

ישראל שליח ISRAEL'S MESSENGER

Publishing Salvation to Zion - Isaiah 52:7

A ministry of Jewish Awareness Ministries

PSALMS

PSALM 24
THE KING OF GLORY



PSALM 72
MILLENNIAL REIGN
OF MESSIAH



PSALM 40
INCARNATION
OF MESSIAH



OF THE

MESSIAH

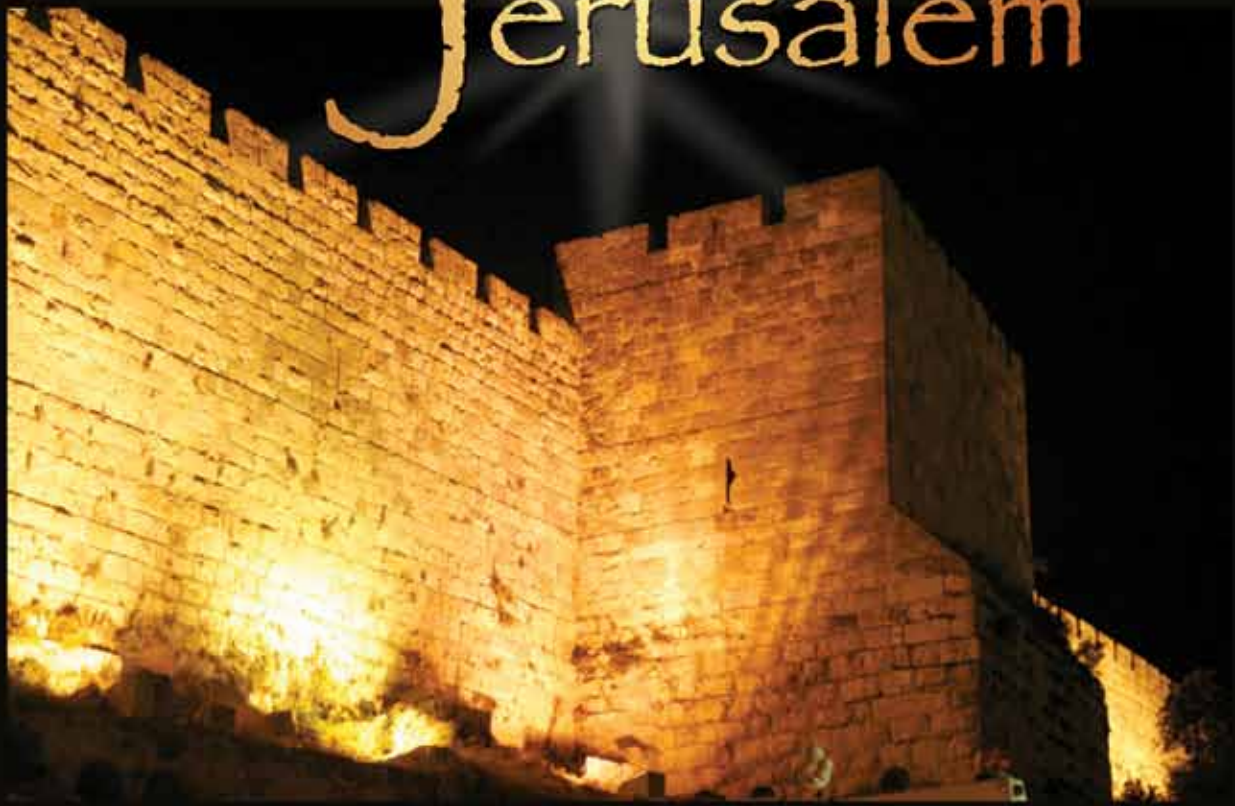
PSALM 89
DAVIDIC COVENANT



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Israel's Messenger is a quarterly publication of Jewish Awareness Ministries, a Christian ministry proclaiming the Messiah to Jew and Gentile, preaching the Word of God, and praying for Israel.

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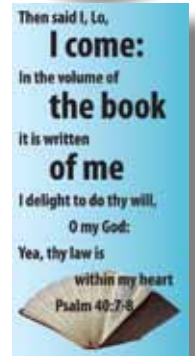
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by Mark Robinson



Cover The Messianic Psalms have been proclaiming the coming reign of Yeshua Ha Mashiach, Jesus the Messiah, for thousands of years. The redeemed will praise Him throughout eternity for a thousand times a thousand years, and this is just the beginning! His Kingdom is coming soon!



