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The Coming of Messiah series

Questions and Answers

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(Ephesians 2:19)

Many legitimate questions were raised by readers over the information provided in the Coming of Messiah series of articles listed at the bottom of this page. Here is a sampling of some of the concerns over some of the scriptures that were not able to be addressed in those articles.

"Your last paragraph, "There are three things we must remember about Hebrew prophecy..." totally confuses me. If these things are so, then I do not understand why Messiah sent his apostles to spread the Good News to the WORLD. I apologize if I misunderstood the message, but why would HE (Messiah) then be Shepard also of other flocks? Yes, the Hebrews are the chosen people but I have been taught that His impalement was not limited to them." - Gideon

To properly understand the words of these Hebrew authors, we must begin to question everything we have been taught by others in favor of simply relying on what the words themselves say and actually mean. So, the first thing to ask is "just what is the gospel message" according to scripture (not the tradition of religion) and what did it mean to those Hebrews that message was directed to? Words mean things and if the Life of Yeshua is **the benchmark** (**click on highlighted words to view content**) by which all things are measured, including other scripture - then what do the words on the pages of the Book reveal to us about the gospel? They say that Yeshua went about preaching the **"gospel of the Kingdom"**. *Not one time* does scripture ever say that He preached the "gospel of salvation" as Christianity teaches - neither from Yeshua nor from the disciples. So, then, just what is this Kingdom that Yeshua proclaimed? This discussion is continued in **the Scriptural Gospel**.

Preaching to the Gentile world about Yeshua is not mentioned in scripture. In reading the entire chapter of **Acts 17**, one cannot help but notice that the only place *Sha'ul* (the apostle Paul) speaks about *Yeshua haMashiach* (the promised Messiah of Israel - not **the Greek "Christ"**) is in the synagogues to Hebrew audiences - *the faithful* in YaHoVeH who understood the role of the prophesied **Kinsman Redeemer** to the nation of Israel, the family of YaHoVeH. Who does Paul speak about when addressing Gentile members of the **Areopagus of Athens** - Yeshua? No - he speaks of the One True Holy *Elohiem* of Israel Who "created the world and everything in it." *NOT ONCE* does he mention Yeshua to these Gentiles. *NOT ONCE* does he proclaim or insinuate Yeshua to be that God - and, yet, at the end of the chapter we are told that *"...some men joined him and believed..."* What did they believe in? It could not have been Yeshua because He was not even mentioned in that entire encounter. "Christianity" would tell us that Paul was speaking of Yeshua because of the doctrine of a **triune godhead** which tells us, that since Yeshua IS the Father, the words "God" and "Jesus" now become interchangeable. But that would be an *assumption* - a rationale overlaid upon these words from a perspective we have already concluded in our minds to be appropriate.

The same Greek word translated as the English "nations", **ethnos**, in **Matthew 28:19** is also used in Luke 7:5, 23:2, John 11:48, 18:35, Acts 10:22, 24:2 and 26:4 to refer to *the Hebrew nation*. Yeshua is telling them to go *the tribes* of Israel where they have been scattered into *all the Gentile nations* and **verse 20** says literally, *"teaching to them to keep unto to all to which I finished in you"*, meaning to "make disciples" of what Yeshua taught them.

Because of Yeshua's sacrifice, that Kingdom that was present in the Garden with **the first Hebrew**, Adam, has now been **restored** to any who would embrace the Words of YaHoVeH (**John 14:23-24**). By simply reading these words at face value, just for what they say and originally meant - the purpose of **Yeshua's Blood** takes on an entirely different meaning from what most have been taught to believe.

"If what you say is true, then why did Paul expect the Lord to return physically and in person? Paul assured the Corinthians they would all receive their immortal bodies when the Lord returns. Paul assured the Thessalonians their dear departed dead would rise from the graves to meet the Lord as He descends, and escort Him back to earth." - Pete

"For as in Adam all die, so also in the anointed shall all be made alive. But each in his own order: the anointed the firstfruits, then at his coming those who belong to Him." 1Corinthians 15:23

