

## **The Complete GOOD MESSAGE: The GOSPEL Of Yehoshua the Messiah**

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Strong's Concordance, if correct brings out so much hidden Scriptural detail. One may not like it, but this study of Matthew 24:14 is the perfect example of why we have to study the Bible this way! The experts that Hate the Strong's Concordance have had 100 years to prove it can't be trusted, and they haven't, and I think it may be because they don't want to go there!

### **Stan's Paraphrased Version**

Matthew 24:14

And the Good Message from the Kingdom's Realm, given to mankind by Heaven's Sovereign, will be heralded, Preached by his People (His Ministers) in every last Nation (which are Feminine) on Earth. Every human being will be given a chance to accept or Reject the Kingdom's Good Message. Once the Good Message has been Heralded in Every Nation on Earth at the same time, the Good Message becomes a Witness against every Nation on Earth for rejecting the Good Message! Every non-Hebrew Nation on Earth has and will reject the Ten Commandments (*as one aspect of restoration to the Father, the Creator of Heaven and Earth, which is a part of the Gospel of the Lord Jesus Christ (YHVH Yehoshua the Messiah)*)! AND THEN the Tax Collector shows up to collect HIS (yearly?) due! The end of rejecting the Good Message has come to an end!

### **Stan's Earlier Paraphrased Version**

Matthew 24:14

And the KINGDOM (Heaven's Realm) through their Sovereign Messenger (Jesus), who, like a public crier brought humanity the Kingdom's Good Message. He Preached the Divine Truth (of the Good Message).

When the Good Message is Preached into ALL parts of Earth and EVERY Nation (Feminine), from one location (?Through The Internet?), Every last non-Hebrew Pagan Nation will have been given the unavoidable, active, moving Evidence the Good Message Offers (Offered)!

When that Good Message Arrives in Every last non-Hebrew Pagan Nation (at the same time), then the Tax Collector Arrives.

The non-Hebrew Pagan Nations must now pay the price for rejecting the original Messenger's Good Message.

This was always the plan/objective.

1. Heaven's Sovereign is YHVH, who became Flesh and Dwelt among us. John 1:1-14.
2. The Good Message of the Kingdom is the Gospel of Jesus Christ (Yehoshua the Messiah)!
3. Jesus came to Save HIS People From their Sin. Matthew 1:21
4. That KJV word IN means to be at rest, between the starting point and a journey's end. Today, the way the Internet and Postal Service act, it seems like the Complete Good Message can be delivered to every nation on earth, so the Ministers can spread the Good Message to their respective nations!
5. What is the Complete Good Message? Every individual can be restored to the Father, through Jesus, by the Power of the Holy Spirit which guides us into True Repentance! This is where the arguing starts!
6. The KJV word FOR is the point reached. The Complete Good Message has finally been delivered to Every Nation and their Feminine Citizens!
7. I believe the Nations rejecting the Ten Commandments at the same time is much deeper then what the Strong's Exhaustive Concordance says. The Torah has Laws for the Hebrews, based on the Temple

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existing where YHVH 'Elohim has placed HIS Name! The vast majority of the rest of the Torah that falls under the Ten Commandments is what the Pagan NATIONS were/are offered! Gentile Believers can't take part in the portions of the Torah given to the Hebrews! The rest of the Torah is the True Foundation for Repentance (I John 3:4)!

8. The KJV word THEN means the point REACHED! The Non-Hebrew Nations will now pay the Tax Collector! He is present and about to make them pay the (yearly?) Tax for rejecting Restoration to the Father, through Yehoshua (Jesus), by the Power of the Holy Spirit, based on True Repentance!

9. The translations declaring THE END SHALL COME doesn't fit, according to the Strong's Exhaustive Concordance! 'The End Shall Come' is so wide open for interpretation!

10. I don't accept that Matthew 24:14 means the End of the World!

11. 'The End Shall Come' means the Rejection of the Good Message by the Nations is over!

