

Tell us, when will these things be? What is the sign of your coming,
and of the end of the age?"

Matthew 24:3

Signs of the end are a popular topic these days. I took a poll last year to see how many people expected for “something” to happen at the 4th blood moon of the Tetrad. The results of the poll were split exactly 50/50. I find this interesting. There were many signs pointed to as evidence of the end of the age. Of course the blood moon tetrad stands out. Jonathan Cahn made a very compelling argument about the shemita. And the Harbinger? Well that was just mind-boggling. It does appear that there is a stock market collapse, nearly on the 7-year count, and very often in September, but it doesn't stop there.

There were many other things going on in September 2015, which had not come about before. The Pope was in Philadelphia for the World Meeting of Families. In a historic, first-ever appearance, he made a speech before the US Congress. The blood moons, all four of them, fell on appointed Feast days (depending which calendar you use), and that has happened only a few times in the last 500 years, and each of those times were connected to seemingly prophetically significant events: The expulsion of Jews from Europe, the creation of Israel as a state, and the Jewish people reclaiming the Temple Mount. I have a calendar of signs that happened in September 2015¹, and the events numbered almost 30. Perhaps I missed a few, though.

Alas, despite the unprecedented number of “signs” to be seen, the apocalypse did not occur. The earth was not split in two by an earthquake, there was no global leader suddenly heralded as the savior of the world. The UN did not invade America and place the entire population in FEMA camps. As far as I know, we have not been destroyed by an asteroid and the sun did not disappear.

Perhaps we should take a closer look and see if there is anything to be learned by this cycle of expecting Messiah to appear at a certain time based on our observation of signs. What are we missing?

Upon taking a closer examination, an objective study will show that one of the most overlooked points about the signs being looked at in 2014-15 (blood moons, sun turning dark, signs in the heavens) are all things that happen **after** the tribulation. These are things happen at the *end*, at the time of the gathering:

^{24:29}But immediately **after the oppression of those days**, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken; ^{24:30}and then the sign of the Son of Man will appear in the sky. 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. ^{24:31}He will send out his angels with a great sound of a shofar, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

Matt 24:29-31

This is one paragraph describing the events at the end of the tribulation. At this time, the stars are falling from the sky (essentially the same as described in the trumpets and seals in Revelation), and the elect are gathered at that time, not before. This is the first issue I want to point out: people are looking for signs that simply do not apply, or else the context is being ignored, or more often, just quoting the part that fits with the observation.

We can agree on what the text means, *only* if we can agree on what it actually says.

For example in the case of the blood moons, what happened is that many people simply observed that the moon will look red, and there will be solar eclipses before, during, and after. Then took the prophecy of the moon turning into blood, and the sun turning into darkness, and declared “this is what that prophecy means.” Let be clear about this: that is the exact opposite of scriptural understanding. It is the *opposite*. Let alone the fact that those events were prophesied to happen at the end of the tribulation was completely ignored.

The intention of this study is to take a much closer look at signs, and take into consideration *what the text actually says*, and *let the text speak for itself first*. We can agree with what the text means only if we can agree with what it actually says, correct? From there, with prayer, we can hope that the meaning will be made clear for us. What we cannot do is presume that by our own understanding of a few YouTube videos, that we are going to know *anything* about the subject. I am going to concentrate on the *text*.

Lets look very closely at the following passage from the book of Matthew (at least as closely as you would look at a well-produced video by a favorite personality):

^{24:32}Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that **the summer is near**. ^{24:33}Even so you also, when you see all these things, **know that it is near**, even at the doors. ^{24:34}Most assuredly I tell you, **this generation** will not pass away, until all these things are accomplished. ^{24:35}Heaven and earth will pass away, but my words will not pass away.

I noticed very early in this study that the paragraph division in Mathew is not correct. Read critically from verse 32 to 35. This is one paragraph that expresses a consistent thought: to watch for the season (the summer; this generation) because at *this season*, all things will come to pass. That is how writing works. A paragraph is a complete idea. When you get to the next idea, you begin a new paragraph. As a writer, I can tell you that is how it works. Ask any writer or your favorite English teacher. When you introduce a new

idea, you begin a new paragraph.

