

The Feast of Tabernacles Millennium on The Earth Part 4 – Session 2

*Repent ye therefore, and be converted,
that your sins may be blotted out,
when the times of refreshing shall come
from the presence of YHWH;
And he shall send Yahushua the Messiah,
which before was preached unto you:
Whom the heaven must receive
until the times of restitution of all things,
which YHWH hath spoken by the mouth of
all his holy prophets since the world began.
(Act 3:19-21 KJV)*



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We are going to continue with this presentation series on the Millennium, the Millennium on the earth. We are in what is catalogued as Part Four and this will be Session number Two. In the first session we went into the millennial eschatology subject and talked about the three main different belief systems regarding the Millennium and the return of Yahushua. That included amillennialism, premillennialism, and postmillennialism.

If by chance you have found this presentation and are listening to it and haven't listened yet to Session One, you would be strongly advised to get that material under your belt and understanding because this session assumes that you know the difference between an amillennial versus a premillennial, versus a postmillennial understanding.

Take a look at Session One, it's a good foundation and catalogues the different belief systems and the specifics about how the belief systems are thought of in individuals as well as major church groups including mainstream Christianity.

We are going to go on and delve into Session Two. Session Two is an analysis of these eschatological alternatives that I just described in Session One so you see why it would be important and significant to know what they are and know about them.

Agenda

- Feast of Tabernacles
 - Part 1 - Background, history, instructions
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 - Part 3 - David's throne restored
 - **Part 4 - Millennium on the Earth**
 - Session 1 – Millennium eschatology
 - * Amillennialism, premillennialism, postmillennialism
 - **Session 2 – Analysis of eschatological alternatives**
 - * Was kingdom of YHWH restored in 30 CE?
 - * Did church replace Israel?
 - * Is the Kingdom of YHWH an allegory?
 - * Is the second coming literal or figurative?
 - Session 3 – Millennial reign of Yahushua
 - * Post apostolic traditions – Papias, Barnabas, Justin Martyr
 - * Government structure, environment
 - * Animal nature, kingdom blessings
 - Session 4 – Millennium in Prophecy
 - * Isa 61, Isa 62, Zec 14
 - * Holiness permeates society
- The 8th Day – A New Beginning
 - Part 1 - Background, history, instructions
 - Part 2 - Yahushua - FOT and 8th day in 29 CE
 - Part 3 – Timeline - pre-millennium events, transition to early millennium
 - Part 4 – Timeline - millennium and post millennium events
 - Part 5 – Timeline – Shemini Atzeret, eternity

Some questions came out of Session One as a result of the different belief systems because we find that some of the belief systems have a literal interpretation, and some of them have a figurative or symbolic interpretation.

One of the questions that came out was about the kingdom being restored in 30 CE when Yahushua walked the earth and upon his crucifixion which would have been in 30 CE. We are going to answer these questions and more beyond this but this time we will look at answering the question if the kingdom of YHWH restored in 30 CE. What does that mean?

How about the church? The assembly of believers, the ecclesia as it would be properly defined for this word that we commonly use for church today. Did the church replace Israel and the blessings that Israel was promised through Abraham? We will take an in-depth look at that question that is fundamental and significant in understanding the millennial system of belief.

Another question that we pondered that came out the last time was the kingdom of YHWH an allegory? We run into this alternative of allegorical, versus literal or real, and we will take a look at that question as well as the same topic of literal or figurative regarding the second coming of Yahushua. How do you view that? The scriptures that talk about Yahushua

returning, is that allegorical in your mind or is that something that will happen literally? That is where we are heading in this presentation.

We will start with a review of the last time and is the summary of the eschatological types that we look at. I said there are three major types, amill, premill and postmill, and it turns out when we looked at this there were two variations of premills that we wanted to look at, type one and type two. The three fundamental types morphed into a total of four types as a result of there being two separate belief systems in the premillennial camp.

Review

View	Amillennial	Premillennial Type 1 Dispensational	Premillennial Type 2 Historical	Postmillennial
The Millennium	A figurative number	A literal 1,000 year period	A literal 1,000 year period	A figurative number
Yahushua's reign	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns literally in a kingdom on Earth after his Second Coming	Reigns literally in a kingdom on Earth after his Second Coming	Reigns spiritually in the hearts of believers, as gospel transforms nations of the Earth
Israel	The Church replaces the promises given to national Israel	Messiah reigns in Israel over a regathered Israel	Believers of all ages part of one group, revealed as body of Messiah	The Church replaces promises given to national Israel
Human History	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively better, the nations eventually are transformed by Messiah's reign in society
Resurrections	One - the righteous and wicked at second coming of Messiah	Two or more – one or two for righteous before millennium, one general after millennium	Two – one for righteous before millennium, one general after millennium	One - the righteous and wicked at end of millennium

When we finalized the last session, this chart was what I used and we had five different components of a summary of the viewpoints that we looked at. One was the millennium itself, was it figurative or literal? One was Yahushua's reign, fundamentally was it figurative or literal? The question of Israel and the New Testament Church as it has become called was a part of looking at each of the belief systems. What happens with human history? Is human history going to continue to disintegrate and to morph into more tribulation? Or, is it actually going to improve?

How many resurrections are there, or are there or is it just something that is figurative also in the mind of the belief system? The first system we looked at was called amillennial, and we know from the presentation that the common street name for all of these is just the abbreviation of amills, premills, and postmills. The amills have a viewpoint that is figurative in

nature so the millennium is a figurative number, not a specific number of years and it is allegorical in the minds of the believers.

Pretty much, that same comment would be true with Yahushua's reign that was thought of in the amillennial view as something that happens from heaven, not on the earth.

The church replaces the promises given to National Israel in this amill belief system. Human history will get progressively worse, and there is one resurrection of the righteous and the wicked as the second coming of Yahushua which is yet some distant in the future at the end of all time.

In contrast, we have the premillennial, premills position and understanding. The Millennium in both the dispensational and historical perspective is that it is a literal thousand years. Premills look at all of this eschatology as literal. Yahushua's reign is literal on the earth. Israel, depending upon which type of premill you are, has a couple of alternatives. If you are a dispensationalist premillennial then regarding Israel, the Messiah will reign in Israel over a re-gathered Israel and that is in contrast to if you are a historical premill that believes that all of the ages are part of one group. Israel and the church are part of one group revealed as the body of Messiah.

From a human history standpoint, human history is going to continue to decline and get worse and worse to a tribulation point. Both perspectives of Premill's have that. The resurrections are similar with a deviation on the dispensational side that there are two or more resurrections of raptures versus the historical side where there are two raptures and that people actually are resurrected and meet Yahushua in the air.

In contrast to all of that, when we looked at the postmill eschatology we had a number of similarities to the amill eschatology. If you are a postmill, things are figurative and not literal. Yahushua's reign is thought to be in the hearts of believers as the gospel transforms the nations on the earth. That is a distinction that the postmills have, the gospel will improve the matter and the kingdom of YHWH will improve and grow as a result of preaching the gospel.

The church replaces Israel in this eschatology and an interesting and significant distinction of a postmill is that they believe that human history will get progressively better over time and that the nations eventually are transformed as a result of the gospel message and they are transformed by Messiah's reign in society. Even though Yahushua is not physically on the earth, the gospel message transforms people in their hearts. That is the postmill's perspective. And there is one resurrection if you are a postmill.

That is a summary of where we came to in the first session and we will use this chart yet again as we go through this particular session and series. The first question I want to ask is:

Was The Kingdom of YHWH Restored in 30 CE?

- The restoration is initiated by Yahushua - but accepted by only a few

We know that the restoration is initiated by Yahushua, but when we look at this I think what we are going to see is that it's only accepted by a few, the restoration is only by the minority.

Now after that John was put in prison, Yahushua came into Galilee, preaching the gospel of the kingdom of YHWH, And saying, The time is fulfilled, and the kingdom of YHWH is at hand: repent ye, and believe the gospel. (Mar 1:14-15 RNKJV)

The kingdom is at hand, what that means is that it is near, it's in the proximity. Yahushua is bringing that kingdom, but there is work to be done, repent, and believe the gospel before it's all going to come together.

Another scripture in Luke 10 has to do with the time when Yahushua actually sent out a group of seventy two ahead of him to proclaim the good news of the kingdom of YHWH.

