

## Jesus, the Gold Standard to End-time Prophecy Introduction

*“Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?”*  
Matthew 24:3

*And He said, “See to it that you be not misled;”*  
Matthew 24:4

**Transition:** In a nut-shell, “*The Little things in our Day are the Big things in our Life*” . . . . I want you to set your Alarm for the days ahead, like you may do every evening before going to bed, with the understanding, regarding the end-time teaching, the little details are the major distinctions between “*being misled*” and “*the way being narrow and difficult to enable you to endure through each day ahead towards Salvation*” (Matthew 7:14); *equipping you with discernment of what is Good (teaching) and what is Evil (teaching)*”. Small details like “*Palm Sunday*” or “*Palm Saturday*” (Matthew 21:1-9, Mark 11:1-10, Luke 19:28-44, and John 12:12-16: If Jesus’ triumphal entry into Jerusalem were on Palm Sunday according to the “Christian” tradition, it would mean that He made His journey from Jericho to Bethany (17 miles) on the Sabbath (Rest), definitely a violation of Mosaic Law. Jesus did not break the Law but walked it out as it was required.) . . . . “*Good Friday*” or “*Passover, which fell on Wednesday of that year*” . . . . “*A Day and a Half in the Grave*” or “*Three Full Days and Three Full Nights in the Grave, like Jesus parallel in the illustrative Prophecy of Jonah*” (Matthew 12:40) . . . . “*The Day and Hour being Unknown*” or “*The Day and Hour being Known*” . . . . “*Jesus coming like a thief in the night*” or “*Jesus not coming like a thief in the night to those who are children of day and not children of the night*” . . . . “*Preparing for Jesus’ Coming at anytime*” or “*Preparing for Jesus’ Coming after the Great Falling Away and the Revealing of the Lawless-one and the Prophecies of Daniel being Fulfilled*” . . . . “*Jesus having fulfilled all of the Law and the Prophets*” or “*Jesus walking out all of the Law and the Prophets, understanding the not one Iota nor one Dot (the smallest details of God’s law) passing away until the establishment of a New Heaven and a New Earth at the conclusion of the Millennial Reign of Christ on the Earth*” . . . . and one last unsettling one “*Jesus, the Reason for the Season*” or “*Jesus, our Future King*” . . . . each of which followed to their conclusions are the difference between the True Prophetic Messiah and the many False Messiah’s we are Warned about, who Will Mislead you if you follow them to their conclusions . . .

### 9<sup>th</sup> of Av

Between the 17<sup>th</sup> of Tammuz and the 9<sup>th</sup> of Av on the Jewish calendar (July 16<sup>th</sup> and August 7<sup>th</sup>), the Jewish People are observing a period of three weeks to pause and reflect on why so many tragedies have come upon us throughout our history.

9<sup>th</sup> of Ava: August 5<sup>th</sup> at 6pm – August 7<sup>th</sup> at 6pm 2022. | 3 Weeks: July 16<sup>th</sup> at 6pm to August 7<sup>th</sup> at 6pm 2022

The “Three Weeks” between the fast days of 17<sup>th</sup> of Tammuz (July 16<sup>th</sup> at 6pm 2022) and Tisha B’Av (August 7<sup>th</sup> at 6pm 2022) have historically been days of misfortune and calamity for the Jewish people, in which God is so to speak more distant from His people.

On the 17<sup>th</sup> of Tammuz Moses broke the Tablets after the Sin of the Golden Calf, and the Roman breached the walls of Jerusalem, among other tragedies. On the 9<sup>th</sup> of Av, the nation of the Exodus cried as a result of the negative report of the Spies, and both Temples were destroyed, among other tragedies.

#### Torah Reading the Week:

**Deuteronomy 1:19-46; 2:2, 7**

***Israel’s Refusal to Enter the Land (14-months after being Delivered out of Egypt)***

<sup>19</sup> “Then we set out from Horeb and went through all that great and terrifying wilderness that you saw, on the way to the hill country of the Amorites, as the LORD our God commanded us. And we came to Kadesh-barnea. <sup>20</sup> And I said to you, ‘You have come to the hill country of the Amorites, which the LORD our God is giving us. <sup>21</sup> See, the LORD your God has set the land before you. Go up, take possession, as the LORD, the God of your fathers, has told you. Do not fear or be dismayed.’ <sup>22</sup> Then all of you came near me and said, ‘Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come.’ <sup>23</sup> The thing seemed good to me, and I took twelve men from you, one man from each tribe. <sup>24</sup> And they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out. <sup>25</sup> And they took in their hands some of the fruit of the land and brought it down to us, and brought us word again and said, ‘It is a good land that the LORD our God is giving us.’

