



## **Parasha Shoftim**

August 22, 2020

Deuteronomy 16:18-21:9

Isaiah 51:12-52:12

John 1:19-33

Shalom *Mishpocha!* Our *parasha* today is *Shoftim*, which means “judges.” It begins with *Shoftim v’shotrim titen-lecha*. “Appoint for yourselves judges and officers.” They were to be appointed in every city. Moses continued, “*justice, justice you must pursue*” (Deuteronomy 16:20a TLV). And, it must be administered without corruption or favoritism. The judges who were *kohanim* were also to interpret *Torah* for the people.

Here are a few of the subjects in today’s *parasha*. ADONAI foresaw Israel’s future desire for a king and set out these guidelines for him: 16 “*Only he should not multiply horses for himself or make the people return to Egypt to multiply horses, because Adonai has said to you, “You must never go back that way again.”* 17 *Nor should he multiply wives for himself, so that his heart does not turn aside, nor multiply much silver and gold for himself.* 18 “*Now when he sits on the throne of his kingdom, he is to write for himself a copy of this Torah on a scroll, from what is before the Levitical kohanim*” (Deuteronomy 17:16-18). Unfortunately, many of the kings did not heed this warning, even the wisest man in world, Solomon. In the end he returned to ADONAI, but paid the price of losing His blessing in his life. The prophet like Moses is foretold: 15 “*Adonai your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen*” (Deuteronomy 18:15 TLV). Those of us who know Yeshua know that He is the “prophet like Moses.” Our *Sh’lichim* reading today showed us that the people of the 1<sup>st</sup> century were expecting “the Prophet” to come and that John said: “No, it’s not me.” The guidelines for creating “cities of refuge” to which an accidental murderer could flee were also given. Many of the rules of war are described, including those who are exempted from going into battle: one who has just built a home, planted a vineyard, just married, or is afraid. The final subject is what is called the *eglah arufah*, the special procedure to be followed when a person was killed and the murderer was unknown. The leaders of the community in which the body was found had a special responsibility to seek justice.

Today, I want to conclude our eschatological excursion. We began two weeks ago discussing The Millennium. I realize that I was a little overzealous last time and extended the message long beyond the usual time. I promise not to do that today. Today, we will consider what I am calling the *D’rash B’Har haZeitim*, Yeshua’s exposition on the Mount of Olives. His words are a picture of what would happen in Jerusalem within the next 40 years and through all the centuries leading up to His return to earth. But, understanding the words He spoke there is not something which anyone can know for certain. And, we don’t have clear cut related Scriptures describing these events. The verses from other sources that we do have are many times mystical and raise even more questions. Yeshua’s own words regarding these things are also difficult to understand. Could it be that He said these things in that way so that we would not completely know the answer. If we knew exactly what was going to happen and when He was returning, it would take away some of our need for faith as we wait.

Today, I am going to give you my opinion regarding some of these things. Please understand that this is my opinion and not a doctrine. I have quoted *Sha'ul* many times in the past about this and do so again today: "We see through a glass darkly and we prophesy in part and know in part." Understanding Daniel and Revelation is difficult and I am confident that there is no one who completely understands them. Nevertheless, we push on and do the best that we can. Today, we will look at Yeshua's own words on the subject. I will present this information by comparing His words in the three different versions of His Mount of Olives message.

They are found in Matthew 24, Mark 12 and Luke 21. Remember those chapters. From here on I will just refer to them by verse. There are a lot of similarities in the synoptic Gospels, but also some differences.

The first subject is the beautiful stones of the Temple. This is found in verses 1-4a in Mark and 5-7a in Luke. Reading from Matthew: *1 Now when Yeshua went out and was going away from the Temple, His disciples came up to point out to Him the Temple buildings. 2 "Don't you see all these?" He responded to them. "Amen, I tell you, not one stone will be left here on top of another—every one will be torn down!" 3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen"* (Matthew 24:1-3a)? Yeshua prophesied the coming destruction of the Temple. They asked Him when this would happen. He didn't answer right away because they immediately followed up with a second question.

Here are their second questions. *3... What will be the sign of Your coming and of the end of the age"* (Matthew 24:3b TLV). *4... What will be the sign that all these things are about to be accomplished"* (Mark 12:4b TLV). *7... What will be the sign that these things are about to take place"* (Luke 21:7b TLV). The questions are all essentially the same. The "end of the age," "about to be accomplished" and "take place" all refer to "the end of the age" in Matthew. We will discuss it in a moment.

