



Judging the Kingdom

“The Elohim Who made the world and everything in it is the Sovereign of Heaven and Earth and does not live in temples built by hands. And He is not served by human hands, as if He needed anything, because He Himself gives all men life and breath and everything else. From one man He made every nation of men that they should inhabit the whole earth; and He determined the times set for them and the exact places where they should live. Yahweh did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. ‘For in him we live and move and have our being.’ As some of your own poets have said, ‘We are His offspring.’

Therefore since we are Yahweh’s offspring, we should not think that the Divine Being is like gold or silver or stone—an image made by man’s design and skill. In the past Yahweh overlooked such ignorance, but now He commands all people everywhere to repent. For He has set a day when He will judge the world with justice by the Man He has appointed (King Messiah YahShua). He has given proof of this to all men by raising Him from the dead.” (Acts 17:24-31)

As King Messiah was proclaiming that the **“Kingdom was near,”** what dominated His mind concerning the future of the Kingdom was Yahweh’s final scrutiny of individual Israelites, who were going to have to give an account of their behavior if they wanted to enter the Kingdom. No prophet in Scripture before or after Messiah YahShua ever gave more attention to the eternal consequences of Israel’s action than He did. In fact, most of the theology dealing with judgment and eternity has been given to us by the teachings of King Messiah YahShua. And what Messiah said was that judgment would begin with the destruction of Jerusalem.

As Rabbi Kepha said: **“For the time has come for judgment to begin at the House of Yahweh; and if it begins with us first, what will be the end of those who do not obey the full message of Yahweh? Now ‘If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?’ (Proverbs 11:31)” (1 Peter 4:17, 19)**

First, we need to answer the question: “Did Messiah YahShua prophesy the destruction of Jerusalem?” Some of what Messiah YahShua taught was rather cryptic but the warning of a coming judgment catastrophe on Israel to begin at Jerusalem was clear:

“[Messiah] then began to speak to them in parables: ‘A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey. At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. But they seized him, beat him and sent him away empty-handed. Then he sent another servant to them; they struck this man on the head and treated him shamefully. He sent still another and that one they killed. He sent many others; some of them they beat others they killed.

He had one left to send, a son, whom he loved. He sent him last of all, saying, “They will respect my son.”

But the tenants said to one another, “This is the heir. Come, let’s kill him, and the inheritance will be ours.” So they took him and killed him, and threw him out of the vineyard.

What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. Haven’t you read this scripture: “The stone the builders rejected has become the capstone; Yahweh has done this, and it is marvelous in our eyes” (Psalm 118:22, 23)?

Then they looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away.” (Mark 12:1-12)

“While he was still speaking, YaHudah (Judas), one of the Twelve, arrived. With him was a large

crowd armed with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had arranged a signal with them: 'The one I kiss is the man; arrest him.' Going at once to YahShua, YaHudah said, 'Shalom, Rabbi!' and kissed Him.

YahShua replied, 'Friend, do what you came for.'

Then the men stepped forward, seized YahShua and arrested him. With that, one of YahShua's companions reached for his sword, drew it out and struck the servant of the High Priest, cutting off his ear.

'Put your sword back in its place,' YahShua said to him, 'for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and He will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?'

At that time YahShua said to the crowd, 'Am I leading a rebellion that you have come out with swords and clubs to capture me? Every day I sat in the Temple Courts teaching, and you did not arrest me. But this has all taken place that the writings of the prophets might be fulfilled.' Then all the disciples deserted him and fled." (Matthew 26:47-56)

"At that time some Pharisees came to YahShua and said to him, 'Leave this place and go somewhere else. Herod wants to kill you.'

He replied, 'Go tell that fox, "I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal." In any case, I must keep going today and tomorrow and the next day—for surely no prophet can die outside Jerusalem!

O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! Look, your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of Yahweh.' (Psalm 118:26)" (Luke 13:31-35)

"As [Messiah] approached Jerusalem and saw the city, he wept over it and said, 'If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of Yahweh's coming to you.'" (Luke 19:41-44)

You can see from these Scriptures that YahShua did prophesy the coming destruction of Jerusalem. But He went further:

"As he was leaving the Temple, one of his disciples said to him, 'Look, Rabbi! What massive stones! What magnificent buildings!'

