

Messianic Bible Study: Why will Yeshua return? (I part)
Beit Shalom Messianic Congregation, Pozzuoli, Naples, Italy

Rebbetzin Gavriela Frye: “As Galileans, witnessed His first miracle. He warned us that a time of great deception would come. But we must hold on to our faith that one day He would return to save us from the end of the world.”

Rabbi Harel Frye: Most people do not believe that Yeshua (Jesus) is coming back!

Rabbi Harel Frye: What if there was evidence that proves this is all real?

Rabbi Harel Frye: Because there were so many people bringing up little bits and pieces of this, I am thinking there’s got to be a pattern here; the Bible talks about it as being a mystery, **but why does the rapture have to happen? What’s the point to it all?**

Rabbi Harel Frye: A Galilean would have understood that perfectly, They are the key to everything. I am just so stunned, I never thought I would see this in my lifetime. This is the most profound discovery in human history.

Rebbetzin Gavriela Frye: “From His promise made through wine at the Last Supper to why the world cannot know the day of His return, we were chosen to preserve the truth until the end of days. So even if we are not seared from death, others can unveil what we knew and believe.”

Rabbi Harel Frye: This discovery proves that He is coming back.

After 2000 Years, Rediscover the Truth, Why Yeshua (Jesus will return), Before the Wrath

Rebbetzin Gavriela Frye: The Apostle Yochanan (John) writing: “We are not destined to live in this world forever, for out of the earth we were taken, as we are nothing more than dust, and to dust we shall return. Though the body must perish the spirit lives forever, so I urge you to seek the things that are eternal rather than that which will decay into nothing. As I write to you, the foretold coming of the Messiah, our Lord, Yeshua HaMashiach (Jesus Christ) is now fulfilled, as we await his prophesied return at the end of days. Though He first came to save the world, He will return to judge it. My brothers and sisters in Yeshua (Jesus Christ), know that a time of great tribulation approaches such as has not been seen since the beginning of the world nor shall there be ever be again. But our Lord will return to retrieve those that follow Him from wrath that will be poured out upon all who are living on the face of the Earth.” A time of worldwide wars, famines, great earthquakes, and sickness that will bring an abundance of death. The oceans will rage and the land will burn, as the moon becomes as blood, and the sun black as sackcloth.

But I warn you, before that terrible day there will be a great falling away from the faith. And when the hour of judgement comes upon this fallen world, few will remain than truly believe. Though the convergence of signs for his return have been revealed to you throughout the scriptures, there are some mysteries that God proclaims will be sealed until the time of the end, understanding that will be unveiled to the generation that will witness the return of the Messiah. I fear, though, that when the Savior returns, will he find any faith left on the earth?

It’s been 2000 years since the final prophecies were recorded, and today the foundation for the convergence of nearly every prophetic sign foretold within the remaining Biblical prophecies has never been more prominent. As a result, a recent rise in debates regarding the signs of the times has

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led to growing division regarding when the Messiah will return. After all, if the events prophesied within the ancient records are indeed to come to pass, then knowing the timing of the Lord's return would be of great importance.

Rabbi Harel Frye: The timing is a real hot-button, especially among religious people, Believers in Yeshua and what the like. We love predictability. We want to know when he's going to be coming back.

The conflict, the disagreement, the contention over the timing of the rapture, and particularly in the last years, it has gone off the chart.

Instead of saying, "How they love one another", as they said of the early church, now today of the church, they say "How they fight with one another."

Rabbi Harel Frye: And recent finds from organizations confirm that the infighting among Believers in Yeshua is deepening.

"In one of our surveys, we ask when they thought the rapture would occur. The largest group, 36%, believe that the rapture will occur pre-tribulation. But if that's the largest group, that means there's not a majority believing any one thing about the rapture."

In addition to the 36% that believe the rapture will occur before the tribulation period begins, 4% of Believers in Yeshua believe it will happen in the middle. 18% believe the rapture will happen at the end. An additional 13% consist of other timing variations and theories. 4% just aren't sure about any of it. And surprisingly, the remaining 25%, a growing statistic, no longer believe in a literal rapture at all. But why is this happening?