Yahushua sends out the 72 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of YHWH is come nigh unto you. (Luk 10:8-9 RNKJV)

Again, come near to you, it doesn't say that it has arrived; it says it has come near to you. In Mark chapter 9 there is an account that is actually immediately preceding the transfiguration account. The transfiguration was when Peter, James and John, went with Yahushua and there was a metamorphosis as the Greek shows us. It was a change, and the kingdom of YHWH was shown in vision to these three disciples at this point in time.

Preceding the transfiguration account 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 YHWH come with power. (Mar 9:1 RNKJV)

Yahushua was standing amongst those three plus others. I believe this scripture is referring to what happens after this when the three of them didn't die but actually went with Yahushua to see this vision of the transfiguration. They will see the kingdom of YHWH come with power and I think that is significant, the kingdom of YHWH comes; we pray that YHWH's kingdom comes on this earth as it is in heaven. It doesn't say thy kingdom come in heaven as on this earth, we are looking for the kingdom to transform the earth.

Unfortunately our physical mindset is dimensional so we see three dimensions, plus we have time, and that is how we characterize life and events. Yahushua's kingdom isn't of those

dimensions, YHWH's kingdom is of spirit but it doesn't mean that it's an allegory and something that's not real. His kingdom is of spirit and it's real, not allegorical in nature.

Allegories can help explain what the kingdom is and similes and metaphors. They can help us to see and understand what the kingdom is, and so much of Yahushua's teaching starting in Matthew 13, all of these parables are about the kingdom of YHWH and what it is like. These are metaphors, similes or analogies that are being made so that we can understand it. The parables and similes are there for those that have ears to hear. If you don't understand the parables, then you really don't understand the kingdom message itself.

The next scripture I want to use is at Yahushua's crucifixion.

Pilot is speaking to Yahushua Then Pilate entered into the judgment hall again, and called Yahushua, and said unto him, Art thou the King of the Jews? Yahushua answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (Joh 18:33,36 RNKJV)

It's interesting that he says, "but now is my kingdom not from here." Yes, his kingdom was near because he brought it with him and the gospel proclaims it, but his kingdom is not extant. There is a kingdom of a Roman ruler whose name was Pilot asking this question about his kingdom and Yahushua is clearly saying my kingdom isn't here, and I think what he is getting at it 'yet'.

- Present status - 30 CE - end time
 - Small, virtually unnoticed, no governmental authority
 - Active in elect - few Earthbound flesh and blood citizens enabled with YHWH's Spirit

Take a look at a sample of these scriptures, we should get a sense that the present status which includes from Yahushua's crucifixion and the time of his ministry 26 to 30 CE when he lived physically on this earth until this day. Some two thousand years later, I think it would be fair to say that in the present status is that the kingdom of YHWH is small in understanding. It's virtually a small number of people that understand it. It is unnoticed and there is no government authority that recognizes it. It's active in the elect, the called out, the saints, those who are following Yahushua and have accepted Him as salvation for eternity.

The elect are participants in the kingdom, but there are a few earthbound flesh and blood citizens that are enabled with YHWH's Spirit today, few in contrast to the seven billion people that live on the earth. This next scripture is really regarding a vegetarian diet, and fasting in particular, but I think the principal that it mentions here is useful. Even though it's talking about food, I think the principal is still applicable for our society today.

For the kingdom of YHWH is not meat and drink ^{not physical}; but righteousness, and peace, and joy in the Holy Spirit ^{spiritual}. (Rom 14:17 RNKJV)

His kingdom is a spiritual entity, but that again doesn't mean it's allegorical, it just means it's a dimension that we don't see, feel, touch and measure.

For the kingdom of YHWH is not in word, but in power ^{G1411= force, miraculous power}. (1Co 4:20 RNKJV)

Power in Greek means force, specifically miraculous power, beyond the physical. I think it's fair to say that the present status the kingdom of YHWH is active, yes it was restored, but relatively few by number that are participating in it.

Was the Kingdom of YHWH Restored in 30 CE?

- Future status - beginning of millennium
 - Dominate governmental authority on Earth - universally accepted, widely acknowledged
- Full implementation when Yahushua returns
 - Universally accepted
 - Majority of Earthbound flesh and blood citizens possess YHWH's Spirit
 - Holiness permeates society - perfect conformity
 - Many resurrected saints under Yahushua

It will become ubiquitous if you will. Daniel 2 mentions all of the kingdoms of the earth.

And in the days of these kings shall the Elohim of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Dan 2:44 RNKJV)

Of course the kingdom that is being looked at here was as a result of Nebuchadnezzar's dream. Nebuchadnezzar had this dream of head of gold, breastplate and arms of silver, a stomach and thighs of brass, and legs of iron and feet of miry iron and clay mixed together. That dream ended with Yahushua breaking all of the other world's kingdoms. That is what this is talking about. He is going to break in pieces and consume all of these other kingdoms and when that happens, YHWH's kingdom will be totally restored to what we know of as the earth today. It will be known by all.

There is a full implementation when Yahushua returns. The kingdom of YHWH will be universally accepted and active worldwide. There is still going to be some renegades though, I think we are going to see that in the last session when we get to sessions three and four, we

will start to see that not everyone is going to fall in line, most are but there will still be some rebels it would appear.

The majority of earthbound flesh and blood citizens will possess YHWH's Spirit when there is a full implementation. Holiness is going to permeate the society; we are going to see what has been a significant unfolding of YHWH's kingdom in Zechariah chapter 14 when we get to the end of the fourth session.

There will be what I have termed at that point perfect conformity. Perfect conformity has to do with holiness throughout the society in everywhere that we look. That will take some time though; I don't think that going to be day one when the millennium starts; it will grow over time. There are going to be many resurrected saints under Yahushua when he returns to the earth. Isaiah 40 says:

Behold, the Master YHWH will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. (Isa 40:10 RNKJV)

A couple of scriptures to accentuate this point, a parable is understood by the few.

*And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that **the kingdom of YHWH is nigh at hand.** (Luk 21:29-31 RNKJV)*

Here it comes near at hand again in a greater manner. When we see the green leaves on the trees, the fig tree and all of the trees for that matter, this is about the Olivet prophecy and all of the things that are going to happen, leading up to the return of Yahushua. When you see these events happening, and he talked about it, he talked about earthquakes, famine, tribulation, people falling away, love waxing cold, and so forth. When you see these things happen, that is analogous to the fig tree growing its leaves, and when we see the leaves grow we know that summer is near. What is he talking about? Summer is near and Yahushua is going to return.

*And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Elohim, and of his Messiah;** and he shall reign for ever and ever. (Rev 11:15 RNKJV)*

There is going to be a point in time where the kingdom of YHWH is going to come in force and in power just as we saw in 1 Corinthians.

Was the kingdom of YHWH restored in 30 CE? I think you would say yes to the few, I think that is what the scriptures show us, but no to the many.

Was The Kingdom of YHWH Restored in 30 CE?

- Yes – to the few
- No – to the many



What we are going to see as we go through this session of this presentation, we are going to notice that the postmills and the amills that have certain attributes in the belief system that they hold to, don't seem to line up with the scripture and here is one. The kingdom of YHWH was restored in 30 CE or say, restored in the time when Yahushua was on the earth because both of the amill and the postmill systems have a millennium that starts and it starts before a physical return of Yahushua. I don't think that either of these systems are addressing what the scriptures seem to show us on this particular topic.

Is the Kingdom of YHWH an Allegory?

This question is fundamentally what amills and postmills will say, they will say that this is all allegorical in nature and it means it is a type of what is coming but it isn't the real thing. What we see is that the kingdom of YHWH is referenced to a literal kingdom, it's not an illusion or allegorical or figurative in nature when we look at the scriptures. Here is what Matthew 30 says:

- Reference to a literal kingdom, not an illusion

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him,

Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

What a bold request, somewhat presumptuous I think you would have to say. Clearly the mother thought that there was a physical kingdom that was going to become with Yahushua on the earth, they thought it to be a physical kingdom at that particular time.

Actually, one of the other gospel accounts, John and James asked the same question. It was like a family thing, the family of the Zebedee's were ladder climbers, they were looking for a promotion trying to be heads of state, reigning with Yahushua and they thought that kingdom was coming right then. But look what Yahushua said:

But Yahushua answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

They didn't know the crucifixion was going to happen, they just thought he was bringing the kingdom.