'Do you see all these great buildings?' replied YahShua. 'Not one stone here will be left on another; everyone will be thrown down.'" (Mark 13:1, 2)

Stunned, this caused "Kepha (Peter), Ya'akov (James), Yochannan (John) and Adam (Andrew) (to) ask Him privately, 'Tell us, when these things will happen? And what will be the sign that they are all about to be fulfilled?'" (Mark 13:3, 4)

To answer them, Messiah YahShua draws from the prophets of Israel: "Watch out that no one deceives you. Many will come in My name, claiming, "I am here," and will deceive many. (Jeremiah 29:8) When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come.

Nation will rise against nation and ethnic group against ethnic group. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

You must be on your guard. You will be handed over to the local councils and flogged in the assemblies. On account of Me you will stand before governors and kings as witnesses to them. And the full message must first be preached to all nations. Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.

Brother will betray brother to death and a father his child. Children will rebel against their parents and have them put to death. (Micah 7:6) All men will hate you because of me, but he who stands firm to the end will be saved.

When you see “the abomination that causes desolation” (Daniel 9:27; 11:31; 12:11; like 1 Maccabees 24:15) standing where it does not belong—let the reader understand—then let those who are in Judea flee to the mountains. Let no one on the roof of his house go down or enter the house to take anything out. Let no one in the field go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers! Pray that this will not take place in winter, because those will be days of distress unequaled from the beginning, when Yahweh created the world, until now—and never to be equaled again. (Daniel 9:26; 12:1; Joel 2:2) If Yahweh had not cut short those days, no one would survive. But for the sake of the elect, whom He has chosen, He has shortened them. At that time if anyone says to you, “Look, here is the Messiah!” or, “Look, there He is!” do not believe it. For false messiahs and false prophets will appear and perform signs and miracles to deceive the elect—if that were possible. (Deuteronomy 13:6-14) So be on your guard; I have told you everything ahead of time.

“But in those days, following that distress, the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.” (Job 26:11; Isaiah 13:10; 34:4; Ezekiel 32:7, 8; Amos 8:9; Joel 2:30, 31)

At that time men will see the Son of Man coming in clouds with great power and glory. (Daniel 7:13) And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens. (Zechariah 2:6)

Now learn this lesson from the fig tree (Jeremiah 24:5-7): As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see these things happening, you know that it is near, right at the door. I tell you the truth; this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away. (Isaiah 40:8)

No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. Be on guard! Be alert! You do not know when that time will come. It's like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch.

Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the rooster crows, or at dawn. If he comes suddenly, do not let him find you sleeping. (Malachi 3:1) What I say to you, I say to everyone: “Watch!”” (Mark 13:5-37)

Watch, for the night is long;

Watch, for the foe is strong;

Watch, for the treasure's dear;

Watch, for the Lord is near!"

It was a dangerous thing to speak of the destruction of the Holy Temple, or even discuss such an event. It was this kind of talk that got Stephen stoned to death. It's obvious that YahShua's inner circle understood that the judgment and destruction first on the Temple and then all Jerusalem would begin the final coming Kingdom at the end of the Age.

There is an interesting passage in Josephus' "Wars of the Jews": "These men, therefore, trampled upon all the laws of men, and laughed at the laws of Yahweh; and for the oracles of the prophets, they ridiculed them as the tricks of jugglers; yet did these prophets foretell many things concerning [the rewards of] virtue, and [punishments of] vice, which when these zealots violated, they occasioned the fulfilling of those very prophecies belonging to their own country; for there was a certain ancient oracle of those men, that the city should then be taken and the Sanctuary burnt, by right of war, when a sedition should invade the Jews, and their own hand should pollute the Temple of Yahweh. Now while these zealots did not [quite] disbelieve these predictions, they made themselves the instruments of their accomplishment." (Book IV, Chapter 6, verse 3)

Judgment Begins with Our House

To some extent, what YahShua prophesied had an immediate fulfillment:

