

THE MANNER OF OUR LORD'S RETURN

INTRODUCTION

All Christians will agree that the Bible teaches Messiah's Second Advent.

Yeshua promised the disciples he would return in a "second coming": "And if I go and prepare a place for you, **I will come again**, and receive you to myself; that where I am, there you may be also."(John 14:3)

The promise was repeated by the Angels: Which also said, "You men of Galilee, why stand you gazing up into heaven? this same Yeshua, which is taken up from you into heaven, **will so come in like manner** as you have seen him go into heaven." (Acts 1:11)

Apostle Peter tells "AND He shall send Yeshua Christ, which [who] before was preached unto you; **whom the heaven must retain until the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 20, 21

True, Yeshua said, "Lo, I am with you always, even unto the end of the age" (Matt. 28: 20), and by his spirit and by his Word he has been with the Church continually, guiding, directing, comforting and sustaining his saints, and cheering them in the midst of all their afflictions. But though the Church has been blessedly conscious of the Lord's knowledge of all her ways and of his constant care and love, yet she longs for his promised personal return; for, when he said, "If I go, I will come again" (John 14: 3), he certainly referred to a *second personal coming*.

The following incident will serve as an illustration of the harmony of the two promises: One friend said to another as they were about to part, Remember, I will be with you through all your journey. How? Certainly not in person; for there they took trains to go in opposite directions to distant points. The idea was that in love, and thought, and care one for another, they would not be separated. In a similar yet fuller sense, the Lord has always been with his Church, his divine power enabling him to oversee, direct and assist them, from first to last. But we are now considering, not our Lord's presence with us in this figurative sense, but the manner of his second personal presence and appearing, when he shall come to be glorified in his saints and to be admired in all them that believe in that day.

The Scriptures teach that Christ comes again to reign; that he must reign until he has put down all enemies, all opponents, all things in the way of the great restitution which he comes to accomplish, the last to be overthrown being death (1 Cor. 15: 25, 26); and that he will reign for a thousand years. It is therefore only as should be expected, that we find a much larger space in prophecy devoted to the second advent and its thousand years of triumphant reign and overthrow of evil than to the thirty-four years of the first advent for redemption.

The specific work of the first advent was to *redeem* men; and that of the second is to *restore*, and bless, and liberate the redeemed. We should remember that both events stand related as parts of one plan.

The second presence of our Lord will cover a much longer period of time than the first. The mission of his first advent was finished in less than thirty-four years, while it will require a thousand years to accomplish the appointed work of his second presence. And thus it may be seen at a glance that, while the work of the first advent was no less important than that of the second advent, yea, though it was so important that the work of the second advent could never have been possible without it, yet it was not so varied, and hence required less description than the work of the second advent.

Grasp and hold in mind as firmly as possible the fact already demonstrated, that God's plan is one harmonious whole, which is being wrought out through Christ; and that the work of the second

advent stands related to the work of the first as effect to cause, i.e., that the great work of Restitution at the second advent follows the work of Redemption accomplished at the first advent as a logical sequence according to the divine plan.

All Christians agree that the Bible teaches that

i) the whole world will be converted to the Lord,

ii) and that the Church will reign for a thousand years over a converted world amid blissful conditions.

But all Christians do not agree as to the time relationship of that Reign and Yeshua's Return.

Some claim that that Reign will precede, others that it will follow Christ's Return.

Those who hold the former view are called *Post-Millennialists*, i.e., those who teach that Christ comes *after* the Millennium;

and those who hold the latter view are called *Pre-Millennialists*, i.e., those who teach that Christ comes *before* the Millennium.

According to the former view Christ returns to take over a world that has been converted, and that has been reigned over by the Church in the flesh for a thousand years, and to wind up all earthly things; according to the latter view He returns to reign a thousand years over, and to convert the world.

The correct view is the *Pre-Millennialism*.

As will be shown later from Acts 3: 19-21 and other Scriptures, our Lord returns at the beginning of the Millennium, at which time He winds up Gospel-Age affairs and inaugurates the work of the Millennium. The time of His second stay on earth will be seen to coincide with the Millennium, during which, among other things, He accomplishes "the restitution of all things," the main object of His Return .

In the first place, there is no Scripture that teaches that Christ comes after the world has been converted, and has been reigned over by a triumphant Church a thousand years. If the Scriptures do not teach it, we should not accept it as a matter of religious faith; for we are expressly charged not to think beyond what is written (1 Cor. 4: 6).

