

Idioms And The Imminent Return

Figures of Speech, Cultural Sayings, and Hebraic Expressions

When we look at scripture, we readily affirm that idioms, figures of speech, cultural sayings, and Hebraic expressions are frequently used and can even have prophetic significance. For instance, the saying “*when the fig tree puts forth its leaves*” is prophetic regarding Israel and the Jews returning to the land (Matthew 24:32; Mark 13:28). Isaiah 60:15-16 uses the figure of speech, “*drink the milk of nations*” prophesies the time when Yahweh will restore the nation of Israel and bring the wealth of other nations to it. “*In that day*” is similar, looking forward to the day Messiah comes. The prophetic nature of idioms, figures of speech, cultural sayings, and Hebraic expressions become very important when we try to determine what scripture has to say to us about the Imminent Return of Yeshua.

I am about to rattle some cages, upset some carts, and ruffle some feathers, so fasten your seatbelts.

Imminent Is / Imminent Is Not

Deuteronomy 19:15 – “A fact must be established by the testimony of two or three witnesses.”

2 Corinthians 13:1 – “Every fact must be established by the testimony of two or three witnesses.”

No doubt you have heard it said by many Pastors, Teachers, and Biblical Scholars that, “**Yeshua can come at any time**” often in conjunction with “**even while we are speaking, listening, etc.**”, and that “**Imminent means at any time, immediately, or instantly**”. Those statements are a complete misinterpretation of the Biblical Scriptures.

The Bible has a lot to say about the timing of Yeshua’s Imminent Return and makes the declaration that: “**Yeshua can *not* come at any ol’ time**”, and **Imminent does not mean at any time, immediately, or instantly**, he comes at a set, appointed time.

Imminency, as it relates to Bible prophecy, simply means that the return of Yeshua Ha’Mashiach for his bride is anticipated and approaching. Imminent **does not** mean it will happen at any time, immediately, or instantly. The word imminent isn’t even used in the entire Bible, except as a synonym for near at hand or coming soon.

To establish this declaration as a fact we will be looking at the use of idioms in the scriptures.

Let’s examine the scriptures and see just what they do say about Yeshua’s Imminent Return and if it is an event that occurs at a set *Day and Hour*, at a set *Time and Season*, at the time of *Redemption*, or at the time of the *Day of the Lord*.

The Day and Hour – An Idiom

Let’s examine the scriptures and see what they say about Yeshua’s Imminent Return and if it is an event that occurs at a set Day and Hour.

When the disciples asked Yeshua “*What will be the sign that you are coming, and the end of the age?*”, he replied “***Neither I nor the angels will make known or declare that day, only my father in Heaven will reveal or declare it . . . therefore stay alert, because you do not know the day or the hour***” (Matthew 24:36, 24:42, 25:13; Mark 13:33; Luke 12:40).

Day and Hour was a well known phrase, or idiom in that time. Several possibilities would have immediately come to mind. Two prominent possibilities are:

- Is Yeshua talking about a specific Day and Hour, such as a specific Rosh Chodesh – a specific new moon?
 - And the answer is **yes!**
- Is Yeshua talking about a specific Yom Teruah, known as the Day and Hour that no one knows?
 - And the answer is **yes!**

In essence, what Yeshua said to his disciples was: “*Y’all will not know which day I will return, but here’s a hint – I will return on a Rosh Chodesh!*” Yeshua alludes to a coming at Rosh Chodesh, a new moon whose date he will not reveal, as only the Father has the authority to do so, and Paul tells us which new moon is being referenced – the new moon known as the Last Trump, again without revealing exactly which Yom Teruah it will be! (1 Corinthians 15:52).

The scriptures are very clear, precise, and definitive that this will only take place on some yet future Yom Teruah, which happens on Rosh Chodesh – the new moon. Yeshua’s hint, coupled with Paul’s further clarification tells us that his return will happen on a future Rosh Chodesh, in other words on a future Yom Teruah. This alone succinctly negates the paradigm that “*Yeshua can come at any time*”, and that “*Imminent means at any time, immediately, or instantly*”.

