

End of the Age, Coming of the Messiah, Rest of God (Part 1)

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/h89wd44/end-of-the-age-coming-of-the-messiah-rest-of-god-part-1>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The End of the Age and the Coming Messiah

This sermon, "*End of the Age, Coming of the Messiah, Rest of God (Part 1)*," by Pastor Daniel Joseph of Corner Fringe Ministries, explores **eschatology**, or the study of **end times**, starting on **Rosh Hashanah (Yom Teruah)**. The speaker emphasizes that **humanity has an inherent desire to understand apocalyptic narratives**, which is often poorly satisfied by secular media instead of the **Word of God**. The message centers on **interpreting the various traditional names of Yom Teruah**—such as **Yom HaMelekh (Day of the King)**, **Yom HaDin (Day of Judgment)**, and **Yom HaKeseh (The Hidden Day)**—to illuminate **biblical prophecy regarding the Messiah's return**. Daniel highlights the **importance of "watching" for signs** and investing in **spiritual rather than earthly treasures**, while acknowledging that the **exact timing of the end is concealed**. The sermon also draws parallels between the **biblical narrative of Jacob and Esau** and the concept of **two distinct ages**, further illustrating **prophetic insights** into the transition between this present age and the age to come.

[Daniel Joseph]

Well, the traditional greeting is *L'shanah Tovah*. Amen, amen.

Today, I'm going to begin a new series. What I am calling "*The End of the Age, the Coming of the Messiah, and the Rest of God*." What better time to embark on a series of this nature than on this day, *Rosh Hashanah, Yom Teruah* in Hebrew?

Before I get started, I do want to preface for my Corner Fringers just to let you know on the front end. This is going to be one of my shorter series; at least that is my intention, which means it's not going to be hyper-comprehensive. I want you to know there are specific things that I am after, particularly this year. Specific things that I want to convey to you that may actually affect your eschatological understanding or may solidify it. It may change it. It may alter it. Either way, it's going to be a very, very powerful study.

When you enter into the arena of eschatology, and for those of you who are not familiar with that term, eschatology simply refers to the end times, the events, or how you believe that this is actually going to be playing out, how you see this is going to happen.

Well, when you enter into this arena of eschatology, let's be honest, you're entering into an arena that is completely captivating. You start saying trigger words, you know; there are trigger words that trigger us. You start saying words like "prophecy," and all of a sudden, you want to know what they're talking about. You start hearing words like "antichrist," "the beast," "the mark of the beast," "end times," "death," and "destruction," and now all of a sudden, someone has your complete attention. It's totally captivating. Every cell in our body is awakened. It's almost supernatural when you think about it.

I mean, ponder it for a second. It's almost supernatural. You start to hear these trigger words, and something wells up within you; you're awakened. And this is not just exclusive to Judeo-Christian faith. This boils over into the world. In other words, what I'm seeing is that the entire entity of mankind has this. It's inherent in our DNA. As the creator who created us, the God of Israel, when He created us, He left something within us: a testimony. We're drawn to the apocalyptic narrative.

If you have any questions about this, start to look at some of these movies that Hollywood is putting out. Don't go see them, but look at the commercials. Do you notice that the biggest blockbusters that Hollywood puts out typically carry an apocalyptic narrative? Why? There's a demand. There's a demand for it; the people want it. The people are drawn to it without even understanding why. There's something inside that is drawn to this apocalyptic narrative. Guess what? It sells movie tickets at the movie theaters. It sells books at the bookstore.

Consider this. The Left Behind series—60-plus million copies sold. 60-plus million copies sold; an apocalyptic narrative. Call that demand; people crave this. There's something inherent in our DNA that makes us crave this. But I have a question. How are we satisfying that craving? It's inherent in mankind, but how do you satisfy it? Do you satisfy it with fleshly food? Or are you satisfying it with spiritual food? Are you allowing Hollywood to fill that void? Fictional books from the fiction section, are they filling your void for that hunger for an apocalyptic narrative? To understand, to know what is coming, because the end is coming, amen?

There is a proper way to go about this, to dig into this, and that is through the Word of God. I mean, we just cut to the chase; it's through the Word of God. This is the appropriate action to take, and yet we keep filling ourselves with everything else.

Listen to the words of Charles Spurgeon. —C.H. Spurgeon—[You know more about your magazines and novels than what God has written; many of you will read a novel from the beginning to the end, and what have you got? A mouthful of foam when you are done. But you cannot read the Bible; that solid, lasting, substantial, and satisfying food goes uneaten, locked up in the cupboard of neglect; while anything that a man writes, a best seller of the day, is greedily devoured.](#)" Amen to that. He knew something. He knew something.

