

12 July 2026 : Archie Falisi : Israel's Messianic Expectations vs. Christ's First and Second Advent

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Speaker 1

It's on. A very warm welcome to everyone. We are the Chapel of the Open Book, the Berean Publishing Trust. Today is Sunday, the twelfth of July twenty six and today, we will be going through the Old Testament and working our way into the New Testament. Our main subject and theme is leading up to the ascension of Christ. Why the ascension of Christ is very important to us as Christians, as believers, and as members of the body of Christ. But today we're going to do a little detour. We're going to digress a little bit.

Speaker 1

Today in our studies, we're going to look into what Israel's expectations were of their Jewish Messiah when Christ would eventually arrive upon the earth. What were they expecting their Messiah to do? What was their hope? What were the requirements and the credentials they were expecting from their Messiah? We will look at the list which I will provide, which are a list from certain rabbinic writings. A lot of rabbinic teachers, modern teachers have given their list as what they expect today. This is modern-day Jews.

Speaker 1

In the land of Israel and scattered abroad, what they hope their Messiah would bring both to the nation of Israel and globally. Not just on a national level but on a global level. We will look at a few scriptures in and through the book of the prophet Isaiah. We will read a few scriptures from Isaiah chapter two, chapter nine and chapter eleven. We'll go through the list, but also we will add something to that list that's missing. The list is incomplete regarding what the Jews and their high expectations of their Messiah is, what they are expecting from him, what is his role, his function, his duty.

Speaker 1

Which he needs to fulfill, and the question is, as well as we enter into this list, does a Lord and Savior fulfill that list? And the answer is yes to all of them. The expectations are right, but the timing is wrong. What they expect from their Messiah when the Lord walked upon the earth two thousand years ago in the land

of Israel during his three and a half year ministry. What they were expecting from him was wrong in its timing. Sadly, the religious establishment, which consisted of the high priest, the chief priests, the scribes, the Pharisees, the Sadducees, Jerusalem council known as the Sanhedrin.

Speaker 1

The Sanhedrin had misconceptions regarding who Christ was and what they were expecting from him. There is a lot to cover, and this may have to be done in two parts. We will cover the ascension of Christ, which will be our conclusion and how this all fits in regarding today's study. We are going to look at things from a chronological order, chapter by chapter, book by book, until we finished with the relevant passage of scripture, which will be found in Matthew chapter 26. We will look at what was Israel's expectation of their Jewish Messiah.

Speaker 1

Let's bow our heads and give thanks to our Heavenly Father for being here today around His Word. Heavenly Father, we give You thanks once again to be able to be here at the chapel of the Open Book. And also on Zoom to be able to focus upon Your precious Word. May we be able to learn new fresh truths within Your Word, with a new, fresh perspective and understanding. Once again, we ask for the leading of Your Holy Spirit that He will lead us, guide us and direct us in our understanding of Your precious Word. And may we glean and learn something new and afresh regarding this vast subject of the ascension of Christ.

Speaker 1

Thank you, Lord God, that we are still able to attend here on a weekly basis, both on a Wednesday and Sunday, and that we can switch off our minds from the outside world and just purely focus, one hundred percent upon your word. We give you thanks in Jesus' name, our Lord Savior and Head. Amen. If we can turn to Isaiah chapter two, verse one to five. The book of the prophet Isaiah. As you know, the book of Isaiah contains sixty six chapters. Here we find in Isaiah fifty three, verse one to twelve.

Speaker 1

The famous chapter of the salvation from the suffering servant, and I will mention briefly regarding this chapter, which coincides with what we are going to be reading now in chapter two, Isaiah two verse one to five. If you have the chapel Bible, you'll find it in page six four eight.

Speaker 1

And then we will move on to Isaiah chapter nine, verse six and seven, and then Isaiah eleven, verses one to twelve. Isaiah chapter two, verse one commences in this way: 'The word of that, the word that Isaiah, the son of Amos saw concerning Judah and Jerusalem.' This is the southern kingdom of Israel. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in

the top of the mountains, and shall be exalted above the hills. And all nations shall flow unto it. And many people shall go and say, Come ye, let us go down, let us go up to the mountain of the Lord, to the mountain of the Lord, to the house of the God of Jacob. And he will teach us his way.

Speaker 1

And we shall walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, he shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. Verse five. A verse from this passage: "O house of Jacob, come ye and let us walk in the light of the Lord." Moving on to just a few chapters forward to chapter nine, verse six to eight. A well-known verse; these are well-known verses.

Speaker 1

We see these a lot during the Christmas season in Christmas cards, especially chapter nine verse six. Chapter nine verse six is past and the rest is future. Chapter nine verse six: 'For unto us a child is born, unto us a son is given.' This is now. Past this deals with the birth and incarnation of Christ. Now we move on to the Lord's second advent, his return to earth where he will establish the following: The government shall be upon his shoulder, and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end upon the throne of David.