The Greek word translated as the English "coming" in this verse is **parousia** and in its usage literally means, "unto-a-being-beside-unto" - or more accurately, "His presence beside". Where is Yeshua's "presence" today? If Yeshua has come to live and abide in you - has He not come to the earth today in you (**John 14:23-24**)? YaHoVeH told Adam in the Garden that **in the day** he eats of the fruit from the tree of the knowledge between what is good and what is evil - he would die. The blood covenant that had existed between YaHoVeH and Adam dissolved that day when Adam died (**Hosea 6:7**). But Adam did not physically die on that day. In fact, scripture tells us he lived for another **930 years** with he and his family having interaction with **the Present Presence** all during that time. Since we know that YaHoVeH is not a liar, then, in what sense did that dying occur? There are only two places in scripture where Spirit breathed upon men. The first was in the Garden where **scripture** tells us that the breath of YaHoVeH became Life to Adam, **the first of the Hebrews**. Scripture also tells us that **the Life is in the blood** so when YaHoVeH breathed Life into Adam, it became his blood. Just as my son's blood carries the DNA of his father, Adam's blood carried the DNA of his Father, YaHoVeH. Adam and YaHoVeH were **echad** (Hebrew for "one"). They were in complete union, meaning the Nature they shared caused them to be as one. Adam carried the Essence of the Nature of his Father in his blood. That Essence is expressed in the Father's **Glory**, in **His Name** and in **His Word**. Scripture tells us that what we do, what we give ourselves to, is what we serve and what we serve is what we worship (**Luke 4:8**, quoting **Deuteronomy 11:16**, **Luke 16:13**). Adam's disobedience to his Father's Word injected the darkness of **self-determination** into that Nature, which is idolatry (worship of another god) - thus corrupting the Purity of the Blood and necessitating a **separation** from being **echad** with **the Present Presence**. There is a difference between adhering to the protocol that allows us to come into the Presence of the Source of Life (**Matthew 19:16-22**) which has always been available even though externally (**Exodus 33:7**)



...the covenant disobeyed

and being **echad**, one with the shared image of the Father of Light. Immediately after the separation, we see where Adam, Eve, Cain and Able were still in His Presence and heard His Voice (**Genesis 4:1-7**). Being **echad**, however, is a very different state of being (see **the Inheritance**). It is the same state Yeshua prayed those who followed Him would become - just as, in like manner, in similar fashion as He is One with YaHoVeH (**John 17:20-21**). The second time we find Spirit breathing on men is in **John 20:19-22** where Yeshua breathed *the Breath of Life* into the disciples immediately following His Resurrection as Spirit - again, imparting Life. From reading both **Leviticus 17:11** and **Acts 15:20**, we can see that these Hebrews understood that the Life is in the Blood. Because of Yeshua's Resurrection (**the firstfruit**), that Kingdom that was present in the Garden with **the first Hebrew**, Adam, has now been **restored** to any who would embrace the Words of YaHoVeH.

"But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope. For if we believe that Yeshua died and rose again, even so those who have fallen asleep in Yeshua will YaHoVeH bring with Him. For this we tell you by the word of YaHoVeH, that we who are alive, who are left to the coming of YaHoVeH, will in no way precede those who have fallen asleep." 1Thessalonians 4:13-15

Are you aware that the Name of God, **YaHoVeH**, appears over 6,500 times in scripture - yet, not *once* does His Name ever appear in *any* of our "modern" translations? It has been *replaced* in these translations by the names *Jehovah, Adonai or LORD* - none of which has any equivalency to what appears in the original Hebrew those scriptures were written in. Wherever you see the capitalization of "LORD" or "GOD" in the scriptures, that is where the Name of YaHoVeH appeared in the original manuscripts (refer to **Deuteronomy 6:4**). Why do you think that is? Did that just happen by accident - a quirk? Or was it by design? Does the term **replacement theology** come to mind? Things became really muddled with the translation of the Messianic Writings because of the carry-over of this agenda of the translators to enhance the doctrine of a **triune godhead** which tells us, that since Yeshua IS the Father, the words "God", "Jesus" and "Lord" now become interchangeable. But, for these Hebrews writing these letters from a Hebrew perspective formed out of a Hebrew mindset that was influenced by Hebrew culture and were addressed primarily to a Hebrew audience which understood the nuances of the Hebrew language, there is only one "coming" - the Day of Judgment. The Greek word translated as the English "Lord" is **kyrios** which means "supreme in authority". Yeshua said in **John 14:28** that YaHoVeH was "greater" than He was and, while YaHoVeH has given Yeshua **all authority** to complete the task He was given, Paul says it is plain that YaHoVeH is **excepted from that authority**. So, these Hebrew authors were well aware that there is only one "coming" mentioned in all of scripture - the Day of YaHoVeH and that is what all of these words are alluding to.

