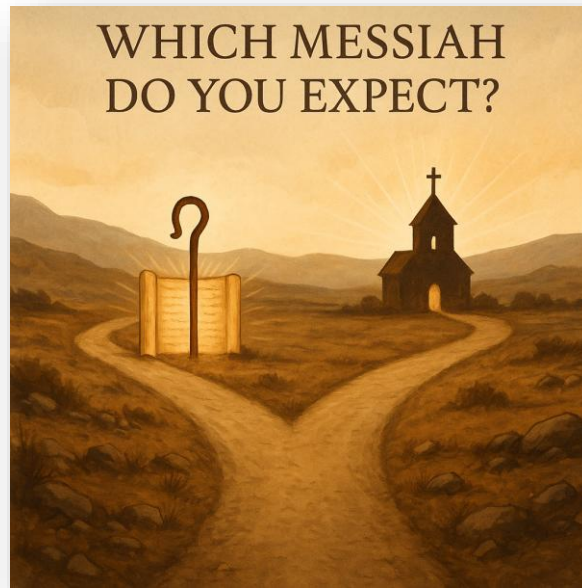


## **Which Messiah Do You Expect?** *The Scriptural One or the Traditional One*



### **Which Messiah Do You Expect?**

Two paths stretch before you — each leading to a different vision of the Messiah. One road winds around towards a glowing scroll and shepherd's staff, symbolizing the Torah, the prophets, and the anointed king promised in the Hebrew Scriptures. The other leads to a sunlit church, representing centuries of tradition, doctrine, and reinterpretation. This image asks not only a question of history... but of the heart: Which Messiah do you expect? The one foretold by YHWH through His prophets — or the one fashioned through the lens of religion?

### **Walking the Ancient Path of Torah Observance**

**Written by Rex  
For the Awakening Remnant**

*Stand at the crossroads and look; ask for the ancient paths, where the good way is, and walk in it, and you will find rest for your souls... (Jer. 6:16)*

## **Which Messiah Do You Expect?** *The Scriptural One or the Traditional One*

### **Introduction**

For nearly two thousand years, people have waited...

Waited for a Redeemer.

A Savior.

A King.

A Messiah.

But the question we must ask — now more than ever — is not when He is coming, but which one?

Are we expecting the anointed leader described in the Hebrew Scriptures — a son of David who restores justice, Torah, and the kingdom of YHWH?

Or are we waiting for a figure shaped by tradition — one who sets aside the Law, spiritualizes prophecy, and returns twice to finish what was left undone?

This study is not meant to offend. It is meant to awaken.

To stir those who love the God of Israel to return to what He actually said — not what religious systems have passed down.

You are invited to examine the difference between the Messiah of the TaNaKh and the Messiah of theology — and to let the Word speak for itself.

The question is not only academic.

It is personal.

It is eternal.

Which Messiah do you expect?

### **Meaning of Mashiyach (Messiah)**

The Hebrew word Mashiyach (מָשִׁיחַ) means "anointed one" or "chosen one." In ancient Israel, individuals such as priests, prophets, and kings were anointed with oil to signify their consecration to a specific role or office. The term "Messiah" comes from this practice of anointing, and it was used to describe those who were set apart for God's purposes. Therefore, because of this there have been hundreds or even thousands of "messiahs" throughout history. The "Messiah" talked about by everyone will not be the only one throughout history. So, if one is talking to a Jew, he or she just might say, "Which one?"

### **Historical Figures Considered as Messiahs**

Throughout history, there have been numerous individuals who were considered to be messiahs, either by themselves or by their followers. These figures include notable leaders and religious figures who were believed to be divinely appointed to deliver or lead their people. Some examples include:

- **Cyrus the Great:** Anointed by God to rebuild the Jerusalem Temple.

- **All the Kings, Prophets, Priests of Israel Were All Messiahs.**

- **Saul:** The first King of Israel
- **David:** King of Israel
- **Solomon:** The wisest man who ever lived
- **Samuel:** Prophet of Israel
- **Nathan:** Prophet of Israel
- **Elijah:** Prophet of Israel
- **Aaron:** High Priest of Israel
- **Eli:** High Priest of Israel

Even the priests that were under the High Priest they too, were anointed; thus, they too were messiahs.

- **Simon bar Kokhba:** Led a revolt against the Roman Empire and was hailed as the Messiah by some Jewish scholars.
- **Sabbatai Zevi:** A 17<sup>th</sup>-century rabbi who claimed to be the Messiah and gained a large following before converting to Islam.

Throughout history, there have been numerous individuals who have claimed to be the Messiah or have been proclaimed as such by their followers. Here are some notable examples:

### **Jewish Messiah Claimants**

- **Jesus of Nazareth** (c. 4 BC – 30/33 AD): Believed by Christians to be the Messiah who was crucified and resurrected.
- **Simon bar Kokhba** (d. 135 AD): Led the Bar Kokhba revolt against the Roman Empire and was hailed as the Messiah by some Jewish scholars.
- **Shlomo Molcho** (1500-1532): A mystic who declared his messianic aspirations and was eventually executed by the Holy Roman Emperor.
- **Sabbatai Zevi** (1626-1676): A Sephardic rabbi who claimed to be the long-awaited Messiah and gained a large following before converting to Islam.