Speaker 1

Upon his kingdom to order it and to establish it with judgment and with justice from henceforth for ever. And ever, the zeal of the Lord of hosts will perform this. The Lord sent a word unto Jacob and hath lightened upon Israel. Notice that we have stopped on both occasions with the word 'light' chapter two verse five, and here in verse eight. Moving on to chapter eleven, verse one to twelve. Although it could we will, chapter eleven as you know as you look into it contains sixteen verses, but I do want to stop at verse twelve because it really covers the theme and subject that I want to highlight today. Chapter eleven verse one page six five in the chapel bible.

Speaker 1

If you have it there in front of you, chapter eleven, verse one: 'And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of its roots. And the spirit of the Lord shall rest upon him: the spirit of wisdom and understanding; the spirit of counsel, and might; the spirit of knowledge. And the fear of the Lord shall be upon him, and he shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. And with righteousness shall he judge the poor and reprove the equity of the meek of the earth. And he shall smite.'

Speaker 1

The earth with the rod out of his mouth, and with the breath of his lips shall he slay the wicked. Verse five, eleven verse five. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion. And the fatlings together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and weaned child shall put his hand on cockatrice den. They shall not hurt nor destroy in all my holy mountain.

Speaker 1

For the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day, there shall be a root of Jesse, which shall stand for an ensign or banner of the people. To it shall the Gentiles seek, and his rest shall be glorious. Verse eleven: And it shall come to pass in that day that the Lord shall set his hand again, the second time, to recover the remnant of his people, which shall be left from Assyria and from Egypt, and from Pathros and from Cush, from Elam and from Shinar and from Hamath, and from the islands of the sea. And our final verse: And he shall set up an ensign or banner.

Speaker 1

For the nations and shall assemble the outcast of Israel and gather together the dispersed of Judah from the four corners of the earth. So what was Israel's national expectation regarding the arrival of their Messiah? Obviously, they were expecting him to arrive. They had a hope associated with the arrival of their Messiah. Also, there was the expectation of them being regathered from the nations and being unified in their land.

Speaker 1

With the Messiah being their ruler over the people, we're going to now look at Israel's expectations of their Jewish Messiah: his function and his requirements, and what they were expecting the Messiah to fulfill. Number one, on top of the agenda or on top of the list. This comes from rabbinic teachers and rabbinic writers. So if you have read some of the rabbinic literature, both ancient and modern, this is the first requirement that the Messiah must have the correct genealogy by being descended from King David. Number one. Number two.

Speaker 1

To be anointed king of Israel. Number three, to return the Jewish people back to Israel, to regather them back to their homeland from the dispersed nations, where they are dispersed from the nations across the globe, to regather them back to their homeland. Number four, to rebuild the temple in Jerusalem. Number five, bring peace to the world and end all wars. Number six, bring knowledge of God to the world. But those are the six things, and in our readings, as you probably had

gathered if you were paying attention, which I hope you were, is that in some of the readings we had today in chapter two.

Speaker 1

Chapter nine and chapter eleven, we know that the Lord does fulfill all of these requirements, but two thousand years ago, all these expectations—the timing was wrong. The expectations were correct, but the timing was wrong. So what's missing on this list? The six I will mention very quickly again—that the Messiah must come from the lineage or seed of King David, that he must be publicly anointed as king of Israel, return the Jewish people or the Jewish race back to Israel, back to their homeland from the Gentile nations, rebuild the temple in Jerusalem, bring peace to the world and end all wars and bring knowledge of God to the world. But there are four other.

Speaker 1

Items on the list that should be added. So I've added these extra four. So in total we will end up with ten. What's missing on the list? What should be added to the list? Well, number seven, that the Messiah will be more than human, that he will be divine, that he will be both God and man. All the literature that you would read in the rabbinic writings is that the Messiah will be fully human, but nothing more. There is no divine element within the Messiah. But we know that Christ, which is part of the mystery of Christ, is both God and man; He has a dual nature. Hence why Hebrews chapter one verse one to fourteen in its introduction begins the way it does: "That".

Speaker 1

God in the past spoke to the forefathers through the prophets, but in these last days has spoken to us, meaning the Jewish race, the Jewish people, through His Son. And Paul goes into that great chapter, Chapter one verse one to fourteen, to explain who the Son is regarding His divinity and His humanity. And that he is both God and man, and that also he is both to the epistle to the Hebrews here, he is both king and priest. This has to do with the incarnation. This is where they are missing the point or they're not seeing the divine side of their Messiah. So that's missing number eight: that the Messiah will suffer.

Speaker 1

That he will be rejected, and that he will be cut off, put to death, and that he will be the pierced one. And we have many references to this: Psalm twenty two, for example, Isaiah fifty three, Daniel chapter nine verse twenty five and twenty six tells us that the messiah will be cut off. And Zechariah twelve verse ten tells us that when the Lord returns to the land of Israel, his descent from heaven to earth, that the nation will mourn over Christ, whom they have pierced; that they will look upon God Himself, the very One that they had pierced. This was not expected by the Jews: Christ's divinity, and that He would suffer and die.

