

## The Coming of the Son of Man

“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from Shamym (Heaven), and the powers of the Shamym (Heavens) will be shaken. 30 Then will appear in Shamym (Heaven) the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of Shamym (Heaven) with power and great glory. 31 And he will send out his Malakym (Angels) with a loud trumpet call, and they will gather his elect (chosen) from the four winds, from one end of Shamym (Heaven) to the other. **Matthew 24:29-31**

Yahusha spoke of a coming “Abomination of Desolation” as He referenced a future event mentioned in **Daniel 9:27**. In **Matthew 24:15–16**, Yahusha says, “So when you see the Abomination of Desolation, spoken of by the prophet Daniel, standing in the Qadosh (holy) place . . . then those in Yahudah (Judea) must flee to the mountains”.

Then Yahusha mentioned his returning after “The Great Tribulation” also spoken of in Daniel.

This is part of Yahusha’s Olivet Discourse (The Olivet Discourse is the name given to the orderly and extended teaching given by Yahusha HaMashiach on the Mount of Olives). His subject is the end times, this discourse is recorded in **Matthew 24:1 – 25:46**. Parallel passages are found in **Mark 13:1-37** and **Luke 21:5-36**. The record in Matthew is the most extensive, so reference here will be to Matthew’s Gospel.

Yahusha answered three (3) questions from the disciples regarding future events while He sat on the Mount of Olives, just outside Yarusalym (Jerusalem). Their questions seemed to stem from Yahusha’s statement that the temple would be torn down stone by stone. **Matthew 24:2** But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”

This is what they asked:

1. When will these things happen?

2. What will be the sign of your coming?
3. What will be the sign of the end of the age?

Yahusha answered these questions in reverse order.

Previously Yahusha answered the disciples' third (3rd) question and told them that the sign of the end of the age would be that the gospel of the kingdom would be preached throughout the whole world as a testimony to all the nations (**Matthew 24:14**).

Yahusha's ultimate answer to their second question, What will be the sign of your coming? Essentially he said "You won't need a sign to know that I have come. It will be unmistakably apparent!" (**Matthew 24:27**).

**Matthew 24:30** And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

**Daniel 7:13** "I kept looking in the night visions, And behold, with the clouds of Shamym (heaven), One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.

**1 Thessalonians 4:17** Then we who are alive and remain will be caught up together with them in the clouds to meet the Master in the air, and so we shall always be with the Master.

**Revelation 1:7** Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.

Yahusha gave three (3) signs or precursors which would indicate His return was soon. The first (1st) precursor that Yahusha gave signaling the nearness of His return was "**The Abomination of Desolation**" as spoken of in the book of Daniel (**Matthew 24:15**).

The second (2nd) precursor is "**The Great Tribulation**" of three and a half years of global misery (**Matthew 24:21**).

The third (3rd) event that Yahusha told His disciples would precede His coming was **the Darkening of the Sun, Moon, and Stars** (**Matthew 24:29**):

The tribulation of those days that Yahusha speaks of here is the three and a half years (1,260 days, "time, times, and half a time" (3.5), or "42 months) of global misery that Yahusha called the "Great tribulation" (**Matthew 24:21**). The visible evidence of Yahusha's return will not occur until after the great tribulation that He described in **Matthew 24:21-28**. It will happen immediately after those days of unparalleled distress are complete.

The beginning of the Great Tribulation is signaled by **the Abomination of Desolation**. The term "Abomination" is the Hebrew siqqus which appears more than 100 times in the Tanakh (Old Testament) and just a few times in the B'rit Hadashah (New Testament). An abomination is normally a great sin, commonly worthy of death. But more often throughout Scripture "Abomination" refers to major covenant violations, especially idolatry (**Deuteronomy 7:25, 13:6-16, 17:2-5, 18:9-12, 27:15, 32:16**). Abomination also refers to idolatry as written in the prophets, including **Daniel 9** and **11**. (Daniel uses siqqus, a term that always appears in connection with idolatry.)

**Daniel 9:26-27** refers to a prince who will destroy the city (Yarusalym) along with its temple and sacrifices, "and on the wings of abominations shall come one who makes desolate." (The act of desolation is the destruction, expulsion, or waste of inhabitants).