Understand, all the misconceptions, all the false realities, and the fallacies that are peddled and that are created in regard to eschatology, the apocalyptic narrative—understand, they don't come from this Book; they don't. They didn't come from the LORD. This is the Book of the LORD, the God of Israel. They don't come from Him. They come from the creative minds of men who take a creative license to do what? To feed your flesh. They're not after feeding your spirit; they're after feeding your flesh.

When it comes to the topic of the end times, you do not want your eschatology to be framed or developed by the fictional book section. Embracing falsified information, do not be deceived; it can have devastating consequences on your faith. You do not want to be ignorant when it comes to the signs of the times. This is something you want to be in the know of. You want to be equipped; you want to be prepared.

With that said, we're going to embark on this journey, if you will, this brief journey. And I want to begin today by looking at some of the names that have been ascribed to this festival, to *Yom Teruah*. And we're going to utilize these names really as a springboard to talk about the end times, *The Coming of the Messiah, and the Rest of God*. And you're going to see that this is really going to be spectacular. It will start to frame your eschatology from a biblical standpoint, and you're going to see, as we get on into the weeks, that this might be a little different than the Left Behind series.

So, with that said, I want to look at the name that is actually given in the Bible. One of the names ascribed to this day is *Yom Teruah*. It means "Day of Shouting." That's the best way to translate it. It's a day of shouting. The other word, the other term that's used in the Bible, is found in Leviticus 23:24. It's *Zichron Teruah* (זִכְרוֹן תְּרוּעָה), a remembrance of shouting, or a memorial of shouting.

What's interesting is, and I typically try to mention this year after year, one of the most fascinating things about this holiday is that it is, hands down, the most mysterious holiday. It is swimming in mystery. Unlike any other festival, this one is swimming in mystery. And what do I mean by that? You look at all the festivals that are listed in the Bible, all the holidays in Leviticus Chapter 23, and you realize there's a purpose attached to the celebration.

You know, there's no question; there's a purpose attached. You know what you're doing. *Pesach*, why are we doing that? Well, you can go to the Torah, and it says, "When your son comes to you and asks you why you do this, tell him we do this because this is what the LORD did for us in Egypt." Purpose, clear purpose, no confusion.

Yom Kippur is going to be celebrated very soon. *Yom Kippur*, there's no confusion. What's the purpose of the day? The purpose of the day is for God to forgive our sins. The *Kohen Gadol* (כֹּהֵן גָּדוֹל) would go into the *Kodesh HaKodashim* (קֹדֶשׁ הַקֳּדָשִׁים), the Holy of Holies, and he would make atonement by applying the blood to the mercy seat. There's no mystery; we know what this day is all about.

Sukkot, which is coming up. Why do we do that? Because we know—there's a purpose. We're called to remember what the LORD made the children of Israel do. He called them out of Egypt and made them dwell in the wilderness for 40 years. Right? There's no mystery.

But with this day, *Rosh Hashanah*, with *Yom Teruah*, it is fraught with mystery. There's no purpose. So, to help unravel some of the mysteries that are involved with this day, I want to look at some of the traditional names that have been ascribed to this day, and what you're going to find is absolutely fascinating. With all these traditional Jewish names that have been ascribed to this day, you start to peel them like an onion. And you start to understand this day on levels that you could not even have comprehended before.

With that said, I want to go to the first and most obvious. You won't find the term "*Rosh Hashanah*" in Scripture; it's not there. This is a term that has later been ascribed, and it simply means "Head of the

Year." Okay, head of the year. In traditional Judaism, there are multiple New Years. And one of which, the primary secondary one, is today, the first being the first of Nissan, which begins the Jewish calendar. And then you come to the seventh one, and here you again fall on the first day of the seventh month. And this is said to be tied ... Think of it this way: the best way to describe this is, in our Greek and Roman mindset, having these multiple New Years is confusing, but you kind of think of it as a fiscal year. It's kind of like the Jewish fiscal year because it's tied to the sabbatical years. It's tied to the years of Jubilee, so that's the first one.

This next one is one of my favorites that is ascribed to this day, and that is *Yom HaMelekh* (יום המלך). *Yom HaMelekh*, Day of the King. If you want to understand anything about this day, understand this term. This is all about King Yeshua. This is all about His day, His return. And actually, it's also called the Day of Coronation of the King. It's said on *Rosh Hashanah* that this is when the king is going to be coronated.