*They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but **it shall be given to them for whom it is prepared of my Father.** (Mat 20:20-23 RNKJV)*

- YHWH selects the participants

Yahushua seems to be saying that these positions in the kingdom are literal, there will be a position on my right, there will be a position on my left and it isn't an illusion or an allegory or something that is symbolic of some other government. The whole point of this is that YHWH selects the participants and it's an interesting account if you parse it out and think about what it is saying.

- Reference to Yahushua and gospel message

The kingdom of YHWH is referenced to Yahushua and the gospel message; I think that is what it is really what it is getting at here in the general four gospel accounts. If you look at this term 'kingdom of YHWH', you will find a number of matches for it and they all seem to match with Yahushua and the gospel message of salvation that he brings.

*Now after that John was put in prison, Yahushua came into Galilee, preaching the gospel of the kingdom of YHWH, And saying, The time is fulfilled, and the kingdom of YHWH is at hand
G1448=to make near, approach : repent ye, and believe the gospel. (Mar 1:14-15 RNKJV)*

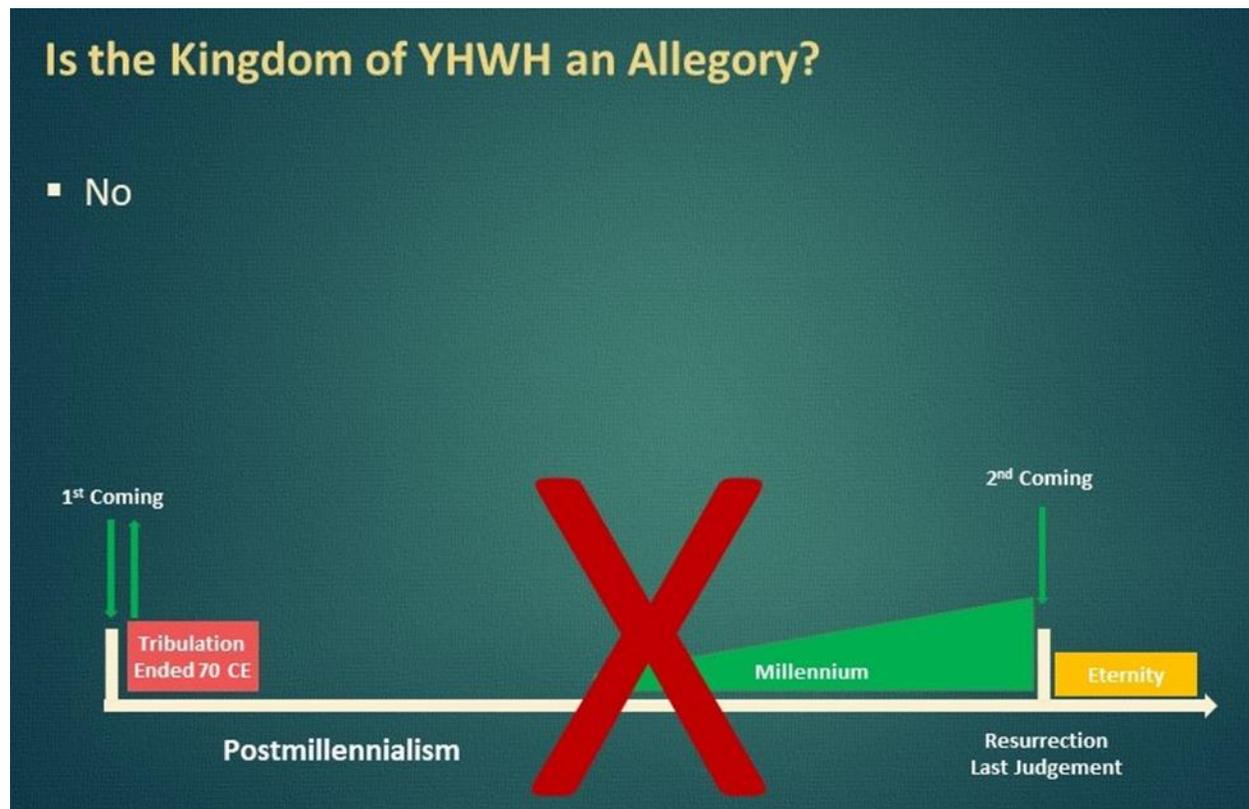
Notice he is preaching the gospel, the good news that there is a kingdom of YHWH saying that the time is fulfilled and the kingdom is at hand. Again that means to make near or it's approaching. Yahushua was near, at hand, the message was near at hand

- Reference to a mystery revealed to the elect

This kingdom of YHWH is also something that is a reference to a mystery and we see it described that way and it's revealed to the elect. There aren't many that really understand what it is. Mark 11 is the Mark version of Matthew 13 account of the kingdom parables on the kingdom of heaven or the kingdom of YHWH, and this one is about the sower.

And he said unto them, Unto you it is given to know the mystery of the kingdom of YHWH Yahushua is talking to his disciples here: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. (Mar 4:11-12 RNKJV)

It would appear that it isn't the time for some people, the masses, this is a time for the few to understand and that is why things are spoken of in parables and revealed to those who have ears to hear.



Is the Kingdom of YHWH an allegory or symbolic? I think the answer is no, again, the amill perspective says that the kingdom is allegorical and it started at the first coming of Yahushua

back in 30 CE. The same fundamental thinking goes along with the postmill system. The postmill's believe that the millennium started somewhere along the line of the continuum of the last two thousand years or is about to start because things are improving in the world as a result of proclaiming the gospels. I don't believe either of these systems are supported by what the scriptures are showing us.

Did The Gentile Church ^{assembly, called out} Replace Israel? Are YHWH's Promises Cancelled?

This section had been interesting for my wife Linda and I to examine and has been one that we have probably spent the most time on in developing in this particular part of the presentation. In the beginning when I first wrote these few what was originally just a couple of charts of pages, I had it stated that way, did the Gentile church replace Israel? And are the promises cancelled? And are the promises through Abraham, through the Israelites, are they cancelled? Did the Gentile church replace all of that?

Then I realized looking into this that the word 'church' is somewhat problematic depending upon the person's belief system, the word church sometimes conjures a building rather than a group of people. I will say a loosely connected group of people, a few here, a few there, and a few somewhere else. The word 'church', people that have looked into a concordance will see that the word church is ecclesia. The word ecclesia means assembly and it also means called out in the scriptures that talk about 'the church' in the New Testament scriptures. In all cases that is what it means, the assembly of called out ones. It doesn't mean a group that goes to a certain building once a week or twice a year for worship service. I want to make sure that point is made as we go and I will probably mention it again as these next charts unfolds.

Let's look at some background of this that is significant and is going to play into what I mentioned last time as homework for those that heard the Session One presentation which is Romans 9 through 11 that nail this subject down succinctly and appropriately to give us the understanding of what YHWH wants us to understand through the writings of Paul to the Romans. Let's start in the Book of Hosea. You are probably wondering why we would want to start in the book of Hosea. Well, it's because Paul quotes it early on and I will show you how this all stitches together.

- Restoration of Israel - Hosea background

The Book of Hosea is almost a book that if you are going to study this subject in depth, you need to read all of the chapters in the Book of Hosea to get the fullness of what is being talked about. Fundamentally, Hosea was called upon as a result of the apostate state of the Northern Kingdom, the Southern Kingdom as well. Hosea was a Northern prophet and he was called on

to call them out and to get their attention. Here is how the first couple of verses in chapter 1 start.

The beginning of the word of YHWH by Hosea. And YHWH said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from YHWH. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. (Hos 1:2-3 RNKJV)

- Three children
 - Jezreel (son - El will sow) - Hos 1:4
 - Loruhamah (daughter - no mercy) - Hos 1:6
 - Loammi (son - not my people) - Hos 1:9

How would you like YHWH to tell you that? You are looking for a wife; well go find a prostitute. That is what YHWH told him to do. But why did he tell him that? It was because the land has committed great whoredom. He is drawing the analogy of the apostasy of the society and he is going to use Hosea's marriage as a type of apostasy. He is going to say that the Israelites were living disrespectfully and not worshiping the covenant that was in place at that point in time. YHWH is telling Hosea that he is going to make the example and the analogy of a wife that Hosea is going to have to show these people what he is going to do. The end result of all of this is that Hosea and Gomer had three children. The first son was Jezreel and Jezreel translates to El will sow, or YHWH will sow. It's interesting that Jezreel is mentioned as the first of one and that his name is specifically is about sowing.