The paragraph ends at verse 35, because verse 36 introduces a new idea: that although you may know the season, *you will not know the day and hour*. You see, verse 36 talks about the day and hour, and is consistent with the thoughts of verse 37-44; the idea is that **you will not know the day and hour**. Therefore v. 36 belongs with v. 37 (comments on the day and hour), and it does not go with verse 32-35, which concerns the *seasons*. Read the paragraph now as this:

^{24:36} But no **one knows of that day and hour**, not even the angels of heaven, but my Father only. ^{24:37} As the days of Noah were, so will be the coming of the Son of Man. ^{24:38} For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, **until the day** that Noah entered into the ark, ^{24:39} and **they didn't know** until the flood came, and took them all away, so will be the coming of the Son of Man. ^{24:40} Then two men will be in the field: one will be taken and one will be left; ^{24:41} two women grinding at the mill, one will be taken and one will be left. ^{24:42} Watch therefore, for **you don't know** in what hour your Rabbi comes. ^{24:43} But know this, that **if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into**. ^{24:44} Therefore also be ready, for in **an hour that you don't expect**, the Son of Man will come.

The same error is repeated in Mark 13. Notice:

^{13:28} Now from the fig tree, learn this parable. When the branch has now become tender, and puts forth its leaves, **you know that the summer is near**; ^{13:29} even so you also, when you see these things coming to pass, **know that it is near**, at the doors. ^{13:30} Most assuredly I say to you, this generation will not pass away until all these things happen. ^{13:31} Heaven and earth will pass away, but my words will not pass away.

The warning is that we are to watch and know when the season is near. From there, as in Matthew 24, the conversation then proceeds to the idea that we do not know the day and hour. Because this is another idea being developed, verse 32 discusses what we do not know, therefore belongs with verse 33-37 which discusses what we do not know, as opposed to the current paragraph division which is concerned with the season, *which we do know*. Verse 32 discusses what we do not know, the previous paragraph discusses what we *do* know. You may be wondering why this is important. I will get to that.

^{13:32} **But of that day or that hour no one knows**, not even the angels in heaven, nor the Son, but only the Father. ^{13:33} Watch, keep alert, and pray; for **you don't know when the time is**. ^{13:34} It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also **commanded the doorkeeper to keep watch**. ^{13:35} Watch therefore, for **you don't know when** the master of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning; ^{13:36} lest coming suddenly he might find you sleeping. ^{13:37} What I tell you, I tell all: Watch."

Again, the entire point being made is that you don't know the day and hour when he comes; e.g., at evening, midnight, when the rooster crows, or in the morning, *all of which refer to the specific time or hour*. Keep watch, know the season, and be ready.

Now lets look at Luke 17:26-35, which repeats the exact same message.

^{17:26} As it happened in the days of Noah, even so will it be also in the days of the Son of Man. ^{17:27} They ate, they drank, they married, they were given in marriage, **until the day that Noah entered into the ark**, and the flood came, and destroyed them all. ^{17:28} Likewise, even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; ^{17:29} **but in the day that Lot went out from Sedom**, it rained fire and sulfur from the sky, and destroyed them all. ^{17:30} It will be the same **way in the day that the Son of Man is revealed**. ^{17:31} In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. ^{17:32} Remember Lot's wife! ^{17:33} Whoever seeks to save his life loses it, but whoever loses his life preserves it. ^{17:34} I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left. ^{17:35} There will be two grinding grain together. One will be taken, and the other will be left."*

The only idea that is being talked about here is that the people were taken unawares. In the days of Noah, no one knew until the very day the flood came. In the days of Lot, no one knew until the day the rain of fire came. Even with two people standing side-by-side, one will be taken by surprise.

It is the same with the parable of the ten virgins. Only half of them watched and knew the season, and were therefore prepared. The call for the brides came in the middle of the night, and none of them knew either. They were aware of the season, that it would be soon, but half of them were not ready.

The same for the man whose home was broken into; the time came as a thief in the night and he did not know the hour until it happened. He did not watch, he was not ready.

Therefore, the message is that:

- a) We are meant to watch.
- b) We are meant to know the season.
- c) We will not know the day and hour.
- d) We are therefore meant to be prepared.

The only thought being brought to mind by the example of Noah, is that the day and hour will come at a day and hour when you do not know. Watch and wait for the season, and be ready. That is it. That is all it says.