You know what? One of the things that you would do, biblically, when you coronate the king that we see in Scripture with Yeshua and His first coming, is that statement that it's made. It's made in Psalm 118:26. Again, it's reiterated in the Gospels, and then it's going to be reiterated again, and that is, "**Blessed is he who comes in the name of the LORD!**" *Baruch haba b'shem Adonai* (ברוך הבא בשם אדוני). This is going to be trumpeted out by the people; they're going to cry this out. They cried this out as Yeshua came in riding lowly on a donkey. And they said, "*Baruch haba b'shem Adonai*." It's a coronation statement.

And understand that statement's going to be made again. And that's going to be the day of the king. He's going to come, and this is what the people will cry. And He will be coordinated with the voices and the shouts, the cries of the people. Awesome, awesome.

Moving on, *Yom HaDin* (יום הדין) simply means Day of Judgment. It's said that on *Rosh Hashanah* and *Yom Teruah*, the world is brought into judgment. This is the day that the world is brought into judgment. Fascinating, and we're not going to go through this today, but you start combing through the Bible and really paying attention to what Yeshua says and what the Apostle Paul says, and you realize, "Oh my, the coming of the King, *Yom HaMelech*, is *Yom HaDin*." It is the Day of Judgment, when the world is going to be brought into judgment. And what's interesting is that this starts something. It starts something known as the *Yomim Noraim* (ימים נוראים), and this is the Days of Awe. So, the world is brought into judgment on *Rosh Hashanah*; you have the Days of Awe.

Now think about this. This is mind-blowing because when Yeshua is revealed from heaven, and according to Revelation 1:7, **every eye will see Him**, I would consider that the days of awe. That's a good time to say, "Yep, we're in the days of awe." The gates of heaven have been opened. We see the coming of the King, and it begins the days of awe. But then it ends; the days of awe are completed on *Yom Kippur* when judgment is finalized. Just very, very powerful. And with all of these names, these traditional names that are ascribed to this day, we learn something about this day. We're learning more and more about what it's really about.

Moving on, "The Day of the Opening of the Gates." Well, you can't have the Day of the King if the gates of heaven don't open, right? This is the day that it's said that the gates of heaven open.

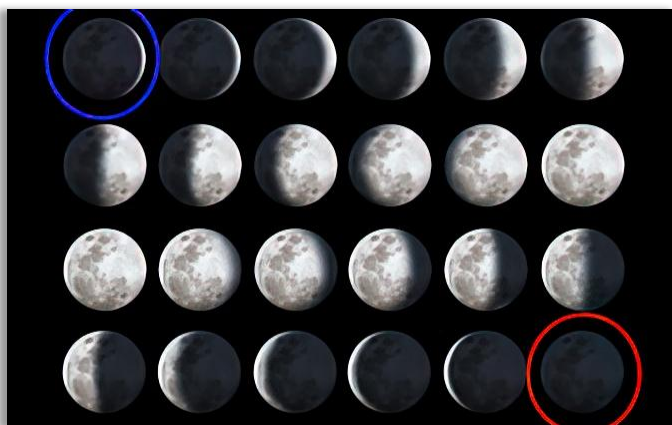
The Day of the Resurrection of the Dead. This is again one of my favorite terms that is applied to this day because it tells you so much about eschatology. And the Bible has a lot to say about the resurrection of the dead. And one thing we know is that it happens on *Yom HaMelech*. It happens on the Day of the

King. It happens on *Yom HaDin*, the Day of Judgment. It happens with the return of the coming of the Messiah. The seventh trumpet blast of the shofar is literally going to crack the graves open. You think about how, after Yeshua's resurrection, something unique happened. A massive earthquake came, and what does it say in Matthew 27:52? "**And the graves were opened; and many bodies of the saints who had fallen asleep were raised.**" It was a sign of what's going to come on *Rosh Hashanah*, on *Yom Teruah*—powerful.

Then we have this last term, which we're going to focus on, at least for the first part of today. *Yom HaKeseh* (יום הכסה), The Hidden Day or The Day of Concealment. This is The Hidden Day. Fascinating when you consider what Yeshua says in regard to the day of His return. Look at what He says in Matthew 24:36—**But of that day and hour no one knows, not even the angels of heaven, but My Father only.** Yeshua reveals to us that there is some mystery in regard to the timing of His return. He is actually telling us what? It's hidden; it's concealed. I mean, isn't that fascinating? The day that has been ascribed to the coming of the King, the Day of the King, is *Yom HaKeseh*. *Yom HaKeseh*: it's hidden.