Then Yeshua said: *9 "Then they will hand you over to persecution and will kill you. You will be hated by all the nations because of My name. 10 And then many will fall away and will betray one another and hate one other. 11 Many false prophets will arise and lead many astray. 12 Because lawlessness will multiply, the love of many will grow cold. 13 But the one who endures to the end will be saved. 14 This Good News of the kingdom shall be proclaimed in the whole world as a testimony to all the nations, and then the end will come"* (Matthew 24:9-14 TLV).

These words cover a lot of ground and a lot of time. Yeshua said essentially the same thing in Mark 9-13 and Luke 12-19. He told His disciples that these things were going to happen to them, but also implying that these things would also happen to some of His disciples through the ages. The events Yeshua described take place throughout the years from right then, about 30 CE, until the end of the age, in Hebrew, the *Olam HaZeh*. It means "this age." During this period, this age, the Gospel would be proclaimed throughout the whole world. We don't know what that means; possibly that it will be proclaimed to every nation group and language, but not necessarily to every person. But, we would think that every person would have had access to the Gospel. During this time there would be persecutions, false prophets and lawlessness. We've seen that through the centuries and we see that today. The *Olam HaZeh*, this age, ends when Yeshua returns. And, it is His return which moves us into the next era, the *Olam HaBa*, the world or age to come.

14 “But when you see ‘the abomination of desolation’ standing where it should not be (let the reader understand **[on the Temple mount]**), then those in Judea must flee to the mountains. 15 The one on the roof must not go down, nor enter to take anything out of his house. 16 And the one in the field must not turn back to get his cloak. 17 Woe to those who are pregnant and to those who are nursing babies in those days! 18 Pray that it will not happen in winter. 19 “For in those days there will be trouble such as has never happened, not since the beginning of the creation which God created until now, and never will. 20 And unless Adonai had cut short those days, no one would be saved. But for the sake of the elect, whom He chose, He cut short the days” (Mark 12:14-20 TLV). Essentially the same thing is said in Matthew 15-22 and Luke 20-24.

I specifically used the Mark Scripture to discuss these things because in it Yeshua told us that the “abomination of desolation” is not the Anti-Christ. Mark wrote: *‘the abomination of desolation’ standing where it should not be.* An “it” is not a person. It is a thing; a something. The “abomination” is also found in the Matthew Scripture, and is not identified there as a person either. Matthew also refers to it as: *“the abomination of desolation”*, but adds, *“which was spoken of through Daniel the prophet.”* Luke doesn’t mention the abomination, but says: *“when you see Jerusalem surrounded by armies, then recognize that her desolation is near.”* The word “desolation” is found in all three Gospels. In saying this, Yeshua warned all of His disciples who were in Jerusalem right then and who would be in Jerusalem when these things happened. He said to those in Judea “to get away from there when they saw these things happening.”

The abomination of desolation, the it which Yeshua spoke of in Mark and referred to in Matthew was spoken about by Daniel the Prophet in Daniel chapter 11, verse 31. At the time that Yeshua was speaking, that had been the only appearance of the “abomination of desolation” and it occurred at the time of the Maccabees. It was when the Syrian army invaded Jerusalem and desecrated the Temple in about 167 BCE. The abomination was the pagan Syrian army. The dictionary tells us that an abomination is a thing which causes disgust or hatred. Desolation is a state of complete emptiness or destruction. The abomination of desolation which Yeshua told them to flee from is a hated thing which causes emptiness or destruction. Yeshua referred to it in the days of the Maccabees and also referred to it to come.

But, the abomination which Yeshua was warning His disciples about on the Mount of Olives was future from His time. From history, we know this abomination to be the pagan Roman army which destroyed the Temple in the year 70, about 40 years in the future. Yeshua told His disciples to pray that this would not happen in winter and it didn’t. It happened in the spring. In the year 70CE, Titus's Roman legions breached the walls of Jerusalem and entered. They slaughtered almost the entire population of Jerusalem.

