

THE BASIS OF THE SECOND COMING (Part Two) RMB 04/10/10

Last month in part one of our study, we looked at what occurred when the Messiahship of Yeshua was rejected in Matthew 12, near the mid-point of Yeshua's earthly career. Despite Yeshua's casting out of the dumb demon, which was an undeniable Messianic Miracle... the religious leaders led the nation to commit the unpardonable sin of the blasphemy of the Holy Spirit.

We discussed how the unpardonable sin was NOT an individual sin, but a national sin. It was committed by THAT GENERATION of Israel in Yeshua's day and cannot be applied to subsequent Jewish generations. The CONTENT of the unpardonable sin was the national rejection of the Messiahship of Yeshua while He was physically present on the grounds that He was demon possessed.

This sin was unpardonable, and judgment was set. Unpardonable means exactly that, once Yeshua pronounced it, it was IRREVOCABLE. The judgment came forty years later in A.D. 70 with the destruction of Jerusalem and the Temple and the worldwide dispersion of the Jewish people. This did not mean that individual members of that generation could not be saved, for many were.

We examined this foundational context in order to fully understand the TWO-FOLD PREREQUISITE which makes up The Basis of His Second Coming. The Jewish prophets tell us that a certain specific condition must be met before the Messiah will ever return to establish His Kingdom.

Before we move on with our concluding study today, let's look briefly at the event commonly referred to as The Triumphal Entry. A quick review of the gospel record in this regard will shed some more light on the nature of the unpardonable sin.

Matthew 21:8-9

And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest.

Yeshua rides into Jerusalem on Nisan 10, four days before He will be sacrificed on the tree. The people respond by blanketing the road before Him with palm branches. They cry: Hoshee-annah, meaning save us now, I beg of you! Furthermore, the multitudes cry out: Baruch haba b'shem Adonai. What the people are doing is to sing out a key phrase from Psalm 118:25, and quote verbatim from Psalm 118:26 (a high OT messianic psalm - many of our messianic songs today contain lines from this psalm).

From a Jewish frame of reference, Baruch haba b'shem Adonai is an official Messianic greeting. The rabbis taught that, when the Messiah comes, He must be greeted with these words. When the people applied these words to Yeshua, they were proclaiming Him, by the thousands, to be the Messiah of Israel.

What is very odd is that these are not actions performed during the Feast of Pesach, but are actions performed during the Feast of Sukkot. According to Zechariah 14:16-21, the Feast of Sukkot is to be fulfilled by means of the Messianic Kingdom. So, the behavior of the multitudes shows that they were expecting the Feast of Sukkot to be fulfilled on this occasion.

The multitudes misinterpreted the purpose of His riding into Jerusalem. If Yeshua was offering the Kingdom as He rode into Jerusalem on that day, He would have been accepted as the Messiah by the multitudes right then and there! After all, He was being proclaimed as the Messiah by many thousands of Jews.

But the Jewish leaders had already committed the unpardonable sin. Judgment had already been set on that generation. Since the sin was unforgivable, there was no way of alleviating that judgment. So in spite of the masses proclaiming Him to be the Messiah, Yeshua pronounced words of judgment upon the City of Jerusalem. (Parallel passages: Mark 11:8-10, Matthew 21:8-9, Luke 19:28-44)

Luke 19:41-44

*And when he drew nigh, he saw the city and wept over it, 42 saying, If you had known in this day, even you, the things which belong unto peace! **but now they are hid from your eyes.** 43 For the days shall come upon you, when your enemies shall cast up a bank about you, and compass you round, and keep you in on every side, 44 and shall dash you to the ground, and your children within you; and they shall not leave in you one stone upon another; **because you knew not the time of your visitation.***

No amount of **Hoshee-annah's** and **Baruch HaBa's** could change what had already occurred 1.5 years earlier. The unpardonable sin had already been committed by this generation. They had already rejected His Messiahship on the grounds of demon possession; and because that sin was exactly what He said it was, UNPARDONABLE, under no circumstances could the judgment now be removed.

The time of your visitation, which they did not know, was in Matthew 12. After a manifold testimony of His Messiahship, after Yeshua proved Himself by many miracles, signs, and wonders, after they heard Him teach and preach and proclaim for the past year and a half, they had rejected Him. Because of this, they were still under judgment and that is why He prophesied the coming A.D. 70 destruction.