<sup>26</sup> “Yet you would not go up, but rebelled against the command of the LORD your God. <sup>27</sup> And you murmured in your tents and said, ‘Because the LORD hated us he has brought us out of the land of Egypt, to give us into the hand of the Amorites, to destroy us. <sup>28</sup> Where are we going up? Our brothers have made our hearts melt, saying, “The people are greater and taller than we. The cities are great and fortified up to heaven. And besides, we have seen the sons of the Anakim there.”’ <sup>29</sup> Then I said to you, ‘Do not be in dread or afraid of them. <sup>30</sup> The LORD your God who goes before you will himself fight for you, just as he did for you in Egypt before your eyes, <sup>31</sup> and in the wilderness, where you have seen how the LORD your God carried you, as a man carries his son, all the way that you went until you came to this place.’ <sup>32</sup> Yet in spite of this word you did not believe the LORD your God, <sup>33</sup> who went before you in the way to seek you out a place to pitch your tents, in fire by night and in the cloud by day, to show you by what way you should go.

***The Penalty for Israel's Rebellion***

<sup>34</sup>“And the LORD heard your words and was angered, and he swore, <sup>35</sup>‘Not one of these men of this evil generation shall see the good land that I swore to give to your fathers, <sup>36</sup>except Caleb the son of Jephunneh. He shall see it, and to him and to his children I will give the land on which he has trodden, because he has wholly followed the LORD!’ <sup>37</sup>Even with me the LORD was angry on your account and said, ‘You also shall not go in there. <sup>38</sup>Joshua the son of Nun, who stands before you, he shall enter. Encourage him, for he shall cause Israel to inherit it. <sup>39</sup>And as for your little ones, who you said would become a prey, and your children, who today have no knowledge of good or evil, they shall go in there. And to them I will give it, and they shall possess it. <sup>40</sup>But as for you, turn, and journey into the wilderness in the direction of the Red Sea.’

<sup>41</sup>“Then you answered me, ‘We have sinned against the LORD. We ourselves will go up and fight, just as the LORD our God commanded us.’ And every one of you fastened on his weapons of war and thought it easy to go up into the hill country. <sup>42</sup>And the LORD said to me, ‘Say to them, Do not go up or fight, for I am not in your midst, lest you be defeated before your enemies.’ <sup>43</sup>So I spoke to you, and you would not listen; but you rebelled against the command of the LORD and presumptuously went up into the hill country. <sup>44</sup>Then the Amorites who lived in that hill country came out against you and chased you as bees do and beat you down in Seir as far as Hormah. <sup>45</sup>And you returned and wept before the LORD, but the LORD did not listen to your voice or give ear to you. <sup>46</sup>So you remained at Kadesh many days, the days that you remained there.

***The Wilderness Years***

<sup>2</sup>“Then we turned and journeyed into the wilderness . . . <sup>7</sup>For the LORD your God has blessed you in all the work of your hands. He knows your going through this great wilderness. These forty years the LORD your God has been with you. You have lacked nothing.”

We observe various aspects of mourning during this time, such as not celebrating weddings or cutting our hair. The mourning becomes more intense as it gets closer to Tisha B'Av.

On Shabbat during the Three Weeks, the Haftorahs are taken from chapters in Isaiah and Jeremiah dealing with the Temple's destruction and the exile of the Jewish people.

***Jeremiah 3:14-17 – a Remnant (a picture of Daniel 11:33 “And the wise among the people shall make many understand” & Daniel 12:3, “And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness.”)***

<sup>14</sup>Return, O faithless children,  
declares the LORD;

for I am your master;  
I will take you, one from a city and two from a family,  
and I will bring you to Zion.

<sup>15</sup>“And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. <sup>16</sup>And when you have multiplied and been fruitful in the land, in those days, declares the LORD, they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind or be remembered or missed; it shall not be made again. <sup>17</sup>At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart.

