

The Kingdom Is at Hand

CEPHER MOMENTS VIDEO SUMMARY AND STUDY HIGHLIGHTS

Presented by Dr. Stephen Pidgeon | September 10 2026

Yahusha announced that the Kingdom of Heaven was at hand. In this Cepher Moments teaching, Dr. Pidgeon follows that declaration through the Olivet discourse, the Kingdom parables, the rejected cornerstone, the Kingdom within, and the promise of a Kingdom that cannot be moved. The message holds two truths together: the Kingdom is present among those who receive the King, and the King's public return still lies ahead.

CENTRAL DECLARATION

Repent for the Kingdom of Heaven is at hand.

MESSAGE AT A GLANCE

- The Kingdom is near because Yahusha has opened the way into it, and it is within those who belong to him.
- Its full manifestation remains ahead: the King's appearing and the final harvest will be public and unmistakable.
- The signs described in the Olivet sermon call for discernment and endurance rather than panic or allegiance to self-proclaimed anointed leaders.
- The parables reveal the Kingdom's quiet growth, immeasurable worth, mixed field, required fruit, and final separation.
- The Kingdom is received through repentance, faith in Yahusha, his blood, and immersion in water, then lived through Torah-faithful fruit, love, reverence, and service.

NEAR PRESENT AND COMING

What It Means for the Kingdom to Be at Hand

The announcement is not merely a date marker. It is a summons. Yochanon called the people to repent because the Kingdom of Heaven was at hand, and Yahusha began his own preaching with the same command. The nearness of the Kingdom therefore confronts the hearer with a present decision: turn, receive the King, and bring one's life under his rule.

At the same time, the teaching does not collapse every promise into the present. Yahusha speaks of a visible return like lightning across the heavens and of a harvest at the end of the age. The Kingdom can be within the faithful now while the King has yet to appear openly in glory.

PRESENT REALITY	COMING MANIFESTATION
The Kingdom is near and within those who receive Yahusha. Its life appears now through repentance, obedience, faith, love, reverence, and fruit.	The King will also be revealed openly. His coming will be unmistakable, and the final harvest will expose what belongs to the Kingdom and what does not.

Repentance Is the First Response

The call to repent appears before the parables, signs, and prophetic timelines. Repentance turns the listener away from lawlessness and self-rule and toward Yahuah. It prepares the heart to recognize the King, receive the mysteries of the Kingdom, and bear the fruit the owner of the vineyard seeks.

THE OLIVET WARNING

Watch Without Being Troubled

In Mattithyahu 24, the Talmidiym ask Yahusha about his coming and the end of the age. His first warning concerns deception. Many will claim an anointing and present themselves as the one qualified to lead. The believer's task is to remain anchored in the words of Yahusha rather than be carried by personality, spectacle, fear, or political promise.

- Wars and rumors of wars do not, by themselves, mean the end has arrived. Yahusha says these things must occur and tells his followers not to be troubled.
- Famine, pestilence, and earthquakes are described as the beginning of sorrows, not permission to abandon discernment.
- Persecution comes for the sake of the Name. The teaching therefore treats restoration and confession of the Name as a matter of fidelity, not a decorative preference.
- Betrayal, false prophets, and deception multiply as transgression of the Torah abounds and the love of many grows cold.
- The Besorah of the Kingdom is proclaimed as a witness to the nations. The message calls every nation to account before the King.

An Interpretive Reading from Daniy'el

Yahusha directs the reader to the abomination of desolation spoken of by Daniy'el. The presentation follows that reference into Daniy'el chapter 12, where the words are sealed until the time of the end, the wise

understand, and the passage marks 1,290 days from the removal of the continual offering and the establishment of the abomination of desolation. A blessing is attached to the one who waits to 1,335 days.

Dr. Pidgeon then explores the underlying wording for removal or turning aside, the continual or stretched offering, an idolatrous abomination, and desolation. He offers a possible additional reading involving a turning off and the giving of idolatrous names. The teaching presents this as an interpretive word study rather than the only possible rendering, urging the listener to examine the language rather than rely on a familiar end-times script.

THE POSTURE OF THE FAITHFUL

Discern the signs, endure the pressure, guard the Torah, and do not surrender love.

MYSTERIES REVEALED IN PARABLES

What the Kingdom Is Like

Yahusha tells the Talmidiym that they have been given knowledge of the mysteries of the Kingdom. The parables do not offer disconnected illustrations. Together they describe how the Kingdom enters the world, how it grows, how much it is worth, how true and false remain together for a time, and how the final judgment brings separation.