THE MANNER OF OUR LORD'S RETURN

According to the views of the creeds, our Lord is to return visibly to the natural eyes of men, riding upon a literal cloud, blowing a literal trumpet, shining with a dazzling literal light and blasting the literal universe into atoms.

Usually this view of the manner of His Return is presented to frighten people into repentance; but upon a close examination in the light of the Bible, reason and facts, it is found in many respects to contradict these.

So far as a Scriptural basis for this view is concerned, it rests entirely upon erroneous principles of interpretation; for it is drawn from a literal interpretation of figurative passages, such as parables, symbols and dark sayings, which according to the rules of language must, of course, be interpreted figuratively.

Not only does it rest upon a false method of interpretation, but upon logical analysis its absurdity becomes apparent.

For example, in view of the roundness of the earth, how could the people at the antipodes of the place of His arrival see Him coming? Even if, as has been suggested, He should after His coming remain stationary at a certain place in the sky during 24 hours for the rotation of the earth on its axis to make Him visible around the earth eastward and westward, the rotundity of the earth would

nevertheless make Him invisible beyond a few hundred miles northward and southward. Clouds forming within the earth's atmosphere, and the earth's rotundity, as well as its size, would make Him invisible at no great distance.

A literal trumpet, blowing loud enough to be heard all over the earth, would burst the ear drums of all within at least 12,000 miles of it. If the light from the glorified body of Christ should appear to the natural eyes of men, they would be instantly blinded, as was Saul on the way to Damascus; but if they should see that body itself, they would instantly drop dead, as nobody can see Him and live (Ex. 33: 20; Heb. 1: 3; 1 Tim. 6: 16).

And if the literal universe were meant in the passages that speak of the heavens and earth passing from His face (Rev. 20: 11, *etc.*), it would have passed away long ago, yea, the instant of its creation, for He faces all things.

Thus proper methods of interpreting the Bible, as well as reason and facts, contradict the idea that our Lord Yeshua in His Return appears to the natural sight of mankind in a visible manner.

A candid, reverent and careful study of the Scriptures reveals the fact that our Lord's Return is to be invisible to men's natural sight, but visible to their mental sight, their eyes of understanding.

DIRECT STATEMENTS OF THE BIBLE

The Bible directly teaches that Yeshua will no more be seen by *human beings*. "Yet a little while and *the world seeth me no more*" (John 14: 19). This statement of our Lord is clearly to the point. While the connection shows that the Lord's Church will see Him when changed with Him (1 John 3: 2), John 14: 19 clearly teaches that no others of mankind will.

Of course Yeshua here referred to Himself as being forever invisible to mankind in His glorified resurrection body. This is clearly shown to be the case by the language of St. Paul with reference to Him since He came to dwell with God in glory: "Who only hath immortality, dwelling in the light which no man can approach unto; whom [in His glorified condition] no man *hath seen, nor can see*" (1 Tim. 6: 16).

Very clearly do these passages show that our Lord since His glorification has been and forever will be invisible to men's natural sight. Hence at His Return, He is invisible to men's natural eyes.

"AS A THIEF IN THE NIGHT"

The same thought (invisible to men's natural eyes) is implied in the Scriptures which teach that His Return would be thief-like in its manner (1 Thes. 5: 1-6; 2 Pet. 3: 10; Rev. 16: 15).

When a thief comes to break into a house, does he carry a bright light and blow a trumpet, shouting to the people, "Ho, you people! Wake up! I am coming to rob your houses"? Of course, we know he does no such things. Neither, therefore, does our Lord when He returns as a thief in the night.

But as a thief's presence in the house that is being robbed, may by certain signs be made known to his accomplices who may be awaiting him in that particular house, so the Lord promised to make known, after His Return, to His faithful watching saints the fact of His Return by certain signs and proofs (Matt. 24: 3, 30-33).

Please notice how in 1 Thes. 5: 1-6 the Apostle tells us that the world would not be aware of the Lord's Return, because of its thief like manner, but that His waking and watchful people would be aware of it. Of course, if the world would see His Return with their natural eyes, they would be aware of it. Hence their not being aware of it proves that they would not see Him in His Second Advent, which therefore must be invisible to the natural sight.