Speaker 1

For the sins of the world, He would become the Lamb of God, who would take away the sin of the world, as mentioned by John the Baptist in John chapter one, verse twenty nine. What else is missing on this list? That the Messiah would conquer sin and death through His resurrection. In Revelation 1:18, the Lord, in the vision that the apostle John has of Christ as the Son of Man on the island of Patmos, reveals to the apostle John that He holds the keys to Hades and death. Hades meaning 'the graves,' that He holds the keys of Hades, 'the graves,' and death.

Speaker 1

That he has the power to resurrect because he is the Christ and that he has the power over life and death. Number ten, that the Messiah is both king and priest. And that he will be situated or positioned at God's right hand. We've read this in Psalm one hundred and ten, verse one to seven. We've gone into the Lord's priesthood being of the order of Melchizedek, being seated at the right hand of the Father, waiting until his enemies become his footstool. And that will only happen when the Lord makes His stand.

Speaker 1

And return to Earth, his descent to the earth. So just going back to Isaiah chapter two. Let's look at some of these mentioned on the list. We're not really going in a specific order, but as we highlight a few things in our reading. Some of what's on this list will come together, and we shall see how Christ does fulfill all these requirements. Two have been fulfilled, which is His birth coming from the lineage of King David. Matthew one chapter one verse one to seventeen we have the partial genealogy of Christ.

Speaker 1

Going back to King David, whereas in Luke chapter three, we have the full genealogy of Christ, which goes back to Adam. But Matthew's Gospel, as you probably know, is a Jewish Gospel. It presents Christ as the King of Israel, as the King of the Jews. So straight away we are told his lineage. He is both the son of David and the son of Abraham. That's in Matthew one, verse one. And that he will be anointed as king of Israel, and we know that at the Lord's baptism by John the Baptist after he had baptized Christ in the river Jordan, that the Holy Spirit descended upon Christ in the form of a dove.

Speaker 1

And there was a voice from heaven, from the Father, who has approved His Son, and that we should pay attention or that they should hear Him. So that these two have been fulfilled, but the rest from three to six is still future. The return of the Jews back to their homeland from the Gentile nations, the rebuilding of the Jewish temple in Jerusalem to bring peace, global peace to the world and to end all wars and to bring knowledge of God to the world is still future. This is still future as

regards to the Lord's second advent upon the earth. So in chapter two, notice from verse two: "And it shall come to pass in the last days." So that's taking us really two.

Speaker 1

Future, the last days is always connected to the end of the age. And from there, what we have here is a preview. Everything here that we've read so far is an insight, a preview of how life will be and the conditions of life upon the earth once Christ is ruling upon the earth. So in chapter two, verse two, it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. So what mountain is this? We told it in the very next verse: it's Mount Zion. Mount Zion is going to be elevated above all the mountains. There seems to be a

Speaker 1

There's two points of view. Some people believe or think that the elevation of Mount Zion is local to Jerusalem, that it will become the highest mountain peak, from being a small hill to the largest mountain in Jerusalem. Others think that Zion will become the highest mountain upon the earth, superseding Mount Everest. So there's two schools of thought there. Regarding how Zion will be elevated, we know that when we read Zechariah fourteen verse four, when the Lord descends upon the earth, and his feet will touch upon the Mount of Olives. We read this last week that the Mount of Olives is going to be split from north to south, from east to west, and then a valley is produced within Jerusalem.

Speaker 1

And that a geographical change will take place, and that Jerusalem will then end up becoming a seaport for ships to come to the land of Israel for Gentiles to visit Christ in Jerusalem. So because of that, it's possible that Zion will be elevated due to what takes place when the Lord's feet touch the Mount of Olives.

Speaker 1

It will cause a great earthquake and the whole geographical landscape will change. This will cause global attention.

Speaker 1

With the Lord, with Christ ruling upon the earth from Jerusalem, with Mount Zion elevated high above all the other mountains, Israel will become or Jerusalem will become the global center of worship and of knowledge. So chapter two verse three: "And many people shall go and say, Come ye let us go up." It's interesting that expression, "Let us go up." So this may refer to nations which are situated below Israel. This may refer to certain Middle Eastern countries and maybe even North African nations. "Let us go up," let us ascend up to Jerusalem. Let us visit. The reason is that they want to go to the mountain of the Lord.