From his book “Signs In the Heavens” by Avi Ben Mordechai, he devotes a chapter to explaining what “*no man knows the day or hour*” truly means from a rabbinical Hebraic perspective. It is a figure of speech. Avi Ben Mordechai explains that the Bible does in fact reveal the “**day and hour**” or “**exact timing**” of our Lord’s Return. Christians over the centuries have separated themselves from their Hebraic roots causing the misunderstanding of key Jewish biblical idioms. An idiom is also a figure of speech. When Y’shua (Jesus) uttered His famous words concerning the Messianic Era in Mattityahu 24:26, “*No one knows about that day or hour, not even the angels in Heaven, nor the Son, but only the Father*”, He used a common Jewish figure of speech referring to a specific Jewish Festival. In essence He was saying, “*I am coming for My Bride on such and such a day! Be watching!*” What day could the Jewish idiom be referring to? The annual Jewish Festival of Trumpets or Rosh Ha’Shanah!

The Bible has a lot more to say about this. Let’s Dig Deeper.

Conclusions on Day and Hour

Yeshua himself proclaims that he can only come at the Day and Hour, at the set Time and Season that the Father “*has set by his own authority*” – in other words, at Yom Teruah. “*Yeshua can come at any time*” is not accurate.

Ignoring the Moedim is not a scripturally accurate way to define Yeshua’s Imminent Return. The Imminent Return has everything to do with the Moedim of Elohim, God’s set dates and times, and the Imminent Return we should be looking for is the Resurrection of the Dead in Yeshua and the fulfillment of Yom Teruah.

The Bible only asks for two witnesses to establish a fact!

Fact: *Yeshua can not come at any ol’ time* is a fact according to both Yeshua and the Apostle Paul – we have our two witnesses. Yeshua will only come at the appropriate Rosh Chodesh – the appointed Yom Teruah. “*Yeshua can come at any time, even immediately or instantly*” is also not accurate.

“*Imminent means immediately and instantly*” is not at all accurate.

Set Times and Seasons – An Idiom

Let’s examine the scriptures and see what they say about the Imminent Return and if it is an event that occurs at a Set Time and Season.

Leviticus 23:2 – “*These are the appointed times of Yahweh that you shall proclaim as holy convocations.*”

Acts 1:7 – “*Yeshua said ‘You don’t need to know the times or seasons that the Father has fixed by his own authority’.*”

1 Thessalonians 5:1 – “*You have no need to have anything written to you, brothers, about the times and seasons when this will happen.*”

The word seasons, used by both Yeshua and Paul, is the Greek word *kairos* [G2540 *καῖρός*] which means a **set time or occasion**. In Hebrew, seasons would be *zman* [H2166] which also means an appointed occasion. Some translations use the word “dates” in place of the word times, which gives a more accurate sense of the terms being used.

Set times and seasons in scripture, like day and hour, is an idiom! And scripture succinctly tells us that the set, appointed times are the Moedim [H4150]!!! The Imminent Return has everything to do with the Moedim, the set Times and Seasons, and nothing to do with events that happen at any time or instantly.

The set Times and Seasons, the Moedim, are dress rehearsals for the real event – prophecies in the making, just waiting for the curtain to rise and the play to begin. When the time is fully come for the rehearsal to become the play, then the curtain rises on the show and the events that the moedim prophecy take place.

- Pesach always takes place on the 14th of Nissan.
- Chag Ha'Matzoh always takes place the next day, and
- Reishit Katzir always takes place on the following Sabbath.
- Shavuot follows exactly 50 days after Chag Ha'Matzoh.
- Yom Teruah always takes place on the 1st Day of 7th Month, at Rosh Chodesh
- Yom Kippurim always takes place on the 10th Day of 7th Month, and
- Sukkot always starts on the 15th Day of 7th Month.