Yeshua also told his *talmidim* that that coming time would be the worst that happened in *eretz Yisra’el*; ever! He said: *21 For there will be trouble (tribulation) then (in 70 CE) worse than there has ever been (very great tribulation) from the beginning of the world until now, and there will be nothing like it again!* (Matthew 24:21). Other Bible versions say "tribulation." That was the "Great Tribulation." It happened in Jerusalem in the year 70. How bad was it? It has been estimated that the population of Jerusalem in the year 70 was 600,000. But, Josephus the Jewish historian reported that as many as 1,100, 000 were killed during the siege of Jerusalem and that 97,000 more Jews were sold as slaves. That’s almost 1.2 million! How could that happen in a city of 600,000? The answer is that over a million others came

to Jerusalem for Passover. Josephus said that the initial siege took place during Passover when the city was surrounded and blockaded. And, many of those killed were not residents of Jerusalem, but had travelled there for Passover and the Feast of Unleavened Bread. That accounts for the greater number of dead, many of whom starved to death. Almost all of the citizens of Jerusalem were either killed, died of starvation or sold as slaves. They were trapped inside the city for about 110 days, from Passover to the 9<sup>th</sup> of Av when the Romans broke through and destroyed the Temple. Wouldn't you agree that's a great tribulation!!? The *p'shat*, the plain meaning of Yeshua's words, were a reference to an event in Jerusalem, not in the entire world. Something worse than that would have to happen to Jerusalem today for it to be a greater time of tribulation. But, that won't happen because Yeshua said: *there will be nothing like it again!* That was the "Great Tribulation."

Then Yeshua said: *20 And unless Adonai had cut short those days, no one would be saved. But for the sake of the elect, whom He chose, He cut short the days*" (Mark 12:20 TLV). The elect were those who survived the Romans to carry on the ministry of the Kingdom. Some of them had managed to get out. There was something about this added in Luke that was not told in either Matthew or Mark. These are Yeshua's words: *24 "They will fall by the edge of the sword and be led away captive into all the nations. Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled"* (Luke 21:24 TLV). Over a million were killed and almost three-quarters of a million were sold as slaves. He said that the "Jews would be killed and made slaves" by the Romans, taking the slaves into all the known nations of the world at that time. They were scattered in 70 CE and are now being physically regathered. Then Yeshua prophesied about Jerusalem, saying that: "it would be under the control of Gentile nations until that control came to an end. And, as you know, it came to an end in July of 1967 when the Israeli army recaptured and gained control of Jerusalem for the first time since Yeshua uttered these words.

Verses 23 and 24 in Matthew and 21 and 22 in Mark describe the next subject. It is not mentioned in Luke. *23 "Then if anyone says to you, 'Look, here's the Messiah,' or 'There He is,' do not believe it. 24 For false messiahs and false prophets will rise up and show great signs and wonders so as to lead astray, if possible, even the chosen"* (Matthew 24:23-24 TLV). There have been many who claimed they were the Jewish Messiah. After Yeshua's resurrection and even before the Temple was destroyed, a Jewish man named [Theudas](#) led a rebellion and claimed to be the Messiah. The most famous false Messiah was *Bar Kochba*, the leader of the 2<sup>nd</sup> Jewish rebellion against Rome about one hundred years after Yeshua. There are reports that there have been 25 or more false Messiahs to appear through the centuries. The latest I know of was *Rabbi Menachem Mendel Schneerson*, the *Lubavicher rabbi* of New York City who died in 1994. His followers still believe that he will rise from the dead.

Regarding Yeshua's return, there was expectation among His disciples that He would return soon, possibly even in the 1<sup>st</sup> century. Today, many of His followers do not even think about His return, believing that it is too far in the future. Some Christians don't even believe that He will return. We definitely believe that He will, but no one knows the day or the hour. Even though we don't know when, we must remember that Yeshua taught us to pray: "Your Kingdom come!" We are to pray for it and to look for it.

Next, in Matthew we find this advice from Yeshua. It is not in either Mark or Luke. *25 "See, I have told you beforehand. 26 "So if they say to you, 'Look, He is in the wilderness,' do not go out. Or, 'Look, He is in the inner rooms,' do not believe it. 27 For just as lightning comes*

*from the east and flashes as far as the west, so also will be the coming of the Son of Man. 28 For wherever the carcass is, there the vultures will gather*” (Matthew 24:25-28 TLV). We are not to believe anyone who tells us that Yeshua has come. That’s because it will not be a secret. Everyone will know it at the same time. We will all see Him in the heavens when He comes. His appearance will be as clear and as bright as a bolt of lightning. “For wherever the carcass is, there the vultures will gather” is also a reference to His coming. Because the dead and the living will rise to meet Him in the air, He is using this simile to depict the righteous ones streaming upward toward Him.