Yeshua's entry into Jerusalem on Nisan 10 was not His Triumphal Entry as King. It was the presentation of Himself as the Lamb of God, set aside four days before His final sacrifice to be tested by the Priests, Herodians, Sadducees, and Pharisees. The Passover was not to be fulfilled by the establishment of the Kingdom, but by the death of the Messiah. **Incidentally, He was to be found spotless!**

In Matthew 12, the Pharisees demanded another sign, but Yeshua refused to give them any more signs but promised them only the sign of Jonah, which is the sign of resurrection. Last time, we discussed the **First Sign of Jonah** which was the resurrection of Lazarus (John 11:1-44), and how that sign was rejected by the Sanhedrin (John 11:47-50 and 53). Going beyond the rejection of His Messiahship, they now issued a decree and condemned Him to death.

The Second Sign of Jonah is the Resurrection of the Messiah Himself. This second sign of Jonah was rejected in Acts chapters 1 thru 7. In fact, the stoning of Stephen by the Sanhedrin in Acts 7 marked the official rejection of the second sign of Jonah.

ACTS 6:7-12

*Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith. 8 And Stephen, full of faith and power, did great wonders and signs among the people. 9 Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. 10 **And they were not able to resist the wisdom and the Spirit by which he spoke.** 11 Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God." 12 And they stirred up the people, the elders, and the scribes; and they came upon him, seized him, **and brought him to the council.***

According to Jewish sources, Jerusalem had **four hundred eighty** different synagogues at this time. Several of these synagogues built by Jews from various parts of the Diaspora are mentioned in this verse. And this assembly of Jews, all from the Diaspora were *disputing with Stephen*, who was himself a Jewish man from the Diaspora.

They brought false witnesses against him and in verse 6:15 it says: *And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel.* In other words, Stephen's face began to glow with the **Shechinah Glory**. Then in Acts 7:1, *the high priest said, Are these things so?* meaning "Do plead guilty or not guilty?"

Under the unction of the Ruach HaKodesh, Stephen mounts his defense and preaches Yeshua to them in the longest single sermon recorded in the Book of Acts. *Stephen recounts a supernaturally persuasive reader's digest version of Jewish national history* – beginning with the call of Abraham all the way up through the Tabernacle of David – *which was only a picture of the true Tabernacle in Heaven.*

In verse 7:37 he reminds them that it was Moses himself... *who said to the children of Israel, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.'*

Then in verse 7:51-54 it says: *You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. 52 Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, 53 who have received the law by the direction of angels and have not kept it. 54 When they heard these things they were cut to the heart, and they gnashed at him with their teeth.*

The reaction of the Sanhedrin was that, *they were suddenly cut to the heart.* The Greek words are very strong, meaning "to be sawn asunder," like being cut in two with a saw. As a result, *they gnashed at him with their teeth*, meaning they descended upon him like "a pack of hungry wolves." **Stephen's sermon resulted in mob action.**

Let's pick it up at Acts 7:55-56: *But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. (ASV)* **This is an amazing verse. Let's discuss it. But first could somebody read Psalm 110:1?**

Ah, so David's Lord, who is the prophesied Messiah, is to SIT at God the Father's right hand. The NT emphasizes constantly that Yeshua is now **sitting** on the right of God (Mark 16:19; Acts 2:34; Romans 8:34, Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 1:13, 8:1, 10:12, 12:2; and I Peter 3:22).

The ONLY time Yeshua was ever viewed as STANDING on the right hand of God is in this passage! Is this a contradiction? No, you see when the Bible views Yeshua SITTING at the right hand of God, it emphasizes that His work of providing **salvation** and **sacrifice** is a **finished** work. *Yeshua is at shalom, He is at rest in this area, salvation and sacrifice are done deals.*

However, when the Bible views Him as STANDING, *it views Him as still working in the area of sustaining the saints.* He is our **Cohen HaGadol** after all (Hebrews 6:20). I was recently called in to serve for jury duty. *The defense attorney sat quietly before the judge and all the potential jurors in the courtroom.* But when it was time for him to speak to the judge, and advocate for his client before the jurors, he **STOOD UP!** It was time to work. There was a proper decorum he had to follow.

When Yeshua advocates for us, I believe He stands up! *And when Stephen was about to die, Yeshua stood up to receive the soul of Stephen to be with Him in Heaven!* Think about that! Do you like that? WOW.

Let's finish up with verses 7:57-58: *Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58 and they cast him out of the city and STONED HIM. And the witnesses laid down their clothes at the feet of a young man named Saul.*

For the first time, this official act by the Sanhedrin, which included both the Pharisees and Sadducees, *was a persecution against the new Body, the Kehilat, the Church, the Body of Messiah.* The stoning of Stephen marks the official, legal rejection of the Second Sign of Jonah, the Resurrection of Yeshua.

That is why, only after this event, *does the gospel go out to the non-Jewish world for the first time.* (READ Romans 1:16, I Corinthians 15:1-4) In Acts chapter 8, it will go out to the **Samaritans** *after the Apostle Peter unlocks the door with the keys of the kingdom given to him by Yeshua.* And in Acts chapter 10, it finally goes out to the Gentile world after Peter unlocks that door.