The next Moed, Yom Teruah, prophesies the day of the resurrection of the righteous dead, the taking up of the living righteous, and the day of hiding and concealment – before the time of tribulation.

The seven Moedim have embedded prophecies of coming events. The pattern to the prophecies represented by the Moedim is: the death, burial, and resurrection of Yeshua, the giving of the spirit, the resurrection of the dead in Yeshua and the rapture, the judgment, and the millennial reign. The first four prophecies embedded in the Moedim have already been completed, or as some say, fulfilled.

The first four prophecies embedded in the Moedim have already been completed, or as some say, fulfilled. The next Moed, Yom Teruah, prophesies the day of the resurrection of the righteous dead, the taking up of the living righteous, and the day of hiding and concealment – before the time of tribulation.

Some may imply that Yom Teruah is random, since Rosh Hashanah can only be declared when two witnesses see the edge of the moon, hence, the expression Yeshua used: “*You do not know the day or the hour*” (Matthew 24:36). But this two day period does not indicate a random any ol’ time event – not in the least. It only takes place on the 1st Day of 7th Month (Leviticus 25:9, Numbers 29:1).

The scriptures are very clear, precise, and definitive that the Imminent Return will only take place at a set time and season, on some yet future Yom Teruah, which happens on Rosh Chodesh – the new moon. This alone succinctly negates the paradigm that “*Yeshua can come at any time*” and that “*Imminent means at any time, immediately, or instantly*”.

Conclusions on Set Times and Seasons

Yeshua himself proclaims that he can only come at the set Time and Season that the Father “*has set by his own authority*” – in other words, at Yom Teruah. “*Yeshua can come at any time*” is not accurate.

Yeshua’s return will only happen at a Set Time and Season – at the time of the Yom Teruah Moed. “*Imminent means coming at any time*” is also not accurate.

Ignoring the Moedim is not a scripturally accurate way to define Yeshua’s Imminent Return. The Imminent Return has everything to do with the Moedim, the set dates and seasons. The Imminent Return we should be looking for is the Resurrection of the Dead in Yeshua and the fulfillment of Yom Teruah.

The Bible only asks for two witnesses to establish a fact!

Fact: Yeshua can not come at any ol’ time is a fact according to the scriptures.

“*Imminent means immediately and instantly*” is not at all accurate.

Redemption – An Idiom

Let's examine the scriptures and see just what they do say about Redemption and the Imminent Return.

Matthew 24:32-33 – *“Learn a lesson from the fig tree: When its branches become green and soft and new leaves appear, you know summer is near. In the same way, when you see all these things happening, you will know that the time is near, ready to come.”*

Luke 21:25-28 – *“And there will be signs in the sun and moon and stars, and on the earth nations will be in distress, anxious over the roaring of the sea and the surging waves. People will be fainting from fear and from the expectation of what is coming on the world, for the powers of the heavens will be shaken. Then they will see the Son of Man arriving in a cloud with power and great glory. But when these things begin to happen, stand up and raise your heads, because your redemption is drawing near!”*

When asked about the signs pointing to his return, Yeshua spoke of many things to watch for: the destruction of the temple, Israel back in the land, many coming in his name, famines, pestilences, wars and rumors of wars, signs in the heavens, and great earthquakes in various places. But these warnings came with a caveat: *“but the end will not follow immediately,”* and *“don't be deceived.”*

Romans 8:23 – *“We groan inwardly as we eagerly await our adoption, the redemption of our bodies.”*

Yeshua spoke of the time of *“redemption”* which would happen when all those signs began to appear (Luke 21:28). Paul specifically states that **this redemption** is the *“redemption of our bodies”* – in other words, the resurrection for the Dead in Yeshua, and the change from mortal to immortal for both the dead and the still living (Romans 8:23). *Hello!* That is the resurrection and change from mortal to immortal which happens at the Last Trump – in other words at Yom Teruah.

Expecting Yeshua to come at any time, was not anticipated by the people of that day. What they did expect was that he would return in their lifetime to fulfill the next moed, Yom Teruah. This, of course, did not happen, as too many signs had to be evident, and at that time they were not. Today, those many signs are not only evident, but are converging.