### The First Strong's Exhaustive Concordance word of each word in Matthew 24:14.

Matthew 24:14 And 2532 (And) this 5124 (The That) gospel 2098 (Good Message, especially the Gospel) of the kingdom 0932 (royalty, i.e. (abstractly) rule, or (concretely) a realm) shall be preached 2784 (to herald (as a public crier), especially divine truth (the gospel)) in 1722 (denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519: A Point reached resting and 1537: The Starting Point)) all 1650 ("whole" or "all", i.e. complete) the world 3625 (Feminine, soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application)) for 1519 ( to or into (indicating the point reached or entered) a witness 3142 (something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle)) unto 1484 (a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) all 3956 (all, any, every, the whole) nations 1484 (a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) ; and 2532 (And) then 5119 ( to or into (indicating the point reached or entered) shall 2240 (to arrive, i.e. be present) the end 5056 (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid) come 2240 (to arrive, i.e. be present) .

### AND

2532 καί kaiv kai {kahee} apparently, a primary particle, **having a copulative and sometimes also a cumulative force**; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words:--and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.

### THIS

5124 οὗτος ου |tos touto {too'-to} neuter singular **nominative or accusative case of 3778; that thing**:--here (-unto), it, partly, self(-same), so, that (intent), the same, there(-

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fore, -unto), this, thus, where(-fore).

NOTE: I can't tell if this is Feminine.

3778 \*\*\*\* houtos including nominative masculine plural.

Houtoi nominative feminine singular

haute and nominative feminine plural

hautai from the article G3588 and G846: the HE (she or it), i.e. this or that (often with article repeated):- he (it was that), here of, it, she, such as, the same, these, they, this (man, same, woman), which who.

NOTE: Xiphos didn't have this word, the book did.

NOTE: 3588 has too many words.

NOTE: 846 is the same word for the Dragon and Beast in Revelation! That's Big.

### GOSPEL

2098 εὐαγγέλιον eujaggevliōn euaggelion {yoo-ang-ghel'-ee-on} **from the same as 2097; a good message**, i.e. **the gospel**:--gospel.

2097 εὐαγγελίζω eujaggelivzw euaggelizo {yoo-ang-ghel-id'-zo} **from 2095 and 32; to announce good news ("evangelize") especially the gospel**:--declare, bring (declare, show) glad (good) tidings, preach (the gospel).

2095 εὖ γε εὖ eu\ge eu\ eu {yoo}neuter of a primary eus (**good**); (adverbially) well:--good, well (done).

32 ἄγγελος a [ggelos aggelos {ang'-el-os}from aggelos (probably **derived from 71**; compare 34) **(to bring tidings); a messenger; especially an "angel"; by implication, a pastor**:--angel, messenger.

71 ἄγω a[gw ago {ag'-o} a primary verb; **properly, to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce**:--be, bring (forth), carry, (let) go, keep, lead away, be open.

34 ἀγέλη ajgevli agele {ag-el'-ay} from 71 (compare 32); a drove:--herd.

### Of the KINGDOM

932 βασιλεία basileia basileia {bas-il-i'-ah} **from 935**; properly, **royalty**, i.e. (abstractly) rule, or (concretely) **a realm** (literally or figuratively):--kingdom, + reign.

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935 βασιλεύς basileuvs basileus {*bas-il-yooce'*} **probably from 939 (through the notion of a foundation of power); a sovereign** (abstractly, relatively, or figuratively):--king.

939 βάσις bavis basis {*bas'-ece*} from baino **(to walk); a pace ("base")**, i.e. (by implication) **the foot**:--foot.

Shall be **PREACHED**

2784 κηρύσσω khruvssw kerusso {*kay-roos'-so*} of uncertain affinity; **to herald (as a public crier), especially divine truth (the gospel)**:--preacher(-er), proclaim, publish.

### IN

1722 ἐν ejn en {*en*} a primary preposition **denoting (fixed) position (in place, time or state)**, and (by implication) instrumentality (medially or constructively), i.e. **a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.**:--about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, (open-)ly, X outwardly, one, X quickly, X shortly, (speedi-)ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; **rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.**

1519 εἰς eijs eis {*ice*} a primary preposition; **to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.)**; also in adverbial phrases:--(abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. **Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).**

NOTE: This can be the Goal or ???