### **Christian Messiah Claimants**

- **Ann Lee** (1736-1784): Founder of the Shakers, who was believed by her followers to be the female incarnation of Christ.
- **Mirza Ghulam Ahmad** (1835-1908): Claimed to be the awaited Mahdi and the second coming of Jesus in the metaphorical sense.

### **Other Notable Claimants**

- **Bahá'u'lláh** (1817-1892): Founder of the Bahá'í Faith, claimed to be the prophesied fulfillment of major religions, including Christianity and Islam.

- **William W. Davies (1833-1906):** Leader of a Latter-Day-Saint schismatic group, who declared his son to be the reincarnated Jesus.

### **Christian Belief in Jesus as the Messiah**

Christians believe that Jesus of Nazareth is the Messiah, the anointed one sent by God to save humanity. This belief is rooted in the New Testament, where Jesus is depicted as fulfilling the prophecies of the Old Testament regarding the Messiah. Christians point to various aspects of Jesus' life, death, and resurrection as evidence of his messianic role. For example, they cite his miraculous birth, his teachings, his sacrificial death on the cross, and his resurrection as fulfilling the messianic prophecies.

### **Historical Context**

The concept of the Messiah has evolved over time, and various individuals have been considered messianic figures in different religious and cultural contexts. The term "Messiah" originally meant "anointed one" or "chosen one" and was used to describe priests, prophets, and kings in ancient Israel. Over time, the figure of the Messiah became associated with a future deliverer who would bring about redemption and establish a period of world peace and justice.

### **Total Number of Claimants**

While it is difficult to determine the exact number of individuals who have claimed to be the Messiah throughout history, there have been hundreds, if not thousands, of such claimants across different religious traditions and historical periods.

### **Jewish Perspective on the Messiah**

In Judaism, the concept of the Messiah (Mashiyach) is that of a future Jewish king from the Davidic line who will be anointed with holy oil and will rule the Jewish people during the Messianic Age. The Messiah is expected to bring about the redemption of Israel, restore the Temple in Jerusalem, and establish a period of peace and justice. Traditional Jewish beliefs do not view the Messiah as a divine figure but rather as a human leader endowed with special qualities and chosen by God.

### **Why Christians Believe Jesus is the Messiah**

#### **Christians believe that Jesus is the Messiah for several reasons:**

They were taught to believe in a man named Jesus that is believed that lived in the first century C.E. Being taught this they believe all the following:

- **Fulfillment of Prophecies:**  
Christians argue that Jesus fulfilled numerous Old Testament prophecies regarding the Messiah, such as being born in Bethlehem, performing miracles, and suffering for the sins of humanity.
- **Miraculous Birth and Life:**  
The New Testament describes Jesus' miraculous birth to the Virgin Mary, his teachings, and his miracles as evidence of his divine mission.
- **Sacrificial Death and Resurrection:**  
Christians believe that Jesus' death on the cross was a sacrificial atonement for the sins of humanity and that his resurrection from the dead demonstrated his victory over sin and death.

**Jesus' Own Claims:**

Jesus did claim to be the Messiah and the son of God, and followers believed in his mission. In several instances recorded in the New Testament. Here are some key examples:

- **The Samaritan Woman at the Well:**

*The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. (John 4:25-26)*

In these verses, a Samaritan woman speaks to Jesus about the coming Messiah. Jesus responds, "I who speak to you am he," directly identifying himself as the Messiah.

- **In the Synagogue at Nazareth:**

*And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. (Luke 4:16-21)*

In these verses, Jesus reads from the scroll of Isaiah, a passage considered Messianic prophecy. After reading, He declares, "Today this Scripture is fulfilled in your hearing," indicating that He is the fulfillment of the prophecy.

- **Peter's Confession:**

*He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Mt. 16:15-17).*

Here Jesus asks His disciples who they think He is. Peter responds, "You are the Christ [Messiah], the Son of the living God." Jesus affirms Peter's declaration, acknowledging His identity as the Messiah.

- **Before the High Priest:**

*But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of God. Jesus saith unto him, Thou hast said: 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. (Mt. 26:63-64)*

During His trial, the high priest asks Jesus if He is the Messiah. Jesus responds, "*It is as you said*," confirming His identity as the Messiah here. These instances, among others, demonstrate that Jesus did claim to be the Messiah, fulfilling the expectations and prophecies of the Hebrew Scriptures.

## **Conclusion**

The belief in Jesus as the Messiah is central to Christian faith, rooted in the New Testament and supported by the fulfillment of Old Testament prophecies. The concept of the Messiah in Judaism, however, differs significantly, focusing on a future human leader who will bring about the redemption of Israel. Despite these differences, the figure of the Messiah remains a powerful and enduring symbol in both religious traditions.