- The lesson of the example of Noah: Watch, know the season, and be ready.
- The lesson of the example of Lot: Watch, know the season, and be ready.
- The lesson of the thief in the night: Watch, know the season, and be ready.
- The lesson of the ten virgins: Watch, know the season, and be ready.

At the risk of repeating myself: That is all the text actually says. We must agree on that point. What I see happening today however, is many people are indeed watching, but from there the exercise turns into speculation, wild-eyed amazement at the corruption of the world and the flowering of sin and lawlessness, and more speculation about Nephilim, Noah, and fulfillment of the latter feast days.

What I don't see a lot of is "know the season" and especially the final part of the lesson, which is: BE READY. Watching is *not* the same as being ready. Those are two different things. You can watch without

being ready, and conversely, you can be ready without actually watching. So, Watch, know the season, and be ready.

Now I know some of you are going to say “What do you mean, we don't know the season? We are clearly in the latter days, the end is almost upon us, the season is *now*.” Well, earlier I mentioned this thing about **signs**. How do we know we are in the last days? Is that not based on *signs*? There is no answer to that question but “Yes”, the idea that we are in the last days can only be based on our observation of signs.

Here is the problem with that equation: It is the observation of signs that has lead to every prediction of the end, every time. How many predictions have been made based on signs? Almost all of them. How many of them have been right? That would be *zero*.

What about genetic manipulation? Noah was perfect in his generations? Sexual perversion was rampant in Sodom and Amorah! And all of these things are happening now! Dan, are you saying these things are not happening now? Are you saying they were not happening then? Ah yes, now we get to the days of Noah. Remember I mentioned the paragraph division being important? Here's why:

The incorrect paragraph division does two things. First, it undermines the importance of watching. The point being made is that it is important to watch, but the paragraph ends with the message that we will not know the hour. Well then, what is the point of watching? Ending the paragraph with 'we will not know when' directly undermines the importance of looking for it. Why would you look for something when you have just been told you won't know it? In fact, it could almost be read as instruction to *not watch*. It may be subtle, but it is definitely there. Not only that, but I have heard argument along these lines as well. “The bible says no one knows when the end comes...” and arguments like that. Nevertheless, we **are** told to watch.

The second thing the incorrect division does, is that it changes the message entirely regarding Noah. By beginning the paragraph with “the days of Noah”, the focus of attention becomes “the days of Noah”. The problem is that is *not the point* of what is being said. The days of Noah, for some reason, has become quite an obsession among everyone who is concerned with watching. There is rampant argument and speculation about what was happening at that time, and how is it similar to today. The problem is that is **not** the point being made. That is *not* the message and idea of the paragraph, and the actual message is discarded in favor of more intriguing and exciting discussions about Enoch, the Watchers, and fascinating things like that.

You cannot discard something that the word says directly in favor of something that is *inferred*.

Perhaps there was genetic manipulation by the Watchers and/or the Nephilim, **but that has nothing to do with the reason for the example**. Period. It is stated clearly, over and over: The lesson of the example is Watch and wait for the season, and be ready. There is no connection in the cited examples from Mathew, Mark, Luke that has anything to do with those things. Those are *inferred* ideas. You cannot discard something that the word says directly in favor of something that is *inferred*.

Now then, if there was genetic pollution from which Noah and his family were the only exceptions, it has nothing to do with the example. Yahshua, over and over repeats the same thing: Watch and wait for the season, and be ready. I realize it is much less thrilling than speculating about the Nephilim, but did Yahshua teach us anything about the Nephilim? They were in the earth at the time of the flood, therefore the lesson of the Nephilim is that they also were not ready. The lesson of the

Nephilim is the same: Watch and wait for the season, and be ready. Even the strong man (*perhaps, maybe, possibly a reference to Nephilim*) was not prepared, and the flood came like a thief in the night and took their lives from them also.

In summary: What I am saying is that the example of “as in the days of Noach”, and “as in the days of Lot”, and the Ten Virgins, and the thief in the night, and many others, the specific lesson given is “Watch and wait for the season, and be ready.”

In part two, I will take a much closer look at the word “signs”. We are instructed to look for them, we are supposed to know them when we see them, but any objective observer must agree: The end has not come yet, despite many things being pointed to as “signs”. Is it possible we are missing some fundamental understanding?

Do we even know what to look for?