Conclusions on Redemption

Yeshua himself proclaims that we are to look up when we see our *“redemption is near”* – in other words, when we see signs that we are in the season of the final Yom Teruah. The Imminent Return we should be looking for is the Resurrection of the Dead in Yeshua and the fulfillment of Yom Teruah.

Redemption is also an idiom for resurrection, which only takes place on Yom Teruah – one of the set times and seasons called the Moedim. This alone succinctly negates the paradigm that *“Yeshua can come at any time”* and *“Imminent means at any time, immediately, or instantly.”* These paradigms are not at all accurate.

The Bible only asks for two witnesses to establish a fact! We have two: Yeshua's statements about redemption and Paul's confirmation that the redemption mentioned is the redemption of our bodies.

Fact: *Yeshua can not come at any ol' time* is a fact according to the scriptures – He will come at the time of Redemption – at Yom Teruah – before the Day of the Lord, the time of the Tribulation.

“Imminent means immediately and instantly” is not at all accurate.

Day of the Lord – An Idiom

1 Thessalonians 4:13 – *“Now, brothers, we want you to know the truth about those who have died.”*

1 Thessalonians 4:16 – *“For the Lord himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with God's shofar; those who died united with the Messiah will be the first to rise; then together we who are still alive will be caught up with them.”*

A question arose about those who had died as well as about those who were still living. People were asking Paul if they had already missed the Resurrection and the Rapture: and were now in the Day of the Lord, the

Tribulation Period. The Apostle Paul assured them that the Tribulation Period had not yet begun, the dead must rise first before the living are raptured, and the Tribulation Period begins.

1 Thessalonians 5:1 – *“You have no need to have anything written to you . . .when this will happen.”*

The Apostle Paul continued and reminded them that he had already taught them about the prophecies embedded in the Moedim. He taught that the first four had been completed, and assured them that the coming moed of Yom Teruah represents the day of the resurrection of the righteous dead, the taking up of the living righteous, and the day of hiding and concealment before the time of tribulation. He taught that the next moed to be fulfilled, Yom Teruah, was still a future, imminent event.

Did you catch that? A future, imminent event! A **future event** that they were to watch for and anticipate experiencing.

2 Thessalonians 2:1-3 – *“We ask you not to be easily shaken in your thinking or anxious because of a spirit or a spoken message or a letter supposedly from us claiming that the Day of the Lord has already come. Don’t let anyone deceive you in any way. For the Day will not come unless the departure comes first.”*

Somebody must have been in a real hurry to see the final three moedim fulfilled, as the Thessalonians had received a letter from someone claiming that the Day of the Lord had already come – in other words, Yom Teruah had already happened, you guys missed the boat, and now you are in the time of Yom Kippur, the Tribulation Period.

Paul was having nothing to do with that nonsense, saying: *“Don’t let anyone deceive you in any way. For the Day will not come until after the departure”* – in other words, not until the apostasia (apostasy) was in process and Yom Teruah had been fulfilled.

The day of the resurrection of the dead had not yet happened, nor had the rapture. Those prophecies were still unfulfilled, and they were still waiting! Their imminent expectations were not fulfilled and they were still waiting! *“Yeshua could come at any time”* and *“Imminent means at any time, immediately, or instantly”* was not at all accurate, according to Paul.

Conclusions on The Day of the Lord

Paul tells the people of his day that the Day of the Lord had not yet come, that the letter they had received was in error and not a letter he sent. The Day of the Lord speaks about the Tribulation Period, which cannot happen until the Dead in Yeshua have been raised, the Rapture has occurred, and the apostasia is in full swing.

The Imminent Return we should be looking for is the fulfillment of the Yom Teruah Moed.

The Bible only asks for two witnesses to establish a fact!

Fact: **Yeshua can not come at any ol’ time** is a fact according to the scriptures – He will come at Yom Teruah – before the Day of the Lord, the Tribulation Period.