From the Director's Desk

Dear Friends,

In the last issue of Israel's Messenger I reported on the ground breaking of our new administration/ministry facility. Shortly after the ground breaking ceremony the foundation was formed, plumbing and electric were placed in the foundation as needed, and concrete was poured. About a month after this was completed, the steel frame for the building arrived and was constructed in a few days. Presently, the exterior walls are being constructed and within a month or so the entire outside of the building should be complete. There is a picture of the progress on page 8 of this issue.

Our March "Prophecy on the High Seas" cruise was a blessing to all. I am grateful for the excellent feedback from those who attended. The comments on Stan Rosenthal's and my messages were encouraging, and one person said our soloist, Linda Siers, was the finest singer they ever heard. Linda stepped in at the last moment to provide music, and her love for Israel, gracious spirit, and beautiful voice was a blessing for all. Lord willing, we will be having another "Prophecy on the High Seas" cruise in early 2014. Plan now to join us.

This issue of *Israel's Messenger* focuses on four Messianic Psalms. The psalms addressed are 24, 40, 72, and 89.

I have written an article on Psalm 24. The theme of this glorious psalm is the King of Glory, who is Jesus the Messiah. I trust the reading of this is edifying and challenging.

Dan Bergman has written on Psalm 40 and the incarnation of the Messiah. The messianic portion of this psalm is quoted in Hebrews 10 and is a wonderful passage of messianic promise that will thrill all who read and grasp the truth of this messianic psalm. Dan has done a great job in developing his article on this psalm.

Stan Rosenthal has contributed a look at Psalm 72 and the Kingdom reign of the Messiah. The Jewish Bible (referred to by Christians as the Old Testament) in particular has a wealth of information on the coming Messianic kingdom. As Dr. Paul Lee Tan stated in his book *Interpretation of Prophecy*, page 352, "When discussing the millennium, the literal interpreter, encounters a peculiar hardship, not of searching for, but of sifting through mountains of millennial prophecies." Rev. Rosenthal unfolds the rich blessings of the Messianic kingdom and the King in Psalm 72. As you read this article you will long for that kingdom and the King of righteousness.

Psalm 89 is looked at through the pen of Moshe Gold. In his

inimitable way, Moshe takes the reader into the truths of the Davidic Covenant found in Psalm 89, the complex nature of the promised Davidic King, and the matchless redemptive work of this King. Your time will be well spent reading Moshe's article.

In our *Sowing the Seed...reaping the Harvest* column, Dan Bergman has an interesting account of his interaction with a Rabbi. I have contributed the story on how Jun, a crew member on our recent "Prophecy on the High Seas" cruise came to the Lord.

Moshe and Shoshana Gold report on the opportunity God has given them to interact with neighbors of theirs about Jesus as Messiah. Their "Apples of Gold" column is always an interesting read.

In our "Shadows of the Tribulation" column I have written on the opening of the new Temple Institute in Jerusalem. They are preparing for the rebuilding of the Temple. We always take our groups to their museum and I look forward, Lord willing, to visiting their recently opened museum which is 3 times the size of their previous museum. The Bible speaks of a rebuilt Temple standing by the middle of the Tribulation period. In conjunction with this a recent article by a Turkish, Muslim television producer titled "A New Muslim Vision: Rebuilding Solomon's Temple Together" said Jews and Muslims should cooperate in rebuilding the Temple as it

would benefit both groups as well as the world. This article can be read on our website in the "Israel News" section.

We have limited spots available for our October 16-25, *Journey to Jerusalem* tour of Israel. We have a number of people who have signed up and others have indicated plans to go. Call us to reserve your place by making your deposit to hold your space for this amazing *Journey to Jerusalem*. There is an advertisement about the tour on the inside cover.

Please tell others about Israel's Messenger. We offer a free one year subscription to those who have never received our magazine and are interested in receiving it. They can sign up through our website.

Keep looking up! Jesus is coming! It could be today!

In Messiah

Mark Robinson



Psalm 24 - The King of Glory

by Rev. Mark Robinson



In the pursuit of everyday life, mankind is oblivious to the sovereignty of the divine King of kings. The world and its problems seem to continually turn with no answers to the dilemmas of life. Islamic terrorism, the cultural and philosophical divide between liberals and conservatives, and economic crises nationally and individually are just some of the issues we face. In response to these seemingly insurmountable challenges, man oftentimes turns inward. The attitude thus manifested is one of self-indulgence, and the conclusion that at the end of everything is simply one's self. In the United States, more than ever, we are saturated with the thought of narcissism - the love of one's self. The desires, plans and thoughts so prevalent in our society epitomize this concept. We have become an entitlement people, a nation of victims. Perhaps we should not be surprised by this, as the Bible continually reminds us that our sin nature produces a self-indulgent person.