The second offspring was a daughter and her name was Loruhamah, and her name means no mercy, so YHWH is telling Hosea what to name his kids. YHWH says to name his first daughter no mercy, and then they have a third child and the name of that child is Loammi, a son and his name means not my people. These are pejorative names that YHWH is assigning these three children that are the result of this marriage.

This is something like the Book of Ruth with the name of Naomi and Elimelech and their two boys. One boy was named Mahlon meaning sick and the other boy was named Chilion which means puny. Why would you name your kids these things? That is just what they did but YHWH did tell Hosea to name his kids no mercy and not my people. Why is that? Because he is trying to make the point to society that he had had it with them. He is saying he is not going to show them mercy and they are not my people. That is what this is about. Also, he will take this first son to say he will sow a new beginning for you. The Book of Hosea is just fascinating.

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said

unto them, **Ye are not my people**, there it shall be said unto them, **Ye are the sons** of the living El. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head ^{Davidic throne Yahushua}, and they shall come up out of the land: for great shall be the day of **Jezreel** ^{H3157=El will sow (son) from H2232}. (Hos 1:10-11 RNKJV)

The reference to the names of these kids is going to be interesting because what we will see is Loruhamah which is no mercy is going to become Ruhamah, which means mercy. The 'Lo' means not. The same thing will be for Loammi, that son will become Ammi, be renamed because the Israelites will become my people. The names are going to be switched mid-stream as we go into the Book of Hosea. Fundamentally, that is what the story is about. Hosea chapter 2 it says:

And I will **sow** ^{H2232=zara=plant, fructify} her unto me in the earth; and I will have **mercy** ^{Ruhamah} upon her that had **not obtained mercy** ^{Loruhama (daughter)}; and I will say to them which were **not my people** ^{Loammi (son)}, Thou **art my people** ^{Ammi}; and they shall say, Thou art my Elohim. (Hos 2:23 RNKJV)

- Israel forgiven and restored
- Paul applies this to gentiles

It is amazing that the scripture starts out saying "I will sow", and it turns out that it is the same word from Jezreel; "zarea" would be a better pronunciation of Jezreel. Jezreel is made up of two words; it's made up of zara and el, H430 and H2232. YHWH is going to sow, keep in mind the name of the first born son and mercy is Ruhamah.

This is amazing to discover, a few years back, maybe five to eight years ago when we first saw this it was a wow to us. Hosea is thought of as a minor prophet, but there is not much minor about what is being said here. You don't want to be tricked by the catalogue name of Minor Prophets. Hosea, Joel, Amos and all of the other in the group of twelve, these 'Minor Prophets' are nothing but minor when you take a look at the content of what is in them.

- Restoration here is what this is talking about.

Israel will be forgiven and restored, again you have to read the full context of the Book of Hosea to get all of this but that is the story line. Interestingly enough, this whole story line gets applied by Paul in Romans to the Gentile church believers that are there wondering what their status is. The reason I went through this explanation is because is because we are going to go to Romans chapter 9.

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was

said unto them, Ye are not my people; there shall they^{gentiles} be called the children of the living Elohim. (Rom 9:25-26 RNKJV)

Paul is taking this account of Israelites in Hosea and applying it to the gentiles. As we go through the highlights of Romans 9, 10 and 11 you are going to see how that is. It is just a stunning application of using Hosea and integrating it into this discussion of how the gentiles fit into the church, the assembly. I have said that the word church is somewhat problematic, how the gentiles fit into the assembly of YHWH, the assembly of the called out ones.

Jumping back to Hosea, the end of Hosea in chapter 14 we'll get more highlights:

O Israel, return unto YHWH your Elohim; for thou hast fallen by thine iniquity. Take with you words, and turn to YHWH...Asshur shall not save us^{Israel}

Asshur is a reference to the Assyrians that were on the horizon which would be Tiglath Pileser in this period of time and this was about 750 BCE. The Assyrians were the dominating geopolitical power in the world at that point. By the way, the Northern Kingdom of Israel wanted to partner with Tiglath Pileser at a certain points in time and thought that he might save them. They also tried to partner with the Egyptians, but none of that worked out.

... neither will we say any more to the work of our hands, Ye are our Elohim: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him^{Israel}.

It's Ruhamah now, it's mercy

I will be as the dew unto Israel: he^{Israel} shall grow as the lily...His^{Israel} branches shall spread^{gentiles},

What does that mean? I ask you to consider that this particular verse "his branches shall spread" is really a vision and a reference to the gentiles ultimately in the New Testament.

*and his beauty shall be as **the olive tree**...*

The branches and the olive tree are highlighted, and I want you to remember what I am showing you here, keep in mind the gold olive tree as we go forward.

They that dwell under his^{Israel} shadow shall return... Ephraim shall say, What have I to do any more with idols?...Who is wise, and he shall understand these things...for the ways of YHWH are right, and the just shall walk in them... (Hos 14:1-9 KJV)

**Did the Gentile Church^{assembly, called out} Replace Israel
Are YHWH's Promises Cancelled?**

- Promises to Abraham sustained

As we go through and integrate Hosea and Romans 9, 10, and 11 together, I will also superimpose a few scriptures from the Tanakh that reference the promises to Abraham or the Israelites.

*YHWH hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. **He hath remembered his mercy and his truth toward the house of Israel:** all the ends of the earth have seen the salvation of our Elohim. Make a joyful noise unto YHWH, all the earth: make a loud noise, and rejoice, and sing praise. (Psa 98:2-4 RNKJV)*

- YHWH remembers His covenant promises with Israel

Clearly YHWH is remembering his covenant promises with Israel and he says he is going to continue to do that. Jumping back to Romans 9 add these verses to our baseline.

*For I could wish that myself were accursed from the Messiah for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption ^{G5206=sonship (of Yahushua)}, and the glory, and the covenants, and the giving of the law, and the worship, and the promises; Whose are the fathers, and of whom as concerning the flesh the Messiah came, who is over all, YHWH blessed for ever. Not as though the word of YHWH hath taken none effect. **For they are not all Israel, which are of Israel:***

You have to listen up to this next section; it becomes comparative to Abraham, Isaac and Jacob. Keep in mind it is being compared to how the gentiles are part of the assembly of YHWH in the New Testament.

*Neither, because they are the seed of Abraham, are they all children: but, **In Isaac shall thy seed be called** ^{not Ishmael}.*

Not through Ishmael, but Isaac. The children of the flesh are the physical descendants through the bloodline of Abraham.

That is, They which are the children of the flesh ^{physical descendant - CJB, HCSB (Ishmael)}, these are not the children of YHWH: but the children of the promise are counted for the seed. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. (Rom 9:3-8, 15 RNKJV)

- All present tense, still in existence

- **Not all Israel are of Israel - double entendre**

1. Ishmael nor Esau included in children of the promise

2. Gentiles are grafted in Israelites

Original children of promise Isaac, Jacob (Israel) used as precursor of gentile believer in Yahushua

It is only the children of the promise, originally that was Isaac, and what Paul is getting at here, he hasn't said it yet, but now that includes the 'the church'. YHWH will have mercy and compassion on who he wants to give it to, he is the potter, he can select whoever he wants. We are going to see that he is selecting the gentiles now because of the apostasy of the nations of Israel that have continued then and to this day today. For they are not all Israel which are of Israel. This is all being spoken of in the present tense when Paul is speaking this here in the first century, and it is still in existence to this day.

Not all Israel are of Israel, I think this is something like a double entendre. Sometimes a double entendre has a pejorative connotation but what he is getting at is a double meaning. What he is saying is that neither Ishmael nor Esau are included in the children of promise. The gentiles are grafted into the Israelites. Not all Israel are of Israel so somebody that claims they are from Montana, were they born in Montana? Not all people that claim to be Montanans were born in Montana so that is what he is getting at here. Not all people that are born of Israel are included in the title and the category of Israelites.

The original children of the promise, Abraham, Isaac, and Jacob who became Israel, are being used here as a precursor or as a shadow of the Gentile believer in Yahushua coming up in the New Testament which is what Paul is talking about.