“Imminent means immediately and instantly” is not at all accurate.

The Days of Yeshua and The Apostles

Two thousand years ago the people living in the days of Yeshua and the Apostles had just witnessed the completion, or as some would say, fulfillment, of the first four Moedim. The prophecies fulfilled were the death, burial, and resurrection of Yeshua, and the giving of the Ruach Ha’Kodesh (Holy Spirit).

Finally, they reasoned, the fulfillment of the last three moedim must be imminent. We’ve waited thousands of years to see this happen, and now it is beginning. Can’t wait to see it all take place. Finally the promises to Abraham will be fulfilled in their entirety. Finally, we will see the resurrection of the dead and rapture of the bride, the tribulation period, and the one thousand year reign of our Mashiach, Yeshua.

The people living in the days of Yeshua and the Apostles had great expectations tied to the fulfillment of the final three moedim. They knew imminent did not mean at any time or immediately, even while they were talking or reading, unless it happened on the day and hour of the next Yom Teruah moed.

Unfortunately, their imminent expectations were not fulfilled and they are still waiting! So are we. “*Yeshua can come at any time*” and “*Imminent means at any time, immediately, or instantly*” is not at all accurate.

Waiting for Yeshua to Imminently Appear Today

Zechariah 12:3 – “*I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth are gathered together against it.*”

Acts 1:7 – “*Yeshua said ‘It is not for you to know times or seasons that the Father has fixed by his own authority’.*”

The same holds true for those who have already died in Yeshua and for those who are still alive today. We **do not know which** Yom Teruah will be **THE** Yom Teruah to be completed: it could be five years, next year, or even this year on the Biblical Calendar, hence an imminent event! An event that we are to watch for and anticipate experiencing.

Today we are one day closer to the return of Yeshua than we were yesterday. Tomorrow we will be even one more day closer. The fig tree, Israel has bloomed. The earthquakes have been increasing exponentially since 1948. Wars and rumors of wars are a daily item in the news. Famines and pestilences have been endemic during the last decade. Jerusalem is certainly a burdensome stone for all living today who do not love Yahweh / Yeshua. Those prophecies have been fulfilled either in part or in full. The signs are all converging.

Rapture Idioms

Advance Notice – An Idiom

2 Kings 2:3-5 – Eliyahu (Elijah)

“Do you know that Adonai Elohim is taking Eliyahu, your master, away from you today?”

Twice, scripture tells us that the day of Elijah’s departure, or rapture, was known to the sons of the prophets:

- The prophets at Bethel knew.
- The prophets at Jericho knew.
- Elisha also knew.

I call this Advance Notice!

Luke 9:30-31 – Yeshua Ha’Mashiach (Jesus the Christ)

“Suddenly there were two men talking with him – Moshe and Eliyahu! They appeared in glorious splendor and spoke of his departure, which he was soon to accomplish in Yerushalayim.”

- Both Moses and Elijah spoke to Yeshua about his ‘departure’.

This talk may have been primarily about his manner of rapture, which happened at the Mount of Olives in Yerushalayim, rather than his crucifixion.

Another instance of Advance Notice, perhaps.

Book of Enoch 81:5-6 – Chanowk (Enoch)

“One year you will have with your son, Methuselah, until you give your last commands, teach and testify them to your children . . . In the second year, you will be taken.”

Enoch was given one year to testify to Methuselah and his children before his rapture. He knew he would be raptured, and so did his family.

Definitely another instance of Advance Notice, no doubt.

Adonai Elohim's Promise of Advance Notice

Amos 3:7 – “Adonai Elohim does nothing without revealing his plan to his servants the prophets.”

Adonai Elohim firmly states that he gives Advance Notice. Adonai Elohim always informs his prophets in advance and Paul clearly states that we, the Bride of Yeshua, will not be caught off guard by the coming of Yeshua to rapture his bride when he says “You, brothers, are not in the dark, so that the Day should take you by surprise.”

