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ACHARIT HAYAMIM

The End of Days: What the Tanakh Actually Says

Are We Living in the Last Generation?

A Covenant Study from Dani'el, Yeshayahu, Mikhah, Malakhi, and Ovadyah

SECTION I: THE WORD ITSELF — WHAT 'LAST DAYS' ACTUALLY MEANS IN HEBREW

Before any prophecy can be examined, the foundation must be laid. The phrase 'last days' or 'end times' — so commonly invoked in religious and popular discourse — has a specific Hebrew root that must be understood precisely, because the English translation has led to significant misreading of every text that contains it.

The Hebrew phrase is *acharit hayamim* — אַחֲרֵית הַיָּמִים. It appears fifteen times in the Hebrew Bible. The root word is *acharit*, from the root *achar* — meaning 'after,' 'behind,' or 'that which follows.' *Hayamim* means 'the days.' The literal meaning is 'the latter of the days' or 'in the days that follow' — not 'the end of all existence' but rather 'the future days,' 'the days that come after this present time.'

This distinction is critical. The former Israeli Prime Minister Menachem Begin — himself a Hebrew scholar — made exactly this point in a speech before the United Nations General Assembly, quoting Yeshayahu 2:2-4 and pausing to explain that the Hebrew says *b'acharit hayamim*, which does not mean 'in the final days before destruction' but rather 'in the days that follow' — a future horizon, not necessarily an imminent apocalypse. The phrase points toward a time of completion and covenant fulfillment, not necessarily world destruction.

The *acharit* — the latter time — is described across the Tanakh as: the time when the scattered people of Yisra'el return to the land; the time when Yahweh's justice is established among the nations; the time when the mountain of Yahweh's house is exalted; the time when the weapons of war are beaten into agricultural tools; and the time when the covenant is written on the hearts of the people rather than on stone tablets. These are not descriptions of the end of the world.

They are descriptions of the fulfillment of the covenant. They point toward restoration, not annihilation.

With this foundation laid, the question before this study is not 'is the world about to end?' The correct question, from within the Hebrew framework, is: 'Are the conditions described in the acharit hayamim prophecies now present in a way they have never been before?' And if so — what does the text say happens next?

SECTION II: THE HONEST HISTORY — EVERY GENERATION THAT THOUGHT IT WAS THE LAST

Intellectual honesty requires that this study begin with a sobering fact: every generation in recorded history since the destruction of the Second Temple in 70 CE has produced voices claiming that their moment was the final one — the acharit hayamim brought near, the edge of Yahweh's patience, the hinge on which all of history would turn.

The First Century — 66-70 CE

The Jewish fighters of the first revolt against Rome believed the war was the cosmic struggle foretold in Dani'el. The scroll community at Qumran (the Dead Sea Scroll writers) believed they were living in the final war between the Sons of Light and the Sons of Darkness. The destruction of the Second Temple in 70 CE — which silenced the sacrificial system and scattered the Jewish people into exile — was interpreted by those who survived it as the beginning of the end. It was not. It was the beginning of two thousand years of diaspora.

The Black Death — 1347-1351

When the bubonic plague killed an estimated one-third of Europe's population in four years, both Jewish and Christian communities interpreted it as the wrath of Yahweh, the dawn of judgment, the beginning of the end. Synagogues held fast days and mourning rites. Commentators pointed to the texts of Yirmeyahu and Yehezkel. It was not the end. It was one of history's most devastating epidemics.

The Ottoman Conquest of Constantinople — 1453

The fall of the last remnant of the Roman Empire sent shockwaves through the Jewish and Christian worlds. End-time speculation surged. The year 1500 was widely predicted as the date of cosmic judgment. Jewish messianic movements proliferated across the Ottoman Empire and Italy. Nothing cosmically terminal occurred in 1500.

The Expulsion from Spain — 1492

When Ferdinand and Isabella expelled the Jews from Spain, driving hundreds of thousands into exile across the Mediterranean world, the kabbalistic tradition exploded with end-time interpretation. The expulsion date — 1492 — corresponded to a year in the Hebrew calendar that messianic interpreters believed would mark the beginning of redemption. The false messiah Shabbtai Tzvi emerged in 1665, gathering hundreds of thousands of followers across the Jewish world before converting to Islam under Ottoman pressure, shattering the messianic hopes of an entire generation.