OKAY, that brings us at long last to the TWO-FOLD PREREQUISITE *which makes up The Basis of the Second Coming.* **And to discover precisely what that is,** it will be necessary to look at five fascinating passages of Scripture.

PASSAGE ONE: Leviticus 26:40-42

And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me, 41 I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; 42 then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

In Leviticus 26, Moses predicted how the Jews would be scattered all over the world because of their disobedience to God's revealed will. According to the NT, this came as a direct result of the rejection of the Messiahship of Yeshua. By Leviticus 26:39, the worldwide dispersion is a fact. Up to this point, Leviticus 26 has been fulfilled.

Then in verse 42, Moses states that God has every intent to give Israel all the blessings and promises of the Abrahamic Covenant, especially as the covenant pertains to the Promised Land. But before they can begin to enjoy these blessings during the Messianic Age, it is first necessary for them to fulfill the condition of verse 40: *they shall confess their iniquity, and the iniquity of their fathers.*

Notice that the word iniquity is in the singular and that it is specific. There is **one specific iniquity** that Israel MUST CONFESS before she can begin to enjoy all of the benefits of the Abrahamic Covenant. It was committed by their *fathers or ancestors*, but now must be confessed by a subsequent generation.

PASSAGE TWO: Jeremiah 3:11-18

11 And Jehovah said unto me, Backsliding Israel has showed herself more righteous than treacherous Judah. 12 Go, and proclaim these words toward the north, and say, Return, you backsliding Israel, says Jehovah; I will not look in anger upon you; for I am merciful, says Jehovah, I will not keep anger for ever. 13 Only acknowledge your iniquity, that you have transgressed against Jehovah your God, and have scattered your ways to the strangers under every green tree, and ye have not obeyed my voice, says Jehovah.

14 Return, O backsliding children, says Jehovah; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: 15 and I will give you shepherds according to my heart, who shall feed you with knowledge and understanding. 16 And it shall come to pass, when ye are multiplied and increased in the land, in those days, says Jehovah, they shall say no more, The ark of the covenant of Jehovah; neither shall it come to mind; neither shall they remember it; neither shall they miss it; neither shall it be made any more. 17 At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart. 18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers.

In verses 14-18, Jeremiah begins to describe the blessings that God has in store for Israel in the Messianic Kingdom. It will be a time of tremendous blessing and restoration for the Jewish people when the Kingdom is established by their Messiah. But all these blessings are conditioned by verse 13, where they must acknowledge or confess **one specific iniquity** that they committed against YHVH their God.

PASSAGE THREE: Zechariah 12:10

Zechariah 12, 13, and 14 are one prophetic revelation, a unit of thought that develops one theme. Chapter 13 speaks of the national cleansing of Israel from their sin. Chapter 14 describes the Second Coming of the Messiah and the establishment of the Kingdom.

But the cleansing of Israel followed by the Second Coming of the Messiah and the Messianic Kingdom are all **conditioned** on Zechariah 12:10: *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.*

Before Israel will receive the cleansing of her sin and before the Messiah will return to establish His Kingdom, Israel must first look **unto** (not upon as in the KJV) *the One whom they have pierced and plead for His return*. Once they do this, then, **and only then**, will they receive their cleansing and begin to enjoy the blessings of the Messianic Age.

PASSAGE FOUR: Hosea 5:15

I will go and return to my place, until they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

The One who is speaking throughout this chapter is God Himself. There are certain presuppositions behind the understanding of this verse. *Before anyone can go back to a place, he must first leave it*. In this passage, God states that He is returning to His place. God's place is Heaven. Before God can go back to Heaven, He must first leave it.

THE BIG QUESTION IS: When did God ever leave Heaven? *God left Heaven at the Incarnation in the Person of Yeshua of Nazareth*. Then, because of one specific offense (the word is singular) committed against Him, He returned to Heaven at the Ascension from the Mount of Olives.

This verse further states that He will not come back to the earth *until* the offense that caused Him to return to Heaven is acknowledged or confessed.

What is that Jewish national offense committed against the Person of Yeshua? It is NOT, as many believe, the act of killing Him. *The actual killing of the Messiah was done by Gentile hands, not Jewish hands.* He was condemned and sentenced by a Gentile judge, and He was crucified by Gentile soldiers.

But all this is ultimately irrelevant for, regardless of Jewish acceptance or Jewish rejection, *Yeshua would have to die anyway to become the sacrifice for sin.* The national offense of Israel was in the rejection of His Messiahship. According to this verse, ONLY when this offense is acknowledged or confessed will the Messiah return to the earth.