"AS WERE THE DAYS OF NOAH"

In Matt. 24: 37-39 Yeshua gives a strong proof of the fact that mankind would not see Him in His Second Advent: "As were the days of Noah, so shall be the presence [margin] of the Son of Man. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage . . . and *knew not* until the flood came and took them all away; so shall be the presence [margin] of the Son of Man" [R. V.]

He says, As the days of Noah, so shall also the parousia [presence] of the Son of man be.

Note, the comparison is not between the coming of Noah and the coming of our Lord, nor between the coming of the flood and the coming of Yeshua. The coming of Noah is not referred to at all; nor is the coming of Yeshua referred to; for, parousia does not mean coming, but presence.

The contrast is between the time of the presence of Noah among the people before the flood, and the time of the presence of Christ in the world, at his second advent, before the fire, the trouble of the Day of the Lord with which this age ends.

Though the people were wicked in Noah's day, before the flood, and will be in the time of our Lord's presence, before the hot fire of trouble comes upon them, yet this is not the point of comparison to which our Lord refers; for wickedness has abounded in every age.

The point of comparison is stated clearly, and is readily seen if we read critically: The people, except the members of Noah's family, were ignorant of the coming storm, unbelieving as to the testimony of Noah and his family, hence they *knew not*. This is the point of comparison.

Luke's account of this same discourse (Luke 17: 26-29), though not in the same words, is in perfect accord. Luke does not use the word parousia, but he expresses this exact thought, saying: "As it was *in the days* of Noe, so shall it be also *in the days* of the Son of man"—in the days of his presence. Not before his days, nor after his days, but in (during) his days, the world will be eating, drinking, marrying, buying, selling, planting and building.

Among other things in these verses the time of Noah's presence before the flood is compared with the time of Christ's Second Presence before the Great Tribulation.

Here the expression "*in the days of the Son of Man,*" a certain period of His Second Advent, is used as the parallel of the expression "the presence of the Son of Man" in Matt. 24: 37, which proves that the passage compares the periods to which it refers.

In this passage Yeshua shows that the people in their Acts and in their *ignorance* of the impending trouble just before the flood and during His own Second Presence just before the Great Tribulation would be alike.

As in the days of Noah before the flood, the people were engaged in the ordinary activities of social life, but because of unbelief in the preaching of a coming flood, were ignorant of its impendency, so during Christ's Second Presence just before the Great Tribulation would burst upon the world, the people would engage in the ordinary activities of social life, entirely ignorant of the coming tribulation because disbelieving the testimony respecting it and its cause, Christ's Second Presence.

How, we ask, can it be that Yeshua could be present and yet the people in general be ignorant of this fact, as well as of the time of trouble coming? If they would be able to see Him, of course they would know of His presence and would expect the trouble to follow. The fact of their ignorance of His presence necessarily implies that He is hidden from their natural eyes, and so His Return must be invisible to their natural eyes.

AS THE LIGHTNING COMETH OUT OF THE EAST

Our Lord furnished us a most beautiful illustration of the manner in which his presence will be revealed, when he said, As the bright-shining emerges from the east, and illuminates even unto the west, so will be the presence (margin) of the Son of man (Matt. 24: 27).

That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident; for lightning flashes do not come out of the east and shine unto the west. They just as frequently come from other quarters, and rarely flash clear across the heavens. The Lord's illustration, and the only one that comports with his words, is the sun's brightness, which invariably emerges from the east and shines unto the west.

The Greek word *astrape*, here used, is thus shown to be improperly translated in this text, and also in the account of the same words by Luke (17: 24, where again the words *in His day* are paralleled with the expression *presence* in Matt. 24: 27).

Another case of the use of this word *astrape* by our Lord is found in Luke 11: 36, where it applies to the brightness of a candle, and in the common version is rendered bright-shining.

But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of his presence.

Yeshua declares that as the natural sun manifests its presence by the natural light which it gives out, so He would manifest His Second Presence by the symbolic light, Truth, that He would at that time give out.

Yeshua associates the overcomers with himself in this figure, saying, Then shall the righteous shine forth as the Sun in the Kingdom of their Father (Matt 13: 43). And the Prophet, using the same figure, says, The Sun of righteousness shall arise with healing in his beams (Mal 4: 3). The dawning is gradual, but finally the full brightness shall thoroughly banish the darkness of evil, ignorance and sin.

