

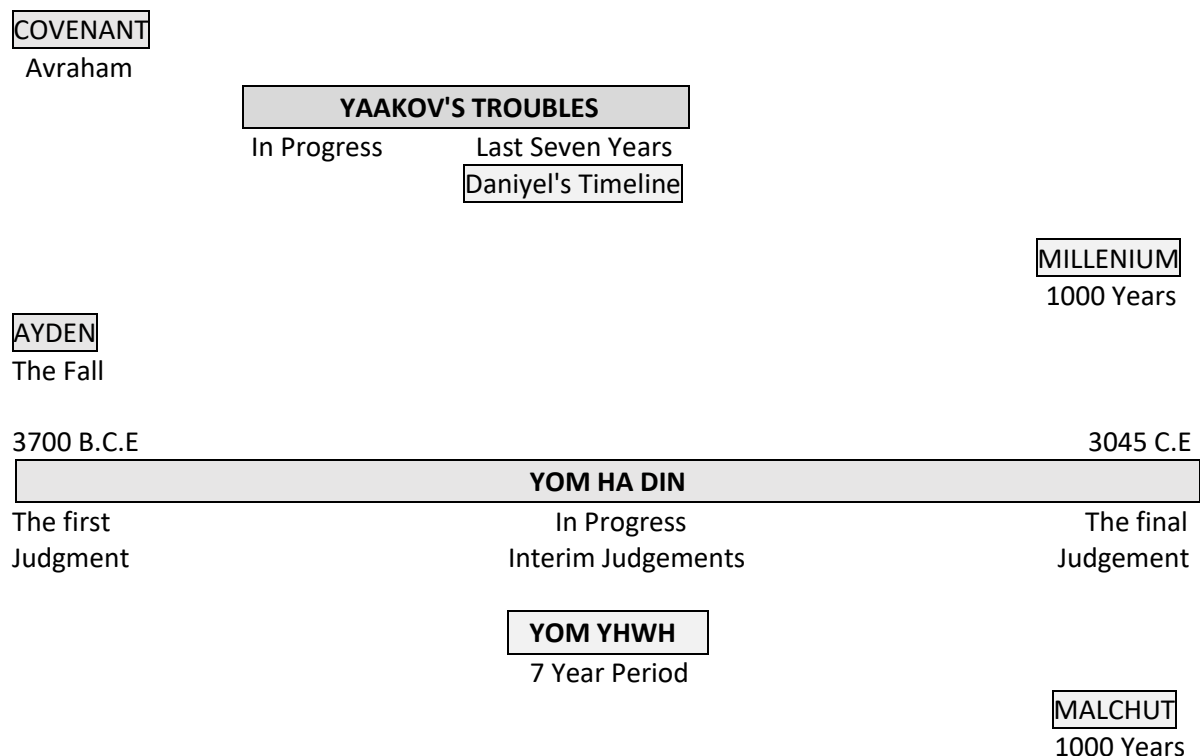
## PART ONE



**YOM YHWH. Section One.** Many people today are deeply concerned—and some even fearful—that the wars, civil unrest, and natural disasters reported in the media signal the beginning of *Yom YHWH* (i.e., the Day of the Lord). Several Christian groups and certain Muslim factions have interpreted these global events as confirmation that the Day of Judgment has already begun. The widespread anxiety surrounding the end of the Mayan calendar in 2012 even inspired several Hollywood films, reinforcing the belief for some that we are approaching the very end of time. However, the purpose of this article is not to fuel speculation or add to the debate but rather to present what the Scriptures actually teach about *Yom YHWH*, allowing the reader to draw their own conclusions. One thing is certain: the Scriptures are not vague when it comes to the Day of the Lord. They offer extensive and sound teaching—mainly when studied in the context of the Hebrew Scriptures, where the concept originates. Before we begin exploring this vital topic, it is essential to first distinguish the various types of judgments mentioned throughout the Hebrew Scriptures. These include:

- Yaakov's troubles
- Yom Ha Din
- Yom YHWH

In Christian eschatology, Yaakov's troubles and Yom YHWH is generally understood to be prior to Yom Ha Din. The scholarship is that these are unrelated judgments that will happen at different times. The Hebrew perspective differs; it shows that these events are concurrent and overlap each other because their purposes are different, nonetheless related. The chart below outlines the Hebrew perspective that will be explored throughout this article.