## **Why Jews Do Not Believe Jesus was/is the Messiah:**

Here are some key reasons why many Jews do not recognize Jesus as the Messiah:

- **Lineage:** The Messiah must be a descendant of King David and King Solomon through his father. Jesus' lineage, as presented in the New Testament, does not fulfill this requirement.
- **Gathering of the Jewish Exiles:** The Messiah is expected to gather all Jews back to the Land of Israel. This has not yet occurred.
- **Rebuilding of the Holy Temple:** The Messiah is supposed to rebuild the Holy Temple in Jerusalem. The Temple was destroyed after Jesus' crucifixion and has not been rebuilt.
- **World Peace:** The Messiah is expected to bring about an era of worldwide peace. Since Jesus' time, wars and conflicts have continued.
- **Observance of the Torah:** The Messiah will lead all Jews to fully observe the Torah. This has not been achieved.
- **Jewish Eschatology:** Jewish eschatology holds that the coming of the true Messiah will be associated with specific events that have not yet occurred, such as the rebuilding of the Third Temple and the establishment of a Messianic Age of peace. During the time of Jesus, the Temple was still standing.
- **Monotheism:** The belief in Jesus as divine or part of a Trinity is seen as incompatible with Jewish monotheism, which emphasizes the absolute unity of God.
- **Prophecies:** Jews believe that Jesus did not fulfill the messianic prophecies outlined in the Hebrew Scriptures.
- **Role of the Messiah:** The Jewish Messiah is expected to be a human leader, not a divine figure. Jesus' claims of divinity are seen as contradictory to Jewish teachings.
- **Historical Context:** Many Jews expected the Messiah to be a political and military leader who would liberate them from Roman rule. Jesus did not fulfill this expectation.
- **Suffering Servant:** The concept of the Messiah as a suffering servant, as interpreted by Christians from Isaiah 53, is not traditionally seen as a messianic prophecy in Judaism.

- **Resurrection:** The belief in Jesus' resurrection is not accepted in Judaism, which does not recognize it as a sign of messianic fulfillment.
- **Jewish Law:** Jesus' teachings and actions, as recorded in the New Testament, are seen as inconsistent with Jewish law and tradition.
- **Historical Rejection:** Historically, Jewish leaders and scholars have rejected Jesus' messianic claims, and this rejection has been passed down through generations.
- **Cultural and Religious Identity:** Accepting Jesus as the Messiah would require a fundamental shift in Jewish religious and cultural identity, which many Jews are not willing to make.

### What do the Hebrew Scriptures Say about the Messiah?

The Hebrew Scriptures, also known as the TaNaKh, provide specific descriptions and expectations of what the Messiah will do and how he will be recognized. Here are some key points based on Jewish interpretation of these scriptures:

#### Key Roles and Actions of the Messiah

**Gathering of the Exiles:** The Messiah will gather all Jews back to the Land of Israel. This is based on prophecies such as:

##### Is. 11:12:

*He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.*  
(Is. 11:12)

**Rebuilding the Temple:** The Messiah will rebuild the Holy Temple in Jerusalem. This is prophesied in:

##### Eze. 37:26-28:

*I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put My Sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be My people.* (Eze. 26:28)

**Establishing World Peace:** The Messiah will usher in an era of worldwide peace and harmony as Isaiah prophesied it:

##### Is. 2:4 states:

*He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.* (Is. 2:4)

**Universal Knowledge of God:** The Messiah will bring about a universal recognition of God as Jeremiah says:

**Jer. 31:33-34 says:**

*This is the covenant I will make with the people of Israel after that time, declares the LORD. I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, 'Know the LORD,' because they will all know me, from the least of them to the greatest. (Jer. 31:33-34)*

**Restoration of the Davidic Line:** The Messiah will be a descendant of King David and will restore the Davidic monarchy. This is based on prophecies such as:

**Jer. 23:5-6**

*The days are coming, declares the LORD, when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land. (Jer. 23:5-6)*

## **Recognition of the Messiah**

**Lineage:** The Messiah must be a direct descendant of King David through his father. This is based on prophecies such as II Sam. 7:12-16 and Jer. 23:5.

**II Sam. 7:12-16:**

*And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever. (II Sam. 7:12-16)*

*Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. (Jer. 23:5)*

**Actions and Achievements:** The Messiah will be recognized by his actions, including gathering the exiles, rebuilding the Temple, establishing world peace, and bringing about universal knowledge of God.

## **Gathering the Exiles**

**Isaiah 11:12:**



*He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.*  
(Is. 11:12)

## **Rebuilding the Temple**

### **Ezekiel 37:26-28:**

*I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be my people. (Eze. 37:26-28)*

## **Establishing World Peace**

### **Isaiah 2:4:**

*He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. (Is. 2:4)*

## **Bringing About Universal Knowledge of God**

### **Jeremiah 31:33-34:**

*This is the covenant I will make with the people of Israel after that time, declares the LORD. I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, 'Know the LORD,' because they will all know me, from the least of them to the greatest. (Jer. 31:33-34)*

These scriptures outline the significant actions and roles that the Messiah is expected to fulfill according to Jewish tradition. The Messiah's arrival will be marked by these transformative events, which will bring about a new era of peace, justice, and spiritual renewal.