No nation, people or individual can survive with this rationale. Ultimately, judgment will come from a sovereign God to a self-centered people. Typical of this truth is the ancient nation of Babylon. Resplendent in her glory, Babylon was a nation known for its architecture, education, power, wealth and beauty. It was probably the greatest city the world has known. Isaiah, prophesying about the judgment to come upon Babylon, brings the thought "I am an end in myself" to center stage as a reason behind the judgment.

"...thou hast said, None seeth me. Thy wisdom and knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee..." Isaiah 47:10-11.

The world today is heading in that same direction. We have forgotten the divine law to love the Lord our God with all our heart, soul and mind and to love our neighbor as our self. Our society is incessant in its pursuit of self-gratification. From the opulence of the entertainment industry - sports, theater, movies, etc. - to the permissive mores of our sexually indulgent society, to the drug-dependent nation that we have become, we see man's endless pursuit is: *"...take thine ease, eat, drink, and be merry,"* Luke 12:19.

Divine Ownership

In a civilization preoccupied with self, as basically all have been since the fall of man, Psalm 24 gives a clarion call to the hearts and minds of all people. This Messianic Psalm stands out in majesty and splendor, sovereignty and grace, divine rule and ownership of all. This seal of ownership is indelibly stamped upon all of God's creation.

"The earth is the Lord's, and the fullness thereof; the world, and

they who dwell therein. For He hath founded it upon the seas, and established it upon the floods" (vv. 1-2).

An inventor has exclusive ownership over his invention; a designer has exclusive ownership over his design; a builder has exclusive ownership over his building; the Creator has exclusive ownership over His creation. At best, we are unprofitable stewards of the abundance and riches of God.

It is the height of folly for man to think he is an end in himself. The ground we walk on, the food we eat, the clothes we wear and the air we breathe are gifts from the Owner of all things. The unrelenting cry of the prophets is the necessity of submission of all things to the sovereign God of the universe, who owns all things. As God the Creator states,

"The silver is mine, and the gold is mine..." Haggai 2:8.

"...every beast of the forest is mine..." Psalm 50:10.

"...for the land is mine..." Leviticus 25:23.

"...Behold, all souls are mine," Ezekiel 18:4.

"...For all things come of thee, and of thine own have we given thee," 1 Chronicles 29:14.

It is by the grace of God that we live. If we are wealthy, it is because God has enabled us (Deuteronomy 8:17-18); our physical makeup has been fashioned by Him (Psalm 139:13-16); the food we eat is provided by Him (Psalm 104:14). The one vital necessity of man is to recognize his Creator, and yet, *"Their inward thoughts is that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names"* (Psalm 49:11).

In the very beginning of this illustrious Psalm, the psalmist proclaims the eternal truth of the sovereign God. In Romans 11:36 this truth is driven home: *"For of him, and through him, and to him, are all things..."* The initial declaration of this Messianic Psalm is God's claim not only on the material goods that make up your life, or your loved ones who bring you joy, but your very life itself.

Divine Salvation

The stamp of God's ownership on mankind through His creation of us does not guarantee man eternal salvation. Although all things, including man, belong to God by creation, not all men will *"dwell in the house of the Lord forever,"* Psalm 23:6. In verses three through six, the psalmist addresses and then answers the question of who will dwell with God:

"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He who hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of

Continued on page 6



his salvation. This is the generation of them who seek him, who seek thy face, O Jacob” (vv. 3-6).

The people of any age, any generation, who seek the Lord, will find Him. The initial qualification for the Kingdom of God is a thirsting after righteousness, a desire to know Him, a compulsion to find Him, a longing for the God of Israel. Replete throughout the Scriptures is the promise to a searching and seeking heart:

“Ho, every one that thirsteth, come...” Isaiah 55:1.

“And ye shall seek me, and find me, when ye shall search for me with all your heart” Jeremiah 29:13.

“But if from there thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul” Deuteronomy 4:29.

To those who thirst, to those who seek, to those who call, to those who come, is the promise of God of clean hands and a pure heart in His sight.