In Matthew, Yeshua said this: 29 *“But immediately after the trouble of those days, ‘the sun will be darkened, and the moon will not give its light and the stars will fall from heaven and the powers of the heavens will be shaken”* (Matthew 24:29 TLV). He also spoke about this in Mark, verses 23-25 and in Luke in verses 25 and 26. But only in Matthew did Yeshua say “immediately after the trouble of those days.” All three Gospels told that those events would occur in the heavens at some point in time. Yeshua only told when it would occur in Matthew. What are “those days” which Yeshua spoke about? We know that it was not the Great Tribulation in Jerusalem or those signs in the heavens would have already occurred. The days to which He was referring are future days, future from now and immediately preceding His return. The trouble of those days is the trouble of our days. We’re experiencing those troubles now and the coming signs in the heavens are somewhere in our near future. In Luke, Yeshua adds this: 26 *“People will lose heart from fear and anticipation of what is overtaking the earth, for the powers of the heavens will be shaken”* (Luke 21:26 TLV). Yeshua said that we are to be forewarned about this. Expect it to happen. And, these things will happen just before He returns. But, we are not to fear and not to lose heart. The ones who will be in fear are the ones who have not trusted Him and who do not understand His words.

Matthew described what will happen next in verses 30 and 31. Mark said essentially the same thing in verses 26 and 27 and Luke in 27 and 28. 30 *“Then the sign of the Son of Man will appear in heaven, and then all the tribes of the land will mourn, and they will see ‘the Son of Man coming on the clouds of heaven’ with power and great glory. 31 He will send out His angels with a great shofar, and they will gather together His chosen from the four winds, from one end of heaven to the other”* (Matthew 24:30-31 TLV). The sign of the Son of Man is His appearance in the heavens itself. He is the sign. Possibly we will even see His crucifixion wounds. That would be a good time for Zechariah’s prophecy to be fulfilled: 10 *“Then I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication, when they will look toward Me whom they pierced. They will mourn for him as one mourns for an only son and grieve bitterly for him, as one grieves for a firstborn”* (Zechariah 12:10 TLV). The Jews, not the people of the world, are the Tribes of the Land (*Eretz Yisra’el*).

We have two witnesses of Yeshua appearing in the heavens from *Sha’ul*: 16 *“For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God’s shofar, and the dead in Messiah shall rise first. 17 Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air—and so we shall always be with the Lord”* (1Thessalonians 4:16-17 TLV). 51 *“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52 in a moment, in the twinkling of an eye, at the last shofar. For the shofar will sound, and the dead will be raised incorruptible, and we will be changed”* (1Corinthians 15:51-52 TLV). Every eye will see Him including those who don’t know Him. When will all Israel be saved? We don’t know, but my opinion is that it will happen even before they see the sign of the Son of

Man in the heavens and mourn for Him. They can still grieve about their past behavior toward Him after they have trusted in Him.

The last thing that we see in this group of verses is this: *31 He will send out His angels with a great shofar, and they will gather together His chosen from the four winds, from one end of heaven to the other* (Matthew 24:31 TLV). Many see this as His physical gathering of Israel back to the land which began in the last several centuries and is continuing to take place now. I believe that this verse is a reference to what *Sha'ul* spoke of in 1Thessalonians and 1Corinthians, the resurrection of the righteous dead and the rising of the living to meet Yeshua in the air. All who have trusted Yeshua are “His chosen” and this group will include “all Israel” whom I believe will have trusted Him before He comes in the air. It is possible that that their trust could come as late as Yeshua’s appearance in the air and then rise to

meet Him. We just don’t know everything. But, we can have an opinion



Then, Yeshua spoke about the fig tree. He said essentially the same in all three gospels. It is found in Matthew 32 and 33 and Mark 28 and 29. In Luke it says: *29 Then Yeshua told them a parable: “Look at the fig tree and all the trees. 30 As soon as they sprout their leaves, you see it and you know at once that summer is near. 31 So also, when you see these all these things happening, know that the kingdom of God is near”* (Luke 21:29-31 TLV). In Matthew and Mark, it’s called “the parable of the fig tree.” In Luke, it’s just called “a parable” because Yeshua also referred to “all trees in addition to the fig tree.” Just as we know that summer is near when fig trees and as Yeshua said in Luke, “all trees” sprout their leaves, we know that when we see the things which Yeshua spoke of happening, we know that the Kingdom of G-d is near; that Yeshua’s appearance is near. Is Israel the fig tree? We have to go to the next Scripture before we consider this question.