Did the Gentile Church ^{assembly, called out} Replace Israel Are YHWH's Promises Cancelled?

- Israel forsaken but not forgotten
- Gentile church is grafted on the Jacob ^{Israel}

Israel is not cast away

For a small moment have I forsaken thee ^{Israel}; but with great mercies ^{Same as what we saw in Hosea} will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith YHWH thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith YHWH that hath mercy on thee. (Isa 54:7-10 KJV)

Is that applicable to today? YHWH's promises are golden; none of what he says here has been thrown out or transformed by 'a new covenant' or a 'new church' that replaces Israel. This is all part of the original blessing that came through Abraham, Isaac and Jacob.

- YHWH's promises to Jacob stand - everlasting promise

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith YHWH. As for me, this is my covenant with them, saith YHWH; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith YHWH, from henceforth and for ever. (Isa 59:20-21 RNKJV)

Coming up in Romans 11:26

Highlighted in this verse, "**Redeemer shall come to Zion, and unto them that turn from transgression in Jacob**", because we are going to see it on the subsequent chart in Romans 11 being quoted for the fullness and the context. This will be quoted again in Romans.

- The gentile church is grafted onto Jacob
Jacob had his name changed to Israel to fulfill and carry on the promises that were passed through Abraham.

*For if the firstfruit be holy, the lump is also holy: and if the root ^{Israel} be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree ^{gentile}, wert grafted in among them, and with them partakest of the root and fatness of **the olive tree** *Israel - cf. hos 14:6 - His branches shall spread, and his beauty shall be as the olive tree*; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. (Rom 11:16-18 RNKJV)*

This is stunning, if you haven't discovered it, hopefully the lights are coming on to see the connection to all of this. To the olive tree that I just referenced in Hosea 14:6, do you think that is pointing to Romans here? Sure seems to me like it does. Interestingly enough the Message Bible really has an interesting perspective on this verse.

*Behind and underneath all this there is a holy, Elohim-planted, Elohim-tended root. If the primary root of the tree is holy, there's bound to be some holy fruit. Some of the tree's branches were pruned and you wild olive shoots were grafted in. Yet the fact that you are now fed by that rich and holy root gives you no cause to crow over the pruned branches. Remember, **you aren't feeding the root; the root is feeding you.** (Rom 11:16-18 MSG)*

The Message really nails this and it is significant to remember this. Do you have ears to hear? Does the root feed you or do you feed the root? All of the gentiles that are a part of the New Testament assembly called 'the church', the called out, the assembly of YHWH are being fed by the root.

*For if thou wert cut out of the olive tree which is wild by nature ^{gentiles}, and wert grafted contrary to nature into **a good olive tree** ^{Israel}: how much more shall these, which be the natural branches, be grafted into **their own olive tree**? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits;*

Some people think they are wise in their own conceits about this subject, how could it be clearer that the gentile church is grafted in? It doesn't replace anything, it's grafted in.

*that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, **There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them** ^{cf. Isa 59:20-21}, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes ^{the gentiles}: **but as touching the election** ^{G1589=selection, chosen}, **they are beloved for the fathers' sakes.** (Rom 11:24-28 KJV)*

- Ethnic Israel still YHWH's chosen
- Promises to Abraham remain with Israel

The gentiles are being given an opportunity and the blindness of the Israelites is going to stay in place until the Master Potter says that's enough, we are done, we have what we want now; I've called who I will call. The gentiles benefit from this but the Israelites would be an enemy of this because they are the branches that are being cut off.

Regarding the chosen, they are beloved for the Father's sake. Ethnic Israel is still YHWH's chosen, but the promises to Abraham still remain in effect also.

Did the Gentile Church ^{assembly, called out} Replace Israel Are YHWH's Promises Cancelled?

I don't see there is any scripture say that the church replaces Israel. What we have is a New Covenant Assembly under Yahushua Messiah; we still have a beautiful olive tree. The olive tree looks like it always has looked, certainly when you let it grow to its fullness the olive tree still looks the same it has a strong trunk, bark, roots in the ground, flourishing leaves and many branches.

The question comes up and I had mentioned it in the first session called replacement theology. There is so much about replacement theology particularly in mainstream Christianity today.

Did The Gentile Church ^{assembly, called out} Replace Israel? Are YHWH's Promises Cancelled?



The question of replacement theology is about the subject asking if the gentile church replaced Israel. Of course many say yes, and I'm here to say that I don't think replacement theology is the correct term. Grafted theology would be the correct term, this is about grafting theology; it's not about anything that is being replaced here. The remnant of Israel is the natural trunk of the tree. That is what it says in Romans, not the New Testament Assembly.

The Abrahamic promises are sustained at the trunk of the tree, the remnant of Israel that accepts Yahushua still can do that but they do it by faith not by works. There are no Judaizers in the true church of YHWH. The faith of works is about the works of the law that have to do with all of these add-ons that Judaism has imposed upon the original Torah commands. Of course we don't have any of the sacrificial system in this new covenant arrangement either because it's all about faith, not works.

Some people think that the Sabbath day and the Holy Days are of works, you are keeping the old law and that is works, that it's works not faith, well I got to wondering what is work about rest? What is work about the Sabbath day? What's work about worshipping on the Holy Days, work cannot be work if it is rest, and rest cannot be work if it's rest. It's interesting to contemplate what people say about some of these things. The Remnant of Israelites accept Yahushua by faith and not by works.

Remember the statement that I have mentioned a couple of times, “they are not all Israel who are of Israel” so maybe that starts to make some sense now about what Paul is talking about.

Did The Gentile Church assembly, called out **Replace Israel?** Are YHWH’s Promises Cancelled?

- No – the church does not replace Israel, the church is grafted onto Israel
- No



Here is a good example of some grafted olive branches onto one of the stems or part of a trunk of an olive tree. The picture on the previous page is kind of what it looks like. If you graft branches of one tree onto another there are several ways you can do it.

One of the ways is exactly what you see, you cut off a branch square, straight and you make a little pointed pegs of the new branches and you either drill a small hole or push a small hole into the edge of the bark on the edge as you see this example, this branch was pushed into the edge but still gets the protection of the bark of the tree and is fed by the tree. The gentile assembly is grafted to the trunk; the rest of the tree is on the one side of the picture and is just one of the parts of the trunk.

The New Covenant Assembly partakes of the promises given to Israel because that is all part of the root system. The turgor pressure of the xylem and the phloem that goes through the system of the tree, the branches and roots and the trunk of the tree, that’s how it’s fed. The New Covenant Assembly is nourished and protected by YHWH’s promises to Israel so all of those promises become effective for the New Testament church/assembly. You see why I had to make sure that everyone understands that the word ‘church’ is not a building, it’s about a

I remember some years back reading this proverb, and it has always stuck in my mind and it came forth today. It is a Native American proverb; it is anonymous and known to be a Native American proverb that says, “No tree has branches so foolish as to fight amongst themselves”. That’s significant if you think about the indigenous people that lived in North America had this proverb in their understanding. They would see the symbiotic nature of the land, the trees, and realized that trees branches don’t fight among themselves. I wanted to include that along with a few highlights of Romans.

So then it is not of him that willeth, nor of him that runneth, but of YHWH that sheweth mercy. (Rom 9:16)

YHWH is the one that does the calling.

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved ^{Isa 10:22}; (Rom 9:27)

This scripture comes out of Isaiah 10 quoted by Paul in Romans. Certainly there are remnants that are saved in this time.

For there is no distinction between the Jew and the Greek (Rom 10:12)

Why would that be? Because it’s all part of the same trunk of the tree.

At this present time also there is a remnant ^{of Israelites} according to the election of grace. (Rom 11:5)

It should be crystal clear going through these scriptures that grafted theology is what it being talked about for the New Testament Assembly of YHWH. We’ll go in with a new question

Consistent Hermeneutics

Does Israel Receive Judgment and the Church Receive Blessings?

When you read something do you consistently apply the same rules of understanding? When you study in depth into this, you see different parts particularly amill and postmill eschatology that asks questions and makes comments like this: “Well Israel was so apostate that they were discarded by YHWH and they will receive all of the judgments. However the church, will receive all of the blessings of Abraham.” Is that true?