"For false messiahs and false prophets will appear and perform signs and miracles to deceive the elect..." The Roman general Vespasian, who attacked the Jews, may seem an odd candidate for a Messiah, but nonetheless, his coup d'état in 70 CE was regarded as the fulfillment of the famous Ba'al Olam-prophecy that **"...a star shall come out of Jacob and a scepter will rise out of Israel. It shall crush the foreheads of Moab and break down all the sons of Seth. Edom shall be dispossessed."** (Numbers 24.17-19) Flavius Josephus claims to have found the true meaning of the prophecy. "What did the most to induce the Jews to start this war, was an ambiguous oracle that was also found in their sacred writings, how, about that time, one from their country should become governor of the habitable earth. The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. (Flavius Josephus, "Wars of the Jews" Book 6) The Roman authors Suetonius and Tacitus agreed with Josephus: "There had spread over all the Orient an old and established belief, that it was fated for men coming from Judaea to rule the world. This prediction, referring to the emperor of Rome -as afterwards appeared from the event- the people of Judaea took to themselves." (Suetonius, *Life of Vespasian* 4.5) "The majority [*of the Jews*] were convinced that the ancient scriptures of their priests alluded to the present as the very time when the Orient would triumph and from Judaea would go forth men destined to rule the world. This mysterious prophecy really referred to Vespasian and Titus, but the common people, true to the selfish ambitions of mankind, thought that this exalted destiny was reserved for them, and not even their calamities opened their eyes to the truth." (Tacitus, *Histories* 5.13)

Josephus says before the destruction of the Temple a number of false Messiahs arose promising relief from the Roman yoke: "Another body of wicked men also sprung up, cleaner in their hands, but more wicked in their intentions, who destroyed the peace of the city no less than did these murderers [the Sicarii]. For they were deceivers and deluders of the people, and, under pretense of divine illumination, were for innovations and changes, and prevailed on the multitude to act like madmen, and went before them in the wilderness, pretending that Elohim would there show them signs of liberty" (Flavius Josephus, "Wars of the Jews" Book 2 chapter 13; "Antiquities of the Jews" Book 20 chapter 8).

An unnamed Egyptian Jew gathered together 30,000 followers, whom he summoned to the Mount of Olives, opposite Jerusalem, promising that at his command the walls of Jerusalem would fall down, and that he and his followers would enter and possess themselves of the city. But Governor Felix met them with his army. The prophet fled, but those with him were killed or taken, and the rest dispersed. (Flavius Josephus, "Wars of the Jews"

Book 2 chapter 13) When Rabbi Sha'ul was nearly killed by a hostile mob the arresting officer was a Roman commander stationed at the Temple. When Rabbi Sha'ul said something to him in Greek, the surprised commander replied, *"Do you know Greek? Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the assassins out into the wilderness?"* Of course, Rabbi Sha'ul assured him he was not that man.

Yet another impostor, promised the people "deliverance and freedom from their miseries" if they would follow him to the wilderness. Both leader and followers were killed by the troops of Governor Festus. ("Antiquities of the Jews" Book 20 chapter 8)

Even when Jerusalem was already in process of destruction by the Romans, a prophet, tried to rally the defenders to keep the people from deserting announced that Yahweh commanded them to come to the Temple, there to receive miraculous signs of their deliverance. Those who came met death in the flames. (Flavius Josephus, "Wars of the Jews" Book 6 chapter 5)

Unlike these Messiahs, Menachem ben Hezekiah, was a warrior mentioned in Sanhedrin 98b as the one who fulfilled **Lamentations 1:17**, **"the comforter [menachem] that should relieve my soul,"** became the leader of the Zealots. When the war broke out he attacked Masada with his band, armed his followers with the weapons stored there, and proceeded to Jerusalem, where he captured the Roman fortress Antonia, overpowering the troops of Herod Agrippa II. He executed the false High Priest Annias. Emboldened by his success, he anointed himself as Messiah and king, this provoked Eleazar, the other Zealot leader, so he killed him when he presented himself in the Temple in royal robes.