The presentation also notes that the Greek word for mystery appears 22 times in the Renewed Covenant and relates that number to the 22 letters from Aleph to Tav. Dr. Pidgeon connects this pattern to the key of David in Yesha'yahu 22:22 as an image of understanding that opens what no one can shut and shuts what no one can open.

PARABLE	PASSAGE	WHAT IT REVEALS
Wheat and tares	Mattithyahu 13:24-30 and 36-43	The good seed and the tares grow together until the harvest. Final separation belongs to the Son of A'dam and his messengers; the tares are gathered first.
Mustard seed	Mattithyahu 13:31-32	The Kingdom may begin in a form that appears very small, yet its growth becomes far greater than its beginning suggests.
Leaven	Mattithyahu 13:33	A small measure works through the whole. The Kingdom spreads from within and transforms what receives it.
Hidden treasure	Mattithyahu 13:44	Once the Kingdom's worth is recognized, other possessions lose their governing claim. The man acts with joy to obtain the field.
Pearl of great price	Mattithyahu 13:45-46	The Kingdom is worth more than all competing treasures. The merchant willingly releases the lesser to possess the greater.
Net cast into the sea	Mattithyahu 13:47-50	The net gathers every kind, but the final sorting distinguishes the just from the wicked. Gathering is followed by judgment.

The Harvest Belongs to the King

The wheat and tares and the net both guard against premature confidence. Everything gathered is not therefore approved, and outward resemblance does not settle the matter. The Son of A'dam identifies the

good seed as the children of the Kingdom and the tares as the children of the wicked one. The separation comes at the harvest, under the authority of the King and his messengers.

The teaching emphasizes that the tares are gathered first. The parable therefore challenges popular assumptions that the first removal from the field must represent the reward of the righteous. The wheat remains for the barn; the tares are bound for burning.

The Kingdom Is Worth Everything

The hidden treasure and pearl of great price move the emphasis from judgment to value. Once the treasure is recognized, surrender is no longer framed as loss. The man and the merchant release what is lesser because they have seen what is greater. The Kingdom is not an accessory added to an otherwise unchanged life; it becomes the governing treasure.

STEWARDSHIP AND FRUIT

The Vineyard and the Rejected Son

The parable of the vineyard in Mattithyahu 21 presents the Kingdom as a trust. A householder plants and protects a vineyard, builds its winepress and tower, and entrusts it to husbandmen. When the season of fruit arrives, the husbandmen mistreat the servants and finally kill the owner's son in an attempt to seize the inheritance.

The judgment is stated plainly: the wicked husbandmen lose the vineyard, and it is entrusted to others who will render its fruits in their seasons. In the teaching, this becomes a warning against treating Scripture, the Name, the Torah, or covenant responsibility as private property. Stewardship is proved by fruit and by faithful transmission of what Yahuah has entrusted.

A KINGDOM TRUST

What Yahuah entrusts is to be guarded, obeyed, and shared so that it bears fruit.

The Stone the Builders Rejected

Yahusha then identifies the rejected stone as the head of the corner. The presentation connects the chief cornerstone with Yahusha as the Word and Torah made flesh. What had been written on stone is not discarded; it is embodied in the Son and written into a living people. The promised heart of flesh is therefore not freedom from Yahuah's instruction, but a life animated by the one who perfectly reveals it.

The same stone exposes every foundation. Whoever falls upon it is broken, and upon whomever it falls, it grinds to powder. The Kingdom cannot be possessed through inherited status, religious office, or human power. It belongs to the King, and those entrusted with it are accountable for its fruit.

Chosen for Service Rather Than Superiority

The teaching closes this line of thought by refusing pride. To be chosen is to be given a responsibility: carry the Besorah, share the Kingdom with one's neighbor, guard the truth, and live as an heir of the promise. Identity in Mashiach does not authorize contempt for another person. It calls the believer to faithful service.

THE NAME AND THE TORAH

Marks of Allegiance

Within the Olivet discourse, hatred arises for the sake of Yahusha's Name, and love grows cold where Torah transgression abounds. The presentation treats these as connected marks of allegiance. Confession of the Name identifies the King; guarding the Torah shapes the life of his people; love displays the fruit. Removing any one of these weakens the witness of the Kingdom.

