repentance concerning their works. And I did give her time to do repentance. ²³ And her sons will be put to death, and all the assembly will recognize that I am he who tests kidneys and heart. And everyone—according to his measures it will be rewarded to him. ²⁴ But to you, even to the others who are in Thyatira, I am saying that I will not bring more suffering upon you, since you did not learn of the teaching of Ha-Satan; ²⁵ but you must hold on to this which you have **until I come.** ²⁶ **And whosoever overcomes, I will give nations as his inheritance,** ²⁷ **and he will lead them with a rod of iron, and you will shatter them like a potter's vessel.**

Hebrew Revelation 2:22-27

A promise is finally given to **Thyatira** that Yahusha was coming for them. Are you excited? Not that the others weren't given the same assurance. I keep using the word *context*, but only because his swift return has already been assured in the opening address. The letter to Thyatira becomes far more provocative however when we digest precisely what they were promised. They were to be given the nations as their inheritance. Leading them with a rod or iron and then shattering them like a potter's vessel tells us the set-apart members of this assembly became the kings and priests of the Millennial Kingdom. Please don't try to tell me Yahusha wrote a

letter to an assembly promising them something which would then only be fulfilled for a later generation. *Ridiculous*. Thyatira sits in ruins like all the others. Surely, some from Thyatira overcame their Controllers. I wouldn't be surprised if some of the contributors of 'Odes of Solomon' derived from their assembly.



And now, remember how you have received and heard; and establish them, and do repentance. And if not, **I will come upon you like a thief, and you will not know at what time I will come.**

Hebrew Revelation 3:3

Sardis sits in ruins. It's almost like a thief came upon them, but that's probably none of my business. *Quick note.* The only reason *why* the assembly of Sardis wouldn't know the timing of his arrival is because they hadn't repented of their sins. That means they weren't interested in Torah obedience. Had they lived it out, they would have been observing the seven feast days, and therefore wouldn't be left unaware when the War from heaven was waged.



⁹ Look, I will give that those who are of the company of Ha-Satan, who say that they are Yehudim while they are not—only deceivers—look, I am pleased to make that they will come to do supplication at your feet, and to acknowledge that I have loved you. ¹⁰ Because you have kept the word of my hope, so I will keep you from the **time of testing, which will come on the earth to test those who dwell on the earth.** ¹¹ **Look, I will come with haste**—keep what you have, that no one takes your crown.

Hebrew Revelation 3:9-11

Keeping **Philadelphia** from the time of testing, which was scheduled to affect those who dwelt on the earth, is further complimented by Yahusha's promise that he "will come with haste." Why would he even suggest something like that to a city which now sits in ruins if he never intended it to be so? Apparently, everyone in his generation was given a *false* hope. Meanwhile, that's the given context for Philadelphia's protection. Yahuah was coming with haste to keep them from the time of testing but also to crown them.



¹⁵ ‘I know your works, that you are not cold nor warm – if only you could be cold or warm! ¹⁶ But because you are not cold nor warm, because of this I will spit you from my mouth.

Hebrew Revelation 3:15-16

Poor **Laodicea**. Seems like every commentator that I can find falls into agreement. Laodicea doesn’t appear to make the cut when Yahusha returns. And if I’m not mistaken, she sits in ruins *today*. Try not to let cognitive dissonance win the day.