Speaker 1

To the house of God of Jacob, and to teach and to learn us of His ways that we will walk in His path. For out of Zion shall go forth the law and the word of the Lord from Jerusalem. So they want to know God's ways and walk in God's ways. And notice that the law will be reintroduced during the thousand year reign of Christ, but no longer are we living under grace. During that thousand year period, the law will go out, and we know that when Christ comes, He will rule the nations with a rod of iron. We've read that in Psalm chapter two, Psalm one hundred and ten: 'From Zion He will rule with iron.' So that rhymes. But it's a good way to remember that God's rule upon the earth will be severe. There will be judgment and punishment.

Speaker 1

For individuals and nations for their sins, and for going against God's law. And then in verse four, chapter two, verse four: And he shall judge among the nations; he shall rebuke many people. And they shall beat their swords into plowshares; their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war anymore. Here we have two things that come together, bring peace to the world and end all wars. So that's there on the list, but it's future. It's future as regards to when the Lord descends upon the earth, when He returns from heaven back down to earth. And the knowledge of God as well. People want to learn, they want to be taught through the nation of Israel.

Speaker 1

But notice that the weapons of destruction end up becoming weapons of construction. So swords will be turned into plowshares and spears into pruning hooks. And I'm pretty sure that a lot of the modern weaponry that we have today will be used and changed for constructive use. Weapons that were used in war will be used within the farmlands. We have a complete turnaround from weapons of destruction becoming instruments of construction. In Matthew twenty four verse seven, the Lord warns his disciples on the Mount of Olives that nation will rise against nation.

Speaker 1

Kingdom will rise against kingdom, there'll be war upon the earth, which will lead up to the establishment of the beast system. So in Matthew twenty four verse seven, the Lord is very clear that at the end of the age prior to his return, nation will rise against nation, kingdom against kingdom. Now we have the opposite here in chapter two verse four. Nation shall not lift up sword against nation, neither shall they learn war anymore. That is a very comforting thought that there'll be a time in human history when the Lord returns where war ceases. Also, the added factor that we must consider is that Satan will be bound for a thousand years while Christ is upon the earth. He has descended from heaven to earth and ruling from Jerusalem.

Speaker 1

Satan will be captured, and he will be imprisoned for a thousand years in the abyss.

For the first time in human history, there is no satanic interference with human history. For that reason, things like disputes and wars, what we're finding even today in two thousand and twenty six, will be put to a stop. Because of Christ's rule upon the earth, we'll have peace and prosperity upon the earth for the first time in six thousand years. Chapter nine, verse six and seven. So there we have global peace. Chapter nine, verse six: here we have the introduction to the birth of Christ.

Speaker 1

For unto us a child is born, unto us a son is given. And the government shall be upon his shoulder. And his name shall be called Wonderful, Counselor, Mighty God. Now this is the part which the rabbinic teachers have missed regarding their Messiah, regarding Christ, that he is both human, a child, a son and also mighty God. The dual nature is there. We have the humanity of Christ in verse six and the divinity of Christ, the mighty God, the El Gibbor which is in the Hebrew, The Everlasting Father or The Father of the Ages and The Prince of Peace. There can never be peace on earth without The Prince of Peace. It will need The Prince of Peace to come to earth to establish peace.

Speaker 1

And then it goes on to mention his government again, in verse, seven of the increase of his government, meaning his rule, his rulership over the earth. Of the increase of his government and peace, that's the word peace again, shall be no end upon the throne of David. So this takes us back to the first mention. What's the first mention on the list? That the messiah must have the correct genealogy. By being of the lineage of King David, so that fits perfectly. And upon his kingdom to order it and establish it with judgment and with justice from henceforth forever and ever, the zeal of the Lord of Hosts will perform it. The rulership and reign of Christ will be with.

Speaker 1

Righteousness and with justice, and he will perform it. That he will administer it correctly. And then chapter eleven, verse one: "And there shall come forth a rod." Out of the stem of Jesse, and a branch shall grow out of his roots. So the question is, who is this Jesse? Most of you I think should know who Jesse is, or should be familiar with who this individual is. I'd be very surprised if you don't know who Jesse is. But Jesse is the father of King David, and here we are told that through the lineage.

Speaker 1

Of Jesse, who is the father of King David, a branch shall come forth from his roots. This again is telling us of the fact that Christ's genealogy, his human heritage, is that he is of royal background, that he is of royal descent and that he is of royal bloodline. So keep that in mind, roots. In verse one, because another word will appear that will rhyme with this word a little bit later on. We know that the second

thing that's on the list for the rabbinic Jews and teachers is that not only must the Messiah be of the genealogy of King David.

Speaker 1

But he must be anointed also king of Israel, and the Lord was anointed by the Holy Spirit at his baptism by John the Baptist. So we have a reference to this, and also it's mentioned in Isaiah sixty one verse one and three. We may have to turn to that after we finish this summary of chapter eleven. And the spirit of the Lord shall rest upon him, the spirit of wisdom, and understanding in the spirit of counsel and might, in the spirit of knowledge and the fear of the Lord. Again, notice the emphasis upon the spirits. So here we have the physical descendant of Christ coming from the roots of Jesse, the line of King David. And now we have this spiritual aspect.