**Righteous Leadership:** The Messiah will be a righteous and just leader, as described in Isaiah 11:1-5:

*A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD. (Is. 11:1-5)*

## **Jewish Perspective on the Messiah**

In Judaism, the Messiah is expected to be a human leader, not a divine figure. He will fulfill the prophecies outlined in the Hebrew Scriptures and bring about a period of peace, justice, and spiritual renewal. The Messiah's arrival will be marked by tangible changes in the world, including the ingathering of the Jewish exiles, the rebuilding of the Temple, and the establishment of universal peace and knowledge of God. These

expectations differ significantly from the Christian belief in Jesus as the Messiah, who is seen as a divine figure and whose messianic role is understood in a spiritual and redemptive context.

Here are 15 expectations and roles of the Messiah according to the Hebrew Scriptures, as understood in Jewish tradition:

**Restoration of the Kingdom of Israel:** The Messiah will restore the kingdom of Israel to its former glory and sovereignty. This is based on prophecies such as

**Amos 9:11:**

*In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old. (Amos 9:11)*

**Judgment and Justice:** The Messiah will judge the nations and establish justice.

**Isaiah 11:3-4:**

*He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. (Is. 11:3-4)*

**End of Idolatry:** The Messiah will bring an end to idolatry and false worship.

**Zechariah 13:2:**

*On that day, declares the LORD of hosts, I will cut off the names of the idols from the land, so that they shall be remembered no more. (Zech. 13:2)*

**Universal Worship of God:** All nations will come to worship the God of Israel.

**Zechariah 14:9:**

*And the LORD will be king over all the earth. On that day the LORD will be one and his name one. (Zech 14:9)*

**Healing and Miracles:** During the Messianic Age miracles, and healing will happen according to these scriptures.

**Isaiah 35:5-6:**

*Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy. (Is. 35:5-6)*

**Knowledge and Wisdom:** The Messiah will possess great knowledge and wisdom.

**Isaiah 11:2:**

*The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD. (Is. 11:2)*

**Righteousness and Piety:** The Messiah will be a model of righteousness and piety.

**Isaiah 11:5:**

*Righteousness will be his belt and faithfulness the sash around his waist. (Is. 11:5)*

**Defeat of Israel's Enemies:** The Messiah will lead Israel to victory over its enemies.

**Micah 5:9:**

*Your hand will be lifted up in triumph over your enemies, and all your foes will be destroyed. (Micah 5:9)*

**Prosperity and Abundance:** The Messianic Age will be marked by prosperity and abundance.

**Amos 9:13:**

*The days are coming, declares the LORD, when the reaper will be overtaken by the plowman and the planter by the one treading grapes. (Amos 9:13)*

**Resurrection of the Dead:** The Messiah will bring about the resurrection of the dead.

**Isaiah 26:19:**

*Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! (Is. 26:19)*

**Eternal Covenant:** The Messiah will establish an eternal covenant of peace.

**Ezekiel 37:26:**

*I will make a covenant of peace with them; it will be an everlasting covenant. (Eze. 37:26)*

**End of Suffering:** The Messianic Age will bring an end to suffering and sorrow.

**Isaiah 25:8:**

*He will swallow up death forever. The Sovereign LORD will wipe away the tears from all faces. (Is. 25:8)*

**Restoration of the Land:** The land of Israel will be restored to its full fertility and beauty.

**Isaiah 35:1:**

*The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus. (Is. 35:1)*

**Unity of Humanity:** The Messiah will bring about the unity of humanity under the worship of the one true God.

**Zephaniah 3:9:**

*For at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of the LORD and serve him with one accord. (Zeph. 3:9)*

**Everlasting Peace:** The Messianic Age will be characterized by everlasting peace.

**Isaiah 2:4:**

*They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. (Is. 2:4)*

These additional expectations further illustrate the comprehensive and transformative role that the Messiah is anticipated to play according to Jewish tradition.

**The Second Coming:**

The belief in the "Second Coming" of Jesus does not align with the expectations and prophecies of the Messiah as outlined in the Hebrew Scriptures. The concept of a Messiah who comes twice—once to suffer and die, and then again to fulfill the remaining messianic prophecies—is not found in the Tanakh. Instead, the Hebrew Scriptures describe a single, comprehensive arrival of the Messiah who will accomplish all the necessary tasks in one coming.