Two (2) chapters later there is another reference to an "Abomination" in connection to the temple: "forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the Abomination that makes Desolate" (**Daniel 11:31**).

Scholars generally agree that the first reference of these prophecies is the king Antiochus Epiphanes IV, who ruled Palestine from 175-64 B.C. Antiochus treated Yasharal (Israel) with such violence and contempt that they rebelled against him. When he came to suppress the rebellion, his forces entered the temple, stopped the regular sacrifices, set up an idol of or altar for Zeus, and apparently offered swine there as a sacrifice. This is an abomination because it is idolatry, and it brings desolation because it defiles the Qadosh (holy) place at the heart of Yasharal (Israel). This act was the Abomination "of" Desolation, the Abomination "causing" Desolation.

In using the phrase "Abomination of Desolation," Yahusha is referencing **Daniel 12:9** He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end. **10** Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. **11** And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. **12** Baruk (Blessed) is he who waits and arrives at the 1,335 days. **13** But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days."

While in exile in Babylon, Daniel came to understand Jeremiah's words that the Desolation of Yarusalym would last "70 years." While Daniel was in prayer the Malak (Angel) Gabriel appeared and told him the word had gone out to restore and rebuild Yarusalym, including the Second (2nd) Temple. Gabriel further gave the cryptic prophecy of the "70 Weeks."

He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him. (**Daniel 9:27**)

A first possible fulfillment of the "Abomination that causes Desolation" occurred at Temple II when the Syrian Antiochus IV Epiphanes desecrated the altar on December 6, 167 BC. This interpretation appears bolstered by timing Daniel's further words to match Antiochus' desecration.

His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the Abomination that causes Desolation. (**Daniel 11:31**)

Daniel's last reference to the Abomination of Desolation (**Daniel 12:11-12**) includes timing of 1290 days and 1335 days.

So when you see standing in the Qadosh (holy) place 'the Abomination that causes Desolation,' spoken of through the prophet Daniel - let the reader understand - then let those who are in Yahudah (Judea) flee to the mountains. (**Matthew 24:15-16; Mark 13:14 and Luke 21:20**)

A second fulfillment is the destruction of much of Yarusalym and Temple II by the Romans in 70 AD. This was the year Roman armies defeated and destroyed the city of Yarusalym. Then they sacrificed a pig in the Hebrew temple and totally demolished and flattened both the city and the temple.

A third (3rd) possible fulfillment of Daniel's apocalyptic visions lands us in the middle of the End of Days:

The scenario:

- 1) The daily sacrifice is abolished.
- 2) The Abomination of Desolation follows 1,290 years later.
- 3) After the Abomination we must wait 1,335 more years for the Barakah (Blessing).

Many Jews are prepared to rebuild Temple III today, but there is a deterrent. The Temple must be built on the Temple Mount in Yarusalym, on the exact spot where Solomon's Temple stood and where the Second (2nd) Temple was made Desolate. And what Abomination now stands on that spot? Islam's Dome of the Rock.

To fulfill the expectations of many Jews and Christians and even Muslims, it is necessary to destroy the Dome of the Rock. There are also many Muslims who would destroy that shrine to set off events to bring back their Mahdi (Mahdī, (Arabic: "guided one") in Islamic eschatology, a messianic deliverer who will fill earth with justice and equity, restore true religion, and usher in a short golden age lasting seven, eight, or nine years before the end of the world).

Jeremiah removed the Altar of Incense shortly before Yarusalym fell to Nebuchadnezzar on March 15, 597. The daily sacrifice was disrupted. The 1290 years began with the Jewish year March of 598 to April of 597 BC. So we count forward 1290 years and we end in the Jewish year beginning in March of 692 AD. What happened on the Temple Mount about that time?

Workmen had cleared the rubble from the Foundation Rock of Mount Moriah, the location of the Holy of Holies of Solomon's Temple and the Second (2nd) Temple. This is the place from which Muhammad is said to have ascended to Heaven on his Night Journey. Construction began on the Dome of the Rock, the Abomination of Desolation. The dedication inscription of the Dome of the Rock is 72 AH. This lunar year marked on

the western calendar ran from June 4, 691 to May 30, 692. The exact day of the dedication is unknown. We have our mid-range date, overlapping the 1,290 years beginning in March of 692.