THE KINGDOM WITHIN

A Temple Made Without Hands

When the Parashiym demand to know when the Kingdom of Elohiym will come, Yahusha answers that it does not come by outward observation. People will not settle the matter by pointing here or there, because the Kingdom of Elohiym is within. He then tells the Talmidiym that the day of the Son of A'dam will come with the visibility of lightning across the heavens.

This places present indwelling and future appearing side by side. The believer does not wait for the future Kingdom as though Yahuah has no present rule. Those who belong to Yahusha are his body and the Temple in which the Ruach Elohiym dwells. They are living stones in a Temple made without hands, called to embody the rule of the King before his public return.

PRESENT REALITY

The Kingdom is at hand because the King has drawn near, and his rule begins within his people.

The Assembly of the Firstborn

Ivriym (Hebrews) 12 describes the faithful as having come to Mount Tsiyon, the city of the living Elohiym, the heavenly Yerushalayim, the called-out assembly of the firstborn of Elohiym the Judge, Yahusha the mediator of the renewed covenant, and the blood of sprinkling. Kingdom identity is therefore rooted in covenant, worship, mediation, and the cleansing blood of Yahusha.

This is not a private spiritual experience detached from a people. The Kingdom gathers a called-out assembly whose names are written in heaven and whose life is ordered around the King.

WHAT CANNOT BE SHAKEN

Receiving an Unshakable Kingdom

Ivriym continues with a warning not to refuse the One who speaks. Yahuah promises another shaking, not of the earth only but also of the heavens, so that what can be shaken and removed gives way to what remains.

Dr. Pidgeon illustrates this distinction through his childhood memory of the 1964 Alaska earthquake. Buildings, streets, poles, vehicles, and the visible order of daily life shook violently. Yet truth, wisdom, the love of Yahuah, the work of the Ruach Ha'Qodesh, and the testimony of Yahusha were not displaced by the moving ground. Material structures can fail; the Kingdom cannot.

RESPONSE AND PRACTICE

How the Kingdom Is Received and Lived

The teaching ends with a direct invitation. The Kingdom of Yahuah is present and available now, even as the world awaits the King's return. Entry is described through blood and water: faith in and confession of Yahusha and his blood, together with immersion. The one who enters becomes a child of Avraham and an heir according to the promise.

1

Repent Turn from transgression and self-rule toward Yahuah. The Kingdom announcement begins here.

2

Confess Yahusha Ha'Mashiach Trust the blood of the renewed covenant and openly identify with the King.

3

Enter through water Receive immersion as the obedient response joined in the teaching to faith and confession.

4

Guard the Torah and keep love alive Reject the lawlessness that makes love grow cold. Let obedience and love remain joined.

5

Bear fruit Render to the owner of the vineyard what he seeks. Faithful stewardship must become visible in life.

6

Share the Kingdom Chosen status is a calling to serve the neighbor, carry the Besorah, and invite others under the rule of the King.

7

Serve with reverence Receive the Kingdom with grace and worship Elohiym acceptably, remembering that our Elohiym is a consuming fire.

Selected Scripture Study Guide

SCRIPTURE	QUESTION FOR STUDY
Mattithyahu 3:1-2 and 4:17	Why does the announcement of the Kingdom begin with repentance?
Mattithyahu 24:3-14	Which signs call for watchfulness, and why are believers told not to be troubled?
Daniy'el 12:9-13	How does the presentation connect removal, continual offering, idolatry, desolation, and the closing time periods?
Mattithyahu 13:24-50	What do the six parables reveal about growth, value, mixture, harvest, and judgment?
Mattithyahu 21:33-44	What fruit did the owner seek, and what does the rejected cornerstone reveal?
Luqas 17:20-24	How can the Kingdom be within the believer while the King's appearing remains future and visible?
Ivriym 12:22-29	What can be shaken, what remains, and how should an unshakable Kingdom be received?
Qorintiyim Ri'shon 3:16-17	What changes when the believer understands that the Ruach Elohiym dwells within?
Galatiym 3:26-29	How does faith in Mashiach reshape identity, inheritance, and belonging?

Final Perspective

The Kingdom is at hand because Yahusha has drawn near, spoken the call to repent, and opened the covenant way through his blood. It is within those who receive him, and it will be revealed openly when the King appears. Until then, the faithful are called to discern deception, endure sorrows without panic, guard the Torah, preserve love, bear fruit, and serve with reverence. Everything that can be shaken will be tested. The Kingdom received from Yahuah will remain.

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