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We will begin by examining the first of these two judgments and then conclude with Yom YHWH. Each heading starts with a short explanation from the Christian perspective. **YAAKOV'S TROUBLES.** In the Christian Scriptures, this judgment is called the Great Tribulation. The Tribulation refers to the event or events described in the Olivet Discourse, specifically Mattityahu (Matthew) 24 and Luka (Luke) 21. In Christian eschatology, the Tribulation is believed to last for seven years, during which anyone who chooses not to follow Yeshua before the "Rapture" is left behind to endure the wrath of YHWH. There are variations of this belief—pre, during, and post—regarding the timing of the Rapture. From the Hebrew perspective, Yaakov's troubles are ongoing. The length of this judgment is not explicitly stated in the Hebrew Scriptures, although the number 40 years carries significant weight. The term "Yaakov's troubles" is taken from Yirmeyahu (Jeremiah) 30:7: *"Oy! For that Day is great, so that none is like it: it is even **the time of Yaakov's Trouble...**"* In the Hebrew understanding, this time relates to the final regathering and restoration of Yisra'el. Historical evidence shows that between 745–721 B.C.E., the 10 Northern Tribes were exiled by King Tilgat Pilsger III to Assyria and then scattered beyond the Euphrates to the four corners of the Earth, just as Moshe had prophesied in Devarim (Deuteronomy) 4:26; 28:64. The Southern Tribes were later dispersed in 70 C.E., with their captivity officially ending in 1948 with the re-establishment of the modern state of Israel. The prophecy in Yechezkel (Ezekiel) 4:4-5 reveals that the House of Ephraim was to be punished for 390 years for worshiping Baal/Asherah. Since they did not repent after those 390 years, their punishment was multiplied sevenfold according to Wayiqra (Leviticus) 26:27, 28, resulting in a total exile of 2,730 years (70 × 390 years from 721 B.C.E.). Based on the Hebrew Calendar, this period concluded in 2009. What much of Christendom has yet to recognize is that they largely represent the House of Ephraim, who remain in exile and are collectively called Yisra'el. The name Yisra'el was first given to the patriarch Yaakov after he overcame the Malak YHWH, as stated in Beresheeth (Genesis) 32:28. Yaakov then passed this name onto the younger son of Yosef, Ephraim, making him the bakor (firstborn) of his sons (Beresheeth (Genesis) 48:15–20). The name Yaakov is prophetic for the House of Ephraim because it represents their struggle—like Yaakov's—with both human and divine forces. Yirmeyahu applied this name to Ephraim because it foretells a similar struggle that the House of Yisra'el would experience and ultimately overcome. Today, much of the House of Yahudah has returned to the land, while the House of Yisra'el (Ephraim) remains in exile. The intensity and duration of Yaakov's troubles are determined by Ephraim's response to YHWH's discipline and testing. The longer Ephraim remains unrepentant and refuses to return to the land promised to their forefathers, the more severe and prolonged the judgment becomes. However, during the final seven years of Yaakov's troubles, YHWH's program will shift—Yahrushalayim will fall. These final seven years are detailed in Daniyel's timeline and will begin once YHWH has completed the regathering of Yisra'el. This seven-year period is not meant to punish Yisra'el but to bring judgment upon the enemies of Yisra'el, who by then will view a unified Yisra'el as a threat to the One New World Order. According to the navi Zechariah (Zechariah) 14:1-3: *"All nations shall gather against Yerushalem to battle."* Yeshua refers to this time as one of distress and perplexity for the nations, as described in Mattityahu (Matthew) 24:6-8. He likens this period to a woman in labor pains, symbolizing intense and escalating suffering for the nations. This will be a time of unprecedented disasters and warfare. Shaul, in Tesloniqyah Alef (First Thessalonians) 5:3, calls it a time of: "Sudden destruction," meaning it will come unexpectedly, though not without warning. **YOM HA DIN.** In the Christian Scriptures, this judgment is referred to as the Day of Judgment. Within Christianity, it is commonly accepted that this judgment will commence at the end of time during the final resurrection of all the dead. Some groups, however, believe it will begin at the second coming of Yeshua and conclude with the judgment before the Great White Throne (Gilyahna (Revelations) 20).