"How dreadful it will be in those days..." 50,000 Alexandrian Jews were slaughtered in 66 CE. Vespasian invades Galilee (May 67 CE) attacks and easily takes the city of Gabara, slaying all males. The nearby town of Japha is taken 15,000 slain. Jotapata falls, 40,000 are killed. The Samaritans assemble on Mount Gerizim to mount a defense, they are easily taken, 11,600 slain. The Israelites who had been driven from the towns of Galilee fortified Joppa to mount a resistance. Cut off by Romans, they took to the sea. A terrible storm broke upon them and dashed the ships on the rocks. Of those beached alive 4,200 were killed by the Romans, turning the sea into blood. Vespasian executes 1200 of "the old and unserviceable" in Tiberias after the city surrenders. Freedom fighters in Tarichaeae surrender and are executed leaving the city full of corpses. Most of Galilee surrenders to Rome. The Roman army enters Gamala, 5000 terrified residents jump off the cliff plunging into ravine including wives and children. 4000 are executed by the soldiers. The Jordan River was covered with putrefied corpses, the air was full of stench, and crowds of Jews took refuge on the coasts. Vespasian caused them to be killed or drowned.

Syrians and Arabs ripped open Jewish refugees on the rumor that one Jew had gold coins in his excrement.

The last resistance is led by Yochannan ben Levi of Gischala at Jerusalem. Vespasian sends Titus to Jerusalem with 1000 cavalry, 2000 bowmen, and 1 legion of 6120 men. Titus addresses the people on the walls and invites them to surrender, explaining that every other town, stronger than theirs, has already fallen. The rebel leader, responds, requesting they wait until the next day, after the Sabbath. Titus agrees and withdraws. Titus attacks Jerusalem the next day killing 6000 and capturing 3000 women and children and burns down the Holy Temple. When the flames leaped through the roof and the smoke had risen in thick columns one of the priests supposedly climbed to the top of the main tower. He had in his hand the key to the Sanctuary. When he reached the top he cried out, "If you, Yahweh, no longer judge us to be worthy to administer Your house, take back the key until You deem us worthy again." A hand appeared from heaven and took the key from the priest.

Interesting in light that Messiah YahShua gave us the Keys of Heaven.

Roman soldiers looted the Holy Temple, dismantling every stone to pry out the melted gold. Titus then carried his spoils to Rome, including the Menorah and other sacred vessels. The Romans systematically crucified

500 people a day, according to the Jewish historian Josephus: "There was not enough room for the crosses and not enough crosses for the bodies." Roman General Hadrian built a temple to Jupiter, which was likely placed to the south of the mount, desecrating the site with a pagan statue and placing a bronze image of himself as Zeus in the courtyard.

“When you see ‘the abomination that causes desolation’... those who are in Judea flee to the mountains.” “But the people of the Assembly in Jerusalem had been commanded by a divine revelation, given to men of approved piety there before the war, to leave the city and to dwell in a certain town of Perea called Petra.” (Eusebius “History of the Church,” 3:5:3) "Now this sect of Netzerim exists in Beroea in Coele-Syria, and in Decapolis in the district of Petra, and in Kochaba of Basanitis-- called Kohoraba in Hebrew. For thence it originated after the migration from Jerusalem of all the disciples who resided at Petra, Messiah having instructed them to leave Jerusalem and retire from it on account of the impending siege. It was owing to this counsel that they went away, as I have said, to reside for a while at Petra." (*Haer* 29:7) “Under the reign of Vespasian, Rome declared war against the Jews because of their repeated revolts, and General Titus besieged the city of Jerusalem 70 CE. It is said that eleven hundred thousand [i.e. one million, one hundred thousand] Jews perished in the six month siege, but the [Netzarim] there escaped the horrors of the siege by following the instruction of Christ in Matthew 24, and fleeing to the mountains beyond the Jordan.” (*Hugh Smith's History*)

Scholars claim that YahShua will be vindicated prophetically in the future, while this is true in its fullest sense of the word, I argue King Messiah YahShua is already vindicated because in a much smaller scale the things that YahShua prophesied did happen in 70 CE. King Messiah YahShua was vindicated when His words about Judea came true.

“When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written. How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.” (Luke 21:20-24)

“The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of Yahweh’s coming to you.” (Luke 19:43, 44)

Here Messiah YahShua describes the fall of Jerusalem in apocalyptic language as all the Hebrew prophets before Him. These word pictures project a national political crisis followed by judgment brought on by Israel’s forsaking the Holy Covenant.