Speaker 1

Which is the result of being anointed with the Holy Spirit, which took place in the river Jordan through the hands of John the Baptist. Just moving on to verse six again, going back to the peace upon the earth that the Lord will bring when he returns.

Speaker 1

There will be global peace. He will bring peace to the world and end all wars amongst people, amongst nations. But it goes further than that; it also affects the animal kingdom. So in chapter eleven, verse six: "The wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them." Here we have what I call the three P's. We have peaceful coexistence, first P. And that peaceful coexistence is between predator and prey. Three P's there: peaceful coexistence, and that peaceful coexistence is between predator and prey.

Speaker 1

This really takes us back to the conditions in Eden when Adam was naming the animals, which were brought before him. He was naming animals which would end up becoming predator and prey. At that time, there was no animosity between the animals because sin was not upon the earth up until that point. It was perfect; it was sinless. So way back then, even when we look back to the conditions within Eden with the beasts of the field, both what we consider now predator and prey, the conditions that were there before the fall are resumed here during the thousand year reign of Christ. That both a wolf and a lamb can lie down together peacefully.

Speaker 1

That's a great thought if we stop and ponder upon this. It mentions, again in verse seven, still relevant, "The cow and the bear shall feed together." But notice in verse six, "A child shall lead them." I think that's very important that a child is the one who is in authority here. In authority over both predator and prey. Again, it takes us back

to Eden when we think about Adam and Eve prior to the eyes being opened after they had eaten from the forbidden tree of knowledge of good and evil. They were like children. They were naked, and they weren't embarrassed that they were naked, like a child isn't embarrassed that it's naked. When it's.

Speaker 1

A baby, it's not affected by the fact that it can play around without any clothing. There is no shame there; that only comes through knowledge when you start to grow up and you become self-aware of who you are and what you are. But a child shall lead them. So again, man's dominion over the animal kingdom is reinforced. That, even a child will be safe in that environment to lead both what was the predators and the prey. And then verse nine, skipping ahead because I do want to go into the New Testament to my final few verses: 'They shall not hurt, nor destroy.'

Speaker 1

All my holy mountain, the holy mountain there would be Zion. Although it's not mentioned, we know from chapter two verse one to five, the holy mountain, there is Mount Zion. For the earth shall be full of the knowledge of the Lord as the waters cover the sea. So that's point number six to bring knowledge of God to the world. That will happen when the Lord is physically upon the earth. The knowledge of God will spread over the world, over the inhabitants of the world, to the Gentile nations. But it'll be a gradual knowledge that will spread over the earth. And remember that the Gentile nations are coming to Jerusalem to learn, to be taught and to learn God's ways and to walk within God's ways. The Gentiles.

Speaker 1

Are coming to Israel for knowledge, so it'll be something gradual. And then in verse ten we go back to Jesse. And in that day shall be a root of Jesse. Notice now, so we've now gone from verse one, his roots, and then in verse ten. And in that day, there shall be a root of Jesse, which shall stand for an ensign or banner of the people. So shall be the Gentiles seek, and his rest shall be glorious. The Gentiles will seek to have this knowledge. This goes back to what we just read in Isaiah two verse one to five. The desire will be there because Christ will be upon the earth, Israel will be elevated above the nations where Israel will be the head.

Speaker 1

And not the tail. The other requirement from the rabbinic Jews and from the rabbinic writings is that they expect the Messiah to return the Jewish people back to Israel to regather them back to their land. The first time we

Speaker 1

The first historical account of this will be when they came out of Egypt, when God restored the children of Israel from their bondage in the land of Egypt, and then the Lord brought them back into the land that was promised to Abraham, Isaac, and

Jacob. That's the first historical account. And then in chapter eleven, verse eleven: 'And it shall come to pass,' but notice.

Speaker 1

This still future. We have last days in that day, it shall come to pass. This all referring to future events, and it shall come to pass in that day. So verse ten is in that day. Verse eleven, in that day, that the Lord shall set his hand again a second time. Notice that a second time to recover the remnant of his people. Which shall be left or which remain? If you notice the list here: Assyria, Egypt, Pathos, Cush, Elam, Shinar (which is in Babylon), Hamath. These are all lands which are hostile to Israel. Basically within the territory of Israel's enemies. And then in verse twelve: "And, he shall set up an ensign or banner for the nations."

Speaker 1

And shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. A couple of scriptures in Matthew, if we can go to Matthew twenty-four and twenty-six, and then we shall conclude today's study. Turning to the New Testament.

Speaker 1

Reading from verse chapter twenty four, verse five to twelve: 'For many shall come in my name saying, 'I am Christ,' and shall deceive many.' So it's Matthew twenty four, verse five. And ye shall hear of wars and rumors of wars. See that ye be not troubled; but all these things must come to pass. But the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilence and earthquakes in diverse places. But these are the beginning of sorrows. So the Lord is already warning the disciples, and really prophetically He's warning the entire nation of Israel at the end of the age of what's coming. And in verse twenty nine.