Matthew verse 34 and Mark verse 30 say essentially the same as it does in Luke: *32 “Amen, I tell you, this generation will not pass away until all these things happen”* (Luke 21:32 TLV). “This generation” seem to be important in determining whether or not Israel is the fig tree. We know that Isaiah speaks Israel symbolically as a fig tree as does Micah. But, they and other prophets also speak of Israel as “the vine” and “the olive tree.” The Blue Letter Bible says that: “the vine” is a symbol of Israel's Spiritual privileges, “the fig tree” is a symbol of Israel's National privileges and “the olive tree” is a symbol of Israel's Religious privileges. If this is true, then it is possible that we should be looking at Israel, “the nation” with regard to Yeshua’s words here. But, take this with a grain of salt as it is speculation and not fact. With regard to Yeshua’s words: *“when you see these all these things happening, know that the kingdom of God is near,”* we can understand that He was referring to the wars and rumors of wars and even the signs in the heavens. We also must consider that another of these “things happening” is the end of Jerusalem being trampled by the *Goyim*. And, that has already happened. If Israel is the fig tree in the parable, then it would seem that the generation to which Yeshua was referring is the generation which would be living in the time since Israel became a nation again. That generation would be the generation of those born in 1948 after Israel became a nation. A person born in 1948 would be 72 today. Just based upon the facts that Israel miraculously became a nation in 1948 plus the ending of Gentile rule in Jerusalem in 1967, we have to know that the Kingdom of G-d is near. If that generation will not pass away before all these things happen, included in the all things which will happen is Yeshua’s return in the air. How long could that generation last? It could be at least another 30 years or more if one born in 1948 lives to 100. But Yeshua didn’t say

that all of that generation would have to pass away, just that the whole generation would not pass away before all these things happened. If the current generation in the Nation of Israel is that generation, Yeshua could return sometime within the next 30 years or sooner. It is also possible that the generation could be the ones born in 1967 when Jerusalem was recaptured. If that is true, then we can add another 20 years or so to the generation.

Because of the signs of the times today, what Yeshua said next is extremely important to us at this time. With these next verses, we reach the end of Mark and Luke. To discuss them, we will use Matthew's verses because they include more of Yeshua's words. But, read for yourselves Mark verses 31 through 37 and Luke 33-38. Taking the remaining verses in Matthew a portion at the time, we continue with this: 35 *"Heaven and earth will pass away, but My words will never pass away. 36 But of that day and hour no one knows, not even the angels of heaven nor the Son, except the Father alone. 37 "For just as the days of Noah were, so will be the coming of the Son of Man. 38 For in those days before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. 39 And they did not understand until the flood came and swept them all away. So shall it be at the coming of the Son of Man. 40 Then two men will be in the field, one taken and one left. 41 Two women will be grinding at the mill, one taken and one left. 42 Therefore stay alert; for you do not know what day your Lord is coming"* (Matthew 24:35-42 TLV).

35 *"Heaven and earth will pass away, but My words will never pass away."* Yeshua's statement about heaven and earth at this point does not mean that it will pass away at this time which He was describing. We don't fully understand the symbolism of Revelation concerning the new heaven and the new earth. There will be changes, but we don't know how or what. Yeshua's intention in saying this was to emphasize that His words will never pass away.

36 *"But of that day and hour no one knows, not even the angels of heaven nor the Son, except the Father alone."* The day and the hour to which He was referring is His coming on the clouds of heaven to receive His faithful to Himself. He said that He did not know the day or the hour that it would happen, but I would suspect that since He is now at the right hand of the Father that He knows. But, maybe not.