“When you see Jerusalem being surrounded by armies, you will know that its desolation is near.” Titus surrounded the city, with three legions (*V Macedonica*, *XII Fulminata*, *XV Apollinaris*) on the western side and a fourth (*X Fretensis*) on the Mount of Olives to the east. Jews, instead of uniting all their forces and presenting a solid front to their common enemy, carried on a constant and devastating warfare with each other which sapped their strength and wasted their resources, so that several Jewish factions existed, one under Simon bar Giora, another under Eleazar ben Simon and Shimon ben Yair (Ezron), a third under Yochannan ben Levi of Gischala, and a fourth, consisting chiefly of semi-barbarous Idumeans, under Jacob ben Sosas and Shimon ben Katla. The Temple swam with the blood of more than 8000 Zealots. Suffice it to say, that the Jews, deceived by false prophets who promised them a temporal deliverer, persevered in their rebellion long after reasonable chance of success had disappeared; they were divided into hostile factions, who fought against each other in the streets of Jerusalem, while the walls of the city quivered under the battering engines of the common enemy.

“How dreadful it will be in those days for pregnant women and nursing mothers!” There was “a woman named Miriam bat Eleazar, of the village of **בֵּית אֵזוֹב** Bait-ā-tzōve' (the name means "House of Hyssop"). She was well off, and of good family, and had fled to Jerusalem with her relatives, where she became involved with the siege... Famine gnawed at her vitals, and the fire of rage was ever fiercer than famine. So, driven by fury and want, she committed a crime against nature. Seizing her child, an infant at the breast, she cried, *"My poor baby, why should I keep you alive in this world of war and famine? Even if we live till the Romans come, they will make slaves of us; and anyway, hunger will get us before slavery does; and the rebels are crueler than both. Come, be food for me, and an avenging fury to the rebels, and a tale of cold horror to the world to complete the monstrous agony of the Jews."* With these words she killed her son, roasted the body, ate half of it, and stored the rest in a safe place. But the Zealots were on her at once, smelling roasted meat, and threatening to kill her instantly if she did not produce it. She assured them she had saved them a share, and revealed the remains of her child. Seized with horror and stupefaction, they stood paralyzed at the sight. But she said, *"This is my own child, and my own handiwork. Eat, for I have eaten already. Do not show yourselves weaker than a woman, or more pitiful than a mother. But if you have pious scruples, and shrink away from human sacrifice, then what I have eaten can count as your share, and I will eat what is left as well."* At that they slunk away, trembling, not daring to eat, although they were reluctant to yield even this food to the mother. The whole city soon rang with the abomination.”

“They will fall by the sword and will be taken as prisoners to all the nations.” Josephus claims that 1,100,000 people were killed during the siege, of which a majority were Jewish, and that 97,000 were captured and enslaved

“Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.” Emperor Hadrian decided to establish a new city on the ruins of Jerusalem. The Old City was plowed up to make way for the new Roman city to be named Colonia Aelia Capitolina. In 324 CE Emperor Constantine and his mother Queen Helena converted to Christianity. Aelia Capitolina was renamed Jerusalem and the title of "Holy City" was restored to her. It was now, however, considered the Holy City of Christianity, not the national capital of the Israelites. The pagan temple Hadrian was destroyed and the church of Holy Zion was built on the Temple Mount. Caliph Omar clears rubbish from Temple Mount and prays there in 638 CE. Dome of the Rock is built by Abd el-Malik, 684-690 CE. Christians and Muslims fight over it for hundreds of years. It remained out of Jewish hands completely until the Yom Kippur War of 1973.

Titus reportedly refused to accept a wreath of victory, as there is “no merit in vanquishing people forsaken by their own God”. (*“The Life of Apollonius of Tyana”* by Philostratus)

The traditional Jewish prayer book contains the following passage: “Because of our sins we were exiled from our country and banished from our land. We cannot go up as pilgrims to worship Thee, to perform our duties in Thy chosen House, the great and Holy Temple which was called by Thy name, on account of the hand that was let loose on Thy Sanctuary. May it be Thy will, Yahweh our Elohim and Elohim of our fathers, merciful King, in Thy abundant love again to have mercy on us and on Thy Sanctuary; rebuild it speedily and magnify its glory.”