Speaker 1

To thirty one, with all these events, unfolding leading up to the great tribulation. We have the Lord's return, his descent from heaven to earth. So chapter twenty four verse twenty nine, immediately after the tribulation of those days, meaning after the great tribulation shall the sun be darkened, and the moon shall not give her light. And the stars shall fall from heaven, and the powers of the heavens shall be shaken. In other words, prior to the return of Christ. The entire earth is going to be plunged into darkness. And then verse thirty, and there shall appear a sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. With the earth plunged into darkness, the only light that they will see above them in the sky is the Lord's return.

Speaker 1

It will be unmistakable with the electrical grid down. No one can say that's a

hologram or that's done by AI. They will know that this is the Lord's physical return with the earth plunged into darkness again. Last week we covered the subject of the angelic presence upon the earth, how angels ascend and descend upon the earth. Here they are also involved. Not only were they involved in the Lord's first advent upon the earth, they will also be involved in the Lord's second advent upon the earth. In chapter 24 verse 31, He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

Speaker 1

Sounds familiar, with what we just read in Isaiah eleven, that God will gather his remnant of Israel from the four corners of the earth. This is how it will take place at Christ's second coming. Now learn a parable of the fig tree: when his branch is yet tender and put forth leaves, ye shall know that summer is nigh. So learn something from these seasons regarding these events. Chapter twenty six, verse fifty nine to sixty six, and we're going to conclude with this. This is our conclusion. But some of you might think, 'Well, you've not really touched upon the ascension.' And no, I haven't. But this really will help us to understand where Israel and its rabbinic teachers are missing.

Speaker 1

Some vital things on their list. Remember, they've missed the fact that their messiah will be more than human; that he will be both divine, that he will be God and man; that the messiah will suffer, that he will be rejected, put to death, and that he would conquer sin and death through his resurrection; and that through his suffering, he will be exalted and be seated at God's right hand in a highly exalted position of power. Does the Lord say anything regarding this during His earthly ministry? He does. We need to finish with Matthew twenty six verse fifty nine to sixty seven. And just reading this passage without really going into it in detail.

Speaker 1

I like to think that everything that's been said will fall into place. So let's have a read, and I hope you have turned to it with your Bibles or with your devices. Matthew twenty six verse fifty nine. This is the Lord in his trial before the Jewish religious council, and this is what we find taking place. Matthew twenty six verse fifty nine. Now the chief priests and elders, and all the council sought false witnesses against Jesus to put him to death. They're all there now. They're now all ganging up on Christ. So you have the chief priest, you have the elders and all the council. They're all there in one place. Verse sixty, but found none. Yes, though many false witnesses came, yet found they none. At the last came two false witnesses and said this fellow, or this chap, said I.

Speaker 1

I am able to destroy the temple of God and to build it in three days. It's John's Gospel, where we find the Lord saying these words in John chapter two, verse

nineteen to twenty one. The Lord, in Jerusalem, in the temple area, in front of the Pharisees says, "Destroy this temple and in three days I will raise it up." And the Lord was speaking about his own physical body that he will be resurrected from death after three days. They understood it to mean the physical temple. So these two witnesses were put forward regarding this issue. Then verse sixty two, and the high priest arose and said unto him, "Answerest thou nothing? Which is which these witnesses against thee?" And Jesus held his peace.

Speaker 1

And this is very important. Jesus did not answer back. It was very important that he remained silent by remaining silent and not defending himself. Everything from this moment forward will lead to the cross. Verse sixty three. So Jesus held his peace. Matthew twenty six, twenty three. The high priest answered and said unto him, 'I adjure thee by the living God, that thou tell us whether thou be Christ, the Son of God.' Now we're getting down to the nitty gritty. Tell us plainly: Are you the Christ? Are you the Messiah, the Son of God? Obviously there are many question marks and uncertainty regarding Christ's person and who he was.

Speaker 1

Regards to his teachings, his miracles, his signs and wonders. Now they want an answer from him. And the Lord's reply in verse sixty four: Jesus said unto him, 'Thou hast said.' Meaning it is as you have said it. In other words, yes. What you've said regarding me is true. Nevertheless, he goes on to say this is the key verse for us, in verse Chapter twenty six, verse twenty four. Nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. So within this one statement, first he has admitted he is the Son of God. It's just like you have said. Number two, he says regarding.

Speaker 1

His position at the right hand of God is his ascension. He cannot be at the right hand of God until he has ascended to heaven. Here he will be at the right hand of God, or the right hand of power, or the right hand of authority. And then we have a reference also to his return, coming in the clouds of heaven. Which we've read in Matthew twenty four verse twenty nine that he will come with the clouds of heaven with his angels. So now we've got the ascension, being positioned at the right hand of God and his return in one statement. It's all there in one statement. We've got three things, but how did the high priest react to this? Verse sixty five. And the high priest rent his clothes, saying, 'He hath broken blasphemy.' What further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?