Understanding our Lord in Matt. 24: 27 to refer to the bright shining of the sun, we can readily see the comparison that He makes: that as the sun manifests its presence gradually and that to some sooner than to others and finally before reaching the west, even to the latest sleepers; so our Lord manifests His presence by the light of Truth that He as the Sun of Righteousness emits (Mal. 4: 2), first shining upon His watchful and early-awake Church (Is. 60: 1, 2) and then later upon the whole world (Is. 60: 3; John 1: 9).

Matt. 24: 27 therefore implies that men will recognize our Lord's presence, not by natural sight, but by their eyes of understanding, recognizing Him as present by the light of Truth that He sheds upon them. Hence this passage implies that His Return is invisible to men's natural eyes.

"EVERY EYE SHALL SEE HIM"

Rev. 1: 7, referring to our Lord's Second Advent, reads as follows: "Behold, He cometh with clouds [of trouble in the Great Tribulation] and every eye shall see Him, and they also which pierced Him."

If we should interpret the "clouds" of this passage literally we would make the passage teach nonsense, as we showed above; and if we should interpret the expression "every eye" in this passage as applying to literal or natural eyes we would make it contradict 1 Tim. 6: 16 and John 14: 19 which teach that in His present condition no man hath seen nor can see Him (1 Tim. 6: 16), and that after His glorification the world no more would see Him (John 14: 19).

It goes without saying that reverence for God's Word should withhold us from interpreting Scriptures contradictorily of one another.

We answer, evidently 1 Tim. 6: 16 and John 14: 19 are literal and refer to the literal sight; hence the eyes of Rev. 1: 7 must be figurative and refer to our mental sight—our eyes of understanding.

Evidently this verse, therefore, means that our Lord's Second Presence will be accompanied with clouds of trouble and that the eyes of understanding in all people including even the Jews will be opened to a proper knowledge of Him.

In this sense of seeing, St. Paul says, "We [now] *see* Yeshua" (Heb. 2: 9). Certainly he does not mean that we see Him with our natural eyes, but rather with our eyes of understanding, our mental eyes.

No man hath seen God at any time thus, yet all God's children have seen him, and known him, and held communion with him (John 1: 18; 5: 37; 14: 7). We hear God's call, we hear the voice of our Shepherd, and are constantly looking unto Yeshua, and see the prize, the life which he promises, not by natural sight and hearing, but by our understanding.

The reference made in this passage to the Jews, who pierced Him, as seeing Him, clinches the matter; for Yeshua told them on the Wednesday before His crucifixion, hence two days before the Jews last saw Him with their natural eyes, that they would *no more* see Him until at His Second Advent they would hail Him with the acclamation, "Blessed is he that cometh in the name of the Lord" (Matt. 23: 39). This passage proves that the natural sight is not meant here, because they saw Him with their natural eyes two days after He uttered these words. Hence mental sight is here meant, and this shows how those who pierced Him would see Him during His Second Advent, *i.e.*, not with their physical, but with their mental eyes.

We further know this because Yeshua two days before, *i.e.*, on the day of His triumphal entry into Jerusalem four days before His death, had pronounced mental blindness upon them for their sins (Luke 19: 42, 44), and St. Paul assures us that such blindness must continue with them until the full number of the Gentile Elect shall be won (Rom. 11: 7-10, 25-33). Then, at the Second Advent, it is gradually removed and they come to see that Yeshua is their Divine Messiah and Deliverer.

"IN LIKE MANNER AS YE HAVE SEEN HIM GO"

One of the most misused passages of the Bible on the manner of our Lord's Return, Acts 1: 11: "This same Yeshua, which is taken up from you into heaven, shall *so* come *in like manner* as ye have seen Him go into heaven."

This passage is usually explained as though it read, "as ye have seen Him go into heaven, so shall ye see Him come again." Those who so interpret the passage explain it as though the point of comparison emphasized in the passage were His being *seen* going and His being *seen* coming again, whereas the passage says nothing whatever about His being seen coming again. Hence His being seen coming again cannot be a part of the point of comparison in this passage.

Clearly the point of comparison in this passage is between the *manner* of His going and the *manner* of His coming again, and not between His being *seen* going and His being *seen* coming again: "This same Yeshua . . . shall *so* come *in like manner* as ye have seen Him go into heaven." Hence this passage treats of the manner of our Lord's Return.