King Messiah YahShua announced the arrival of the Kingdom and its judgment at the same time. It was though, He were declaring the plowing of the Land before He could plant the Kingdom. He called Israel – all of it – great and small – to repent of its unfaithfulness and began gathering a remnant of Believers who readied themselves for the coming judgment.

He prophesied the coming judgment of Yahweh on Israel and saw the rest of history through the vision of the fall of Jerusalem. King Messiah YahShua predicted that all this would take place; when it did the destruction itself functioned as a gigantic demonstration that Messiah YahShua – the New Moses – the last Prophet of Israel – was right and vindicated. He is the true Herald of Yahweh.

“In the past Yahweh spoke to our forefathers through the prophets at many times and in various ways, but in these Last Days He has spoken to us by His Son, Whom He appointed heir of all things, and through Whom He made the universe. The Son is the radiance of Yahweh’s glory and the exact representation of His being, sustaining all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty in Heaven. So He became as much superior to the angels as the name He has inherited is superior to theirs.” (Hebrews 1:1-4)

“Just as the ...prophets saw in the Assyrian or Babylonian peril the form in which divine judgment on Israel was approaching, so [YahShua] saw in the growing menace of clash with Rome a token of coming disaster, in which the sins of the Jewish people would meet their retribution.” (“The Parable of the Kingdom,” by C. H. Dodd)

Messiah’s Decision

Unlike the prophets before him, King Messiah YahShua said He would be involved in the judgmental decision making process.

“Then the mother of Sefady’s sons came to YahShua with her sons and, kneeling down, asked a favor of him.

‘What is it you want?’ He asked.

She said, ‘Grant that one of these two sons of mine may sit at Your right and the other at Your left in Your Kingdom.’

‘You don’t know what you are asking,’ YahShua said to them. ‘Can you drink the cup I am going to drink?’

‘We can,’ they answered.

YahShua said to them, ‘You will indeed drink from my cup, but to sit at My right or left is not for Me to grant. These places belong to those for whom they have been prepared by My Father.’

When the ten heard about this, they were indignant with the two brothers. YahShua called them together and said, ‘You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.’” (Matthew 20:20-28)

Mother Safedy sees King Messiah YahShua already on the throne, as He often intimated more than once He would be, and as having the say who sits where in the government of the Kingdom especially next to Him. This is foundational to Messianic teaching – the Messiah will be seated in Heavenly places at the right hand of Yahweh – the Ancient of Days – to execute judgment.

Take the “Parable of the Ten Virgins”: **“At that time the Kingdom of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones took their lamps but did not take any oil with them. The wise, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep.**

At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’

Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’

‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

Later the others also came. ‘Sir! Sir!’ they said. ‘Open the door for us!’

But he replied, ‘I tell you the truth, I don’t know you.’

Therefore keep watch, because you do not know the day or the hour.” (Matthew 25:1-13)

In this parable, King Messiah YahShua intending to present Himself as the **“bridegroom”** much like He did in **Mark 2:20**: **“...the time will come when the bridegroom will be taken from them, and on that day [the disciples] will fast.”** The **“bridegroom”** is Messiah acting as judge Who makes the decision about who sits at the wedding table. The **“ten virgins”** represent the Lost Sheep of the House of Israel. The **“five (that) were wise”** are those that have **“oil in jars,”** meaning they were filled with the Holy Spirit and thus have the truth of who they are. **“Five of them were foolish” “took their lamps but did not take any oil with them,”** meaning they had a religion but weren’t filled with the Spirit. **“The bridegroom was a long time in coming”** means the Messiah did not return quickly but when Yahweh wants Him to. Watchfulness is required to be ready for the manifestation of the Kingdom. They **“...did not know the time of your visitation.” (Luke 19:44)** In context, this parable is right next to the prophecy of the coming judgment on Jerusalem when Yahweh disciplines unfaithful Israel through Rome. The coming of the **“bridegroom”** is the coming Judge. **“...you will not have gone through the cities of Israel before the Son of Man comes.” (Matthew 10:23)**

“...as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. Then two men will be in the field: one will be taken and the other left. Two women will be grinding at the mill: one will be taken and the other left.” (Matthew 24:37-41; Luke 17:26-27, 34-35)

Unfaithful Israelites will be carried away in judgment, while the faithful Israelites will survive to enjoy life in the Kingdom as Messiah claims His bride.