Rabbi Harel Frye: People have access to a lot of information right at their fingertips, so they want to go and develop their ideas on their own. They want to put together this mixture of eschatological beliefs without any kind of hermeneutical framework. But it really may not match up with any views out there.

Rabbi Harel Frye: So while the debate rages on regarding the signs of the times: (TV news person): "Some Believers in Yeshua believe this is the final sign for Christ's return, as Russia occupies war-torn Syria. Israel prepares for war, as they send troops to the border."

The secular world, which makes up most of the global population, couldn't care less about the return of Yeshua (Jesus), scoffing at what is perceived as nothing more than unfounded Biblical nonsense.

Rabbi Harel Frye: It's helping to drive people away. First it's going to drive them away from the topic we're talking about, but ultimately it will drive people away from the church, from Christianity, from pursuing the faith. That's how serious this is.

I'm sure that somebody that has not bought into the teachings of Yeshua (Jesus Christ) scratch their head a little bit if on something this important, about Yeshua (Jesus) returning, Believers in Yeshua can't even explain how it's going to happen.

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Rabbi Harel Frye: After all, if the validity of Biblical prophecy can be confirmed by historical discoveries, then why can't most Believers in Yeshua get on the same page when it comes to the return of their Messiah? Maybe this is because we're asking the wrong question.

Rabbi Harel Frye: There is so much infighting about when Yeshua (Jesus) is coming back, nobody stopped to ask "why".

But the fact is, the timing is not nearly as important as is the "why" of his return. People forget to even ask, why is Yeshua (Jesus) coming back? Why is all of this going to happen? Why must there be an end of the world?

And I think we're focusing on the wrong thing. The issue is why does the rapture have to happen? What's the point to it all?

Rabbi Harel Frye: So what is the point? Are the events of the end times simply a sequence of ancient superstition, or did those that were with Christ understand something much greater that was buried by the sands of time? Before our story can begin, we need to first understand that Yeshua (Jesus) wasn't simply a Jew. More specifically, he was a Galilean. Not only that, but Yeshua (Jesus)'s disciples were all Galileans too.

Rabbi Harel Frye: There were not only Galileans, they were Galileans from just about every walk of life. You've got a guy who's a fisherman. You have a guy who's a tax collector. And yet Yeshua (Jesus) assembled these Galileans together. And I think that there's a great reason why the Galileans being present, his disciples, future apostles, would be spoken to by Christ in the Galilean vernacular.

Rabbi Harel Frye: You see, even though the regions throughout ancient Israel share the same culture, the Galileans developed customs that were unique only to them. Why is this important? Because Yeshua (Jesus) used people's cultures to more deeply communicate the spiritual nature of God.

Rabbi Harel Frye: He used words and symbols and analogies and parables for them to understand. You see it on the Sermon on the Mount, speaking to them in ways they can understand. Speaking to them about being fishers of men, for example. Why would you use that analogy unless you knew that these were fishermen? Everything he said was based on life that he lived, culture that he belonged to.

I think it's difficult for us to understand in our day what it was like for them in their day. When Yeshua (Jesus) spoke, it was from the heart to their heart. There was a profound connection made.

The first century believers had such a clear understanding of what Yeshua (Jesus) was saying. He gave them clear revelation.

Rabbi Harel Frye: So it's no wonder that one day his disciples came to him to ask about the fulfillment of God's plan for the future. And Yeshua (Jesus) answered them in shocking detail.

He uses illustrations that they can understand that tells them the world is going to come to an end someday, and here's how it's going to happen.

Rabbi Harel Frye & Rebbetzin Gavriela Frye
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So to fully understand the depths of what Yeshua (Jesus) could have revealed to the Galileans regarding how and why he would return in the last days, we must understand the unique culture to whom he was speaking. We need to see the Messiah through their eyes.

This sparked a new research project and fragments of new insight began to expose the forgotten ways of the ancient Galileans.

Rabbi Harel Frye: You know the 2/3 of the gospel took place in a little strip of land by the Sea of Galilee? It actually makes no sense, if you think about it. Most of the Jews didn't live there, but yet 2/3 of the gospel took place right there. So you cannot ignore the culture and the people, the life, and the habits of those days. And that's why the Galileans are playing such a big part.