**The Messiah in the Hebrew Scriptures**

The Hebrew Scriptures present the Messiah as a future anointed leader who will fulfill specific roles and bring about significant changes in the world. Key expectations include:

**Gathering the Exiles:**

*He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth. (Is. 11:12)*

**Rebuilding the Temple:**

*I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. (Eze. 37:26-28)*

**Establishing World Peace:**

*He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. (Is. 2:4)*

### **Bringing About Universal Knowledge of God:**

*This is the covenant I will make with the people of Israel after that time, declares the LORD. I will put My Law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, 'Know the LORD,' because they will all know Me, from the least of them to the greatest. (Jer. 31:33-34)*

### **The Second Coming in Christian Theology**

The passages in the New Testament that Jesus is before his followers saying that some will not die before he comes back, are as follows. These are specifically in the Gospels of Matthew, Mark, and Luke. Here are the relevant scriptures:

*Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom. (Mt. 16:28)*

*And he said to them, 'Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power. (Mark 9:1)*

*Truly I tell you, some who are standing here will not taste death before they see the kingdom of God. (Luke 9:27)*

### **Explanation and Historical Context**

These passages are often interpreted as Jesus predicting that some of his contemporaries would witness the coming of the Kingdom of God or the return of the Son of Man within their lifetimes. However, this prophecy has been a point of contention and debate among scholars and theologians because, historically, it appears not to have been fulfilled in the way it was expected.

### **Unfulfilled Prophecy**

- **Immediate Expectation:**

The early Christian community believed that Jesus' return, or the establishment of God's kingdom, was imminent. This belief is reflected in the writings of the New Testament, where there is a sense of urgency and expectation that Jesus would return soon.

- **2,000 Years Later:**

It has been 2,000 years since these words were spoken, and the anticipated events have not occurred. This has led to various interpretations and explanations within Christian theology.

### **Interpretations and Explanations**

- **Spiritual Fulfillment:**

Some theologians argue that Jesus' prophecy was fulfilled in a spiritual sense, with the coming of the Holy Spirit at Pentecost or the establishment of the Church as the Kingdom of God on earth.

- **Transfiguration:**

Another interpretation is that Jesus was referring to the Transfiguration, which occurred shortly after these statements. During the Transfiguration, Peter, James, and John witnessed Jesus in his glorified state, which some believe was a glimpse of the Kingdom of God.

- **Future Fulfillment:**

Others maintain that the prophecy is still awaiting future fulfillment and that the delay is part of God's divine plan, with the Second Coming of Jesus yet to occur.

## Conclusion

The prophecy that some of Jesus' contemporaries would witness the coming of the Kingdom of God within their lifetimes has been a subject of much debate and interpretation. While the expected events have not occurred in the way many anticipated, various theological explanations have been proposed to reconcile this prophecy with the passage of time.

The concept of the Second Coming is rooted in the New Testament, where Jesus is believed to have promised His return to complete the work of redemption and establish God's kingdom on earth. This belief developed in the early Christian community as they awaited Jesus' return to fulfill the remaining messianic prophecies.

## Contradictions with the Torah About the "Second Coming"

Jesus' teachings and actions, as recorded in the New Testament, appear to contradict the Torah, which is something the true Messiah would never do according to Jewish tradition. For example:

- **Sabbath Observance:** Jesus was criticized for healing on the Sabbath, which some interpreted as a violation of the Torah's command to rest on the Sabbath.

*At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.*

*Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him. (Mt. 12:1-14).*

- **Dietary Laws:** Jesus declared all foods clean, which contradicts the dietary laws outlined in the Torah

*And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? (Mark 7:18-19).*

- **Divorce:** Jesus' teachings on divorce were stricter than those in the Torah, which allowed for divorce under certain conditions

*The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (Mt. 19:3-9).*

The belief in the Second Coming does not coincide with the Hebrew Scriptures' portrayal of the Messiah, who is expected to fulfill all messianic prophecies in a single arrival. Additionally, Jesus' actions and teachings, as recorded in the New Testament, sometimes contradict the Torah, which the true Messiah would uphold. Therefore, from a Jewish perspective, the concept of the Second Coming and the messianic claims of Jesus do not align with the expectations set forth in the Hebrew Scriptures.

## Conclusion

The Tanakh, or Hebrew Scriptures, does not explicitly state that one must accept the Messiah to avoid eternal damnation or hell. In fact, the concept of "hell" as understood in many Christian traditions is not a central theme in Jewish theology. The Hebrew Scriptures emphasize individual responsibility and righteousness as the basis for one's relationship with God. For example, Eze. 18:20 states, *"The soul who sins shall die. The son shall not suffer for the iniquity of the father; nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself."* This verse underscores the principle that each person is accountable for their own actions and that salvation is based on one's own righteousness and repentance.

Furthermore, the Hebrew Scriptures focus on the collective redemption of Israel and the establishment of a just and peaceful world under the Messiah's reign. Passages such as Is. 11:1-10 and Micah 4:1-4 describe the Messianic Age as a time of universal peace, justice, and knowledge of God, rather than a requirement for individual acceptance of the Messiah for personal salvation.

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his 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 of the fear of the LORD; And 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: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 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 fatling 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 sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. (Is. 11:1-10)*

*But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. (Micah 4:1-4)*

The emphasis is on the Messiah's role in bringing about a transformed world rather than on individual belief as a condition for salvation. Therefore, according to the Tanakh, one's eternal fate is not predicated upon accepting the Messiah, but rather on living a righteous and just life in accordance with God's Commandments.

