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ESCHATOLOGY: (#3: "... until the times of the Gentiles are fulfilled.") The End Times is the Age that has Come

1 message

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(#3: "... until the times of the Gentiles are fulfilled.") The End Times is the Age that has Come when through the Paraclete Shri Mataji "they will see the Son of Man coming in a cloud with power and great glory." The message of the Savior is both a live telecast and a daily experience, period. (February 19, 2021)

February 25, 2021

"²⁰ But when you see Jerusalem surrounded by armies, then know that its desolation has come near. ²¹ Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, ²² for these are days of vengeance, to fulfill all that is written. ²³ Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. ²⁴ They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles (Age that Was), until the times of the Gentiles are fulfilled (Age that has Come)." [emphasis ours]

The message of Jesus has always been chronologically eschatological. History bears witness to the chain of events that have taken place as prophesied. When he spoke on the Temple Mount, his words stretched twenty centuries. Luke 21 was as foreboding yesterday in the Age that Was as it is comforting today in the Age that has Come.

Foreboding, because the defeat of the rebellious Jews at the hands of the Romans resulted not only in the destruction of the Temple but also exile of the 10 Tribes of Israel to all corners of the world. It was the end of the Jews in the country of birth. In short, Israel was cleared of all Jews, and history records the prophetic power of the Savior: "Heaven and earth will pass away, but my words will not pass away."

"In Luke 21:5-38 we encounter Jesus' third and largest pronouncement in this Gospel concerning the destruction of the Jewish temple and the city of Jerusalem. ... Consequently, Jesus' prophetic proclamation of the temple's destruction is one of the most certain aspects of his teaching and was a major cause of his death. Like the OT prophets Jesus boldly warned of God's forthcoming destruction of Israel's glorious temple."

[Jesus, the Destruction of Jerusalem, and the Coming of the Son of Man in Luke 21:5-38](#)

"In 63 BC, Judaea became a protectorate of Rome. Coming under the administration of a governor, Judaea was allowed a king; the governor's business was to regulate trade and maximize tax revenue. While the Jews despised the Greeks, the Romans were a nightmare. Governorships were bought at high prices; the governors would attempt to squeeze as much revenue as possible from their regions and pocket as much as they could. Even with a Jewish king, the Judaeans revolted in 70 AD, a desperate revolt that ended tragically. In 73 AD, the last of the revolutionaries were holed up in a mountain fort called Masada; the Romans had besieged the fort for two years, and the 1,000 men, women, and children inside were beginning to starve. In desperation, the Jewish revolutionaries killed themselves rather than surrender to the Romans. The Romans then destroyed Jerusalem, annexed Judaea as a Roman province, and systematically drove the Jews from Palestine. After 73 AD, Hebrew history would only be the history of the Diaspora as the Jews and their world view spread over Africa, Asia, and Europe." <https://www.jewishvirtuallibrary.org/the-diaspora>

Today, the times of the Gentiles have been fulfilled, and the messianic times again record the prophetic power of the Savior: "Heaven and earth will pass away, but my words will not pass away."

- i) 1923 birth of the Paraclete at the beginning of 14th century of Hijra;
- ii) 1948 birth of Israel;
- iii) 1967 capture of Jerusalem that ends Gentile rule.

Yet despite decades, for the [Faithful of Abraham](#), when it comes to the arrival of the Messiah, there is nothing at all in between their ears. Since the Messiah has not come, God is being forced to fulfill that promise. It is believed by some Jews that "a worldwide invasion of Israel would force God to bring the Messiah immediately."

Jewish Concepts: The Messiah

"Among traditional Jews, the belief in a personal messiah seems to have grown more central in recent years. When I was growing up in the 1950s and 1960s, the subject of the Messiah was rarely, if ever, mentioned at the Jewish school I attended, the Yeshiva of Flatbush. Today however, one large movement within Orthodoxy, Lubavitch, has placed increasing emphasis on the imminence of the Messiah's arrival. At gatherings of their youth organizations, children chant, "We want *Ma-shi-akh* now."

At the same time, the subject of the Messiah has become increasingly central to many religious Zionists in Israel, particularly to many disciples of the late Rabbi Abraham Isaac Kook. The event that helped set the stage for a revived interest in the Messiah was the Six-Day War of 1967, in which Israel captured the Old City of Jerusalem and, for the first time in over two thousand years, achieved Jewish rule over the biblically ordained borders of Israel.

A sober reading of Jewish history, however, indicates that while the messianic idea has long elevated Jewish life, and prompted Jews to work for *tikkun olam* (perfection of the world), whenever Jews have thought the Messiah's arrival to be imminent, the results have been catastrophic. In 1984, a Jewish religious underground was arrested in Israel. Among its other activities, the group had plotted to blow up the Muslim Dome of the Rock in Jerusalem, so that the Temple Mount could be cleared and the Temple rebuilt. Though such an action might well have provoked an international Islamic jihad (holy war) against Israel, some members of this underground group apparently welcomed such a possibility, feeling that a worldwide invasion of Israel would force God to bring the Messiah immediately. It is precisely when the belief in the Messiah's coming starts to shape political decisions that the messianic idea ceases to be inspiring and becomes dangerous."

Jewish Concepts: The Messiah

However, the Messiah Shri Mataji has declared that the Resurrection includes all the faithful of every generation of humanity, irrespective of race, religion, or creed. Even the faithful of the earlier generations would find in Resurrection the realization of their faith i.e., all of humanity will be reborn and given a chance to take part in the Resurrection. No one is left out. And there is no need for the [Faithful of Abraham](#) to twist God's arm to force a worldwide invasion of Israel and trigger the Messiah's arrival.