Agonizing over these events is meant to help us conquer those spiritual deficiencies which brought about these tragic events. Through the process of "teshuva" – self-introspection and a commitment to improve – we have the power to transform tragedy into joy. In fact, the Talmud says that after the future redemption of Israel and the rebuilding of the Temple, these days will be re-dedicated as days of rejoicing and festivity.

The story is told of Napoleon walking through the streets of Paris one Tisha B'Av. As he passed a synagogue he heard the sounds of mourning and crying. "What's this all about?" Napoleon asked. An aide explained that the Jews were in mourning the loss of their Temple. "When did this happen?" Napoleon asked. The aide replied, "About 1700 years ago." Napoleon said, "Certainly a people which has mourned the loss of their Temple for so long, will merit to see it rebuilt!"

<https://www.aish.com/lv/9av/>

On each Sabbath that falls during these three weeks, we read special prophetic portions called **Haftorot of Admonition**, which are meant to disturb our false sense of peace. In fact, the word translated as admonition is **d'puranuta**, which means to disturb.

“‘For I am with you,’ says the Lord, ‘to save you; though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you.’” **Jeremiah 30:11**

**Read God's Call for us during this time:**

**Jeremiah 31:15-17**

Thus says the LORD:

“A voice is heard in Ramah,  
lamentation and bitter weeping.  
Rachel is weeping for her children;  
she refuses to be comforted for her children,  
because they are no more.”

<sup>16</sup>Thus says the LORD:

“Keep your voice from weeping,  
and your eyes from tears,  
for **there is a reward for your work**,  
declares the LORD,  
and they shall come back from the land of the enemy.

<sup>17</sup> There is hope for your future,  
declares the LORD,  
and your children shall come back to their own country.

### **What is the Work that God is Wanting to Reward and Why?**

#### **Genesis 29**

##### *Jacob Marries Leah and Rachel*

<sup>1</sup> Then Jacob went on his journey and came to the land of the people of the east. <sup>2</sup> As he looked, he saw a well in the field, and behold, three flocks of sheep lying beside it, for out of that well the flocks were watered. The stone on the well's mouth was large, <sup>3</sup> and when all the flocks were gathered there, the shepherds would roll the stone from the mouth of the well and water the sheep, and put the stone back in its place over the mouth of the well.

<sup>4</sup> Jacob said to them, "My brothers, where do you come from?" They said, "We are from Haran." <sup>5</sup> He said to them, "Do you know Laban the son of Nahor?" They said, "We know him." <sup>6</sup> He said to them, "Is it well with him?" They said, "It is well; and see, Rachel his daughter is coming with the sheep!" <sup>7</sup> He said, "Behold, it is still high day; it is not time for the livestock to be gathered together. Water the sheep and go, pasture them." <sup>8</sup> But they said, "We cannot until all the flocks are gathered together and the stone is rolled from the mouth of the well; then we water the sheep."

<sup>9</sup> While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. <sup>10</sup> Now as soon as Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob came near and rolled the stone from the well's mouth and watered the flock of Laban his mother's brother. <sup>11</sup> Then Jacob kissed Rachel and wept aloud. <sup>12</sup> And Jacob told Rachel that he was her father's kinsman, and that he was Rebekah's son, and she ran and told her father.

The younger daughter of Laban and the wife of Jacob, Rachel is the mother of Joseph and Benjamin, who become two of the twelve tribes of Israel (Gen 35:24; 46:15–18). She spends much of her married life attempting to bear children for Jacob and eventually uses her maid Bilhah as a surrogate, but Rachel still craves biological children. She and her sister Leah, also Jacob's wife, conspire so they both may have children with him, leading to the birth of Rachel's son Joseph.

Rachel still . . . celebrated as a powerful intercessor for the people of Israel.

The infertility of the patriarchs has two effects: it heightens the drama of the birth of the eventual son, marking Isaac, Jacob, and Joseph as special; and it emphasizes that pregnancy is an act of God.

Rachel bears a son and names him Joseph ("he adds"). Her two explanations for the name reveal her state of mind: "God has taken away my reproach" and "may the Lord add to me another son!" (Gen 30:22–24). In the very moment of relief and joy, she is not satisfied: she wants more.