- Amills and postmills say yes
- Replacement theology ^{AKA supersessionism} - church replaces Israel
- Old Testament prophecies about Israel’s **judgment** and **blessings**

*And now therefore thus saith YHWH, the Elohim of Israel, concerning this city, whereof ye say, **It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence** ^{judgment}; Behold, I will gather them out of all countries, **whither I have driven them in mine anger, and in my fury, and in great wrath** ^{judgment}; **and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their Elohim: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them** ^{blessings}: **And I will make an everlasting covenant with them, that I will not turn away from them, to do them good** ^{blessings}; but I will put my fear in their hearts, that they shall not depart from me. **Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul** ^{blessings}. For thus saith YHWH; **Like as I have brought all this great evil upon this people** ^{judgment}, **so will I bring upon them all the good that I have promised them** ^{blessings}. (Jer 32:36-42 RNKJV)*

- Israel receives judgment and blessings

It should be clear here in Jeremiah, Jeremiah was writing around 600 BCE. The Southern Kingdom is about to get whacked by Nebuchadnezzar and Jeremiah's message is that yes, there is going to be judgment and tribulation but ultimately there are going to be blessings. YHWH is going to remember his promises to the Israelites. Israel receives judgment and blessings, not just judgment. A scripture that goes along with this same analysis is about the church's judgment and blessings, again the assembly of believers.

In Revelation 2 and 3 we see seven assemblies that have an analysis done by Yahushua himself on the efficacy of their belief system. It starts out with Ephesus, Smyrna and Pergamos. He goes to Thyatira and Sardis, Philadelphia and then Laodicea. There are seven of them, and if you read through the descriptions given of the assets and liabilities, only two of them have no judgment associated with their assessment, their report card. Those two are Smyrna and Philadelphia. Here is a scripture in Revelation chapter 3, it's the seventh one, Laodicea that has judgment and blessings associated with it as do four others with notable exceptions, Smyrna which was the martyred church, and Philadelphia which is the church that held to YHWH's way and to his name.

- New Testament prophecies about churches **judgment** and **blessings**

*And unto the angel of the assembly of the Laodiceans write; These things saith the amein, the faithful and true witness, the beginning of the creation of YHWH; I know thy works, **that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth** ^{judgment}. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and **knowest not that thou art wretched, and miserable, and poor, and blind, and naked** ^{judgment}: I counsel*

thee to **buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed** *blessings*, and that **the shame of thy nakedness do not appear** *judgment*; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, **I rebuke and chasten** *judgment*: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, **I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne** *blessings*, even as I also overcame, and am set down with my Father in his throne.
 (Rev 3:14-21 RNKJV)

It's hard to believe that the New Testament assembly doesn't receive judgment. Does Israel receive judgment and the church receive blessings?

I looked at one scripture in the Old Testament and one in the New Testament and the answer has to be no. Israel receives both blessings and judgment and cursings and so does the church.

Consistent Hermeneutics
Does Israel Receive Judgement and the Church Receive Blessings?

- No
- Israel receives both
- Church receives both

The diagram illustrates the Amillennialist perspective on eschatology. It shows a horizontal timeline starting with the 1st Coming. A red wedge-shaped area labeled 'Tribulation' expands from the 1st Coming to the 2nd Coming. Below this is a green area labeled 'Symbolic Millennium'. At the 2nd Coming, there is a vertical line for the 'Rapture of Church, Jews & Gentiles'. Following this, the timeline continues to 'Eternity' (yellow box), 'Resurrection', 'Last Judgement', and 'New Heaven and New Earth'. A large red 'X' is superimposed over the entire diagram, signifying that this model is being rejected.

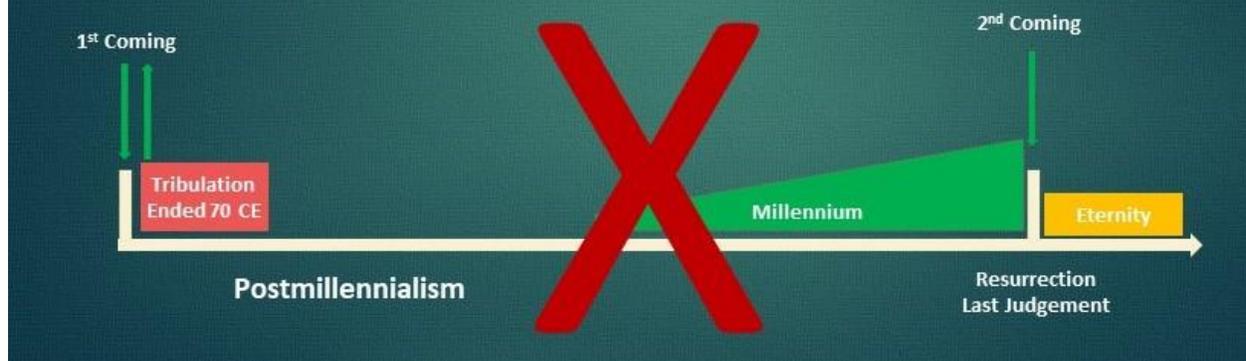
When you look into the belief system this amillennial perspective that talks about this, doesn't match up to what the scriptures say.

It is the same thing with the postmillennial perspective on this. Neither of these match up to what I see in the scriptures.

Consistent Hermeneutics

Does Israel Receive Judgement and the Church Receive Blessings?

- No
- Israel receives both
- Church receives both



Consistent Hermeneutics

Is the First Coming Literal and the Second Coming Allegorical?

Somewhat of a follow-on question and this has to do with the literal versus figurative nature of the first and second coming of Yahushua. What does Isaiah 61 say?

The Spirit of the Master YHWH is upon me; because YHWH hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of YHWH^{first coming}, and the day of vengeance of our Elohim; to comfort all that mourn^{second coming}; (Isa 61:1-2 RNKJV)

We know that this scripture in Isaiah 61 is the same that Yahushua himself quoted at the Synagogue in Nazareth in what would have been about 27 CE. Yahushua quoted the part of the scripture of his first coming. Yahushua didn't proclaim the day of vengeance, he proclaimed the acceptable year of YHWH, talking about himself and his coming, and his presence that very day when he made this statement.

There is a day coming of vengeance but it's going to end that all that mourn are going to be comforted. It happens because Yahushua comes the second time. Zechariah 14 is clear on this.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. (Zec 14:4 KJV)

“And his feet shall stand”, is that an allegorical statement? I don’t think so, in Matthew 24, Yahushua himself speaking at the Olivet Prophecy said:

*Behold, I ^{Yahushua} have told you before. 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. 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.** (Mat 24:25-27 KJV)*

When lightening occurs it flashes across the sky or it flashes from the sky to the earth in an instant of time and it shines bright, we see it in the summertime, is that allegorical? No, he is talking about “as the lightning cometh out of the east, and shines even unto the west”, so shall the coming of the Son of man be. It is going to be visible, viable, and literal and it will really happen, that is what Yahushua is talking about. Obviously he is relating to the time back in Zechariah when ultimately he will come back and stand at the Mount of Olives just what he was saying when he was talking about Matthew 24.

- Double standard of an interpretation - amills and postmills
 - First coming was literal
 - Second coming will be figurative/allegorical

If you say the first coming was literal and the second will be figurative or allegorical, you have to be careful about that when you read the scriptures. Part of the problem is that we don’t see tomorrow, we only see today and yesterday. Tomorrow is a hope in our thinking, yesterday was a memory, but today is a gift, I suppose that is why they call it the present.

There will be a literal first and second coming is what we see, in Micah chapter 5 Yahushua talks about both first and second coming and is typically used about the birth of Yahushua and the literal birth that came out of Bethlehem-Ephrathah.