And from the manner in which He went we can learn certain things respecting the manner of His Return:

(1) He went secretly so far as the world was concerned, none but His disciples knowing of it at the time; so He comes again secretly ("as a thief in the night") so far as the world is concerned, none but His Faithful knowing of it in its first stages;

(2) He went away quietly and unostentatiously, without startling the world with a literal trumpet, riding on a literal cloud, shining with a dazzling natural light and blasting the universe into atoms; hence He returns quietly and unostentatiously, without startling the world with a literal trumpet, riding on a literal cloud, shining with a dazzling natural light and blasting the universe into atoms;

(3) He went away blessing those whom He left; hence He returns, blessing first His waiting Church and later the world of mankind; and

(4) as touching His Divine body He was invisible to the natural eyes of human beings in His going away, though manifest to His disciples as going by suitable accompanying works; hence on

returning He is invisible to the natural eyes of mankind, though He is manifested as present by suitable accompanying works.

The passage under study proves that the manner of His coming again is like the manner of His going away, and, as such, disproves many crude errors on the manner of His Return, as well as proves its invisibility to the natural eye.

ST. PAUL'S LOGICAL ARGUMENT

The Thessalonians had mistakenly inferred from St. Paul's first epistle to them, that the Lord's Second Advent had set in; therefore the Apostle wrote the second epistle to them, among other things, to correct this mistaken impression.

St. Paul uses in 2 Thes. 2: 1-9 an argument which from a proper understanding of the subject clearly and pointedly proves that Christ's Return had not yet set in; but this argument would be decidedly clumsy and without directness, were His Return visible to the natural eyes of men.

If the view that our Lord's Return is to be visible to the natural eye, accompanied by His blowing a literal trumpet, riding on a literal cloud, shining with a dazzling natural light, and blasting the literal universe into atoms, were the one that St. Paul had taught them, a mind so logical and direct as that of this Apostle would have refuted the error of the Thessalonians that the Second Advent had set in, somewhat as follows: "My beloved brethren, I do grieve to think that ye have so soon forgotten my teachings that the Lord Yeshua will in His Second Advent appear in a natural body, shining with a dazzling natural light, blowing a literal trumpet loud enough to be heard all over the earth, seated on a natural cloud and blasting the universe into atoms. If ye had not forgotten these things, ye would not believe that He hath now returned. To prove to you that He hath not yet returned, I make certain requests of you: I entreat you to show me His shining body and the cloud where He is seated. When did He blow a literal trumpet loud enough to be heard all the world over? Neither I nor any of my yoke-fellows in the Lord have heard such a trumpet blast. How can ye believe that the literal universe hath been dashed into atoms, inasmuch as ye are witnesses of its remaining as it was from the beginning? Should not ye at once see from the absence of these things that the Lord Yeshua hath not yet returned? O forgetful Thessalonians, let no man deceive you by any means that the Day of the Lord hath come; for that day shall not come except therein our Lord show His shining body of flesh, ride upon a natural cloud, blow a literal trumpet and blast the universe into atoms. I entreat you to refresh your memory on these things, and thus escape from the delusion that the Lord hath returned." Undoubtedly such an argument would have been used by St. Paul, if it had fitted the facts of the case, and would have easily and unanswerably refuted the error of the Thessalonians.

Having seen St. Paul did not use such an argument to recover the Thessalonians from their erroneous belief that the Lord's Return had set in, and that because it was inapplicable to the facts as expected, let us see what kind of an argument he did use to prove that the Lord's Second Presence, the day of the Lord and the gathering of the Church to Him, had not set in, as the Thessalonians erroneously believed it had, and how, on account of the invisibility of our Lord's body at His Return, the argument that he used was as direct and logical as any argument could be made on the point at issue.

His appeal was not to their sense of sight, but to certain *predicted* but *unfulfilled* signs that must *precede* the Second Advent.

For he told the Thessalonians (2 Thes. 2: 3-9) that our Lord's Return could not set in until Antichrist, the Papacy, would arise in, out of, and through a falling away from the true faith and practice of Christianity, gain supreme power, accomplish its dread reign, and be revealed and

consumed in its main teachings and powers. Thereafter Christ would come again and annihilate Antichrist.