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These perspectives are derived from interpretations of passages in the book of Revelations. From the Hebrew perspective, Yom Ha Din is already underway. The Day of Judgment began with the fall of Ahdahm, continues with periodic interim judgments throughout history, and will culminate in the Final Judgment. These interim judgments are evident in the rise and fall of numerous great and small empires across human history. The navi Daniyel revealed five of these major kingdoms, the final one persisting in the form of the European Union Confederacy (Daniyel (Daniel) 2). The final phase of this judgment began two thousand years ago when Yeshua put His sickle into the harvest. Yeshua illustrated this ongoing judgment through the parables of the weeds and the wheat, and the sheep and the goats (Mattityahu (Matthew) 13:24-30, 13:37-50; Luka (Luke) 12:49). Notably, in these parables, it is the wicked who are removed (raptured), not the righteous—an interpretation aligned with Sha'ul's warnings of sudden destruction. This harvest concludes with the judgment at the Great White Throne. However, a critical misunderstanding in the Brit Chadashah has contributed to confusion about this aspect of the Messiah's first coming. The key passage is found in Luka (Luke) 12:49-50. When accurately interpreted, it reads: *"49 I have come to send judgment (fire) on the earth (1), and how I wish it were already over! 50 I have an immersion (judgment) to immerse you with, and I am distressed until it is finally over!"* (1) In our traditional English translations, the word "fire" in verse 49 can mislead readers unfamiliar with Semitic idioms. To a non-Hebrew speaker, "fire" might imply destruction, punishment, genocide, or cleansing. However, in the Semitic context, "fire" symbolizes judgment. Interpreted correctly, this verse clearly reveals Yeshua's reference to Yom Ha Din. Yeshua came to initiate the final 3,000-year phase of Yom Ha Din, leading to the great judgment at the end of the age. Traditionally, this passage is interpreted as referring to Yeshua's personal suffering and execution. However, this interpretation conflicts with the surrounding verses (52-53), which clearly discuss the division brought about by the judgment he initiated—even among His own followers. (2) In the latter part of verse 49, Yeshua expresses a deep reluctance regarding the final conclusion of the Day of Judgment, reflecting His desire that none should perish—a sentiment echoed by the Apostle Kepha (Peter) in Kepha Bet (Second Peter) 3:8-10. The confusion in English arises from a mistranslation of the Hebrew tense of the word "burn," which can mean "to begin burning," "to be burning," or "to burn up." The tense used here is present—"already burning"—which indicates that the judgment is already active. If it were rendered as "burned up," it would imply a completed act of destruction. However, fire itself does not burn up—it burns what it acts upon. In this context, it would be the Earth that is eventually consumed at the end of judgment. Yeshua is expressing sorrow over the final outcome of this judgment—an emotion similar to that voiced by the prophet Ahmos (Amos) 5:18-20. In the book of Mattityahu, Yeshua declares that at the conclusion of Yom Ha Din, YHWH will judge all nations. *"Truly I say to you, It shall be more tolerable for the land of Sedom and Amarah in the Yom HaDin, than for that city"* (Mattityahu (Matthew) 10:15; see also 11:22, 24; 12:41-42). He also affirms that this will be a day of judgment for all the unrighteous (12:36) who have lived on Earth, including all of the fallen Malak (Angels). **YOM YHWH.** In the Christian Scriptures, this judgment is referred to as the Day of the Lord. It is seen in Christianity as the Day in which Yeshua returns and sets up the Kingdom. It is called elsewhere in the Renewed Covenant as "the day of the Messiah" (Phylipsiyah (Philippians) 1:10), "the day of the Coming of the Son of Man" (Mattityahu (Matthew) 24:27), and "the Coming of the Righteous (Tzadik) One" (Maaseh Shlichim (Acts) 7:52). In the Hebrew perspective, Yom YHWH is a day of wrath and vengeance. The navi Yeshayahu calls it a "day of visitation of punishment" (Yeshayahu (Isaiah) 10:3). The prophet Yechezkel refers to it as the day "of the anger of YHWH" (Yechezkel (Ezekiel) 7:19). The overwhelming perception in the Hebrew Scriptures of this Day is dark and foreboding. Strikingly, it is similar to the last seven years of Yaakov's troubles,

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which shows that prophets are speaking about the same event! But how is the contradiction to be reconciled, i.e., in the Hebrew Scriptures, it is a day of wrath and vengeance, but in the Christian Scriptures, it is a day of glory and elation? The reconciliation is in our perception of the event. It is the same day for both Jews and Christians, except that each camp views the same event from opposite ends. Yom YHWH will be a day of retribution for the enemies of Yisra'el, and equally, it will be a day of rejoicing for the coming of the Messiah. Halleluia! What is important to understand about this judgment is that it is a day that YHWH deals with the enemies of Yisra'el. The Scripture shows that before this time, YHWH had redeemed and purged Yisra'el of all those who committed abomination and practiced Torahlessness, precisely as Yeshua illustrates and predicts in several parables (Mattityahu, or Matthew) 7:21-22, 13:24-30, 41, 24:11-12. Therefore, the remnant will not be subjected to this judgment. Nonetheless, we cannot ignore the fact the Scriptures also show that present-day Yahrushalayim will be attacked and destroyed during Yom YHWH (Zecharyah (Zechariah) 14:1-3). It will be parallel to the destruction of Yerushalayim in 70 C.E., but there shall be deliverance in the mountain of YHWH! (Yoel (Joel) 2:32). In that place, YHWH will keep His remnant in a protective canopy (Yoel (Joel) 2:1-2, Yeshayahu (Isaiah) 4:2-6). The TaNaK holds a tremendous amount of information on this Day. With that content, it is possible to construct the actual events of that period without recourse to the Brit Chadashah. Many believers don't seem to realize that even without the Renewed Covenant, all that we need to know about the past and future of Yisra'el is in the TaNakh. What is to follow is what the TaNaK reveals on the events of this Day, which are not listed in any particular order. The TaNaK shows that Yom YHWH will be a day of **wrath, trouble, and tribulation**. *"The great Yom YHWH is near, it is near, and approaching greatly, even the voice of the Yom YHWH: then the mighty man shall cry out bitterly. That Day is a day of wrath, a day of trouble and Tribulation, a day of waste and desolation, a day of darkness and gloominess, a day of clouds and thick darkness"* Tzephanyah (Zeephaniah) 1:14-15.