As man comes closer to a knowledge and understanding of a holy God, he is more and more confronted with his own filthiness and uncleanness in the sight of God. The nearer one comes to a righteous God, the more unrighteous one becomes in his own eyes. It is this dichotomy between God and man that comes to the forefront. David recognized this when he said, “I acknowledge my transgressions, and my sin is ever before me” (Psalm 51:3). When Isaiah saw the glory of a holy God he cried out, “... Woe is me! For I am undone, because I am a man of unclean lips...” (Isaiah 6:5). In Jesus’ parable of a self-righteous man and a humble publican, in Luke 18, it was the publican who was justified as he called out, “God be merciful to me a sinner.” When we recognize that “all our righteousnesses are as filthy rags,” Isaiah 64:6, that we are helpless and hopeless before a perfectly holy God, that a great gulf of sin separates us from God, it is then that God can impart to us clean hands and a pure heart. It is that person who receives the salvation and blessing of God. To him shall be imputed the righteousness of God, the righteousness of salvation that only comes from God.

The message of the prophets is that it is the Messiah who brings salvation. It is in the Lord that we have righteousness, Isaiah 45:24. The Messiah will be called “...THE LORD OUR RIGHTEOUSNESS,” Jeremiah 23:6. And, “For Christ [Messiah] is the end of the law for righteousness to everyone that believeth,” Romans 10:4. It is Jesus who is the embodiment of the righteousness of God. He paid our sin penalty, being Himself righteous, that we might have the needed perfection, through Him, to stand in the Lord’s holy place.

Divine King

For millennia, Israel has longed for her promised King. The detailed promises of a literal, earthly kingdom throughout the pages of the Bible long for the Ruler of that kingdom to come and establish it. The psalmist closes this psalm with an exhortation to the people of Israel to receive their King, the Lord of hosts.

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory” Psalm 24:7-10.

The imagery of the gates and everlasting doors is clear in its purpose. It is a plea to the people of the Bible, the Jews, to receive their King. To a people with an everlasting covenant from a faithful God is given the command to open their hearts and

lives, so that the King will come in.

It was David himself who received the promise that the Messiah, the King, would come through his family:

“For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice and with righteousness from henceforth even forever. The zeal of the Lord of hosts will perform this” Isaiah 9:6-7.

The Son of David will sit on the throne of David and rule the Kingdom. It is David who pleads with the people to open the gates. The portrait painted (closed doors and gates) is one of a nation that needs to recognize and accept her Messiah. The truth of this depiction is seen when one reads a few of the Messianic passages of the Old Testament that speak of Israel’s rejection of their Messiah.

“He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all” Isaiah 53:3-6.

“And after threescore and two weeks shall Messiah be cut off, but not for himself...” Daniel 9:26.

As prophesied, the Messiah came in the person of Jesus and was rejected by the nation of Israel as a whole. It is His longing that Israel accepts Him as their promised Messiah and King. It is only then, when the people of Israel open their doors and gates, that He will enter.

In prophetic anticipation, the Hebrew prophet Zechariah speaks of that day when “...they [Israel] shall look upon me [Messiah Jesus] whom they have pierced...” Zechariah 12:10. Jesus, as He wept over Jerusalem, proclaimed, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord,” Matthew 23:37-39.

The long awaited King, the Messiah, will finally have come. As the nation of Israel receives her Messiah, they recognize who this King of glory is. The King is Jehovah, the Commander of the heavenly armies. He has come and delivered them in battle from the nations of the world (Zechariah 14:1-3) and will now set up His kingdom. It is at this time that the people of Israel recognize the Messiah as the “...King of Israel, even the Lord, [who] is in the midst of thee...” Zephaniah 3:15.

The grandeur of the Kingdom will finally have arrived. Jesus the Messiah, King, Jehovah God, will have come to set up His Kingdom. Their hands will be clean and their hearts pure, as they enter into the presence of the Lord, because they “have looked upon me [Jesus] whom they have pierced,” Zechariah 12:10. The gates and doors are no more closed. They are opened to their Messiah, King, and Savior! Jesus!



Psalm 40 - Incarnation of Messiah

by Rev. Dan Bergman



It was a spring day during the earthly ministry of our Messiah, Jesus. He had gone up to Jerusalem to celebrate Passover. It was there that he met, and healed, a man who had been incapacitated with a physical infirmity for thirty eight years! God's plan for this man was to be healed after all those years, not on any day, but on the Sabbath day. Jesus is encountered by no small opposition ridiculing Him for breaking the Sabbath by healing this man. Jesus then makes the statement that God is His Father. The Jews are enraged! Amidst the response that Jesus then gives them is this statement, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" John 5:39.