"According to traditional Jewish eschatological expectation, the beneficiaries of the divine development of the world would be only the members of the last generation of humanity who were fortunate enough to experience the arrival of the messiah upon earth; all earlier generations would be consumed with the longing for fulfillment but would die without experiencing it. The ancient Israelite religion that gave birth to Judaism knew no hope of resurrection, and the concept of the resurrection of the dead first appears in the Bible in the eschatological anticipation of the later chapters (composed c. 2nd century BCE) of the Book of Daniel. In connection with the transcending of the expectation of the Kingdom of God, however, even anticipations of resurrection voiced earlier by Zoroastrianism were achieved: the Kingdom of God was to include within itself in the state of resurrection all the faithful of every generation of humanity. Even the faithful of the earlier generations would find in resurrection the realization of their faith. In the new eon the Messiah would rule over the resurrected faithful of all times and all peoples. A characteristic breaking free of the eschatological expectation was thereby presented. It no longer referred exclusively to the Jews alone; with its transcendence a universalistic feature entered into it."

<https://www.britannica.com/topic/Christianity/Messianic-views>

"This day for us to remember that Christ was born on this earth. As a human being, He came on this earth. And the task that was before Him was to enlighten human awareness with the sense of understanding, but we can say it is actualization, within the awareness of human beings, that they are not this body but they are the spirit.

The message of Christ is His resurrection. That is you are your spirit and not your body. And He showed by His resurrection, how He ascended into the realm of spirit - which He was, because He was Pranava, He was Brahma, He was Mahavishnu - as I have told you about His birth. And when He came on this earth, in a body, like a human being, He wanted to show another thing that Spirit has nothing to do with money, has nothing to do with power. It is all powerful, all pervading....

The main thing that one has to understand is that the time has come for you to get all that is promised in the scriptures, not only in the Bible but all the scriptures of the world. The time has come today that you have to become a Christian, a Brahmin, a Pir, through your Kundalini awakening only. There is no other way. And that your Last Judgment is also now."

THE MOTHER: Messiah-Paraclete-Ruh-Devi
Christmas And Its Relationship To Lord Jesus
Caxton Hall, London, UK—10 December 1979

"Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid." John 14:27. Jesus spoke these words at his farewell message to comfort those who believed and followed him, and will in the future when the time of the Gentiles are fulfilled.

"The whole story of Last Judgment ... has been made very beautiful, and very tender, and delicate, and does not disturb you." That is the peace the Savior promised to all in the Age that has Come. It is not the peace that the world gives, for which we must be extremely glad. It is a peace of a completely different quality, a steady and stable peace not tied to people, fame, fortune, or anything this world offers. It is secured in the heavenly realm that is this vast Universe. This peace is filled with faith and rest and certainty and power. This peace is of the Age that has Come. This is the peace of life eternal in the Kingdom of God.

So let not your heart be troubled, neither let it be afraid. But take heart that just as Jesus has overcome the world, so will all who believe in his promise of the Resurrection. The time has come to get all that is promised in the scriptures of all religions: *moksa* (liberation from rebirth) and eternal peace. The 2000-year-old [chronology of eschatological events prophesied by the Savior](#) is today both a live telecast and a daily experience.

But that peace of the "coming of the Son of Man" has eluded Christians for centuries. They have stopped looking up at the heavens. No one "straightens up and raise [their] heads" today as Christian theologians agree that it was supposed to happen after the destruction of Jerusalem 70 AD. The 'imminent' redemption never came. Nothing happened despite all that Jesus promised. And there is a good reason: Jesus was only speaking figuratively, not literally. (It is a euphemism for "Jesus lied to comfort his grief-stricken disciples.")

"The traditional interpretation of the coming of the Son of Man understands this as an event still future in which the Son of Man will visibly return from heaven to judge both living and dead and bring history, as we know it, to its conclusion. Several non-literal interpretations of this and related passages have been suggested. One argues that the language is a figurative critique of the social and political makeup of the present world order and various proposed changes (the Jesus Seminar). Another "demythologizes" the language of these passages and sees in them an existential truth depicting the conflict between the bondage brought by the flesh and the law and the freedom that comes with the Spirit (Rudolf Bultmann). Both of these interpretations have little interest in understanding the conscious, intended meaning of the biblical writers in all this. Another, more recent interpretation argues that Jesus and the Gospel writers intended that the "end-of-the-world" language in 21:25-28 and other related passages, should be interpreted metaphorically as referring to the destruction of Jerusalem and the temple and the "return of the elect from exile" predicted by the prophets. As a result the coming of the Son of Man does not refer to a future event in which he visibly comes and brings history to its conclusion, but an event contemporaneous with the destruction of Jerusalem in which Jesus is "vindicated.""

[Jesus, the Destruction of Jerusalem, and the Coming of the Son of Man in Luke 21:5-38](#)

2/25/2021

Gmail - ESCHATOLOGY: (#3: "... until the times of the Gentiles are fulfilled.") The End Times is the Age that has Come

"As a result the coming of the Son of Man does not refer to a future event ... but an event contemporaneous with the destruction of Jerusalem." That indeed is a lot of Christian phlegm on the sandals of the Savior that needs to be licked off by this pariah dog.

jagbir

(.... To be continued)