Thus St. Paul's appeal to the unfulfilled prophetic signs which must precede Christ's Second Advent, both proved that our Lord was not present at that time, and was certainly a cogent, direct and clear proof of St. Paul's contention in view of the thought of our Lord's invisibility at His Return, while it would have been clumsy, very indirect and decidedly weak in contrast with the argument that our Lord would be visible to the natural eyes of all mankind at His Return, if His Return were to be in manner as the creeds of the Dark Ages teach.

St. Paul's argument in its nature and use therefore implies that our Lord's Return would be invisible, even as he had taught the Thessalonians, while had he taught them a visible return of our Lord, the Thessalonians, not seeing Him and the supposed accompanying literalities, would never have fallen into the error that Christ's Second Advent had set in at that time. In other words, the error into which the Thessalonians fell and St. Paul's method of argumentation in refuting that error, clearly imply that he and they believed that our Lord would be invisible to human eyes at His Return; for otherwise how could they have believed Him to have come again without seeing Him?

YESHUA NOW A SPIRIT BEING

This basic reason is that our Lord since His resurrection is no more a human, but is a spirit being, of necessity having, as such, a body that is invisible to our natural sight. Hence the manner of His Coming must be invisible.

In the first place, God directly tells us that Yeshua is now a spirit being.

Among other places this is stated in 1 Cor. 15: 45:

"The first man, Adam [Gen. 2: 7], was made a living soul [a human being with a human body]; the last [Yeshua, the Second (v. 47)] Adam was made a quickening [life-giving] *spirit*." Hence as the Adam of the garden of Eden was made a human being, so the Adam of heaven [Yeshua in His resurrection] was made a spirit being. In v. 46 St. Paul expressly tells us that the Adam of the garden of Eden was not a spirit, but a human being; and that the later Adam, our Lord, is a spirit being. St. Paul proves this by showing in v. 47 that the first Adam had a body made "of the earth," of material substances, while the Second Adam, our Lord, had a body "from heaven," of spiritual substances. In the Greek of v. 47 the expression translated "*of the*" in the phrase "of the earth" is the same as that translated "*from*" in the phrase "from heaven." In both cases the substances from which the bodies were formed are meant.

These three verses (1 Cor. 15: 45-47) by their direct statements and by their contrasts of the two Adams, as well as their bodies and the substances from which they were made, prove that our Lord was raised from the dead a spirit being with a spirit body, and not a human being with a human body.

Further, our Lord Yeshua is in 2 Cor. 3: 17 again directly called a spirit: "Now the Lord is that spirit."

St. Paul in 2 Cor. 5: 16 writes: "Though we have known Christ after the flesh, yet now [and] henceforth know we him [so] no more." He no more knew Christ as a human being, "according to the flesh," though he had once known Him as such, before our Lord's death. This verse therefore implies that Yeshua was no more a human being when St. Paul used this language of Him, though He had previously been a human being. The reason for the change was that when our Lord was resurrected He was raised from the dead a spirit being, and not a human being.

1 Pet. 3: 18 is strongly to the point when it says of Yeshua's death and resurrection, "being put to death *in the flesh*, but made alive [not "in the flesh," be it noted, but] *in the spirit*" (R. V.). Let the reader particularly note the contrast as given in this verse between that in which He was put to death

and that in which He was made alive. According to current theology which teaches that our Lord was raised from the dead a human and not a spirit being, this verse should read, Being put to death *in the flesh*, and made alive *in the flesh*. But God, who cannot lie, declares the exact opposite, saying, "Being put to death *in the flesh*, but made alive *in the spirit*." The article "the" is lacking in the Greek before the words for flesh and spirit: "put to death in flesh, but made alive in spirit" is the literal rendering. Hence our Lord is now a spirit.

The four passages just quoted and briefly explained demonstrate that our Lord since His resurrection is no more a human being, but is a spirit being, and that, according to other passages, of the Divine nature, the highest of all spirit natures. If He is a spirit being, He of necessity is invisible to our natural sight, and therefore His Second Coming must be invisible in its manner.

FACTS OF YESHUA'S APPEARANCES TO THE DISCIPLES

As a final point in proof of His resurrection as a spirit being and not as a human being, we offer the facts of His various appearances with different bodies to His disciples after His resurrection.

The disciples, in harmony with God's Word, believed that the dead are dead and therefore can know and do nothing.

