

PART ONE



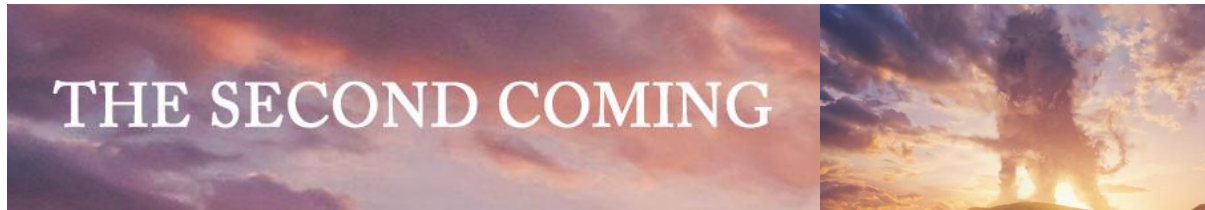
THE SECOND COMING. The Second Coming is a topic of continual discussion and development in Christendom and non-entity in Judaism; the Messiah is yet to come. The first thing we need to explain here is that prophecy is not an exact science where we can accurately determine or predict a result. When a prophet speaks, he does so by the Ruach of YHWH, but his words come in a veiled language of poetic prose, which tells us that YHWH is the master poet. We call these types of utterances "**prophetic mystery.**" Poetry is colorful creations that can be interpreted in diverse ways because words can have many shades of meaning. Take, for example, the prophecy of Yeshayahu (Isaiah) 9:6 and the apparent contradiction in the meaning of the prophecy where to a Jew, it has been fulfilled in the person of King Hezekiah, and in the Christian mind, it refers to Yeshua, because of the tense of one particular Hebrew word that can be interpreted in both ways contextually. This prophecy is a beautiful example of Hebrew poetry at its finest. Second, the way in which prophecies are fulfilled in history is not always fulfilled in the way their recipients expected- it is called "**prophetic sovereignty.**" Ensof's ways are higher than ours, which is particularly true in the fulfillment of prophecy. Take, for example, the prophecy from Beresheeth (Genesis) 3:15 on the coming Messiah. Elohim told Chavah (Eve) that her offspring would bruise the serpent's head. Chavah was greatly consoled and encouraged by this word from Elohim, but she had no idea how it would happen. Probably, she imagined some physical conflict. Perhaps she envisaged a dead snake lying on the ground with a man's footprint on its head. We can look back on this prophesied event with awe now because none of us could have seen Elohim's wisdom. Chavah's far-off descendant defeated all the powers of darkness, not by force of physical arms, but by offering himself as a sacrifice for the atonement of Yisra'el as the prophetic lamb of Pesach and as our Yom Kippur. There is yet a third category used here called the "**prophetic perfect,**" meaning a writing style where the event is yet future but is written in the past tense or as a perfect completed action. Many prophecies in the TaNaK that are clearly future events use "prophetic perfect verbs" to describe still future prophetic events since YHWH knows the end from the beginning and is prophetically declaring "a finished action," even though it hasn't yet actually taken place. One such example is found in Yeshayahu (Isaiah) 5:13, where both houses of Yisra'el are declared to be in exile, even though neither house of Yisra'el had been sent out into exile at the time of the prophecy. Yet it is still written using a past perfect verb in a "prophetic perfect" future declaration. So, every utterance of the prophets has an element of expectation and intrigue. This little lesson in prophecy is to provide a framework in which we can understand the Second Coming. **Our research has shown us that the Second Coming has already happened exactly as Yeshua had predicted.** The best starting point in the study of the Second Coming is Yeshua's statement in Yochanan (John) 14:1-4. *"Let not your lev (heart) be troubled: you believe in Yeshua, believe also in Me. In My Abba's bayit (house) are many abiding chambers: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. And where I go you know, and the derech (way) you know."* Yeshua starts this discourse with a warning to his talmidim (disciples). He said, 'Do not let your hearts be troubled.' Yeshua was about to depart from this olam (world) and was preparing his talmidim for the trauma that lay ahead and his physical absence from them, telling them that he was going to come back physically very soon and take them away to their heavenly home when he was not going to do that for 2000 years plus would not be a comfort at all! It would simply be a false promise. As a fellow minister once said, 'a half-truth is a whole lie.' Consider, if a friend promised to come and see you and then waited till a long time after you were dead before he rang your doorbell, we would hardly think (if you were still thinking about it in the beyond) that he had kept his promise. We are certain Yeshua was aware of this Scripture; *"Hope deferred makes the heart sick, but a longing fulfilled in a tree of*