There are a lot of other people who have a lot of pieces to the puzzle. And a lot of other people are working on the same projects. It's an enormous research project to make sure that you find it and get it right. Because there were so many people bringing up little bits and pieces of this, and I'm thinking there's got to be a pattern here.

Rabbi Harel Frye: And there was, pieces to a puzzle that formed a prophetic timeline woven throughout the ancient scriptures that directly references an ancient Galileans ceremony, a ceremony that was passed down through generations to foretell how and why Christ will return in the last days of the world. And of all the ancient ceremonies, this secret could have been hiding. It was discovered within a one-of-a-kind wedding, a wedding that contains a series of customs that would unfold over an entire year, revealing a chronological sequence of events that perfectly aligns with the recorded Biblical prophecies leading to the second coming of Christ.

Rabbi Harel Frye: It's a wedding. It is a Galilean style wedding. There's no doubt about it. Why use a Galilean wedding? Because all of his disciples were Galileans. When Yeshua (Jesus) taught his disciples, he used an object to start with that they already knew. Then he would say, the kingdom of heaven is like that. In the case of the Galilean wedding, he would say to the guys, you know what our weddings are like, don't you? We do them all of the time. The end of the world is going to be like that.

The parallels to the rapture are incredible, and it is so brilliant.

Rabbi Harel Frye: So what exactly about their ancient wedding changes everything that we thought we knew about the second coming? To truly understand the depth of what we're only now rediscovering, we must journey back to ancient Galilee during the time of Yeshua (Christ) to follow the sequence of events that was hidden within their prophetic wedding. This is where the story begins. These are the Galileans, and this is what they knew.

(Northern Israel, 30 A.D.)

Rabbi Harel Frye: Welcome to the town of Cana. Israel is under Roman control, ruled by Tiberius Caesar. And under his cruel authority, life is harsh for many of the Jews. But on this day, there's hope for the future, a promise for a new beginning, because on this day, the betrothal between a young groom and his bride is taking place.

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It's not possible to overstate how important a wedding is in the Middle Eastern culture today, as it was in that day, the first century. A wedding was the most important event that would take place in any town for anyone.

In fact, as word spread throughout the streets that a betrothal was taking place, everyone who was able would rush to the main gate to witness it.

Everything took place at the gate. And this was really important because this is where you found the elders. The elders ratified legal agreements, and if you held the ceremonies near the gate, you would have layers of people that would gather around who are not family members, maybe not friends. So, having wedding guests the way that we have them today wasn't important to them. They wanted witnesses, because you can't make a covenant without having witnesses to ratify the covenant.

There is a written proposal that is presented. It is a written covenant of marriage that the bride accepts. They would be asked, do you agree on these terms? They would say, "We do", which means that they can't go back on it. They can't say, "I didn't know that was in there", or "those terms were disagreeable to me."

After the agreement outlining the union between the two families was publicly read, gifts were then exchanged, with the most extravagant going to the bride. In fact, contrary to popular belief, a dowry, or the price that was paid to the bride's father in Galilee, was not a purchase of the bride as property as it was in the surrounding cultures in the Middle East, but rather an insurance policy that would help take care of her if anything were to happen to her beloved. But what comes next will set in motion a sequence of events that will shape the future for generations to come.

Rabbi Harel Frye: Then it focuses down on to the moment where everyone holds their breath. What happens is that the bridegroom is then handed a pitcher of wine. The groom then pours the wine into a ceremonial cup that will be offered to his desired bride-to-be. It was called the cup of joy. With both hands reverently, respectfully and fearfully, he would pass it to his bride. When the groom presents the cup, she now has the choice as to whether or not she will accept or reject this proposal for marriage. The moment the cup is handed to the bride, she is given all power to stop the wedding by pushing the cup back and rejecting the bridegroom.

Rabbi Harel Frye: Contrary to all other wedding customs in the Middle East, the bride in a Galilean wedding possessed the final authority. She alone had the power to accept or reject the offer from the groom. The betrothal could not be completed without her willing acceptance to drink from the cup of wine. But on this day, during this betrothal, the bride accepts.