### **One Final Thought:**

**Consider this:** Jesus of Nazareth was a Jew, deeply rooted in the traditions and teachings of Judaism. He began his ministry with a clear mission: to seek out the lost sheep of the House of Israel. Throughout his life, Jesus preached the Torah, lived by its Commandments, and celebrated the Jewish Laws, Feasts and Appointed Times. His actions and teachings were firmly grounded in the Jewish religion, and his followers initially saw him as the long-awaited Messiah, not as God himself.

In the early days, the followers of Jesus were a Jewish sect, adhering to the Torah and the traditions of their ancestors. They believed Jesus was the Messiah who would fulfill the prophecies of the Hebrew Scriptures. However, as Christianity spread and became the state religion of the Roman Empire, significant changes



occurred. The Universal Church, later known as the Roman Catholic Church, began to distance itself from its Jewish roots. The Sabbath was changed from Friday night sundown to Saturday night sundown to Sunday (Sun-day), and many other alterations were made to align with the prevailing pagan customs. Because the Emperor Constantine in the fourth century claimed to have converted to Christianity also worshipped the sun god; thereby, announcing that Sun-day was the new Sabbath.

### **Emperor Constantine**

Emperor Constantine had a history of sun worship before his conversion to Christianity. Before adopting Christianity, Constantine was associated with the worship of Sol Invictus, the Roman sun god. In fact, he continued to honor Sol Invictus even after his conversion, as evidenced by coins minted during his reign that depicted the sun god.

In 321 C.E., Constantine decreed that Dies Solis Invicti (the day of the unconquered sun) would be the official day of rest throughout the Roman Empire. This decree effectively shifted the traditional Sabbath observance from Saturday to Sunday, aligning with the day already dedicated to the sun god.

While Constantine's conversion to Christianity marked a significant turning point in the history of the Roman Empire, his earlier association with sun worship and the subsequent blending of pagan and Christian practices had a long-lasting impact on the development of Christian traditions.

### **Church Fathers**

The Church Fathers, who were predominantly non-Jewish, introduced their own theological interpretations and religious ideas, shaping the outcome of what became the church of today. Over time, the original Jewish context of Jesus' teachings was overshadowed by these new doctrines. Christians today still believe in the imminent return of Jesus, yet they practice a religion that often contradicts his teachings and the Hebrew Scriptures.

For instance, Christians celebrate holidays like Christmas and Easter, which have roots in ancient pagan festivals. These celebrations have replaced the mandated Feasts and Appointed Times outlined in the Hebrew Scriptures, such as Passover, Sukkot, and Yom Kippur. By neglecting these divine appointments, Christians are essentially ignoring God's Commandments and the sacred times meant for rejoicing and reflection.

Moreover, many Christians place a significant emphasis on the teachings of Paul, often prioritizing his letters over the Hebrew Scriptures. This shift has led to a divergence from the original message of Jesus, who lived and taught as a Jew. The belief in a "rapture" and the expectation that Jesus will return to take believers to heaven is a concept that is not found in the Hebrew Scriptures.

In light of these points, it is worth pondering whether the current practices and beliefs of Christianity even align with the teachings of Jesus and the Hebrew Scriptures. Could it be that the true essence of Jesus' message has been lost or altered over the centuries? Is it possible that the focus on pagan-influenced holidays and the teachings of Paul has led Christians away from the original path laid out by Jesus and the Hebrew Scriptures?

These questions invite a deeper reflection on the foundations of Christian faith and the importance of returning to the roots of Jesus' teachings. By re-examining the Hebrew Scriptures and the context in which Jesus lived and taught, one might find a more authentic understanding of his message and the true essence of the Messiah.

### **Questions to Ponder**

## **Messiah: Title or Identity?**

**If “Mashiyach” simply means “anointed one,” why has it been narrowed to a single figure in Christian theology?**

- Because Christianity was shaped through Greco-Roman lenses, the idea of a singular, divine savior fit more comfortably with the mythological “hero-redeemer” mold — one unique, supernatural figure who solves all of mankind’s problems. Over time, instead of “anointed ones” serving specific roles (king, priest, prophet), the term became exclusively attached to Jesus as the Messiah — a theological identity rather than a functional title. This narrowed the definition beyond what Scripture originally allowed.

**Is it possible that the true understanding of “the Messiah” has been oversimplified or misunderstood by generations of Christians?**

- Yes — profoundly so. Scripture speaks of many messiahs: anointed priests, kings, even foreign rulers like Cyrus. The “Messiah” expected in Jewish thought was always a human leader, anointed by YHWH for a world-transforming mission. Christian doctrine turned this into a spiritual savior who comes twice, which blurs the Torah-based teachings and creates confusion. The result is a Messiah concept that many revere, but few truly understand in its original Hebrew context.