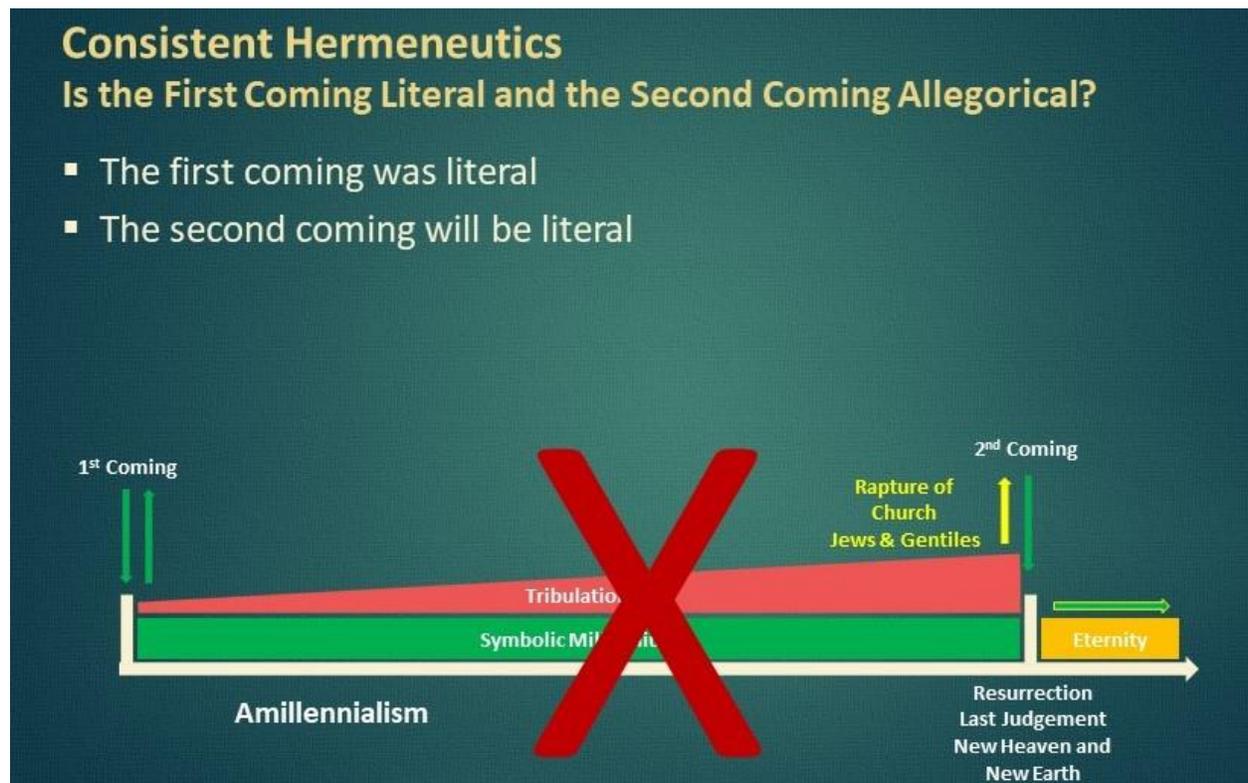
*But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting ^{literal first coming}. Therefore will he give them ^{Israel/Judah} up, **until** the time that she ^{Israel} which travaileth hath brought forth: then the remnant of his ^{Yahushua's} brethren ^{Judah} shall return unto the children of Israel. And he ^{Yahushua} shall stand and feed in the strength of YHWH, in the majesty of the name of YHWH his Elohim; and they ^{Israel} shall abide: for now shall he ^{Yahushua} be great unto the*

ends of the earth *literal second coming.* (Mic 5:2-4 RNKJV)

- Is tomorrow allegorical because it hasn't happened yet?
- After tomorrow happens, how do you view it?
- Second coming allegorical - amills and postmills say yes

He is going to come the first time, but this scripture is also showing us that he comes a literal second time. Is tomorrow allegorical to you because it hasn't happened yet? You don't know what tomorrow is going to bring so if you think it's all allegorical, what about after tomorrow happens? How would you view it then? Obviously you would say that the reality of really what happened, it's no longer allegorical because you can describe it.

If you think the second coming is allegorical, you're thinking may be just like that, because you can't see it, therefore you don't know what is going to happen, therefore it must be allegorical. That is somewhat the perspective that the amills and the postmills have. For the most part amills and postmills say that the second coming is in fact allegorical. I don't think the scriptures show us that. None of this talks about Yahushua coming and standing on the Mount of Olives so that we will see in our heart or mind that this is really going to happen. It will be a tangible real and literal event when it does happen.

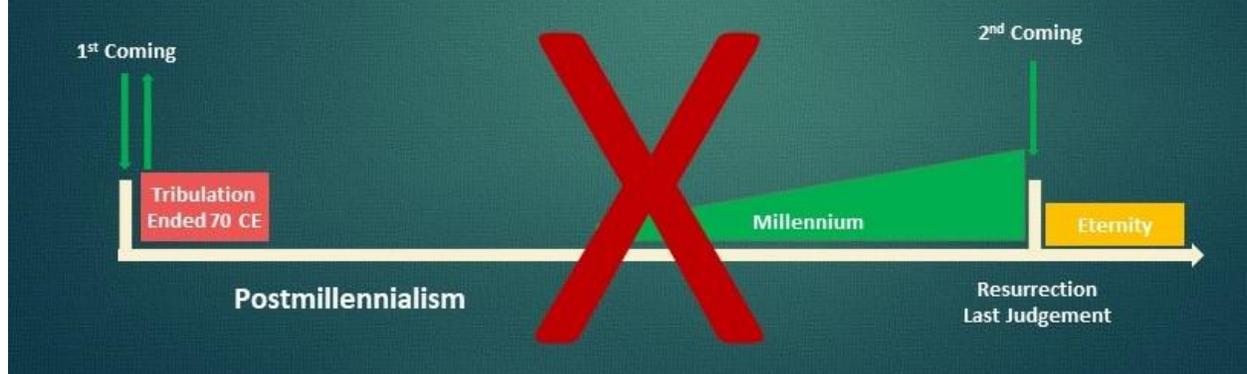


The first coming was literal and the second coming will be literal. Again the amill perspective of this doesn't match up, nor does the postmill perspective of this match up in the scriptures I am presenting. You have to do your own homework of course.

Consistent Hermeneutics

Is the First Coming Literal and the Second Coming Allegorical?

- The first coming was literal
- The second coming will be literal



We will look at a final question,

Is Restoration of Contemporary Nation of Israel a Coincidence?

- Nation of Israel historically restored in 1948
- Jerusalem returned to descendants of Judah in 1967
- Original promise to Abram
- YHWH's intervention - promise of restoration

As I did the research on this subject, I found that question and the answer of course. People believe things are allegorical and don't believe what the voracity of the scriptures, they would say that this thing with Israel that happened is really coincidence; it doesn't have anything to do with prophecy. We see prophecy allegorical and it didn't really have much to do with Israel returning to the land.

Let's take a look at that. The nation of Israel was historically restored in our era basically in 1948, and also Jerusalem was returned to the descendants of Judah in the war in 1967. Both Israel and the city of Jerusalem have been returned. Is all of this a coincidence? What was the original promise to Abraham?

And YHWH said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. (Gen 13:14-15 RNKJV)

Forever is a long time. Part of the problem is that we think about 'forever' and your mind gets like a data check. You just can't go beyond thinking too far out. Forever is a little too far to contemplate but that is what it says here, forever.

It is through YHWH's intervention that there is a promise of restoration. Again we will use Deuteronomy chapter 30:

If any of thine be driven out unto the outmost parts of heaven,

This is said at Moab at about 1400 BCE. Moses is writing these scriptures down under the direction from YHWH and YHWH is telling them "*If any of thine be driven out unto the outmost parts of heaven*", they haven't even gone over the Jordan into the Promised Land but if by chance you are driven out: read on

from thence will YHWH thy Elohim gather thee, and from thence will he fetch thee: And YHWH thy Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And YHWH thy Elohim will circumcise thine heart, and the heart of thy seed, to love YHWH thy Elohim with all thine heart, and with all thy soul, that thou mayest live. (Deu 30:4-6 RNKJV)

He promised to restore if you get lost. This is in Jeremiah 31:

Thus saith YHWH, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ^{the tidal wave action}; YHWH of hosts is his name ^{who has done that}: If those ordinances depart from before me, saith YHWH, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith YHWH; If heaven above can be measured ^{it can't be}, and the foundations of the earth searched out beneath ^{it can't be}, I will also cast off all the seed of Israel for all that they have done, saith YHWH. (Jer 31:35-37 RNKJV)

You see what YHWH is saying? If the heavens above can be measured and the earth beneath can be measured then he could cast off Israel. He is saying the opposite of that, since they can't be measured, obviously he is not going to cast off Israel. This is quite a promise, as long as we go outside and see a big full moon at night and see the sun in the day. If we go out and see

the moon and the stars tonight, so as long as we can see that, the promises to Israel are in effect and irreversible.