The groom will then also take and drink from the cup, solidifying the new covenant. But then he says something truly profound. He then says publicly so that everyone can hear, "You are now consecrated to me by the laws of Moses, and I will not drink of this cup again until I drink it anew with you in my father's house."

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To understand why this phrase is so profound, we must look at another act recorded later in the scriptures. During the Last Supper, Yeshua (Jesus) offered a cup of wine to his disciples to signify a new covenant with them. And after his disciples drank from the cup, Yeshua (Jesus) then said something similar to what a Galilean would have heard from their own weddings. He said, “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my father’s kingdom.”

Rabbi Harel Frye: This is exactly why when he gave them the cup, he actually says “this is the new covenant in my blood.” I’m about to pour my blood. It’s a promise. We’re going to be together again, and we’re going to mark it by drinking the wine. It’s something important.

Rabbi Harel Frye: The breaking of bread and offering of wine, these acts were to form a new union, a new promise, meant to deliberately set in motion events of unimaginable importance.

Rabbi Harel Frye: In the Arab culture, you eat from the same bread and you drink from the same cup. The thought is that, that which is in you is in me. It is a common union, communion, no longer two, but one. When Yeshua (Jesus) says that at the Last Supper, this is my body given for you, broken for you, he is talking as a bridegroom to his bride. When he says to them, this is the cup of my blood in the new covenant, that’s how they would seal the betrothal in the ancient wedding.

When you think about the Galilean disciples, they understood exactly what he was regarding these things. They were familiar things. The illustration was entirely clear to them. When Yeshua (Jesus) said that, his Galilean disciples at the Last Supper heard only one thing, Wedding.

Rabbi Harel Frye: In fact, this might explain why later in the gospel records the disciples asked Yeshua (Jesus) only when the events of the last days would take place and not why, because as Galileans, they likely had already made the connection, especially given Yeshua (Jesus)’s first recorded miracle, which took place in the town of Cana when he turned water into wine at a Galilean wedding.

Rabbi Harel Frye: I find this most fascinating that the first miracle Yeshua (Jesus) ever performed was at a wedding. And that wedding had the same cultural dynamic that Yeshua (Jesus) was describing when he was explaining to his disciples about his soon return.

Rabbi Harel Frye: But the conclusion of the betrothal was merely the first step on a year’s-long journey to an unimaginable conclusion. Now the betrothal ceremony is finished, and the families are rejoicing, partying in the streets, and they go back to their houses. However, this is just the beginning of an entire year of preparations that goes into making the way for the wedding.

Though, technically, the bride and groom are now united as one under a new covenant, the real work only now begins. The groom must leave his betrothed, where they will live apart until the day of their wedding feast. In fact, the groom is now responsible for all of the preparations for the day he will be reunited with his bride. Over the following months, he will acquire materials to build a new room onto his father’s house, along with crafting new furniture, such as tables and stools. He’ll negotiate for required items such as oil lamps, rugs, and dishes that will be used in the wedding feast that will take place in their new home.

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And scholars have now discovered that the theological implications of this period in the wedding held profound importance regarding the first coming of Yeshua (Jesus). You see, before Yeshua (Jesus)'s crucifixion, he warned his disciples that he too would have to leave them. Yeshua (Jesus) tells them, "I go to prepare a place for you. 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."

Rabbi Harel Frye: I'm going to prepare a place for you. This is key, especially when we think about the first century Galilean experience and culture. I'm going away. A Galilean would have understood that perfectly to mean that he's going to go away to prepare a new home. He's going to go prepare a place for his bride, personally. And then Yeshua (Jesus) said something that they all understood. I'm going to come back and get you, that where I am, there you may be also. But then he's not leaving before he's making a verbal promise that he's about to come back and take us, and where he is, we will also be. And it's very important that we understand that we understand he's not saying where you are, I will also be. It's where I am, you will also be. He's speaking as a bridegroom to his bride, and they know it. They knew it because this was the culture of that day.

It is so tragic, for lack of a better word, that many don't understand the profound depth of the culture. You cannot separate the culture from the gospels. If you take the culture out of the gospels, you virtually gut out the entire meaning of it.