Let me ask you a question. When you hide something from someone, what does that typically do to the person? What is the natural response? For example, let's play this out. If my wife knew I had something and I was hiding it, my wife would spend the rest of the day looking to find what I'm hiding. That is just the deal. If you go up to your friends—maybe you're single—you go up to one of your best friends and you say, "Oh, man, I know something, but I'm not going to tell you." (*laughter*) You will drive your friends bananas. I want you to understand the psychological response of the hidden, hiding something. What does it do? It draws you in. You are being sucked in to discover when that day is. It's a natural response, right? All your focus, all your energy, is dedicated to finding out when this is going to happen.

Well, let me build upon this concept. *Yom Teruah* begins on the first day of the seventh month, which means it begins at the new moon. And every year at this time, the heads of the Jewish people are pointed in one direction; they're looking up. They are looking up. If you want to talk about vertical faith, they are looking to the heavens. Why? Because they're looking for the new moon. Let me say it this way: they are looking for the light. They're looking for their light. So their heads are pointed up, and they're looking for the light. That first glimmer of light, that light to shine. To know it's *Yom Teruah*, it's official, I've seen the light. Isn't that interesting? Yeshua commands a disciple regarding His return. What does he say? —Matthew 24:42— **Watch therefore, for you do not know what hour your LORD is coming.** Do what? Stick your head in the sand? No, watch. Vertical faith, you are watching. So when *Yom Teruah* comes every year, the heads of the people are looking to heaven. They're looking to heaven; they're watching, and they're waiting.



Now, prior to the light appearing, what state is the moon in? If you think of prior to this little sliver appearing, what state is the moon in? Totally dark. Look at the red circle; that's the state, and here you have the cycle of the moon. The state that this is in is total darkness; that's the last day. There's no light on the moon on the last day of the month, and then there is the first sliver; then we know the light has shone, and we know it's *Yom Teruah*.

That's fascinating because as we go to the prophets, to the prophet Isaiah, he talks about this very thing. He talks about the coming of the LORD, and look at what he specifies is going to happen. —Isaiah 13:9-10—⁹ Behold, the day of the LORD comes, cruel, with both wrath and fierce anger, to lay the land desolate; and He will destroy its sinners from it. ¹⁰ For the stars of heaven and their constellations will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine. Prior to the coming of the Messiah, there will be no light on the moon. Isn't that fascinating? Because every year as we come to *Yom Teruah*, the Jewish people are not sure if it's going to happen on Elul 29. Is there going to be 30 days in Elul? We don't know. Their heads are looking up and waiting to see the light, and this all fits with biblical prophecy. Do you see how deep this is? This goes so deep.

Yeshua further put this into context as we come to Matthew 24:29-30—²⁹ "Immediately after the tribulation of those days the sun will be darkened ... Now obviously, the sun gives light to the universe, and if you darken that, what happens? And the moon will not give its light; the stars will fall from heaven ... This really puts a cramp in this whole global warming thing with the Sun. Anyway, the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, so we're looking at these things. We know the moon is dark. We know He's coming, and we're watching. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. This last part is taken right out of Daniel 7:13 and the coming of the *Mashiach*.

The point here is when the moon is totally dark, and we know the time is at hand, we know the light is about to appear before us. In Luke 21:28, Yeshua says, "Now when these things begin to happen"—He's talking about what we just talked about in Matthew Chapter 24—"look up and lift up your heads, because your redemption draws near." Look up; this is where we need to be. You know, one of the most important principles to take away from today, the whole point of today's celebration, is that one of the most important principles you need to take away is that this day is telling us to lift up our heads. That's what it's telling us. We need to be watching for His return. We're to be ready because He is coming, and there's nobody that can stop Him. When the Father gives the go, the gates are going to burst open, and His angels are going to pour forth behind Him. It is going to be the armies of the Living God coming out, and the world is going to be literally faint with fear.

Psalms 39:4-5—⁴ "LORD, make me to know my end, and what is the measure of my days, that I may know how frail I am. ⁵ Indeed, You have made my days as handbreadths, and my age is as nothing before You; certainly every man at his best state is but vapor. Selah. "But a vapor"—let those words sink down into you. Because again, there's no horizontal faith here; there's no looking at the world. It's totally cutting the world off from your life, and now you're in the zone, waiting for the King to come for you.

Psalms 90:12—So teach us to number our days, that we may gain a heart of wisdom. Teach us; this is what *Yom Teruah* is all about. He could come at any time. You're not guaranteed to make it through this next year. My suggestion is to take the principle that the LORD is teaching us in this celebration and look up. Keep your eyes upon Yeshua; keep looking up to Him.