The Holocaust — 1939-1945

The systematic murder of six million Jewish people — one-third of world Jewry — was interpreted by many survivors as the birth pangs of the messianic age. The Talmud had spoken of chevlei mashiach — the birth pangs of the Messiah — a period of unprecedented suffering before the redemption. The Holocaust fit every characteristic. And indeed, three years after its end, the modern State of Yisra'el came into being. Whether this was the fulfillment of that suffering or merely its most recent chapter remains a live theological question.

The Pattern and Its Meaning

The honest conclusion from this history is not that the end-time claims were foolish or that the prophetic texts have no meaning. The conclusion is more precise and more important: the prophets gave signs that point toward a specific convergence of conditions — not a single dramatic event, but a configuration of historical realities that had never previously existed simultaneously. Most generations have been able to identify one or two of those conditions as present in their own time. The question this study must answer honestly is: how many of those conditions are simultaneously present in our time? And are any of them genuinely unprecedented?

SECTION III: THE PROPHETS EXAMINED — WHAT EACH ONE ACTUALLY SAYS

Yeshayahu / Isaiah — The Highway and the Mountain

Yeshayahu opens the *acharit hayamim* discussion in the most famous passage in the entire prophetic corpus:

'And it shall come to pass in the acharit hayamim that the mountain of Yahweh's house shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: Come, let us go up to the mountain of Yahweh, to the house of the God of Ya'akov, that He may teach us His ways and that we may walk in His paths. For out of Tziyon

*'shall go forth Torah, and the word of Yahweh from Yerushalayim.' —
Yeshayahu / Isaiah 2:2-3*

The conditions described here are specific and measurable. The mountain of Yahweh's house — the Temple Mount in Yerushalayim — is described as the spiritual and political focal point of all nations. Not of the Jewish people alone. Of all nations. Torah goes out from Tziyon — meaning the covenant framework of Yahweh's governance becomes the recognized moral authority for human civilization. And the specific consequence:

'He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.' — Yeshayahu / Isaiah 2:4

The plain reading is clear: the *acharit hayamim* of **Yeshayahu 2** is not a description of war and destruction. It is a description of what comes after the purification process — after the judgment that precedes it (**Yeshayahu 2:5-22**, which describes **the humbling of human pride and the exaltation of Yahweh alone**). The mountain is exalted after the pride of man is brought low. Nations seek Torah after their own systems have failed.

Yeshayahu 19 — already extensively discussed in the Iran-Israel-USA Covenant Peace Report produced by Miqdash Bethel — describes the *acharit* highway with equal specificity: a road connecting Egypt, Yisra'el, and Assyria (the modern nations of the ancient Near East), with all three described as Yahweh's inheritance, His handiwork, His people. Not conquered nations. Covenant partners.

What is unprecedented in our time that **Yeshayahu** points to: **Yerushalayim** is, for the first time in 2,000 years, under Hebrew governance. The Temple Mount is the single most contested piece of geography on the planet — which means it is precisely the focal point that **Yeshayahu** described. No previous generation could point to this simultaneously with a Hebrew state in the land. Every generation before 1948 had one condition or the other, never both.

Mikhah / Micah — Justice, Swords, and the Lame as the Remnant

Mikhah 4 contains the same vision as **Yeshayahu 2** — nearly word for word — suggesting that both prophets were drawing on a shared covenant tradition about the *acharit hayamim*. But **Mikhah** adds something that Yeshayahu does not:

'In that day — the declaration of Yahweh — I will assemble the lame, and gather those who have been driven away, and those whom I have afflicted. And I will make the lame the remnant, and those who were

cast off a strong nation. And Yahweh will reign over them in Mount Tziyon from that time forth and forever.' — *Mikhah / Micah 4:6-7*

The remnant — the surviving community that carries the covenant into the **acharit hayamim** — is described as the lame and the driven-away and the afflicted. Not the powerful. Not the militarily dominant. The ones who have been broken and scattered. This is the prophetic paradox: **the nation that enters the acharit hayamim as the covenant community is not the nation that has conquered everything. It is the nation that has survived everything.** There is a profound difference between survival and dominance — and the prophets draw that line carefully.