<https://jwa.org/encyclopedia/article/rachel-bible>

#### **Genesis 30:22-24**

<sup>22</sup> Then God remembered Rachel, and God listened to her and opened her womb. <sup>23</sup> She conceived and bore a son and said, "God has taken away my reproach." <sup>24</sup> And she called his name Joseph, saying, "May the LORD add to me another son!"

#### **Genesis 35:16-21**

##### *The Deaths of Rachel and Isaac*

<sup>16</sup> Then they journeyed from Bethel. When they were still some distance from Ephrath, Rachel went into labor, and she had hard labor. <sup>17</sup> And when her labor was at its hardest, the midwife said to her, "Do not fear, for you have another son." <sup>18</sup> And as her soul was departing (for she was dying), she called his name **Ben-oni** (*son of my sorrow, or son of my strength*); but his father called him **Benjamin** (*son of the right hand*). <sup>19</sup> So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem), <sup>20</sup> and Jacob set up a pillar over her tomb. It is the pillar of Rachel's tomb, which is there to this day. <sup>21</sup> Israel journeyed on and pitched his tent beyond the tower of Eder.

##### **Legacy**

There is one more twist to the story. Rachel, who died young, becomes an image of tragic womanhood. Her tomb remained as a landmark (see [1 Sam 10:2](#)) and a testimony to her. She and Leah were remembered as the two "who together built up the house of Israel" (Ruth 4:11). Rachel was the ancestress of the Northern Kingdom, which was called Ephraim after Joseph's son. After Ephraim and Benjamin were exiled by the Assyrians, Rachel was remembered as the classic mother who mourns and intercedes for her children.

More than a hundred years after the exile of the North, Jeremiah had a vision of Rachel still mourning, still grieving for her lost children. Moreover, he realized that her mourning served as an effective intercession, for God promised to reward her efforts and return her children ([Jer 31:15–21](#)). After the biblical period, "Mother Rachel" continued to be celebrated as a powerful intercessor for the people of Israel.

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**What is the Work that God is Wanting to Reward and Why?**

**Her mourning served as an effective intercession, for God promised to reward her efforts and return her children (Jer 31:15–21)**

***The Work is Repentance, Returning Back to God, God's Way, God's Truth, and God's Life, Doing it God's Way . . .***

***Parallel Calling for the People of the End of the Age:***

In **Ezekiel 9:4-6**, the Lord gives us a bit of a frightening image of the last days:

<sup>4</sup>*And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and **set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.***

<sup>5</sup>*And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:*

<sup>6</sup>*Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.” (Ezekiel 9:4-6 – KJV)*

The tether of God's patience and tolerance has run out and He is about to exact judgment on the ungodly. But before His wrath is poured out, we see an act of mercy upon His children -

*...set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. (v. 4, KJV)*

While the ungodly are to be slain, the Lord reiterates His instruction...

*...come not near any man upon whom is the mark.... (v. 6, KJV)*

But back to the ungodly...

*...begin at my sanctuary. (v. 6, KJV)*

Two things to notice here:

- 1) According to Ezekiel 9:6, judgment begins at the house of God, which is also confirmed in **1 Peter 4:17** (“*For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*”).
- 2) **The mark is placed upon unique individuals. Notice the Lord does not say to do so for those who call on His name, but those “that sigh and cry for all the abominations in their midst.”** Are we crying over the abominations in our midst today, or do we merely blush at sin in our presence? Are we so passionate for the righteousness and holiness of God that it tears us apart when we see lives being lived contrary to that?

In **Joel 3:16**, we receive another frightening picture of these times -

*The LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: (KJV)*

Remember the Israelites and nations at Sinai were terrified of the Lord's voice, so much so that they pleaded for only Moses to speak with God and Moses report back to them what He said. The Lord's voice breaks the cedars of Lebanon and shatters the mountains. This would indicate a truly terrifying moment. But the verse continues...

*...but the LORD will be the hope [place of harbor] of His people, and the strength of the children of Israel.*

***And the True Test of the Righteous and the Unrighteous:***

**Obey the Truth Contained in the Gospel (the Commands of Jesus)**

**2 Thessalonians 1:7-10**

*“when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not **obey the gospel** of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints . . .”*

**obey the gospel** – “*make disciples . . . teaching them to observe all that I have commanded you,*” **Matthew 28:19-20**