Throughout the *Tanakh* (OT) events and circumstances are often described using a form of phrasing called "figurative imagery" - language used to represent objects, actions and ideas in such a way that it appeals to our physical senses. Since the word "imagery" is associated with mental pictures, imagery makes use of particular words that create visual representation of ideas in our minds. Yeshua frequently used this Hebrew technique in His parables to illumine a particular truth He was trying to convey. So it is we find the continued usage of figurative imagery in the Messianic Writings (NT) of these Hebrew authors who understood how wording could invoke a mental image to convey the sense of what they were writing about. We find this type of imagery in the phrase, **fallen asleep**, which is used throughout scripture to describe those who have died in anticipation of the Day of YaHoVeH. Since there is no "time" in eternity, consequently, there is only a split second between a person's death and their resurrection. This is why scripture describes those who have died as being "asleep" because when you are asleep, there is no conscious awareness of the passage of "time". Events that may be separated by hundreds or thousands of years in our time frame can pass in eternity "*in a moment, in the twinkling of an eye*" (**1Corinthians 15:52**).

Stephen wrote to ask, "*...what is the Hebraic view of Luke 17:23-24?*"

"...for AS the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in His day." Luke 17:24

In the same regard, we see this figurative imagery being used in Yeshua's response to the question posed in **Luke 17:20**, "*when the kingdom of YaHoVeH would come*" and He explains that it would not come "by observation" because YaHoVeH's Kingdom is now "within or among" those who embrace His Life - meaning it can not be observed with the naked eye. This same wording concerning His coming will be as lightening is also found in **Matthew 24:27**. Here, He is using imagery evoked from two different Hebrew sources, the first being found in **Psalms 103:12**, which says, "*As far as the east is from the west, So far has He removed our transgressions from us. Like a father has compassion on his children, So YaHoVeH has compassion on those who fear him*" - supporting YaHoVeH's plan and purpose for **the Kinsman Redeemer** to restore the kingdom of YaHoVeH to His family of Israel. The second source evoked in this imagery is the use of the Hebrew word, **halal**, (translated as the English word, "praise") which means to "flash forth light" and is speaking of "*the sign of the son of man*" in **Matthew 24:30**, which will be seen as "lightening" through the brilliance arising in the lives of His followers. This has a significant



meaning often overlooked because He is not talking about a *physical sighting*, but His "sign". The English word translated as "sign" comes from the Greek, *semeion*>, which is frequently misunderstood to mean a miracle - like signs and wonders as something externally visible. The primary definition of this Greek word, however, more accurately correlates to being a *signature token* on the order of **the Signet** spoken of in the Kinsman Redeemer series of articles - "*proof of identity, identifying characteristics, a pattern of events or phenomenon that identifies a point in time, a token that can be used for identity or proof*". Therefore, *semeion* in this passage describes a set of events and phenomenon that would occur where the characteristics are so compelling, unique and identifying that as to make it impossible to deny the identity or **purpose** or concept of "the son of man".

The scriptures *do not* teach the **immortality of the soul**; rather, they reveal, "*...it is appointed for man to die once, and after that comes judgment; so Yeshua, having been offered once to bear the sins of many, will appear a second time, **not to deal with sin but to rescue from death** those who are eagerly waiting for Him.*" (**Hebrews 9:27, Matthew 16:27**). Neither do the scriptures reveal that when one dies, the soul goes to heaven or hell leaving the body behind. Rather, it clearly shows that when one dies they await the resurrection *of the dead* - both of the righteous and of the wicked (**Daniel 12:2, John 5:25-29, 1Corinthians 15:24-28, Revelation 20:14-15, Revelation 21:8**). The apostles were witnesses that Yeshua was resurrected from *the dead*, fulfilling the promise of YaHoVeH that is vital to others within His Family having the hope of also being raised from the dead **just as** He was. Simply put, the "second coming of Yeshua" occurred at **Yom Shavu'ot** (renamed Pentecost) and we are living in the "millennium" right now. The only other "coming" expected in scripture is the day of judgment - the Day of YaHoVeH which will be that time when His Spirit will prevail over the spirit of man. The Spirit of YaHoVeH and those who have **become Him**, Yeshua and the saints, will be manifest on that Day (**Zechariah 14:5, 1Corinthians 6:2, Romans 8:19**). Yeshua is our visible, tangible **hope of Glory** manifested in us to this world.

"For YaHoVeH Himself will descend from heaven with a shout, with the voice of the chief angel, and with the blast of the shofar. The dead in Messiah will rise first, then we who are alive, who are left, will be caught up together with them in the clouds, to meet YaHoVeH in the air. So we will be with YaHoVeH forever. Therefore comfort one another with these words." 1Thessalonians 4:16-18

The Coming of Messiah Series

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Q&A - a discussion



???Questions???

Please feel free to email me at harold@hethathasaneer.com. While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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