Mikhah 6:8 — the verse quoted in the Miqdash Bethel covenant framework more than any other — belongs to this same prophetic context. ***'What does Yahweh require of you but to do mishpat, and to love hesed, and to walk humbly with your Elohim?'*** This is not a general moral principle. It is the covenant description of what the remnant looks like in the **acharit hayamim. A nation walking humbly. A nation doing justice. A nation not in the posture of empire — but in the posture of covenant.**

Malakhi / Malachi — The Last Prophetic Word Before Silence

Malakhi is the last book of the *Nevi'im*. The last prophetic word before the silence that lasted — in the Hebrew tradition — until the modern era. It is written to a community that has returned from Babylonian exile, rebuilt the Temple, and is now disillusioned. The prophesied glory has not come. The nations have not streamed to **Yerushalayim**. The priests are offering blemished animals. The people are marrying foreign wives and divorcing the wives of their youth. The question they keep asking is the question that every disillusioned generation asks: 'Where is the God of justice?' (Malakhi 2:17)

Yahweh's answer through **Malakhi** is structured in three movements:

'Behold, I will send My messenger, and he will clear the way before Me. And the Lord whom you seek will suddenly come to His temple — the Messenger of the covenant in whom you delight. Behold, He is coming, says Yahweh of armies.' — *Malakhi / Malachi 3:1*

The messenger who prepares the way. The sudden coming to the Temple. In the Hebrew context, this is not a gentle arrival — it is an arrival that precedes refinement. And **Malakhi** immediately asks the question that is the heart of the acharit hayamim:

'But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderer's soap. He will sit as a refiner and purifier of silver, and He will purify the sons of

Levi and refine them like gold and silver, so that they may offer to Yahweh offerings in righteousness.' — Malakhi / Malachi 3:2-3

The refinement of the sons of Levi — the priestly class, those who stand before Yahweh in covenant service — is the precondition for the offerings that will be acceptable. This is the **acharit hayamim** of **Malakhi**: not the end of the world, but the purification of the covenant community. The fire of the refiner is not the fire of destruction. It is the fire that burns out the dross and leaves the pure metal. **Malakhi** then names what the fire will target:

'Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear Me, says Yahweh of armies.' — Malakhi / Malachi 3:5

The judgment targets: sorcerers, adulterers, false swearers, oppressors of workers, oppressors of widows and orphans, and — critically — those who thrust aside the sojourner. The **ger**. The stranger. The foreigner dwelling in the land. This is the same commandment repeated thirty-six times in the Torah, appearing now as one of the specific charges **Yahweh** brings in the day of His refinement. A nation that oppresses the stranger is a nation that has failed the most fundamental covenant test of the **acharit hayamim**.

Malakhi ends — and the entire Hebrew prophetic canon ends — with:

'Behold, I will send you Eliyahu the prophet before the great and awesome day of Yahweh comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.' — Malakhi / Malachi 4:5-6

The final word of Hebrew prophecy. Before the great and awesome day — **yom Yahweh hagadol v'hanora** — **there is a turning. A return. A restoration of covenant relationship across generations.** The last word before silence is not a prediction of inevitable doom. It is a promise of a final opportunity for teshuvah — and a warning of what happens if the opportunity is refused.

Dani'el / Daniel — Sealed Until the Time of the End

Dani'el is the most complex of the prophetic books in relation to the end times because it is the one that **Yahweh** explicitly told to seal up: **'But you, Dani'el, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase.'** **(Dani'el 12:4)**

The sealing is a statement about timing: the full meaning of **Dani'el's** visions is not available to any generation until the conditions of the end time are present. The text itself acknowledges this. **Dani'el** asked the angel: **'O my lord, what shall be the outcome of these things?' The answer: 'Go your way, Dani'el, for the words are shut up and sealed until the time of the end.'** (Dani'el 12:8-9)

What **Dani'el** does say with clarity is the framework of the end-time configuration:

'At that time shall arise Mikha'el, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation until that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book.' — Dani'el / Daniel 12:1

Several elements here are measurable. **Mikha'el — the angel prince who stands over Yisra'el** — arises. A time of distress unlike any since nations existed — the Hebrew says 'since there was a nation.' meaning since national entities have existed in history. The word translated 'nation' is **goy** — the same word used for the nations generally. And the people of Dani'el — the Hebrew covenant people — are delivered.