Psalm 40 is one of those Messianic passages that tell not only the coming of the Messiah, but His very words. Psalm 40, like other chapters contain a prophetic Messianic portion, as well as narrative sections focusing on the author. Understanding the prophetic setting, the significance, and the fulfillment of this passage will greatly aid our desire to better understand Jesus the Messiah from the pages of the Hebrew Scriptures.

The Setting of Psalm 40

We are not told specifically which event in the life of David the first five verses are referring to, although there were certainly many times which could apply (such as the Absalom rebellion). Within the 17 verses of this Psalm sits a brilliant jewel: the words of our Savior. This is the portion we will be focusing on, verses 6 – 10.

The Significance of David's Prophecy

Verse six of this Psalm begins the Messianic portion of this passage. This can in part be applied to David himself, whereas the ultimate fulfillment of the words in this passage (although differing from David's exact quote) is shown to be in the incarnation of the Messiah, Jesus. An examination of this verse, along with its New Testament quotation in the book of Hebrews will help us to better understand this discrepancy, and find it to be an amazing contrast that shows the Messiah to be the One casting the shadow that we see in this Psalm:

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required" Psalm 40:6.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure" Hebrews 10:5-6.

For us to correctly interpret this apparent "contradiction" of what is said in the Hebrew passage when compared with verse six of the 40th psalm, we must examine the introductory clause given to its quotation in Hebrews 10:5. The context of its quotation is the inadequacy of the levitical sacrifices to remove sin: *"For it is not possible that the blood of bulls and goats should take away sins,"* Hebrews 10:4.

The statement that bridges Hebrews 10:4 with the quotation of Psalm 40:6 is vital to understanding that this isn't a contradiction. Some would be quick to jump on the writer of Hebrews with the accusation that he is changing the Old Testament text to fit Christ; from *"mine ears hast thou opened"* to *"a body hast thou prepared me"*.

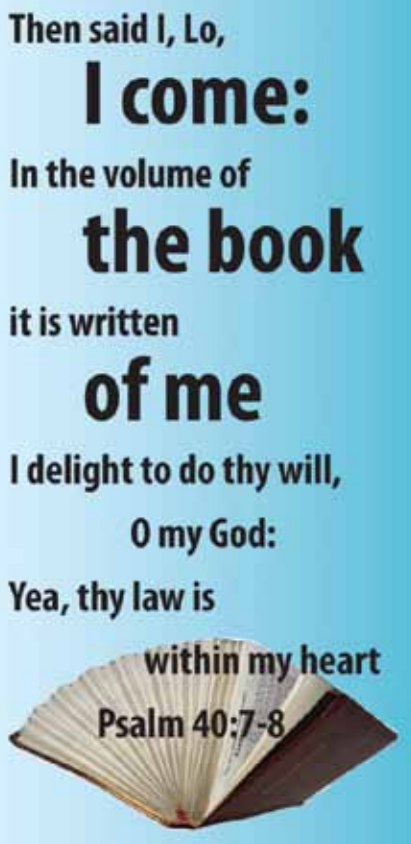
However, the quotation in Hebrews 10 is introduced, and qualified with *"Wherefore when he cometh into the world, he saith..."* This statement stands out where we would expect to see the usual *"as it is written..."* That is not the case here, which is vital to understanding the correlation between these two passages.

There are a number of views regarding this correlation. First is that the Hebrews passage is quoting an older manuscript. Second is the Hebrew servant of Exodus 21:1-6 and Deuteronomy 15:12-18 being linked to what is meant by *"my ears thou hast opened."* This is certainly a "shadow" of Christ's fulfillment, but falls short of a consistent hermeneutic (interpretation of the scriptures), as does the first view.

The Savior's Fulfillment

The most consistent view, without taking scripture out of context or doubting the legitimacy of Hebrew manuscripts, is the view that the Psalm passage points to a fulfillment that transcends the idea of David's *"ears being opened"* or a slave committing to his master. The issue is the failure of the levitical sacrifices to eradicate sins. That is the context of both the Psalm passage and the Hebrews passage. The body spoken of in Hebrews is the answer to the sin problem explained in both passages. Since according to the book of Hebrews, these are the words of Christ, they do not need to be an exact quotation of David's words, nor should we expect them to be. It is a contrast, showing the superiority of the Messiah over the previous sacrificial system, His uniqueness, and the matchless wonder that is His incarnation.