**What happens to our theology when we recognize that many messiahs have existed throughout Scripture?**

- It humbles us. It makes us re-examine who we’ve exalted, and why. It causes us to see the role of the Messiah not as divine by default, but as appointed, tested, and judged by his faithfulness to Torah. It opens our eyes to patterns — how YHWH uses human vessels, anoints for specific purposes, and expects obedience over worship. Recognizing many messiahs doesn’t cheapen the title — it clarifies what kind of man the final Messiah must be.

## **Jesus and the Prophecies**

**Do the New Testament claims about Jesus match the criteria outlined in the Hebrew Scriptures?**

- No — not according to the plain reading of the Hebrew Scriptures. The expected Messiah was to accomplish very specific, tangible tasks: gather the exiles, rebuild the Temple, bring lasting peace, restore Torah observance, and rule as king from David’s throne. These are not symbolic acts — they’re historical markers. Jesus did not fulfill these within his lifetime. The claim that he will return later to complete them has no foundation in the TaNaKh, which describes only one coming.

**Can a person still be called the Messiah if the core biblical expectations — like rebuilding the Temple or bringing world peace — have not yet happened?**

- No. By biblical standards, if someone claims to be the Messiah and fails to fulfill the clear Torah-based expectations, they are disqualified — regardless of sincerity, miracles, or

popularity. The true Messiah will not need a second attempt to succeed. His actions will speak louder than titles.

**If Jesus fulfilled some spiritual roles but not the literal ones described in Isaiah, Jeremiah, and Ezekiel — is that enough?**

- Not according to the Hebrew Scriptures. The Messiah's job is not merely spiritual inspiration or personal salvation — it is world-changing leadership. Torah and the Prophets speak of a restored Israel, global justice, and universal knowledge of YHWH. Partial fulfillment or spiritual metaphors cannot replace the literal promises YHWH made. Either the Messiah fulfills it all... or he is not the one.

## **Lineage and Law**

**Why does the Torah place so much emphasis on lineage through the father, and how does this affect Jesus' claim to the throne of David?**

- Because inheritance, tribal identity, and kingship in the Torah are passed exclusively through the father's line (Numbers 1:18, Deut. 21:16–17). The Messiah must come from David through Solomon, through his biological father's seed. The New Testament claims Jesus was born of a virgin — meaning Joseph was not his biological father. This breaks the required lineage. If the Messiah doesn't come through the rightful line, then by Torah standards, he cannot be the promised king.

**Would the true Messiah ever teach or do anything contrary to the Torah (e.g., dietary laws, Sabbath, divorce)?**

- Absolutely not. The Messiah is expected to uphold and teach Torah, not reinterpret it or set it aside. Deuteronomy 13 warns that even a miracle-working prophet must be rejected if he turns people from Torah. Actions like declaring all foods clean, altering Sabbath practices, or teaching against Moses' laws would disqualify someone from messianic identity — because the Messiah is not above the Law, he is subject to it.

**If Jesus is called "Lord of the Sabbath," but is recorded doing things viewed as violations of it, how should that be understood in light of Deuteronomy 13:1–5?**

- Deuteronomy 13 says that if someone leads the people away from Torah, even if signs or wonders are involved, they are not sent by YHWH. Being "Lord of the Sabbath" is not a license to break it. If Jesus taught that mercy should override obedience, or implied that human need can cancel Torah commands, then according to the Torah, that is rebellion, not righteousness. The true Messiah will honor the Sabbath, not redefine it.

## **Christian Claims vs. Hebrew Expectations**

**Why does the concept of a second coming exist at all if the Messiah was supposed to accomplish all things in one appearance?**

- The concept of a second coming only arose as a response to unmet expectations. When Jesus did not fulfill the messianic prophecies — world peace, restored Temple, ingathering

of exiles — early believers had to reinterpret the timeline. The Hebrew Scriptures never describe two comings of one Messiah. They speak of one mission, one anointed king, and one era of redemption. The “second coming” doctrine is foreign to the Torah — it’s a theological patch, not a Scriptural promise.

**Can a divine Messiah fit into the strict monotheism taught in the Torah and affirmed in Deuteronomy 6:4?**

- No. The Torah declares YHWH is ONE — not one in three, not shared with others, not divisible or incarnate. The idea of a divine Messiah being God in human form, or part of a Trinity, violates the fundamental declaration of Hebrew faith: “YHWH is echad.” To say the Messiah is divine in essence is to place him on YHWH’s throne — something the Scriptures never permit. The Messiah is anointed by God, not God Himself.

**If Christianity’s core practices (e.g., Sunday worship, Christmas, Easter) are not found in the Hebrew Scriptures, then who instituted them — and why?**

- They were instituted by church fathers and Roman authorities, especially after Christianity was separated from its Jewish roots. Sunday worship came from Emperor Constantine’s decree, aligning with sun god worship. Christmas and Easter were layered over pagan festivals to ease conversion. None of these came from YHWH, the Torah, or Jesus himself. They are man-made traditions that replaced YHWH’s appointed times, breaking the Covenant rhythm He established for His people.