Dani'el 8 describes a vision of a ram with two horns (commonly understood as Persia) being defeated by a goat coming from the west (understood as Greek/Western power). The vision explicitly places itself **'in the time of the end'** (Dani'el 8:17). The angel **Gabriel** explains that it concerns **'the appointed time of the end' and 'the latter time of the indignation.'** Whether these visions were fulfilled in the **Greek-Persian** conflicts of the second century BCE — as most academic scholars hold — or whether they have a further fulfillment in the present configuration of Iran and Western military power — is a legitimate theological question. The text itself says it is sealed. Intellectual honesty requires acknowledging that.

Ovadyah / Obadiah — The Smallest Book and the Biggest Question

Ovadyah is 21 verses — the shortest prophetic book in the Hebrew canon. Its subject is singular: the judgment of Edom, the nation descended from **Esav (Esau)**, the brother of **Ya'akov (Jacob)**. Edom stood aside when Babylon sacked **Yerushalayim**. Edom rejoiced at the destruction of its brother nation. Edom looted and occupied the land when the Hebrew people were driven out. And Yahweh addresses Edom with one of the most precise covenant indictments in the entire Tanakh:

'On the day that you stood aside, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Yerushalayim, you were like one of them. But do not gloat over the day

of your brother in the day of his misfortune; do not rejoice over the people of Yehudah in the day of their ruin.' — Ovadyah / Obadiah 1:11-12

Edom as a historical nation ceased to exist. The Edomites were absorbed into the broader Semitic population of the region. Herod the Great — the builder of the Second Temple — was himself Idumean (Edomite) by descent. By the time of the Roman period, 'Edom' had become a symbolic designation used in rabbinic literature for Rome — and later, in some traditions, for the broader Western-Christian-imperial project that had historically oppressed the Jewish people.

The end of **Ovadyah** pivots from the indictment of Edom to the promise of Yisra'el's restoration:

'But in Mount Tziyon there shall be those who escape, and it shall be holy, and the house of Ya'akov shall possess their own possessions. The house of Ya'akov shall be a fire, and the house of Yosef a flame, and the house of Esav stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esav, for Yahweh has spoken.'
— *Ovadyah / Obadiah 1:17-18*

The final verse: **'Then saviors shall go up to Mount Tziyon to rule Mount Esav, and the kingdom shall be Yahweh's.'** (Ovadyah 1:21) The Hebrew word translated 'saviors' or 'deliverers' is *moshi'im* — those who bring salvation. The kingdom — the *malkut* — is **Yahweh's**, not any human political structure's. The political configurations that have dominated the land dissolve, and what remains is the covenant itself.

SECTION IV: WHAT IS GENUINELY UNPRECEDENTED — THE HONEST ACCOUNTING

With the prophetic texts before us, and with full acknowledgment of the long history of generations that claimed to be the last, this section asks the honest question: **What is present in our time that has never been simultaneously present in any previous generation?**

First — The Return of the Hebrew People to the Land (Unprecedented Since 70 CE)

For 1,878 years — from the Roman destruction of **Yerushalayim** in 70 CE to the declaration of the State of **Yisra'el** in 1948 — there was no Hebrew sovereign entity in the land of Kena'an. There were always Hebrew people there. There was always a Jewish presence in the land. But there was no Hebrew governance, no Hebrew state, no military, no currency, no legal system grounded in Hebrew identity. Every single prophet in the Hebrew canon who speaks of the **acharit hayamim** does so in the context of the Hebrew people being gathered back to their land. This condition was absent for 1,878 years. It has been present since 1948.

This is the single most significant observable fact of the modern era from a covenant perspective. It does not prove we are in the final generation. It does prove that a condition the prophets consistently named as a precondition for the *acharit hayamim* is now present for the first time since the Roman diaspora.