Yeshua arriving without advance notice does not correspond to the many instances in scripture that state very clearly, precisely, and definitively that Advance Notice is given. Yeshua showing up without Advance Notice being given would violate Adonai Elohim's promise as set forth in Amos 3:7.

I believe an Advance Notice will be the first sequence of events that leads up to the resurrection and rapture of the Bride of Yeshua. I do not know what form this advance notice may take, but believe that his promise to do so is still valid today.

Conclusions on the Idiom Advance Notice

Advance Notice is the scriptural norm. In every case the person being raptured knows he will be.

- Elijah and two schools of prophets knew the day of his departure (2 Kings 2:3-5).
- Moses and Elijah spoke to Yeshua about his departure prior to his going to Yerushalayim to be crucified (Luke 9:30-31).
- Enoch had a full year of advance notice (Enoch 81:5-6).
- The Bride of Yeshua, according to Paul, will also receive advance notice.

Witnessed Rapture – An Idiom

2 Kings 2:7-12 – Eliyahu (Elijah)

“Fifty of the guild prophets went and stood watching Eliyahu and Elisha from a distance. . . . Elisha saw Eliyahu depart and cried out, “My father! My father!”

Elijah's ascension was witnessed by both Elisha and by the prophets who stood at a distance (2 Kings 2:7-12). That distance was probably less than half a football field! The prophets followed Elijah and Elisha down to the Jordan River, a small river about three to fifteen feet wide most of the year. Even at flood stage, it is rarely wider than twenty feet. At that minimal distance, seeing Elijah carried aloft was easily accomplished.

Elijah did not just disappear – his rapture was watched.

Luke 24:51; Acts 1:9-11a – Yeshua Ha'Mashiach (Jesus the Christ)

“As he was blessing them, he withdrew from them and was carried up into Heaven . . . and a cloud received him out of their sight.”

Yeshua was carried up to Heaven while the disciples were looking on, and a cloud received him out of their sight.

This ascension was so fascinating to those watching it that two “men” had to interrupt them and basically tell them to get on with their lives until Yeshua returned!

And not to mention that the disciples were in the right spot at the right time to witness Yeshua being taken up, eh?

Yeshua's rapture was witnessed by many.

Enoch 81:5-6; Jasher 3:27-29; Jasher 3:34 – Chanowk (Enoch)

“The seven holy ones will take you from their midst.”

Enoch's ascension was witnessed by his children as he was taken from their midst.

Jasher also tells us that some of the King's men remained with Enoch when he went to the place where he was to be raptured. Only death, they said, would separate them.

Enoch's rapture was also witnessed by many people.

Conclusions on the Idiom Witnessed Rapture

In every case, the person being raptured is witnessed by more than one other person. Not once does the person raptured in the body just disappear in an instantaneous rapture event.

- Elijah was in the presence of Elisha and perhaps fifty or more of the sons of the prophets when he was raptured (2 Kings 2:7).
- Yeshua was in the presence of the apostles, and perhaps others when he was raptured (Acts 1:10-11).
- Enoch was in the presence of his children and the King's men when he was raptured (Enoch 81:5-6; Jasher 3:34).
- The rapture of the Bride of Yeshua will more than likely also be a witnessed event.

Horses Are Not Elevators – An Idiom

2 Kings 2:11 – Eliyahu (Elijah)

“There appeared a fiery chariot with horses of fire; and as it separated the two of them from each other, Eliyahu went up into Heaven in a whirlwind.”

Again, we see the use of horses and chariots of fire to carry the raptured person into Heaven.

There is no mistaking the mode of transportation that was used to carry Elijah into Heaven, and no excuse for thinking some other method was used.

Elijah is carried into Heaven by horses of fire and a fiery chariot.

Acts 1:11b; Revelation 19:11-14 – Yeshua Ha'Mashiach (Jesus the Christ)

“Yeshua will come in just the same way as you have watched him go into Heaven.” . . . “Before me was a white horse. Sitting on it is Yeshua who passes judgment and makes war in righteousness.”