Psalms 84:5-7—⁵ Blessed is the man whose strength is in You, whose heart is set on pilgrimage. Think about how the Psalms are some of the most intensely prophetic writings you'll ever read. And what does it say about a man of God, a man who trusts in Him? His heart will be set on pilgrimage; it's not set down here; it's set in *Shamayim* (שָׁמַיִם). It's set in heaven; that's what he said to his heart, too. ⁶ As they pass through the Valley of Baca ... It's interesting; Baca means weeping. I want you to understand what it's

talking about. It's talking about the righteous going through this age as they go through the Valley of Baca.

This life that we've been given is filled with pain and sorrow and weeping—tears, Baca. You think about what's going to happen in Revelation 21:4 when the LORD comes back. It says He “**will wipe away every tear from their eyes.**” Why? Because they've been through the Valley of Baca. And there is another term used for this age, and that is the Valley of the Shadow of Death. David says in Psalm 23:4—**Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me.** In this age, we are not to allow fear to control us. There's so much fear; I've never seen anything like it. I really haven't in my short existence. But there is a spirit of fear moving, and it is crippling believers to the core, preventing them from standing up and doing what God has called them to do because they're scared. They're so fearful of this that it is gripping the spirit of fear. Do not give in to it; you are being attacked. It's demonic.

So, they go through the Valley of Baca, the Valley of Weeping. Psalms 84:6-7—⁶ **... they make it a spring; the rain also covers it with pools.** It's interesting that as they're going through the valley, they make it a spring. They're giving life in this age. They're going through this age, and they're giving life; it's crazy. ⁷ **They go from strength to strength ...** Do you know what that means? That means the believers who are in this age, even though they're in the Valley of the Shadow of Death or the Valley of Baca, are strong; they have strength. (Philippians 4:13) **“I can do all things through Messiah Yeshua, who strengthens me.”** Do you think that's for the next age? That's for now. That's for the Valley of Weeping. We will go from strength to strength; we have the strength of Yeshua. We will go from strength to strength; that's the testimony. **... Each one appears before God in Zion.** Eschatology right here. We're getting into framing eschatology and understanding. We are going to meet God. Where? In heaven, in the heavenly. In the New Jerusalem, in Zion. We'll talk more about that as the weeks continue as well.

Moving on to Colossians 3:1-3—¹ **If then you were raised with Christ, seek those things which are above ...** If you were baptized in the Messiah Yeshua, you professed your faith, and you've devoted your heart and your life, and you've committed to Him, you are commanded to withdraw the world from your life entirely. Seek now the things above. —Matthew 6:33 — **But seek first the kingdom of God and His righteousness ...** This is what we're called to do as believers.

Colossians 3:1-3—**... Where Christ is ...** You want to talk about Mashiach, Yeshua being all in all? Paul notifies ... Why are we looking up? Because that's where our LORD is. That's why we're looking up. Our hope, our redemption, the forgiveness of sin, and salvation all hinge on Yeshua, the Son of God. All of it. He's **sitting at the right hand of God.** ² **Set your mind on things above, not on things on the earth.** ³ **For you died, and your life is hidden with Christ in God.**

It's one of the hardest things that I know. When believers are honest with me and they come and confide in me, the hardest thing is to get the world out of your heart. It is so ingrained in your heart, and it's like peeling layers. You have no idea. You start going through it, you start reading the totality of Scripture and going through the Torah, and it's like peeling an onion. You start peeling layers of darkness out of your heart. You have no idea how it made its home with you. It's scary; you're blind to it. That's what sin does; it blinds us.

Philippians 3:20—**For our citizenship is in heaven.** Where is our home? Where do we have citizenship; is it here? No, it's in *Shamayim*; it's in heaven. A huge part of understanding eschatology is knowing where

your citizenship lies, where your home is. **From which we also eagerly wait for the Savior, the LORD Jesus Christ.** He's coming from there. He's coming from beside His Father to come get us.