Second — Yerushalayim Under Hebrew Governance (Unprecedented Since 586 BCE)

When **Yehezkel** wrote his visions, **Yerushalayim** had just been destroyed by Nebuchadnezzar. When **Malakhi** wrote, the city was barely rebuilt and under Persian oversight. After the Roman destruction, **Yerushalayim** was rebuilt as a pagan city — **Aelia Capitolina** — with a temple to Jupiter on the Temple Mount. It passed from Roman to Byzantine to Arab to Crusader to Mamluk to Ottoman to British hands. **In 1967, for the first time since approximately 586 BCE — nearly 2,600 years — Yerushalayim was brought under Hebrew governance.** Every prophet who speaks of the **acharit hayamim** speaks of it in the context of **Yerushalayim**. The city is now, for the first time in millennia, in the hands of the people whose covenant it is named for.

Third — The Nuclear Question: A New Kind of Power in the Land

The Tanakh does not use the word nuclear. It does not describe isotopes or fission reactions. But it does describe, in the prophetic literature, a capacity for destruction on a scale that the ancient world had no framework for, except through the language of divine judgment. The **'fire from heaven,' the 'consuming fire,' the weapons that burn for seven years (Yehezkel 39:9)** — these passages have been interpreted variously across centuries. What is objectively new in our generation, and in no previous generation, is the existence of weapons capable of destroying civilizations!

The modern State of **Yisra'el** possesses nuclear weapons — a fact acknowledged by everyone despite official Israeli ambiguity. It has the Samson Option doctrine: the strategic posture that if the State faces existential destruction, it will take its enemies with it. The name itself is drawn from the Hebrew scripture — **Shimshon's** last act, pulling down the pillars of the Philistine temple on himself and his captors. This is a state that has named its ultimate military doctrine after a covenant story. It is also a state that possesses the capacity, for the first time in the history of the Hebrew people, to enact a form of destruction that no previous generation of Hebrews could contemplate.

Yehezkel 38-39 describes the War of Gog and Magog — a climactic military confrontation in the **acharit hayamim** involving a coalition of nations attacking a **Yisra'el** that is 'living securely, unwalled.' The weapons burned after the war for seven years. Whether these descriptions are metaphorical, whether they refer to events already past, or whether they describe a future configuration involving nuclear weaponry — the text does not specify. What is clear is that this is

the first generation of the Hebrew people in which such a question is even biologically possible to ask.

Fourth — Global Knowledge and Communication (Dani'el 12:4)

Dani'el 12:4 specifically identifies a condition of the end time: **'Many shall run to and fro, and knowledge shall increase.'** The Hebrew is *yishotu rabbim v'tirbeh hada'at* — **'many will rush about and knowledge will multiply.'** Whether this verse originally referred to scribal activity or to something broader, what is observable is that we live in the first generation in human history in which the entire accumulated knowledge of civilization can be accessed by any individual anywhere on earth in seconds. The rate of information transmission and the scale of human movement have no historical precedent. This was not true in any previous generation that claimed to be the last.

Fifth — The Convergence of Nations at Yerushalayim (Yeshayahu 2, Zekhariah 12)

Zekhariah 12:2-3 says: **'Behold, I am about to make Yerushalayim a cup of staggering to all the surrounding peoples. The siege of Yerushalayim will also be against Yehudah. On that day I will make Yerushalayim a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it.'** The word translated **'all the nations'** is *kol haamim* — every people group. **For the first time in history,** the political status of Yerushalayim is a matter of formal dispute before the United Nations General Assembly, with 128 nations voting against American recognition of Jerusalem as Israel's capital in December 2017. The single city of Yerushalayim has become, precisely as Zekhariah described, the focal point of global political contention. This condition did not exist in any previous generation.

SECTION V: THE HONEST CAUTION — WHAT WE CANNOT KNOW AND MUST NOT CLAIM

Everything in Section IV is documented fact. Everything in this section is equally important, and equally required by intellectual honesty and covenant faithfulness.

The Prophets Did Not Give Dates

The single most consistent finding across all of the prophetic texts is that none of them gave a date. Dani'el tried to calculate one and was explicitly told to seal the book. The phrase itself — acharit hayamim — is temporal but not calendrical. It points toward a future configuration without specifying when that configuration arrives. Every generation that has claimed a date has been wrong. This is not a coincidence. It is the structure of prophecy itself: Yahweh does

not allow the appointed time to be calculated, because the purpose of the warning is teshuvah — return — not date-setting.