Rabbi Harel Frye: But unlike the earthly custom, where the groom will bring his bride back to his father's house, Yeshua (Jesus) was speaking in a heavenly realm, where only those that are born again, having agreed to be his bride, could go.

Rabbi Harel Frye: It's Yeshua (Jesus) who introduced the doctrine of the rapture to us. I'm going to come and pick you up, take you back where I've been. You need to understand something, if you don't have that event taking place in your theology, you have the wrong Yeshua Jesus. If Yeshua (Jesus) doesn't come back for his church, then we all have the wrong Yeshua (Jesus). It's mandatory that he comes back. It is absolutely a definitive event. It defines either we have the right Yeshua (Jesus) or the wrong Yeshua (Jesus) based upon the biblical Yeshua (Jesus) coming back or not. He has to come back.

He said, I'm going away, but I'm going away to prepare a place for you. Then I'm going to come back and I'm going to bring you to me. That sounds to me like a rapture.

Rabbi Harel Frye: And this is further reinforced by Yeshua (Jesus) himself when he tells his disciples that when this time comes, there will be those living on the Earth that will not taste death.

But until that time when the groom can be reunited with his bride, there is much that needs to take place. And although the groom has left to prepare a new home, the bride's job is not yet over either. She must prepare for the hour that her groom will return for her.

Rabbi Harel Frye: The bride then takes the next year to put together a wedding dress and other accouterments for the wedding. She has to buy with her bridesmaids all kinds of cloth.

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Rabbi Harel Frye: The bride and her bridesmaids would either weave or acquire fabrics for the bride's dress. Smaller towns in the region, being separated from more popular areas, may not have the materials readily available to complete an elaborate gown. The bride would often have to wait for travelling merchants that would sell what was needed. These preparations could easily become a difficult and costly task that in the first century could take months to complete. But that wasn't all. Even after the wedding gown was completed, the bride also needed to remain vigilant and pure as she waited for her groom, no matter how long it took.

Rabbi Harel Frye: the bride was to be always ready for her groom to come back and take her to that place that he had prepared for her. The bride would not just sit and wait. The bride was to keep occupied until the bridegroom came.

Rabbi Harel Frye: And this is where things get very interesting. Typically in Galilee, around one year would pass while preparations were being made for the wedding feast at the father's house. But recently uncovered evidence has exposed new insight that is sending shock waves throughout the theological community. During this entire process to now, neither the groom nor the bride actually knew when the day or the hour of the wedding would take place.

Rabbi Harel Frye: The exact minute of the actual ceremony of the wedding was not known. Yeah, the bride just did not know the day or the hour that her bridegroom was coming, so she always had to be ready.

Rabbi Harel Frye: In fact, no one in the entire town knew, no, that is, except for one person. No one knew the day or the hour of this wedding, not the son, nobody else, only the father of the bridegroom, the one who read the conditions on behalf of his son during the betrothal, the one that provided payment to obtain a bride for his son. He, and he alone, holds the secret to when the wedding will take place, the hour that his son can retrieve his bride.

Rabbi Harel Frye: All of the types of weddings in the regions, whether among Arabs, Jews, or other people, were all predictable. You would take a year to prepare for that wedding, but at the end of that year, the wedding would take place on a designated day. This is what made a Galilean wedding different than all the weddings in the area. Because the bridegroom would finish building his room. He would finish with the feast and then he would go to his father and say, father, I'm done. I want my bride, and the father would say, I'll tell you when.

The son would go home to the father's house. In the Middle East they do this, but specifically you see this in the Galilee to this day, where the son adds onto the house. It's one portion built upon another, extending the home, and so the father would have been the one with absolute preview over what's going on. It's the father who tells the son, that's it, you're finished. Then the father would give the announcement, son, go get your bride. The father would determine the day and the hour.

This goes back to several accounts in the Bible where Yeshua (Jesus) tells his disciples that no one knows the day or the hour when he is going to come. They wanted to know if he was going to establish the kingdom. He said, no, you don't understand. No one knows when I'm going to come back for my bride. The only person that could send Yeshua (Jesus) to come back to the Earth is his father, just as the father is the only one who could send his son to go get his bride.

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