Is the restoration of Contemporary Nation of Israel a Coincidence?

- Establishes path for literal fulfillment of end time eschatology

Israel really establishes the path today so if you didn't think that Israel had a purpose, and it was just a coincidence that Israel is in the land today, you would have no reason to believe and see that the scriptures talk about end-time events. End time events necessitate Israel being in the land, which they are. Israel would have had to have been brought back into the land, YHWH obviously promised that he would do that and the fulfillment of end time prophecy is necessary with the nation of Israel being in the land. Seventy weeks prophecy is one of the main stays and foundations for end time prophecy.

*Seventy weeks are determined upon thy people and upon thy holy city, (1) to finish the transgression, and to (2) make an end of sins, and (3) to make reconciliation for iniquity, and to (4) bring in everlasting righteousness, and to (5) seal up the vision and prophecy, and to (6) anoint the most Holy. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the **overspreading of abominations he shall make it desolate**, even until the consummation, and that determined shall be poured upon the desolator.*

(Dan 9:24-27 RNKJV)

There are six items here that are prophetic in nature and I won't go into Daniel 9 prophetically because there is lots of good opinion on how this unfolds and what the seventy weeks, the sixty nine weeks, the sixty two weeks and how all of that fits together in a timeline, that isn't my purpose here. My purpose is to show that Daniel talked about a time when there would be the overspreading of abominations and something called the abomination of desolation which is what this is getting at. Who talked about that in the New Testament? Yahushua did, he validated this account in Matthew chapter 24, he says, again on Mount Olivet, just a few days before his crucifixion:

*When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place ^{Dan 9:27, 11:31, 12:11}, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in*

the field return back to take his clothes...But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. (Mat 24:15-22 RNKJV)

Matthew probably added “(whoso readeth, let him understand :)”, I think that is a parenthetical insertion. Yahushua is talking about the Sabbath day when all of this happens. I guess there will be people keeping the Sabbath day when this happens. If your perspective is that the tribulation that is being talked about here was the Temple destruction in 70 CE by Titus Vespasian, if you think that is the tribulation being talked about, it says that in the tribulation, there would be nothing like it and if those days were not shortened there would no flesh be saved.

For the elect’s sake, those days will be shortened. There was no shortening of day then; history has gone right on for nearly two thousand years now. This is not talking about the time in 70 CE, but as a type? It well could have been a good warning for those people at that time. This is talking about an end time when man has the ability to completely wipe everything off the face of the earth with nuclear devices and that is where we are today. This abomination of desolation in Daniel that is being spoken about here forms the foundation for end time eschatology. In Revelation 11 it says:

These are the two olive trees ^{Israelites}, and the two candlesticks standing before the Elohim of the earth... And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Master was crucified. (Rev 11:4-8 RNKJV)

The olive tree represents Israel and that is why I put Israelites next to it because these two olive trees probably will be Israelites that are being talked about being the two witnesses. Have the things in Revelation that we just read allegorical? No it is not, it is going to be real, and it is really going to happen.

From the little bit that we have looked at this, is the restoration of the contemporary nation of Israel really a coincidence? I don’t think so and I don’t think you could build a case for that in any way. Here is a picture of what is called the Wailing Wall, or the Western Wall which would be east out to the Mount of Olives in the direction of the trees. Unfortunately we have a gold dome Temple there that isn’t a Temple of YHWH but that is just what the picture is and ought to be evident of itself where we are at in the time of history.

Is Restoration Of Contemporary Nation Of Israel A Coincidence?



Conclusion: Bringing this summary chart forward again and compare the amill, premill, the two types of postmill eschatology's.

Conclusion

View	Amillennial	Premillennial Type 1 Dispensational	Premillennial Type 2 Historical	Postmillennial
The Millennium	A figurative number	A literal 1,000 year period	A literal 1,000 year period	A figurative number
Yahushua's reign	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns literally in a kingdom on Earth after his Second Coming	Reigns literally in a kingdom on Earth after his Second Coming	Reigns spiritually in the hearts of believers, as gospel transforms nations of the Earth
Israel	The Church replaces the promises given to national Israel	Messiah reigns in Israel over a regathered Israel	Believers of all ages part of one group, revealed as body of Messiah	The Church replaces promises given to national Israel
Human History	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively better, the nations eventually are transformed by Messiah's reign in society
Resurrections	One - the righteous and wicked at second coming of Messiah	Two or more – one or two for righteous before millennium, one general after millennium	Two – one for righteous before millennium, one general after millennium	One - the righteous and wicked at end of millennium

From what we have learned we would have to put some red lines on the amill and postmills.

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Because Yahushua's reign is from a scriptural standpoint, it will be literal and not figurative. Both the amill and postmill perspective see Yahushua's reign as something that is virtual or allegorical or symbolic in heaven and not something that will literally come to the earth.

Probably the big knockoff in all of this is that the church replaces the promises given to National Israel. Both the amill and postmill perspective have that as a basis of their eschatology.

Postmills have an additional problem that I see going through this material which is that human history is going to get progressively better.

What we come up with is that there is really two columns that a person can choose from in terms of the eschatology of this point in time, they are both premill in their belief system and one is the dispensational perspective.

The second is the historical perspective. Probably the biggest difference in these two perspectives has to do with the resurrection of the called out and the elect.

Yahushua reigns literally after his second coming, both share that and the idea that Israel will be a part of one group, the Israelites are part of one group that includes the New Testament believers and the gentiles.

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I lean toward the historical premill as the better alternative and as we go forward we will be thinking most likely along this line with the historical perspective. I understand the dispensational model here that we have developed and both have attributes depending upon your belief system.

What is clear to me in going through all of this material is that the amill and postmill perspective have some pretty serious knockoffs that at least for me it doesn't compute with the hermeneutics that we use to look at the scriptures. You need to do your own homework. I want to be sure to have that mantra and to encourage everyone to look on their own.

Do Your Own Homework:

Teach ^{H3384=flow as rain water, shoot an arrow} *me thy way, O YHWH; I will walk in thy truth: unite my heart to fear thy name. (Psa 86:11 KJV)*

It's interesting to see this word "teach" means to flow as water. It also means to shoot an arrow straight. When you are being taught, water flows; it flows wherever it may go, when water flows if there is an obstacle it flows around it. Being taught by YHWH is something like that. It's also like shooting an arrow, an arrow goes straight through the air to its target and when you have that perspective and receive that way of learning, say I will walk in your truth and unite my heart to fear your name.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. (Eph 5:8-10 KJV)

Philippians has an interesting scripture also that has to do with learning.

And this I pray, that your love may abound yet more and more in knowledge ^{G1922=recognition, full discernment} and in all judgment; That ye may approve ^{G1381=test, examine} things that are excellent; that ye may be sincere ^{G1506=judged by sunlight, test as genuine} and without offence ^{G677=actively inoffensive, not leading into sin} till the day of Christ; (Php 1:9-10 KJV)

We need to grow and learn, I have talked to some number of people over the last couple of months as this presentation was developing because this has been in my mind. Is the millennium a figurative or literal reality? I have asked a half of a dozen people here that we see on occasion what their thought is on the millennium. For the most part, people will say that they think it's in their heart and some say it is real.

The second question is what scriptural basis do you base your belief system on? I don't think anyone that I asked that question to say that it was based on Revelation or Daniel or anywhere in the Bible. Everyone said that they didn't have a scripture or reference to why they believed what they believed; they just said what they thought they believe. That in itself has been interesting. Look what Philippians says, Paul in writing to the Philippians that we are to grow in knowledge and so it recognition and discernment and in judgment. I don't know how you can grow in knowledge and recognition and discernment and judgment without reading the scriptures and studying them. Pray certainly. Ask and you shall find, here is another one, Matthew 7:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Mat 7:7-8 KJV)

We must pray for guidance and understanding we can't just listen to someone that told the story of how this worked out, or the pastor of the church that gave no scriptural references. We need to be asking humbly for understanding and guidance and direction.

Do your own homework, pray, study, look, look at alternatives, find out why a person believes what they believe and see if you can prove whether these things be so.

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