PART TWO



life" Mishle (Proverbs) 13:12. Instead, in this prophecy, Yeshua told them not to be troubled because soon he would be among them always in the Spirit. We should be aware that the Master is using metaphors or Hebrew prose to make his prediction palatable to receive- the concept of prophetic mystery. Sometimes sad news is better wrapped up first in a bouquet of flowery language than to say it straight out. Shortly after, Shiloh removes the prose and tells them plainly in verses 18-19 that he would return shortly, in weeks from his departure, as noted in these words I have highlighted. *"I will not leave you as orphans: I will come to you after **a little while**. Yet **a little while**, and the olam hazeh (this world) will see Me no more; but you will see Me: because I live, you shall live also."* The words "little while" (Greek: *mikron*) according to Strongs dictionary means a small quantity. It in no way implies a period of 2000 years! The Synoptic Gospels tell us exactly how the Second Coming was fulfilled; fifty days later, on the day of Chag Shavuot (the Feast of Pentecost), the Second Coming was fulfilled in the baptism of the Ruach haKodesh (basically an empowering and commissioning of the Spirit). Consider that after the resurrection, Yeshua had warned them to tarry in Yerushalem until the promise had been fulfilled (Maaseh Shlichim (Acts) 1:4). But wait a minute, what about the other important verses that mention that he would come in the clouds and that every eye would see him (Daniyel (Daniel 7:13); Mattityahu (Matthew 24:30); Gilyahna (Revelations) 1:7)? I understand your objection; for millenniums, we have suffered the darkness of false teaching because Eloah's people were programmed to look for a Messiah on a white horse coming in the clouds. This misinterpretation has kept Christianity from seeing the light and understanding prophecy correctly. Even so, exhilarating times are upon us all; when the clock struck sunset in the Torah New Year of 2008 (the 70th Yovel (Jubilee) since the time of Ahdahm), we entered a new season of the favor of YHWH, when what was hidden will be brought to the light. The above Scriptures are not about the Second Coming but an event that was predicted to occur in our day, which the House of Yahudah has known for Millenniums but with a surprising turn. We will explain this shortly. Speaking about the light, we all know that when the Word of YHWH speaks about light, in general, it means the Torah or, in a broader context, the Scriptures, which is encapsulated in the term "emet" (truth) in Hebrew. In the Council of YHWH, the word "cloud" and the phrase "every eye shall see" are synonymous and are metaphors that mean a group of witnesses or a company of people- an example of the prophetic mystery. Yeshua is not coming in, with, or on clouds of physical water vapor, but in and with his people. We have these Scriptures at the peshat level (the literal or plain meaning) if we allow the Scripture to interpret itself and unravel the truth. Yahudah (Jude), quoting Sefer Enoch (the book of Enoch), unfolds the meaning of the verses quoted above, *"Behold, the Master Yeshua comes **with ten thousands of His Yisraelite kiddushin**"* verse 14. Another confirmation is Ivrim (Hebrews) 12:1, where we read: *"Therefore seeing that we also are surrounded with so great **a cloud of Yisraelite witnesses...**"* So the phrase "coming with the clouds" and "every eye shall see" is the same as coming with the saints or being among His people. However, a mystery here needs to be explained and is sure to challenge both the Jewish and Christian perspectives. What this ministry is about to show you will not be found anywhere in any book or commentary in both camps because this revelation is for this time, and the signs are here to confirm it. It is as follows: **A King has been born or is about to be born in the House of Ephraim and will be revealed in time to come!** In the first Covenant, all of the prophecies of the first advent pointed to a King being born in Yisra'el in the House of Yahudah (Judah) and were fulfilled to the letter in Mashiach ben Yosef, but in a few of these pinnacle prophecies, there is something very remarkable— a hidden pearl. In the final advent, the Mashiach will be born among the scattered peoples of Yisra'el— He will have the DNA of both Houses, signifying his unilateral role as Messiah of Yahudah and Ephraim (Yisra'el), and he will be a man immersed and versed in the Torah and the Keetvay haKodesh (the Set-