Speaker 1

They answered and said, 'He is guilty of death.' Then they spit in his face and buffeted him, and others smote him with the palms of his hands. So that's the verdict from verdict to violence. But here, we have two things which led to the Lord's death: His admission that He was the Christ. That he was the son of God, and

secondly, that he will be positioned at the right hand of power or at the right hand of God in heaven, and that he will return coming in the clouds of heaven. That was enough; the Lord had now sealed his death upon the cross. But yet in the rabbinic writings.

Speaker 1

The concept of a suffering Messiah who would die for the sins of Israel and the world had not entered their mind. They only saw a conquering Messiah, not a suffering Messiah. They got the Lord's first and second coming mixed up, and here the Lord's final words to the religious, Jewish council is that yes I am the Christ, I am the Son of God. Not only that he refers to himself as the Son of Man, who will be sitting at the right hand of power, of authority in heaven and that he will come and return with the clouds of heaven. And all this will come into focus once we do study.

Speaker 1

The ascension of Christ. There are ten stages to the ascension of Christ, but I thought I would stop there. I am hoping that with today's study, certain things came into focus and we can understand the Hebrew mind. We can understand the Jewish mind when we look at these six fold requirements. Of the messiah, as I said, the expectations are correct but the timing is wrong. They don't see the messiah as divine, as God. They didn't see the messiah as a suffering messiah who will bring salvation to the world. They didn't see the messiah as one who would conquer sin and death and Satan as well.

Speaker 1

And they didn't envisage a messiah who would be situated at the right hand of God. And when the Lord reveals this to them, the verdict was given: He's guilty of death. That ends today's study. Thank you. Here? Just keep that okay.

Speaker 1

Thank you all for joining us today for today's study. In this intense heat, if I could ask Peter Ambrose if you could close in prayer and then I'll leave it open for people for any comments or questions if they wish to ask any afterthoughts. Thank you, Peter.

Speaker 2

Gracious God, our Father, we thank you for the time spent around your Word. We thank you, Lord, for the dedication and the work of Archie. Look after him, Lord. Help him to cope with his workload. Fill him with your Holy Spirit, Lord, that he may feed us from your written Word. We thank you for the time spent together. We thank you for the fellowship of each other.

Speaker 2

And we ask that Thou will be with us the rest of the day. But we ask it in the precious name of our Lord and Savior, Jesus Christ, our Head and our Lord. Amen.

Speaker 1

Amen. Thank you, Peter. Thank you very much.

Speaker 2

Thank you very much indeed. Very good.

Speaker 1

Thank you. Thank you all for joining us. Any thoughts or afterthoughts? Anyone wants to add anything regarding today's study? Please feel free or forever hold your peace.

Speaker 3

Very good. I really enjoyed that. Very thorough. Thank you.

Speaker 1

Thank you, Simon. Thank you, Simon.

Speaker 3

Just amazing. How much it's amazing. How much of the Old Testament that the Jewish people don't see is concerning the Messiah. It seems like a willful blindness, but we know it's a spiritual blindness. Very good. I like the analogy you drew between the amount that they see and the amount that they miss. That was really helpful. Thank you.

Speaker 1

For example, Isaiah fifty three, verse one to twelve salvation through the suffering Messiah The way. They interpret that passage of scripture. The rabbinic teachers. Is that it refers to Israel's sufferings from the hands of the Gentiles, so it's a national suffering, not a personal suffering of the Messiah. But how wrong they are. The context does tell us it is an individual, and it's backed by Acts eight. Philip explains the passage to the Ethiopian eunuch in Acts chapter eight, that is referring to Christ.

Speaker 1

For them to think of Isaiah fifty three, verse one to twelve, the salvation through the suffering Messiah as being national and not personal to the Messiah, I find that very astonishing.

Speaker 3

Just amazing though, isn't it? Because they've got in their DNA such a searching attitude. It just tells me so much about Isaiah being quoted up in Acts twenty eight the blindness and the deafness.

Speaker 1

That's right. That's right.

Speaker 3

It's just amazing, isn't it? Do you see it? Have you come across that a lot when they take away the truth of an individual in other passages? Put it as a national suffering rather than Messiah?

Speaker 1

Yes, they do.

Speaker 1

It is. So I thought I would share that as part of today's study. There are other aspects to this that I will go into a bit further next Wednesday. But I think we have Next Wednesday. We will go into the New Testament and what were the expectations there from the New Testament? What were they expecting from the arrival of the Messiah from the New Testament perspective? That would be on Wednesday.