PASSAGE FIVE: Matthew 23:37-39

*O Jerusalem, Jerusalem, that killed the prophets, and stoned them that are sent unto her! how often would I have gathered your children together, even as a hen gathers her chicks under her wings, and you would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, You shall not see me henceforth, till you shall say, **Blessed is he that comes in the name of the Lord.***

Matthew 23, which we covered last time, contains the Messiah's denunciation of the Scribes and Pharisees, the Jewish leadership of that day, for leading the nation to the rejection of His Messiahship.

Still speaking to the Jewish leadership, Yeshua reiterates in verse 37 *His original desire to gather them if they would only accept Him.* Because of their rejection of His Messiahship, they will be **scattered** instead of being **gathered**.

In verse 38, their house, the Jewish Temple, will be left desolate and will be destroyed, with nothing remaining. But then He declares that they will not see Him again until they say: *Baruch haba b'shem Adonai* (Blessed is he that comes in the name of the Lord). As we discussed earlier, this is a messianic greeting, and it will signify, *it will mean their acceptance of His Messiahship.*

So Yeshua will not return to the earth until the Jews and the Jewish leaders ask Him to COME BACK. For just as the Jewish leaders once led the nation to the rejection of His Messiahship, *they must some day lead the nation to the acceptance of His Messiahship.*

It is this fact that explains Satan's war against the Jews throughout history in general and during the Tribulation in particular. *Satan knows that once the Messiah returns, his freedom ends.* Satan also knows that Yeshua will not come back until the Jewish leaders ask Him to come back. So if Satan can succeed in destroying the Jews once and for all before they come to national repentance, then Yeshua will not come back and Satan's career is eternally safe.

That is why once Satan is confined to his FOURTH ABODE (which is the earth*, when he is cast down at the mid-point of the tribulation) and knows his time is short, he expends all of his satanic energies to try to destroy the Jews once and for all (Revelation 12). *Anti-Semitism in any form, active or passive, whether it is racial, ethnic, national, economic, political, religious, or theological, is all part of the satanic strategy to avoid the Second Coming.*

* Satan's career encompasses six abodes:

- 1. The Throne of God** - Ezekiel 28:11-15
- 2. The Mineral Garden of Eden** - Ezekiel 28:11-15
- 3. The Atmospheric Heavens** - Ephesians 2:2 and 6:12
- 4. The Earth** - Revelation 12:7-12
- 5. The Abyss** - Revelation 20:1-3
- 6. The Lake of Fire** - Revelation 20:7-10

CONCLUSION

This, then, is **Two-Fold Prerequisite** which makes up **The Basis of the Second Coming** of the Messiah: **FIRST**, Israel must confess her national sin; **SECONDLY**, Israel must then plead for Messiah to return, *to mourn for him as one mourns for an only son.*

Stephen's Dying Vision Acts 7:55-56

*But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the **Son of Man** standing on the right hand of God. (ASV)*

At his stoning, Stephen was *full of the Holy Spirit*, meaning he was, at that point, especially under the control of the Holy Spirit, and he *looked up stedfastly into heaven*. While everybody else was staring at him (with his face shining forth like an angel), Stephen was looking up.

While they were gnashing their teeth at him, making noises with their teeth, *he himself was in perfect peace, absolute shalom*. At that moment he was seeing *the glory of God*, the Shechinah Glory.

He then declares: *Behold, I see the heavens opened, and the **Son of Man** standing on the right hand of God*. Stephen, *here at the conclusion of his own trial*, makes the very same claim that Yeshua made at His trial in Matthew 26:64 when He says: *Nevertheless, I say to you, hereafter you will see the **Son of Man** sitting at the right hand of the Power, and coming on the clouds of heaven*. (READ 26:62-65)

Like Yeshua, they brought false witnesses against Stephen. Like Yeshua, they accused Stephen of blasphemy. Like Yeshua, Stephen remained in perfect peace.

WHAT IS ASTOUNDING IS THIS: Stephen referred to Yeshua by the title **Son of Man**; and this is the last time in the NT that this Messianic title is used. *It was used frequently in the Gospels, but it will not be used again after Acts 7:56*. Throughout the balance of the NT, Yeshua is only referred to as the **Son of God**. But here, Stephen refers to Him as the **Son of Man**, and this is the **ONLY** time this term is used of Yeshua by ANYONE other than Yeshua.

At their respective trials, both Yeshua and Stephen use this term the **Son of Man**, harking back to the original source of this particular messianic title:

Daniel 7:13-14

*I was watching in the night visions, And behold, One like the **Son of Man**, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. 14 Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.*

You see, ONLY ISRAEL can mourn for Him *as one mourns for an only son*, because ONLY YESHUA is their JEWISH SON who is also the Messiah.

SHALOM!