2 Corinthians 4:18—**while we do not look at the things which are seen ...** I love Paul; he's so careful. He goes, "Everything that you're seeing, it is captivating you." I love David. —Psalm 101:3—**I will set nothing wicked before my eyes ...** Because the lamp of the body is the eye. Do you want to know the quickest way to allow sin direct access to your heart? Put wickedness before your eyes. Turn the TV off. Get off the internet, looking at things you shouldn't be looking at. Stop looking at magazines with girls dressed provocatively. Girls don't wear clothes anymore. Don't look at this stuff. We don't have TV, but Netflix—if something comes on, a racy ad pops up—my wife puts her hand over my eyes. It's a good thing. Set nothing wicked before your eyes, because the lamp of the body is the eye. If you look at these things, I want to remind you, one of the most righteous men that has ever walked the face of the planet was King David; that's not to be disputed. But as he perched up on top of this hill, he looked on Bathsheba, and it was over. Direct access: do not give the enemy access to your heart. Guard your eyes. Protect yourself. Protect your heart.

2 Corinthians 4:18—**... do not look at the things that are seen, but at the things which are not seen. For the things which are seen are temporary;** it's all a lie. Everything we're looking at, everything the world's thrown at us—all the twinkling lights, the glitz, the glamour, the money, the success, the education—it's a lie. It isn't going to be here. It's all gone. Look at the things that are not seen. For the things that you're seeing are temporary, **but the things which are not seen are eternal.**

Moving on to 2 Corinthians 5:1-4—¹ **For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.** ² **For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,** ³ **if indeed, having been clothed, we shall not be found naked.** ⁴ **For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.**

Over and over and over again, we see passages in Scripture indicating that the first-century believers in Yeshua were completely consumed with *Yom HaMelekh*; they were consumed with the Day of the King. It consumed their thoughts, consumed their minds and their hearts, and all the things that they did in this life were dictated by those thoughts of wanting to be with Yeshua.

Yeshua says in Matthew 6:19-20—¹⁹ **"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;** ²⁰ **but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.** I ask you, how are you investing? What are you investing in? Where is your treasure? All you need to do is just take a little look at your life and start managing your time. Start looking at what you're spending your time on. Do an audit. Do an audit on where you're spending your time, how much time is dedicated to the LORD, and how much time you dedicate to the world. What do you do with your resources, the things that God has blessed you with? Do an audit. Are you spending them on fleshly desires, or are they for the Kingdom? Are you investing them in the age to come, in the world to come? What about your talents that the LORD has blessed you with? Are you using them for the world, or are you using them for the LORD? We need to be ready, we need to be careful, and we need to be investing wisely.

I want to take you to the Book of Acts. Yeshua, He's risen from the dead, and He comes to His disciples, and He's in dialogue with His disciples. And there's something that I want to show you because it pertains to eschatology. It pertains to *Yom HaKeseh*, the Hidden Day. —Acts 1:4-6—⁴ **And being**

assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; ⁵ for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." ⁶ Therefore, when they had come together, they asked Him, saying—listen to this question: "LORD, will You at this time restore the kingdom to Israel?"

There are two things that need to be addressed here, and both are very, very significant in regard to developing your eschatology according to spirit and truth. The first is the fact that I asked the question, why. We're going to ask two questions. Why? And we're going to ask when. Why are the disciples of Yeshua asking Him when the Kingdom of Israel is going to be restored? You have to go back in the historical context here to really appreciate this.

The Jewish people were living in the land of Israel. When the Jewish people came back to Israel, all of a sudden, in 1948, literally in a day, a nation was born. You look at these, and it's all prophetic; we know this. Many people were calling this the restoration of Israel, so I want to put this in historical context because I don't think many people appreciate it. You have the disciples asking Yeshua, "When is Israel going to be restored?" And yet they're living in the land. They're living in the land.

Let me take it a step further. They had a functioning temple, and you want to talk about the spiritual nuclear core, the nuclear reactor of the nation of Israel; it is the temple of the Living God. Functioning—they had a functioning temple, they're living in the land, and they're asking Yeshua, "When are you going to restore Israel?" What in the world? Why are they asking that question? Well, we're going to find out in the weeks to come. This is something we're going to dig deep into. But right here we're given insight into Yeshua's disciples and their understanding of eschatology, their understanding of biblical prophecies, and what they understood is what the prophets promised we don't have. That's what they understood. Well, what is it that they were looking for? You're living in the land, you have a functioning temple, and you have an operating priesthood. What is it that you were looking for? We're going to look into that later.

For now, I want to focus on the Apostles' concern regarding when. They're concerned; they're very concerned about the timing. Look at this: Will you at this time restore the kingdom of Israel? At this time, simply put, the disciples wanted to know what? They wanted to know when. Tell us when these things are going to happen. Obviously, what do we know? I mean, you look at this; the time is *Yom HaKeseh*. The day is hidden; they don't have it. They do not have it.