1537 ἐκ ejk ek {*ek*} 或 母音前用 ex {*ex*} or ex ex a primary preposition **denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote)**:--after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of,

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off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often **used in composition, with the same general import; often of completion.**

### ALL

3650 ὅλος o&los holos {hol'-os} a primary word; **"whole" or "all", i.e. complete (in extent, amount, time or degree)**, especially (neuter) as noun or adverb:--all, altogether, every whit, + throughout, whole.

### The WORLD

3625 οἰκουμένη oijkoumevnh oikoumene {oy-kou-men'-ay} **feminine** participle present **passive of 3611** (as noun, **by implication, of 1093**); **land, i.e. the (terrene part of the) globe; specially, the Roman empire**:--earth, world.

3611 οἰκέω oijkevw oikeo {oy-keh'-o} **from 3624; to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit**:--dwell. See also 3625.

3624 οἶκος oĩ\\kos oikos {oy'-kos} of uncertain affinity; a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively):--home, house(-hold), temple.

**1093** γῆ gh' ge {ghay} contracted from a primary word; **soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application)**:--country, earth(-ly), ground, land, world.

### FOR

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### a WITNESS

3142 μαρτύριον martuvrion marturion {*mar-too'-ree-on*} **neuter of a presumed derivative of 3144; something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle):**--to be testified, testimony, witness.

3144 μάρτυς mavrtus martus {*mar'-toos*} **of uncertain affinity; a witness (literally (judicially) or figuratively (genitive case)); by analogy, a "martyr":**-- martyr, record, witness.

### UNTO

1484 ἔθνος e[qnos ethnos {*eth'-nos*} **probably from 1486; a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan):**--Gentile, heathen, nation, people.

1486 εἶωθα ei[wqa etho {*eth'-o*} a primary verb; **to be used (by habit or conventionality);** neuter perfect participle usage:--be custom (manner, wont).

NOTE: Who uses the Gentile Nations???

NOTE: Genesis 14:1-3 and Revelation 13, the Beasts: Egypt and the Babylonians!

NOTE: The 12 Tribes (including Jews) would Save the Gentiles, not use them.

### ALL

3956 πᾶς pa's pas {*pas*} **including all the forms of declension;** apparently a primary word; **all, any, every, the whole:**--all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

### NATIONS

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### SHALL

2240 ἥκω h&kw heko {hay'-ko} a primary verb; **to arrive, i.e. be present** (literally or figuratively):--come.

### The END

5056 τέλος tevlos telos {tel'-os} from a primary tello (**to set out for a definite point or goal**); **properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid)**:--+ continual, custom, end(-ing), finally, uttermost. Compare 5411.

5411 φόρος fovros phoros {for'-os} from 5342; **a load (as borne), i.e. (figuratively) a tax (properly, an individual assessment on persons or property; whereas 5056 is usually a general toll on goods or travel)**:--tribute.

5342 φέρω fevrw phero {fer'-o} a primary verb -- for which other, and apparently not cognate ones are used in certain tenses only; namely, οἶο oy'-o; and enegko en-eng'-ko to **"bear" or carry (in a very wide application, literally and figuratively, as follows)**:--be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

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### **COME**

2240 ḥkw h&kw heko {hay'-ko} a primary verb; **to arrive, i.e. be present** (literally or figuratively):--come.

Zachariah 14:16-19 seems like a Prophecy that is fulfilled when the Complete Gospel is Preached in every nation on Earth. Every Nation rejects Restoration to the Father, through Yehoshua, by the Power of the Holy Spirit, which guides us into True Repentance!

Yehoshua returns to Earth and Every Nation, especially Muslim Nations accept they were wrong, some reluctantly!

All Nations come to Jerusalem each year to keep the Feast of Tabernacles, which means they bring Offerings!

Yehoshua is the Tax Collector of Matthew 24:14!

Zachariah 14:16 ¶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Gentiles will keep the Feast of Tabernacles in the Kingdom!

Should True Gentile Believers be keeping the Feast of Tabernacle before the Kingdom?

This is 100% related to Revelation 13 and 17!