The State of Yisra'el Is Not the Fulfillment — It May Be the Beginning of the Process

This is perhaps the most important distinction the covenant framework of Miqdash Bethel can offer. The modern State of Yisra'el is not the *acharit hayamim* of the prophets. It does not fulfill the prophetic vision of the covenant community walking humbly, doing justice, loving mercy, and treating the stranger as the native-born. It is, in many documented ways, doing precisely what the prophets condemned. The return to the land is real. The return to the covenant has not yet occurred.

The prophetic pattern — documented through the entire arc of the Hebrew scriptures — is: return to land → failure to keep covenant → refinement through judgment → teshuvah → restoration to covenant. The modern State is in the second stage of this pattern. It has returned to the land. **It has not yet returned to the covenant.** The refinement — the refiner's fire of **Malakhi 3** — may be the active process right now: a state in a permanent condition of war, with enemies on every border, with its allies stumbling, with its military doctrine named after a man who died pulling down the building he was standing in.

The Nations Also Face the Acharit Hayamim Judgment

Yeshayahu 2 is not addressed to Yisra'el alone. **It is addressed to all nations.** The judgment of Yahweh in the *acharit hayamim* falls on every nation that has built its security on pride, military power, and the accumulation of wealth at the expense of the poor. **'The haughtiness of man shall be humbled, and the lofty pride of men shall be brought low, and Yahweh alone will be exalted on that day.'** (Yeshayahu 2:17) America is not exempt from this judgment. Iran is not exempt. China is not exempt. Russia is not exempt. **The covenant framework does not allow any nation to stand behind Yisra'el and claim exemption from the acharit hayamim standard. All are measured by the same covenant.**

SECTION VI: THE MIQDASH BETHEL ASSESSMENT — WHERE WE STAND

This study has examined the specific prophetic texts, placed them in honest historical context, identified what is genuinely unprecedented in the present configuration, and applied the covenant cautions that prevent premature or arrogant date-setting. Here is the Miqdash Bethel assessment, stated plainly:

We are likely in the beginning stages of the acharit hayamim process — not its culmination.

The preconditions named by the prophets are present in a way they have never been simultaneously present before: the Hebrew people are in the land; **Yerushalayim** is under Hebrew governance; the nations are converging on **Yerushalayim** in a way described by Zekhariah; the global communications infrastructure described by **Dani'el** exists; and the weapons capable of the destruction described in the prophetic literature exist in the hands of the parties the prophets named.

But the outcome the prophets describe — the mountain of **Yahweh's** house exalted; the weapons beaten into plowshares; Torah going out from **Tziyon**; the stranger treated as the native-born; all nations streaming to **Yerushalayim** not for war but for covenant — none of these have occurred. The process has begun. The destination has not been reached. And the space between the beginning of the process and its completion is precisely the space in which the call of every prophet applies with full force: return. Do justice. Love mercy. Walk humbly.

The **acharit hayamim** is not a spectator event. It is not a prophecy to be read while waiting for the inevitable. It is a call to covenant action in a specific historical moment — a moment the prophets described in enough detail that a careful reader can recognize it, and a moment that carries the specific warning: the space between the beginning and the completion can be shortened or lengthened by the choices of the people. **Malakhi** ends with a final offer of **teshuvah**. **Hoshea** ends with a final offer of restoration. Yahweh ends every prophetic indictment with an open hand.

The question before this generation is not 'when will it end?' The question is: 'what will we do with the time between now and then?' That is the only question the prophets were actually asking. It is the only question that admits of an answer that changes anything.

'Ask for the ancient paths — where is the good way? Walk in it, and you will find rest for your souls.' — Yirmeyahu / Jeremiah 6:16

'Return, O Yisra'el, to Yahweh your God, for you have stumbled because of your iniquity. Take with you words and return to Yahweh. Say to Him: Take away all iniquity. Accept what is good. Assyria shall not save us. We will not ride on horses. And we will say no more: Our God, to the work of our hands. In You the orphan finds mercy.' — Hoshea / Hosea 14:1-3

'Seek Yahweh while He may be found; call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to Yahweh, that He may have compassion on him, and to our God, for He will abundantly pardon.' — Yeshayahu / Isaiah 55:6-7

The ancient path is still there. It leads to rest.

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