PART THREE



Apart Scriptures) resident among Ephraim. We will start with the prophecy in Yeshayahu (Isaiah) 59:20. *"And the Redeemer shall come **TO** Zion, and to them that make teshuvah from transgression in Yaakov, says YHWH."* You will notice that I highlighted the proposition "to" because I need to show you how it is quoted in Romiyah (Romans) 11:26-27 in the New King James Version that caused blindness to come over Christendom in the matter of the Final Coming through a mistake in the text and other outlandish interpretations. *"The Deliverer will come **OUT** of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins."* Notice again that we have highlighted the proposition "out" to show how this verse has been misquoted in Romiyah. There are two important differences; the first difference is that Romiyah says the Messiah **will come out of Zion**, and Yeshayahu says the Messiah **will come to Zion**. The second difference is that Romiyah says that the Redeemer is coming to banish ungodliness from Yaakov, but Yeshayahu says the Redeemer will banish ungodliness from Yaakov, who has turned from their transgression. This shuttle difference, in a word, makes a massive difference in the prophecy. **What this verse in Yeshayahu shows is that the Mashiach will come from outside Yisra'el and will be coming to those who have performed teshuvah in Yaakov** or, more specifically, to both Houses of Yisra'el, whereas in the first advent, he came out of Yahudah and preached teshuvah among them (Mattityahu (Matthew) 4:23, 9:35; Luka (Luke) 4:43; Luka (Luke) 8:1, 9:11). This also informs me that before the Messiah comes Eliyahu has brought repentance to Yisra'el. Another remarkable prophecy is Hoshea (Hosea) 11:1; *"When Yisrael was a Child, then I loved Him, and called My Son out of Mitzrayim."* In this prophecy, the Mashiach will come out of Mitzrayim. Hence the reference *"(I) called my Son out of Mitzrayim."* In the remez level (the hint or esoterical meaning), this is a reference to the Mashiach **coming out of the House of Ephraim or Yisra'el**- this is also an example of prophetic mystery and sovereignty. Indeed, the rest of the prophecy is addressed specifically to the House of Ephraim (Yisra'el), calling them to make teshuvah and prepare for the Mashiach. The prophecy in Bamidbar (Numbers) 24:17, traditionally about a Messiah coming out of Yahudah, could be applied equally to a Mashiach coming out of Ephraim. *"I shall see Him, but not now: I shall see Him, but not near: there shall come a Cochav (Star) out of Yaakov, and a Scepter shall rise out of Yisrael, and shall smite the corners of Moav, and destroy all the children of Sheth."* The reference to Yisra'el could mean any tribe- This is a unique example of all three categories of prophecy. In Yeshua's first appearance, the Mashiach centered his work on Yahudah and commissioned his talmidim to go to the lost tribes. In this final hour, the order will be reversed, and the Mashiach is commissioned to begin his work on Ephraim and then return to Yahudah to reunite the family of Yisra'el. The "two-stick" prophecy of Yechezkel (Ezekiel) 37 and "the last shall be first" prophecy of Mattityahu (Mathew) 20:16. The fact is the majority of Yisra'el is not in Yahudah or the land of Israel today, but they are still among the nations of the world. There are billions of Avraham's and Yaakov's descendants among the goyim, the majority of whom are Christian and Muslim, whom the Mashiach will identify and lead to Yerushalem in a Second Exodus. The TaNaK is embellished with prophecies too numerous to quote here of the lost tribes returning to Yerushalem, and who is expected to lead them in this final exodus and in the restoration of Torah and the Sacred Name? It will be the Mashiach and the kohanim tzadikim, among whom will be Eliyahu haNavi. Let us look at one final verse from the book of Mattityahu, another pinnacle revelation of the Scriptures; *"See, your Bayit is left to you desolate. For I say to you, You shall not see Me again, until you shall surely learn to say, Baruch Haba BeShem HaAdon YHWH"* Mattityahu (Matthew) 23:38-39. See also Luka (Luke) 13:35. Yeshua clarifies in this verse that 'unless Yahudah again learns to say the Set-Apart Name of YHWH, he will not come back to Yerushalem.' This Scripture directly connects the final advent of the Mashiach to the restoration of the Set-Apart Name of YHWH.