“...everyone who calls on the name of Yahweh will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as Yahweh has said, among the survivors whom Yahweh calls.” (Joel 2:32)

The “Parable of the Talents” says the same thing in a different way. **“[the Kingdom of Heaven] will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents (worth more than a thousand dollars) of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey. The man who had received the five talents went at once and put his money to work and gained five more. So also, the one with the two talents gained two more. But the man who had received the one talent went off, dug a hole in the ground and hid his master’s money.**

“After a long time the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. ‘Master,’ he said, ‘you entrusted me with five talents. See, I have gained five more.’

His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

The man with the two talents also came. 'Master,' he said, 'you entrusted me with two talents; see, I have gained two more.'

His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'

Then the man who had received the one talent came. 'Master,' he said, 'I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.'

His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest. Take the talent from him and give it to the one who has the ten talents. For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.'" (Matthew 25:14-30)

This parable is making the point: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Luke 12:48)

"What advantage, then, is there in being a Jew...First of all, they have been entrusted with the very words of Yahweh." (Romans 3:1, 2)

If Israel will repent, "then Yahweh your Elohim will restore your inheritance and have compassion on you and gather you again from all the nations where He scattered you. Even if you have been banished to the most distant land under the heavens, from there Yahweh your Elohim will gather you and bring you back. He will bring you to the land that belonged to your fathers, and you will take possession of it. He will make you more prosperous and numerous than your fathers. Yahweh your Elohim will circumcise your hearts and the hearts of your descendants, so that you may love Him with all your heart and with all your soul, and live." (Deuteronomy 30:1-6)

"For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him..." "[Israel] will feed on the wealth of nations, and in their riches you will boast." (Isaiah 61:6)

Goats & Sheep

"When the Son of Man comes in His glory, and all the angels with him, He will sit on His throne in heavenly glory. All the nations will be gathered before Him, and He will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on His left.

Then the King will say to those on His right, 'Come, you who are blessed by my Father; take your inheritance, the Kingdom prepared for you since the creation of the world. For I was hungry and you gave Me something to eat, I was thirsty and you gave Me something to drink, I was a stranger and you invited Me in, I needed clothes and you clothed Me, I was sick and you looked after Me, I was in prison and you came to visit Me.'

Then the righteous will answer Him, 'Sovereign, when did we see You hungry and feed You, or thirsty and give You something to drink? When did we see You a stranger and invite You in, or needing clothes and clothe You? When did we see You sick or in prison and go to visit You?'

The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of

mine, you did for Me.’

Then he will say to those on His left, ‘Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave Me nothing to eat, I was thirsty and you gave Me nothing to drink, I was a stranger and you did not invite Me in, I needed clothes and you did not clothe Me, I was sick and in prison and you did not look after Me.’

They also will answer, ‘Sovereign, when did we see You hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help You?’

He will reply, ‘I tell you the truth, whatever you did not do for one of the least of these, you did not do for Me.’

Then they will go away to eternal punishment, but the righteous to eternal life.” (Matthew 25:31-46)

Here King Messiah YahShua declares Himself as the “Judging Son of Man”: “...I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened...In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and His Kingdom is one that will never be destroyed...the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.” (Daniel 7:9, 10, 13, 14, 22)

King Messiah YahShua judges the nations on the basis of how they treat His “little ones” – Lost Israel returning.

“Anyone who receives a prophet because he is a prophet will receive a prophet's reward, and anyone who receives a righteous man because he is a righteous man will receive a righteous man's reward. And if anyone gives even a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward.” (Matthew 10:41-42)

“See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. The Son of Man came to save what was lost.” (Matthew 18:10, 11)

“I tell you the truth, anyone who gives you a cup of water in my name because you belong to Messiah will certainly not lose his reward. And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck. If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out, where ‘their worm does not die, and the fire is not quenched.’” (Mark 9:41-44)

Now, since we're Western Men, we must resist our notion of compartmentalizing. In light of these revelations, we must ask the question, “Are we to distinguish between the destruction of Jerusalem and the Final judgment, or should we see them as one long event?” Since Messiah YahShua made no distinction and since the Apostles did not entertain any lapse of time between the so-called two events, we are left with the conclusion Messiah YahShua saw the destruction of Jerusalem unfolding into the final judgment. I believe it is obvious that King Messiah YahShua saw the destruction of Jerusalem as the inauguration of the final judgment itself. Those who could survive the destruction, consequential scattering, repentance, and regathering would populate His Kingdom.