37 *"For just as the days of Noah were, so will be the coming of the Son of Man. 38 For in those days before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. 39 And they did not understand until the flood came and swept them all away. So shall it be at the coming of the Son of Man"* (Matthew 24:37-39 TLV). Yeshua's point here is easy to understand. The people of Noah's day were scoffing at him and going on with their lives. It is that way today. Many say: "yes, I am going to follow Jesus, but not right now." Others just choose their own gods to follow, having ignored ADONAI's spirit speaking to their hearts. And others say: "There is no G-d. I only trust in what I can see." The coming of the "Son of Man" in these verses is His appearance in the heavens. When Yeshua appears in the air, these people will find that it is too late. The writer of Hebrews said: 27 *"And just as it is appointed for men to die once, and after this judgment, 28 so also Messiah, was offered once to bear the sins of many. He will appear a second time, apart from sin, to those eagerly awaiting Him for salvation"* (Hebrews 9:27-28 TLV). He will appear in the air to us who are eagerly awaiting Him, but it will be apart from sin. In other words, if you have not trusted in His sacrificial death before He returns, it's too late. The others seeing Him appear in the heavens will be like the people of Noah's day beating on the door of the ark in fear. The salvation for which we are eagerly awaiting that Yeshua referred to is

salvation from the troubles of this world and not from our sins. At that time, we will have rested from our labors and will get our new, resurrection bodies.

40 *“Then two men will be in the field, one taken and one left. 41 Two women will be grinding at the mill, one taken and one left. 42 Therefore stay alert; for you do not know what day your Lord is coming”* (Matthew 24:40-42 TLV). This is a continuation of Yeshua’s appearance in the air. One man in the field is a believer and rises to meet Yeshua. The other does not know him and is left. One of the women at the mill is a believer and rises to meet Yeshua. The other doesn’t know Him and is “left behind.” What has just been described is not the Rapture. The Rapture is a theological term from Dispensational theology which refers to what *Sha’ul* spoke about in 1Thessalonians and 1Corinthians. But, the Rapture is not just an event, it’s a whole doctrine. It is also a word not found in Scripture. To believe in the Rapture is to believe in the AntiChrist and that the Great Tribulation is coming in the future and for the whole earth. What I have just described is derived directly from the Scriptures and we can take it at face value. The Greek word *harpazo*, meaning a catching or snatching away, is what underlies *Sha’ul*’s words *caught up* in the TLV. We definitely believe we will be caught up, but not in the doctrine of the Rapture.

Who is going up is already settled for the dead in Messiah. But it is not for the living. You and I know in whom we have trusted. But, as each day passes, these words of Yeshua become more and more urgent for those who don’t know Him. We are living in the season of His return. It could be any one of the next 30 years or so. We are not expecting an AntiChrist to come and rule the world to know that Yeshua’s return is near. We know the time is near and we who are Yeshua’s followers must stay alert. We must stop playing and get serious about being His disciples.

43 *“But know this, that if the master of the house had known what time the thief was coming, he would have kept watch and not let his house be broken into. 44 So you also must be ready, for the Son of Man is coming at an hour you do not expect”* (Matthew 24:43-44 TLV). Yeshua continued His instructions about being ready. We are the master of our house, our lives. We must always be spiritually ready for Yeshua’s return. This means that we must remain in right relationship with Him. Repent frequently. Rabbi Jonathan Cahn’s Return scheduled for September 26<sup>th</sup> is extremely important and timely. It is a call for repentance and return for all who call upon Yeshua’s, Jesus’s, name. We all need to repent for our complacency. And it is also a call to prayer for our nation and for those who don’t know Him.

45 *“Who then is the faithful and wise servant, whom the master put in charge of his household to give them food at the proper time? 46 Blessed is that servant whose master finds him so doing when he comes. 47 Amen, I tell you, his master will put him in charge of all his possessions. 48 But if that wicked servant says in his heart, ‘My master is taking a long time,’ 49 and he begins to beat his fellow servants, and he eats and drinks with drunkards, 50 the master of that servant will come on a day when he does not expect him and at an hour he does not know. 51 And he will cut him in two and assign his place with the hypocrites, where there will be weeping and gnashing of teeth”* (Matthew 24:45-51 TLV). As He continues to admonish us to be ready for His return, Yeshua speaks here of reward. How we serve Him in this life seems to be a pattern for how we will serve ADONAI in eternity. We all want a good reward. We are not to serve Him to seek a reward, but out of love for Him.

Here end Yeshua’s words about His coming again. We have to get any other information about His return from His disciple’s writings and from the prophets. What He said is clear enough. What more do we need to know?

Our *parasha* today speaks of Yeshua. We must also listen to the words of Moses: 15 “*Adonai your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen*” (Deuteronomy 18:15 TLV). We have listened to Yeshua and we pray that our Jewish brothers and sisters reading *Shoftim* today will listen to Moses and recognize that Yeshua is their brother *Mashiach*. Yeshua is the prophet like Moses. He has come and He will return soon! *Shabbat shalom!*