Accordingly, all that Yeshua had to do to prove to them that He was alive again was to do something and show that He had knowledge of various things. Thus His simple announcing of Himself as alive, and doing something when He appeared to them, were proofs sufficient to them that He was alive from the dead.

Additionally, to convince them that He was changed from the human to a spirit nature, He appeared to them in a variety of bodies, from which they gradually drew the conclusion that none of the bodies that they saw was His real resurrection body, which they, gradually coming to learn was spiritual, recognized could not be seen with human eyes. Thus He convinced them quickly that He was alive, and gradually that He was no longer human, but Divine.

Even while removing the natural obstacles to faith, by assuming human form, etc., our Lord convinced the disciples, and made them witnesses to others, not by their natural sight and touch, but by reasoning with them out of the Bible: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24: 45-48). Peter also states this object clearly, saying, "Him God raised up the third day, and permitted him to become manifest—NOT TO ALL THE PEOPLE, but to those witnesses previously chosen of God, to us, who did eat and drink with him after he arose from the dead. And he commanded us to proclaim to the people that this [the resurrected Yeshua] is he who has been appointed by God the judge of the living and the dead"—Acts 10: 40-42—Diaglott.

A post-resurrection appearance of our Lord, worthy of our attention here, is recorded in the Bible: His appearance to Saul of Tarsus on the way to Damascus. While St. Paul did not see our Lord's glorified body itself, which sight would have killed him (1 Tim. 6: 16; Heb. 1: 3; Ex. 33: 20), yet he saw a representation of that body, for which reason he could say that he saw the Lord—the glory light that is inherent in and that shone out of that body; but so powerful was this light that before his eyes could penetrate through it to the body from which it shone, he was struck blind by its brightness (Acts 9: 1-18). Here, as it were, the veil that hid the glory of Yeshua's resurrection body was partly withdrawn, and we receive a faint idea of its glory as "the glory that excelleth," and also here see final proof of the fact that Yeshua did not show His disciples His resurrection body before His ascension, as well as of our Lord's wisdom in not showing even that much of "the glory that excelleth" to the disciples after He arose and before He ascended.

We conclude our brief study of the resurrection appearances of Yeshua to the disciples, including St. Paul, with the remark that they completely demonstrate three things:

(1) none of the bodies that Yeshua showed the disciples between His resurrection and ascension was His resurrection body, but they were variously created in harmony with the needs of the occasions on which they were made;

(2) Yeshua did not arise from the dead in the body that was crucified on the cross, or in any other human body; and

(3) Yeshua arose from the dead in a spirit body more glorious than the brightness of the sun at midday, a body of the Divine nature according to passages quoted above.

Thus we have shown the harmony of the many Scripture passages and doctrines which were discussed above, and which prove that our Lord's Return is invisible to men's natural, but manifest to their mental eyes.



YAHWEH IS THE CORRECT APPELLATION OF OUR ONE TRUE LIVING GOD.

The pronunciation *Jehovah* for God's appellation is not correct. God's appellation very likely should be pronounced **Yahweh**. Out of a false reverence the elders and scribes refused to pronounce God's name; and whenever they and their disciples came to this word they used instead of it the word "adonay" (*Lord*). As a reminder not to pronounce the name they added to the consonants of this word J-h-v-h, the vowels of the word "adonay", whence we get the pronunciation *Jehovah*. Thus deliberately, out of a false reverence, the right way of pronouncing God's appellation was lost.

YESHUA IS THE CORRECT APPELLATION OF THE SON OF GOD

The appellation "Jesus" for our Lord, The Son of God is not correct. The Hebrew name of our Lord is "Yeshua" [**pronounce ye-shu-aa**]. The meaning of the word "Yeshua" is "He will save" [Please refer to Matt. 1:21 which conveys the meaning of our Lord's name]. The appellation "Jesus" is a corruption of the Greek version "Iesous" [pronounced ee-ye-souce] of the Hebrew name "Yeshua". Hence in keeping with the original Hebrew pronunciation and its wonderful meaning, we will use the appellation "Yeshua", to denote our Lord, The Son of Yahweh

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Contact Information

SALEM+91 99447 72503
PUDUCHERRY +91 94422 90098
COIMBATORE+91 94422 15703
CHENNAI+91 86959 81393
TRICHY.....+91 85085 54771
BENGALURU+91 90361 45140

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