Remember the Zealot – the Freedom Fighter – who had given his all to see Israel restored and been sentenced to death for it, when he realized that YahShua was the true Messiah he cried out: **“Sovereign, remember me when You come into Your Kingdom.”** (Luke 23:42) He obviously believed that Messiah YahShua had a say in his final judgment.

Go into All the World

King Messiah YahShua declared on a couple occasions that as an evangelist you would also be involved in the final determination of the judgment.

“But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed *one* upon Me, that you may eat and drink at My table in My Kingdom, and sit on thrones judging the Twelve Tribes of Israel.” (Luke 22:28-30)

“So YahShua said to them, ‘Assuredly I say to you, that in the regeneration, when the Son of Man sits on the Throne of His glory, you who have followed Me will also sit on twelve thrones, judging the Twelve Tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life. But many *who are* first will be last, and the last first.’ (Matthew 19:28-30)

“I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in Heaven, and whatever you loose on earth will be loosed in Heaven.” (Matthew 16:19)

“Whoever sins you remit, they are remitted unto them; and whoever sins you retain, they are retained.” (John 20:23)

“The Son of Man will send out his angels, and they will weed out of his Kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the Kingdom of their Father. He who has ears, let him hear... This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the fiery furnace, where there will be weeping and gnashing of teeth... Therefore every Rabbi of the Torah who has been instructed about the Kingdom of Heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.” (Matthew 13:41-43, 49, 50, 52)

In Romans 4 we find this passage: **“What then shall we say that Abraham, our forefather according to the flesh, has found? For if Abraham came to be considered righteous by Yahweh through legalism, then he does have something to boast about. But this is not how it is when we stand before Yahweh. For what is the testimony of the Tanach? ‘Abram believed Yahweh, and He credited it to him as righteousness. (Genesis 15:6)’ Now to the worker, the wages are not credited to one’s account as a favor or gift of mercy but as what is owed him. But to the man who does not “work” but has faith in the One who takes the ungodly man and makes him righteous, his faith is credited to him as righteousness.”** (Romans 4:1-5) The Greek word

ἀσεβής “asebes,” rendered “ungodly” in Romans 4, is from the word **ἀσέβως** “asebos” referring to someone who ignores a summons or is not willing to look back when being called. To be “ungodly” is to disregard the call for the sheep. This is translated from the word **עָשָׂה** “rasa” meaning to “be convicted or incriminated.”

This is why the “work of an evangelist” is so important. **“These twelve YahShua sent out with the following instructions: ‘Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the Lost Sheep of Israel. As you go, preach this message: “The Kingdom of Heaven is near.” Heal the sick, raise**

the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give. Do not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.

Whatever town or village you enter, search for some worthy person there and stay at his house until you leave. As you enter the home, give it your greeting. If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town. I tell you the truth, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town. I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.” (Matthew 10:5-16)

Part of our job as evangelists is to flag those for destruction. It is our responsibility to get this message out: "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring the full message! (Isaiah 52:7)'" (Romans 10:14, 15)

You have been sent: "...to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand." (Matthew 10:5-7)

If they do not accept the message: "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you." (Matthew 5:11, 12) Flag them for destruction: "it will be more bearable for Sodom and Gomorrah on the day of judgment than for" them.

King Messiah YahShua practiced what He preached: "And you, Capernaum, will you be lifted up to the skies? No, you will go down to Hell. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the Day of Judgment than for you." (Matthew 11:23-24)

"Then say to them, 'Thus says the Sovereign Yahweh: "Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their Elohim.'" (Ezekiel 37:21-23)



This is our responsibility; this is our commandment; this is our commission; and this is our message: "And this Full Messianic Message of the Kingdom will be preached in all the world as a witness to all the nations, and then the end will come." (Matthew 24:14)