So how does Yeshua respond? —Acts 1:7—**And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority."** Now, I have to speak to this because there are many who walk away from this verse without truly understanding what Yeshua is conveying. In other words, should we just walk away and not care about the times and seasons? Should we not look for those things? We're not to be concerned; let's just go about our lives. We're not supposed to be looking for it? That is absolutely not what Yeshua is saying. Yeshua is very specific if you read this carefully. **It's not for you to know the times or season which the Father has put in His own authority.** In other words, Yeshua is isolating in regard to the day; in regard to the return of that day, the Father is keeping that hidden, *Yom HaKeseh*. But I can assure you, when you read the totality of Scripture, not to look and investigate and understand the signs of the times is total and utter foolishness. In fact, I'll take it a step further: Yeshua rebuked those who do not know the signs of the times.

Look at this in Matthew 16:1-3—¹ Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven. ² He answered and said to them, "When it is evening you say, 'It will be fair weather, for the sky is red'; ³ and in the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times. Totally rebuked because they didn't understand where they were at. This is scary. We are supposed to know. We are supposed to be watching. We're supposed to be waiting. We're supposed to be investigating His Word, listening to what He's going to tell us. We're supposed to be listening to the Holy Spirit, who, according to Yeshua, will teach us of things to come. He will tell us of things to come. We're supposed to be listening. No, we may not know the exact day or hour, but Yeshua sure spent a lot of time, I mean a lot of time, leaving this trail of breadcrumbs to follow in regard to the various signs that would take place.

He took specific care, and let me offer just a fragment of evidence to support this, and we'll be digging into this further as well. —Matthew 24:1-2—¹ Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. ² And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down." Again, go back to the historical context of this passage and try to appreciate how this totally took Yeshua's disciples back. It took them out at the knees; there's no question. The disciples knew the spiritual nuclear core, the reactor, of what protected and what made their nation great was the presence of God. It was the temple. So, you better believe the Jews; the Jews in that time had a precious love and desire, and they were proud of the temple. The very thing God told them to make, the very thing that is a copy and a shadow of the true. It was precious. I'm not surprised to see them saying, "Yeshua, look at these beautiful stones." They cherished what they were supposed to cherish. They cherished the temple.

And then Yeshua comes along, and He actually says, "Assuredly, I say to you, not one stone shall be left here upon another." Debilitating; that is a debilitating statement. Here, the Jews are waiting for the Jewish Messiah, and the very essence of them, they know, is centered around the temple. And then Yeshua says, "No, not even one stone is going to be left on another." I'm trying to figure out what they were possibly thinking at that time, mortified. What in the world could He be talking about here?

This is where Yeshua begins to take the apostles on a journey. This is where He takes them on a journey regarding the signs of the times, the end of the age. And the first thing that He mentioned is that the temple is going to be destroyed. Now look at what happens when we move ahead. Just real quick, when was the temple destroyed? 70 AD. In 70 AD, the temple was destroyed. And what's interesting in regard to what we just read is that when the Romans ransacked it, they burned the temple to the ground. Keep in mind the inside of the temple is covered in what? Gold. It ran down. And the Romans literally picked apart the stones. They pried them apart to get to the gold. And Yeshua, being a true prophet, a true prophet prophesying what would happen, it happened exactly how He said it would. One stone was not left upon another.

Moving ahead to Matthew 24:3—Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? Tell us when it will be. Yeshua just told them the temple is going to be destroyed. And so, like any of us, we would ask, "When?" This is our temple; we abide here. We worship and we pray to our God here. This is our connection. So they asked, "When will these things be?" But that's not all they ask; they go on to ask something else. And what will be the sign of Your coming, and of the end of the age?" They want to know.

Now, there's something here that's very important to point out. The apostles of Yeshua actually identified and equated Yeshua's return with the end of the age. We're framing eschatology here; it's very important. His coming is the end of the age; that's when it's going to end, and we will begin a new one. This is about framing eschatology. And not just that, I mean, when you actually understand this, the coming of the Messiah, He's the linchpin to everything. It's the end of the age, and according to their understanding, it is the restoration of Israel. It's *Yom HaMelekh*; the King is coming back, and His government is going to rule and reign. All of these things, eschatologically speaking, are very, very important before we start diving into the prophets and start looking at what they say. It's monumental.

Recently, as many of you know, I took a vacation, and I decided to do something. While I was on vacation, I decided to do some light, soothing, calming reading, so I read the book of Enoch, and I read some of the Apocrypha. And if you've ever read those books, there's nothing soothing and calming about those books. They take you into a spiritual dimension. I mean, it is scary.