Speaker 4

That was great, Archie. That's a question I've always had when you talked about today. I always wonder if this is some of what you talked about, which Paul expounded upon in Acts and maybe even Peter. When it just says, 'Oh, and He expounded everything to them,' but they don't go into details. And perhaps this was what they expounded upon.

Speaker 1

Possibly. Hopefully. Yes. That's right, Carol. Yes. Yes, hopefully.

Speaker 4

That's really helpful. Thank you.

Speaker 1

Thank you, Carol. Thank you for joining us today.

Speaker 4

And very much related with the subject. Dr.

Speaker 1

It really helps us to see that even without their spiritual blindness, these six points in their perspective show that their perception of their Messiah was short-sighted regarding the expectations of their Messiah. They were expecting their Messiah to come and to overthrow the Romans, the Roman Empire, and to liberate them from Roman oppression. They did not foresee that the Christ would come to liberate them, not from the Romans, but from sin and death. They had no concept of that whatsoever. That first and foremost, the Messiah, the Christ would have to come to free humanity from sin and death, not from the Romans.

Speaker 1

I will go into that next week regarding the rebuilding of the temple in Jerusalem. We didn't go into Zechariah six, verse twelve to thirteen. There, we have the account of the branch and that the branch will build the temple and sit upon his throne as priest in Jerusalem. That's in Zechariah six, verse twelve to thirteen. We didn't have a chance to go into that, but we will cover that next week.

Speaker 4

That's why God has to give them a peculiar story, heart to give them a new heart.

Speaker 1

That's right.

Speaker 4

Only God can do that.

Speaker 1

Only God can do that, absolutely. Amen.

Speaker 1

But I will go into that because the subject of the temple is a fascinating subject. We read about the temple in Revelation eleven, verse one and two. The apostle John is given a rod to measure the temple area where the true worshippers worship within the temple during the time of the two witnesses. We will go into that next week as to what that entails regarding the rebuilding of the temple.

Speaker 1

It's interesting that the accusations against Christ during his trial were that two false witnesses came forward, saying, 'We heard him say that he would destroy the temple,' meaning the physical temple in Jerusalem, 'that he would rebuild it in three days.' But really he was referring to the temple of his body. His physical body being resurrected after three days after being in the grave or after being in the heart of the earth. Three days and three nights, giving them the sign of Jonah. Any other thoughts? Anyone would like to share?

Speaker 4

I did that. I didn't know about the chart regarding what Charles was saying in W seventeen about this and Isaiah eleven nine. It's quite interesting what he said.

Speaker 1

If anyone has got the booklet, thank you Fiona. We will look at that W17. Anyone who's got the booklet, The Bride and the Body, Mr Welch goes into Isaiah 11:9 in that booklet. So if you do have the booklet, look into it please. Mr Welch covers this chapter and also it's repeated in Isaiah 65:25 as well. Regarding the coexistence of the animals upon the earth, how predator and prey will coexist. But if you think about it, the Lord when He became flesh, when He became human, when the Word

became flesh, The Lord's three and a half year ministry was to give the knowledge of God to the nation of Israel. He was the Word of God. He is the Word of God. He is The Spoken Word of God.

Speaker 1

He is the living Word of God, and He is the written Word of God. And when Christ came upon the earth, He came to spread that knowledge. They rejected Him, and that knowledge was then confined to the twelve disciples, where He gave them private ministry behind closed doors at the end of His ministry. But when the Lord came, He came to give that knowledge regarding Himself and God's plan and purpose over the earth. One thing I would like to add to this, I think is very important as a final thought, is that when the Lord descends and physically returns to Earth, He will gather His people, the nation of Israel, the elect, the remnant from the four corners of the earth. He will gather them to Himself.

Speaker 1

Back to the land of Israel. When it concerns us as members of the body of Christ, that terminology is not used of us. We will not be gathered, we will be joined to Him. We will be unified as members of the body of Christ because we are members of His body. We will be joined to the Head, Christ being the Head of the Body. This word 'gathering' is never used regarding the Body of Christ. We will be joined to him, whereas Israel will be gathered to him. That's the big major difference. Thank you, Michael. God bless you, Michael. Good night, Michael. Thank you. Bye-bye. Sleep well. Any final thoughts before we all go our way?

Speaker 1

Any final thoughts regarding today's study that you may want to share with us? Please feel free. I hope you can join us on Wednesday. If not Wednesday, then next Sunday, we will continue this. And I hope it has stirred enough interest for most of you to look into this yourself. As I said, if you've got a copy of the Bride and the Body, or if you've got the tape recording W17, please have a listen to that by Mr Welch, who probably can explain it far better than me regarding this subject. So I would recommend you hear Mr Welch. If not, to read the booklet The Bride and The Body. Thank everyone and join us next week.

Speaker 1

Bye-bye. See you everyone. Thank you. Bye-bye. See you everyone. Bye-bye-bye-bye, thank you, bye-bye-bye, thank you. Oof. Wow. Oof. I'm melting. So hot.