**Spiritual Integrity**

**If Jesus’ original teachings were deeply Jewish, how did Christianity become so disconnected from Torah?**

- Through gradual compromise and theological drift. As non-Jewish believers became the majority, they struggled to understand the Torah’s depth and dismissed it as outdated. Then, under Roman influence, Christianity deliberately separated from its Hebrew roots to avoid persecution and to appeal to the wider pagan world. Torah obedience was labeled “legalism,” and grace was redefined as freedom from God’s Law instead of power to walk in it. Over time, the faith of a Torah-observant Jew was replaced with a Gentile religion shaped by councils, emperors, and Greek philosophy.

**Are Christians today following Jesus of Nazareth, the Jewish teacher, or a Christ of doctrine, shaped by councils, emperors, and theologians?**

- Most are following the Christ of doctrine — a figure shaped by the creeds of Nicaea, Constantinople, and the early Church Fathers. The real Jesus — Yeshua of Nazareth — kept Torah, honored YHWH’s Feasts, and called people to repentance and obedience, not just belief. But the Christ preached today is often unrecognizable when compared to the Jewish man who walked the hills of Galilee. He has been dressed in robes of paganism, Roman politics, and theological systems that bear little resemblance to the man Jesus.

**What does it mean to “return to the ancient path” when it comes to understanding the Messiah?**

- It means peeling away centuries of tradition, doctrine, and distortion — and going back to the Hebrew Scriptures. It means studying the Torah, the Prophets, and the Writings with open eyes and soft hearts. It means asking, “*What did YHWH say the Messiah would do?*” — and measuring every claim against that. Returning to the ancient path means choosing truth over tradition, obedience over emotion, and Scripture over popularity. It is the road few travel — but the only one that leads home.

## **A Final Set for Deep Soul Search**

### **What was lost when Christianity divorced itself from its Hebrew roots?**

- Context, clarity, and Covenant were lost and thrown aside. Without the roots of Torah, the teachings of Jesus become distorted — hollowed out, spiritualized, and misapplied. The Feasts are replaced with festivals of men. The Commandments become optional. The Name of YHWH was forgotten. Christianity without its Hebrew roots is like a tree cut from its soil — it may look alive for a while, but it is withering in disguise. The Hebrew roots are not optional extras — they are the foundation of the faith itself.

### **Could the global Church have been deceived — not with evil, but with half-truths, traditions, and pagan syncretism?**

- Yes — and that is the most dangerous kind of deception: not open rebellion, but sincere ignorance wrapped in tradition. YHWH warned against mixing His ways with the ways of the nations. Yet over time, the Church accepted compromise for the sake of unity, power, and comfort. Half-truths became dogma. Pagan customs were baptized. And now, many walk in a version of faith that looks nothing like what the Messiah lived or taught. It is not always malice — often it is blindness passed down for generations. But it is deception nonetheless.

### **Would we recognize the real Messiah if He came today — or would our traditions blind us to His identity?**

- That’s the most haunting question of all. If the real Messiah came walking — humble, Torah-keeping, not preaching what we’ve been taught — would He be received... or rejected? Today, many might do the same. If He didn’t celebrate Christmas... if He rebuked lawlessness... if He preached repentance instead of comfort... would we recognize Him? Or would we cling to our traditions and say, “*That’s not my Messiah*”?

## **Second Coming & Torah Contradictions**

### **Why is the concept of a second coming absent from the Hebrew Scriptures?**

- Because the Hebrew Scriptures never envisioned a Messiah who would come, fail to complete his mission, die, and then return later to finish it. The prophecies in Isaiah, Jeremiah, Ezekiel, and others present a single, decisive arrival — one where the Messiah brings peace, gathers the exiles, rebuilds the Temple, and ushers in an age of righteousness. There is no Scriptural support for dividing the Messiah’s work across two separate comings. That idea only emerged after Jesus failed to fulfill the expected tasks.

**Does the New Testament's portrayal of Jesus conflict with Torah expectations for the Messiah?**

- In many ways, yes. The Messiah is expected to uphold the Torah, not reinterpret or dismiss it. But Jesus is portrayed as replacing Commandments with principles (like "love is the new law"), changing dietary rules, and redefining Sabbath practice. These changes contradict Torah expectations, which say the Messiah must be a Torah-keeping king, not a law-altering teacher. From a Jewish perspective, a Messiah who contradicts Torah cannot be the true one, no matter how sincere or compassionate he may seem.

**What does the Torah say about a prophet or teacher who performs signs but leads people away from obedience?**

- Deuteronomy 13 is clear: even if a prophet performs signs or wonders, if he leads people away from Torah — if he says, "Let us go after other gods," or if he teaches against the Commandments — he is not sent by YHWH. Signs and wonders are never the test. Faithfulness to Torah is. This is one of the most sobering passages in Scripture — and it's one that every truth-seeker must confront with trembling.

**How should we measure any messianic claim today?**

- Not by miracles. Not by feelings. Not even by good teachings. But by the measurable fulfillment of Scripture:
- Did he rebuild the 3<sup>rd</sup> Temple?
- Did he bring back the exiles to Israel?
- Did he end all wars?
- Did he establish Torah globally?