While I was on vacation, I was pondering beginning this series, *The End of the Age, the Coming of the Messiah, and the Rest of God*, and one of the things I wanted to address, one of the things that I'm after, is to describe that—listen, people—there are two ages. And what do we know? What's the fundamental biblical principle? Woven throughout the tapestry of the Word. All things are established on the testimony of two. There's none before, there's none after, and there's none in between. There are two ages. Now, what was fascinating to me as I'm thinking about this, and literally, I go to the Apocrypha, I open it up, I was at the Book of 2nd Esdras at this time, and what do you know, what a coincidence. I start reading about the two ages. You can't make that stuff up. I couldn't believe it. I'm actually looking at these things that are consuming. And there I am, and it's sitting right in front of me.

I want to take you there, and I want to share a passage with you because it really shows some traditional Jewish thoughts regarding the fact that there are two distinct ages. Going to 2 Esdras 6:7—I answered and said, “What will be the dividing of the times? Or when will be the end of the first age and the beginning of the age that follows? Oh my! Does that sound familiar? When will be the end of the first age and the beginning of the age that follows? What did the apostles just ask? What will be the sign of your coming and the end of the age? I mean, you could plop them right on top of each other, asking the identical question. See, because going back to the first-century Jews’ minds, this is what concerned them; it hasn't changed. This is what consumes their thoughts.

And what does Ezra do? He's concerned; he wants to know when it's going to be the end of the first age and the beginning of the age that follows. It's interesting; he goes on in 2 Esdras 6:8—He said to me, “from Abraham to Isaac, because from him were born Jacob and Esau, for Jacob’s hand held Esau’s heel from the beginning. Now we see here the passage is alluding to the fact that the characters, Jacob and Esau, are what? They are deeply prophetic in nature. They are representative of something monumental. Now, if you went through the Esther series with me, it really is an eye-opener to realize, “Wait a second, the characters in Scripture and the things that happen are prophetically inspired.” There is deep prophecy hidden within these. It is no different with Jacob and Esau.

I want to take you to the Torah, and I want to show you how it unfolded and what was actually being quoted here in 2nd Esdras. Look at what this says in Genesis 25:21-26—²¹ Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived. ²² But the children struggled together within her; and she said, “If all is well, why am I like this?” So she went to inquire of the LORD. ²³ And the LORD said to her: “Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the

older shall serve the younger." ²⁴ So when her days were fulfilled for her to give birth, indeed there were twins in her womb. ²⁵ And the first came out red. He was like a hairy garment all over; so they called his name Esau. They called his name Esau. ²⁶ Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them.

A couple of things to note here that are very important. Jacob would be stronger than Esau. And Esau would, in fact, serve his brother. Esau came out first; very important, he came out first. But it was a very unique birth. When you start reading stuff in the Torah, and you start coming across stuff like Jacob hanging on to Esau's heel, I mean, you who have children, how many things happen during a pregnancy? A lot of things take place, and maybe we could tell hundreds of stories, but all the details are left out except this; this is the detail that is recorded. This is the detail that is preserved. Isn't that interesting? When you start coming across stuff like that in the Torah, you want to pay close attention because there is absolutely prophetic significance to it. Pay very, very close attention.

So with this information, let me take you back to 2 Esdras 6:8-10—⁸ He said to me, "from Abraham to Isaac, because from him were born Jacob and Esau, for Jacob's hand held Esau's heel from the beginning. What is the significance of Jacob holding on to Esau's heel? Pay attention. ⁹ Now Esau is the end of this age, and Jacob is the beginning of the age that follows. ¹⁰ The beginning of a person is the hand, and the end of a person is the heel; seek for nothing else, Ezra, between the heel and the hand, Ezra!"

That is amazing. Seek for nothing else. When you actually read this very carefully and study what is being said, yes, Jacob and Esau are the representatives of two ages, and yes, it's going to be as one goes out, the other is going to be ushered in. But then he cries out, "Seek for nothing in between." It's the same response that Yeshua gave the disciples. When will you be coming? It is not for you to know the signs or the times, the seasons that the Father has retained. It's a parallel statement. They're saying the same things in different ways. It's absolutely phenomenal.

Well, there's your first taste of where we're going. And so, we're going to end here today, and we'll continue the Shabbat. We'll continue on in this. If I can get the worship team to come back up, we're going to continue our service. And with this first song, if this is a time when you want prayer, we're going to have people at the back. Just get up, get out, and don't worry about it. We'll have people at the back wanting to pray with you. And praise the LORD.