**It will be a day of utter destruction.** *"Howl, for Yom YHWH is at hand. It shall come as destruction from the Almighty... See, Yom YHWH comes, cruel both with wrath and fierce anger, to lay the Earth desolate: and He shall destroy the sinners out of it"* Yeshayahu (Isaiah) 13:6, 9.

**It will be a day of loud shofars and resounding alarms.** *"A day of the shofars and alarm against the fortified cities, and against the high towers"* Tzephanyah (Zeephaniah) 1:16.

**The heavens will be shaken beyond measure.** *"For the cochavim of the shamayim and its constellations shall not give their light: the sun shall be darkened in its going forth, and the moon shall not send her light to shine.... Therefore I will shake the shamayim, and the Earth shall move out of its place, in the wrath of YHWH tzeva'oth, and in the Day of His fierce anger Yeshayahu (Isaiah) 13:10, 13.*

**The sun shall not give off its light, and darkness shall engross the land.** *"Blow the shofar in Tzion, and sound an alarm in My kadosh mountain: let all the inhabitants of eretz Yisrael tremble: for Yom YHWH comes, for it is near at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning dew upon the mountains: a great people and a strong; there has not been anything ever the like, neither shall there be any more after it, even to the years of many generations" Yoel (Joel) 2:1-2.*

**The Earth shall quake violently.** *"The Earth shall quake before them; the shamayim shall tremble: the*



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*sun and the moon shall be darkened, and the cochavim shall withdraw their shining" Yoel (Joel) 2:10.*

**Technology and wealth will not deliver on that Day.** *"And I will bring Tribulation upon men that they shall walk like blind men, because they have sinned against YHWH: and their dahm shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the Yom of YHWH's wrath; but the fire of His jealousy shall devour the whole Earth: for He shall make even a speedy end of all them that dwell in the earth" Tzeophanyah (Zephaniah) 1:17-18.*

**The navi Yeshayahu sees it as a day in which all the proud and lofty shall be brought low – the powerful, the rich, and the famous.** *"For Yom YHWH tzevaoth shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low: And upon all the cedars of Levanon, that are high and lifted up, and upon all the oaks of Bashan, And upon all the high mountains, and upon all the hills that are lifted up, And upon every high tower, and upon every fortified wall, And upon all the ships of Tarshish, and upon all desirable sights. And the loftiness of man shall be bowed down, and the pride of men shall be brought low: and YHWH alone shall be exalted in that day" Yeshayahu (Isaiah) 2:12-17.*

**The wicked, the arrogant, and the ruthless will lose everything.** *"And I will punish the olam for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the pride of the ruthless" Yeshayahu (Isaiah) 13:11.*

**Religion or a man's idols will not deliver on that Day.** *"And the idols He shall utterly abolish And the idols He shall utterly abolish... In that Day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of YHWH, and for the tifereth of His excellence, when He arises to shake the Earth mightily" Yeshayahu (Isaiah) 2:18, 20.*

**The navi Yechezkel calls it the time of the nations, an appointment with the Elohim of Yisra'el.** *"The word of YHWH came again to me, saying, Ben-adam, prophesy and say, This says the Master YHWH; Howl you, Woe to that Day. For the Day is near, even the Yom YHWH is near, a cloudy day; it shall be the time of the nations" Yechezkel (Ezekiel) 30:1-3.*

**That appointment is in the Valley of Yahushaphat.** *"Assemble yourselves, and come, all you heathen, and gather yourselves together all around YHWH, who will break your might there. Cause your mighty ones to come down with you. Let the heathen be awakened, and come up to the Valley of Yahushaphat: for there will I sit to judge all the heathen on every side. Put in the sickle, for the harvest is ripe: come, get down; for the winepress is full, the pots overflow; for their wickedness is great" Yoel (Joel) 3:11-13.*

**There will be signs in the heavens and on Earth.** *"And I will show wonders in the shamayim and on the Earth, dahm, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into dahm, before the great and the terrible Yom YHWH comes" Yoel (Joel) 2:30-31.*

**To be continued in the next release.**