So where do we end up 1,335 years later? In the religious Jewish year beginning April 8, 2027.

Yahusha's return will be immediately after the tribulation of those days or near the 1,335th day. It could also be that many of the other predicted signs (such as the ones described in this passage) will occur during the time between the end of the great tribulation on day 1,290 and day 1,335 (**Daniel 12:11-12**).

Immediately after the tribulation of those days and prior to Yahusha's return there will be substantial cosmic disturbances. First, the sun will be darkened, the moon will not give its light, and the stars will fall from the sky. The prediction of the darkening of the sun, moon, and stars are referred to in a number of Tanakh (Old Testament) passages, including **Isaiah 13:10; 24:23; Ezekiel 32:7; Joel 2:10, 2:31; 3:15; Amos 5:20; 8:9; Zephaniah 1:15; and Zechariah 14:6. Acts 2:19-20** also speaks of the sun being darkened, quoting the book of **Joel 2:30-31**, which says:

"I will show wonders in Shamym (Heavens) above And signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, And the moon into blood." **Joel 2:30-31**

The book of Revelation also predicts the darkening of the sun. Revelation was written by the Apostle Yahukannon (John), well after Yahusha ascended (**Acts 1:9**). Yahukannon (John) was also named by Mark as being among the disciples who asked Yahusha about these events, when He taught them on the Mount of Olives (**Mark 13:3**).

**Revelation 6:12** describes Alahym's judgment proceeding from the breaking of the "sixth seal" of a heavenly scroll, and includes a prediction that the sun will become "black as sackcloth of hair." And **Revelation 6:13** describes "the stars of Shamym (Heavens) fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind." These are all similar descriptions to what Yahusha said would happen immediately after the tribulation.

The expression and the powers of the Shamym (Heavens) will be shaken likely refers to other cosmic disturbances, in addition to the darkening of heavenly bodies. This could mark a beginning to the literal fulfillment of Yahusha's statement later in this discourse: "Shamym (Heaven) and earth will pass away, but My words will not pass away" (**Matthew 24:35**).

And then the sign of the Son of Man will appear in the sky.

The sign of the Son of Man likely refers to what Yahusha has just told His disciples in **Matthew 24:27**, "For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be." Yahukannon (John) described an event in Revelation that could be describing this appearance of Yahusha returning to earth:

"The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places." (**Revelation 6:14**)

Yahusha ended His answer to the disciples' second (2nd) question about the sign of His coming by telling them: and He will send forth His Malakym (Angels) with a great trumpet and they will gather together His Chosen (elect) from the four winds, from one end of the sky to the other.

The Son of Man will send forth His Malakym (Angels) to sound the great trumpet. A trumpet is used to blast a sound that summons people from afar. This great trumpet will gather together His elect. The term, His elect, refers to all the people who have believed in Yahusha as the Son of Man and Son of Alahym (God). They were known and chosen by Him before the foundation of the world (**Ephesians 1:4**). When the great trumpet is sounded by His Malakym (Angels), every living believer on earth will be gathered together along with those believers who have already died.

Yahusha's expressions from the four winds and from one end of the sky to the other are both ways of saying that His people will be gathered across the entire earth. The first expression, from the four winds, is similar to our contemporary expression "the four corners of the earth." The second expression, from one end of the sky to the other, is similar to the Biblical expression indicating the unlimited reach "as far as the east is from the west" (**Psalms 103:12**).

Yahusha used both expressions as a way of emphatically assuring that every single believer, no matter where they are, will be gathered together

with the Son of Man in glory. This likely emphasizes that this includes Yahuah's people from all times and all places upon the earth.

Again, it was fitting that Yahusha shared about His return to earth, while sitting on the Mount of Olives with His disciples, because the Mount of Olives is the very spot from which Yahusha Ha Mashiach (the Messiah), the Son of Man will soon ascend to Shamym (Heaven), after His death and resurrection (**Acts 1:9**) then later return to earth:

“In that day His feet will stand on the Mount of Olives, which is in front of Yarusalym (Jerusalem) on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.”  
(**Zechariah 14:4**)