PART FOUR



This is one of the most significant prophecies in the Renewed Covenant. Luka (Luke) 19:36-40 subsequently records the crowd shouting the Set-Apart Name during Yeshua's triumphal entry into Yerushalem. Our ministry has studied the prophecies concerning the restoration of the Name of YHWH in our book *Yahuweh Exposition of the Name*, and the prophets speak of the Name being restored first among the Gentiles- the lost House of Yisra'el, where we see the Mashiach beginning his mission. The prophecy in Devarim (Deuteronomy) 18:15-19 indicates that the Messiah will speak only in the Sacred Name, and by the name YHWH, we shall know him. With the prohibitions in the House of Yahudah against speaking the Set-Apart Name, Yeshua is warning them that he would not return to Yahudah until they learn to speak the Name. Incidentally, the lost tribes of Yisra'el are already speaking the Name, and the Rabbis will continue to enforce their ban without any justification from the Law of Moshe until the revelation of the Mashiach and kohanim tzadikim who will re-educate Yahudah in speaking the Sacred Name. My conclusion is this: **There is no Second Coming in the clouds; what we must now expect is the FINAL COMING** where Shiloh shall return as Adon ha-Adonim and Melech ha-Melachim taking his authority in the Malchut YHWH as these many Scriptures' show: Yeshayahu (Isaiah) 9:6-7; Daniyel (Daniel) 7:13-14; Qorintyah Alef (First Corinthians) 15:25; Ephsiyah (Ephesians) 1:20-21. Pinnacle among them is the prophecy in Ezekiel concerning the restored Yerushalem and its King, "It was all around eighteen thousand cubits: and the name of the city from that day forward even *le-olam-va-ed* (forever) shall be, YHWH-Shamma. **YHWH-Is-There**" Yechezkel (Ezekiel) 48:35. Before I finish, there is an alternative view to the fulfillment of the Second Coming by David Sorensen. I find this man's arguments compelling and align with what I have already taught. Due to the length of his presentation, I shall quote only his concluding statements. The presentation can be found in its entirety at this link <https://www.godisreal.today/return/>. I quote, "To help you understand the specific timeframe Jesus Christ gave for His Second Coming, you find an overview here of all the time indications He gave. Note that He often said 'Assuredly!' which means this is very important, and we should especially take it to heart. When did Jesus Christ say He would come?... 1) Some of His audience would live to see it happen (Matthew 16:28). 2) He would surely come during that generation (Matthew 24:34). 3) The apostles wouldn't have enough time to go through Israel before His coming (Matthew 10:23). 4) The apostle John would still be alive (John 21:22). The members of the Jewish Council would witness it (Matthew 26:64). 5) The first Jewish Christians had to be prepared for His coming (Matthew 24). Does history reveal the Second Coming? Before we check the history books, we need to assess what history needs to reveal in order for us to know whether Jesus Christ prophesied in truth or not. What did He announce? It would take me too long to list all the details, but here is a basic outline of what Christ announced would happen during that generation: 1) Jerusalem would be destroyed (Matt. 23:38). 2) The temple would be destroyed (Matt. 24:2). 3) Christ would be seen in the sky (Matt. 26:64). 4) His angels would be seen in the clouds (2 Thess. 1:7,8). 5) There would be a great light (Matt. 24:27). 6) A supernatural sign would appear in the sky (Matt. 24:30). 7) The sun would darken, and the moon would turn red (Matt. 24:30). 9) There would be earthquakes, famines, disease, wars, and false prophets (Matt. 24:6,7). All this would happen in the first generation of believers (Matt. 24:34). So... can we find these events in the history books? It may be a shock for you to read this, but during my research, I found that, indeed, all these things have been described in detail by the most authoritative historians of the first century!" I am sorry to shorten it here, but go to the site and see the well-laid scriptural and historical proof yourself. I am not just convinced; I know this man's research is aligned with the truth. We must end the tradition of thousands of false prophecies about the Second Coming and the Rapture and rejoice in the fact that Shiloh has fulfilled his promise exactly. Now, we look forward to his Final Coming in our time as our Supreme King and Master.