The mode of transportation for Yeshua is not explicitly stated in scripture. However, connecting the dots between Acts and Revelation once again informs us that horses are involved, and that Yeshua comes back on a white horse – with his Bride, called the armies of Heaven, following him – also on white horses.

He is taken the same way according to the two “men” who spoke to the disciples!

In other words, Yeshua is carried into Heaven by a horse – a white horse rather than a fiery horse!!

Jasher 3:27-37 – Chanowk (Enoch)

“The horse descended from Heaven and paced in the air . . . On the seventh day Enoch ascended into Heaven in a whirlwind with horses and chariots of fire.”

Jasher 3:27 tells us that the horse descended from Heaven and paced in the air, waiting for Enoch to climb aboard. Enoch is one who loved long goodbyes.

Jasher 3:36 It was only on the seventh day that Enoch was taken into heaven by horses and chariots of fire. There is no mistaking the mode of transportation that was used to carry Enoch into Heaven, and no excuse for thinking some other method was used.

Enoch, was carried into Heaven by horses and chariots of fire.

Note:

There are some who believe that it is the whirlwind that carries the person aloft, and this may have some merit. However, I believe that the horses are the mode of transportation that carries the person to the fiery chariot when present. Fiery chariots may be what today we would call a rocket ship. Any modern rocket during takeoff creates a whirlwind. To the ancients it may have looked like the whirlwind was carrying the person aloft, but I say this was just the result of the fiery chariot blasting off.

Conclusions on the Idiom Horses Are Not Elevators

The person being raptured does not lazily float up to the clouds, as if by magic – he is carried aloft.

- Horses are always present – and often Chariots of Fire and a whirlwind.
- Elijah was carried to Heaven with horses, chariots of fire, and a whirlwind present (2 Kings 2:11).
- Yeshua rose riding upon his white horse (Acts 1:10-11; Revelation 19:11), but there is no mention of a chariot of fire or a whirlwind.

- Enoch was carried to Heaven with horses, chariots of fire, and a whirlwind present . (Jasher 3:36).
- No doubt, the Bride of Yeshua will also be carried to Heaven by horses.

“Imminent means immediately and instantly” is not at all accurate.

Final Conclusions

Deuteronomy 19:15 – “A fact must be established by the testimony of two or three witnesses.”

Over the past several years we have taken a look at several Hebrew idioms to better understand the scriptures. In this session we looked at idioms that pertain to the Imminent Return of Yeshua. We discovered that many of Yeshua’s sayings about his return involve those pesky idioms – idioms which many have utterly failed to recognize – and thus are unable to understand that the Imminent Return is also an event that is set in stone.

- Yeshua himself proclaims that he can only come at the **Day and Hour**, at the **set Time and Season** that the Father “*has set by his own authority*” – in other words, at Yom Teruah. “*Yeshua can come at any time*” is not accurate.
- Yeshua himself proclaims that we are to look up when we see signs that we are in the season of the final Yom Teruah, at the Last Trump as Paul describes it – in other words, when we see our **redemption is near**.
- The Imminent Return we should be looking for is the fulfillment of the **Yom Teruah** Moed.
- Yeshua can not come at any ol’ time is a fact according to the scriptures – He will before the Day of the Lord, the Tribulation Period at Yom Teruah.
- Still, today “*Imminent means at any time, immediately, or instantly*” is not at all accurate.
- Advance Notice, Witnessed Rapture, and Horses Are Not Elevators are all Rapture Idioms.

Paul reminds us – “Do not be deceived, Yahweh will not be made a fool” (**Galatians 6:7**).

Yahweh commands us – “Listen to Yeshua” (**Matthew 17:5, Mark 9:7, Luke 9:35**),

and

Yeshua commands us – “*Listen to me*” (**Mark 7:14**) and states that “*Everyone who belongs to the truth listens to me*” (**John 18:37**).

Listen to Yeshua, not inaccurate paradigms.