If verse six in conjunction with Hebrews 10:4 is not enough evidence that this is a very special Psalm which transcends Davidic application, we need only read the next two verses:



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"Then said I, Lo, I come: In the volume of the book it is written of me I delight to do thy will, O my God: Yea, thy law is within my heart" Psalm 40:7-8.

This makes absolutely no sense at all (along with the following three verses) when applied to David. When was David written about in the scriptures? Many Jewish versions of the Bible make a mess of this passage in order to remove its application to Messiah. One such translation comes from the Jewish publication society, as can be seen in verses 8 and 9 of our passage:

"Then I said, See, I will bring a scroll recounting what befell me. To do what pleases You, my God, is my desire; Your teaching is in my inmost parts."

This is a twisting, and even a deliberate mis-translation of the Hebrew text. I am by no means a Hebrew scholar, and yet the words and constructions in this passage are a plain, simple, black and white. The KJV translation is word for word an exact translation of this passage (with the exception of the word "Lo" for emphasis). There is no bringing, recounting, or "what befell me". This translation has been purposefully distorted. These verses were obviously (when correctly translated) speaking about someone other than David.

The amazing thing about this passage, in addition to the extraordinary insight that Hebrews gives, is that the words of the Messiah Himself, referring to Himself, are recorded here, in this Psalm that was penned approximately 1,000 years before He was born! He says that in the volume of the book, it was written of Him!

The phrase *"I delight to do thy will"* in verse 8 perfectly summarizes Jesus the Messiah. When as a boy He tarried behind in Jerusalem and confounded the Doctors of the Torah, He told His earthly parents *"wist ye not that I must be about my Father's business?"* Luke 2:49. In John chapter four, Jesus confronts His disciples with the reason He went through Samaria, and why He wasn't concerned with stopping to eat. He tells them, *"My meat is to do the will of him that sent me, and to finish his work,"* John 4:34. Hebrews 12:2 tells us that, *"for the joy that was set before him endured the cross..."* In the garden, before His crucifixion and subsequent separation from God the Father, He prayed *"nevertheless not my will, but thine, be done,"* Luke 22:42. Jesus is the Torah personified (John 1:1). We can clearly see that the shadow seen in Psalm 40 is being cast by none other than Jesus Himself.

By viewing the remainder of the Messianic portion of this Psalm, we will see how this falls short when applied to David:

"I have preached righteousness in the great congregation: Lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation" Psalm 40:9-10.

David did write of the righteousness of God in many of his Psalms. He was called a man after God's own heart.³ Even when taking these statements into consideration, the question still remains, "Do these verses personify David, or do they speak of someone else entirely?"

When did David preach the salvation and righteousness of God in the great congregation? As previously noted, Jesus not only went to the Jews and the Gentiles, but even to the Samaritans! That is certainly a greater congregation than the valley of Elah! Never once did Jesus refrain from glorifying God, or speaking the truth⁴, and yet David on a number of occasions

concealed the truth to get himself out of a tight spot!⁵ Jesus is Truth personified.⁶

Conclusion

Through this amazing passage, along with its quotation in Hebrews, we have truly seen the promised Messiah vividly portrayed. We have read His words from a millennium before His birth. We have seen the One who caused the shadow within Psalm 40. Our Savior is the ultimate fulfillment of those words penned by David so long ago, *"Then said I, Lo, I come: In the volume of the book it is written of me."*



Endnotes

1. The Messianic Psalms, Ernest Wilson, <http://www.gospelfolio.com/>, Gospel Folio Press Grand Rapids MI Copyright 1997
2. Jewish Publication Society. (1985). Tanakh: The Holy Scriptures (Ps 40:8-9). Philadelphia: Jewish Publication Society.
3. 1 Samuel 13:14
4. John 18:37
5. 1 Samuel 11:1-27, 2 Samuel 21:10-15
6. John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."



Jewish Awareness Ministries Building Update

The new administration/ministry facility is progressing well. With the foundation completed in March, the next step was the arrival of the steel frame for the building.

The steel frame arrived and within a few days it was assembled and secured. God has continued to bring in finances. We are about \$25,000 short of being able to pay cash for the building (the furnishing of the building will be an additional expense).



Psalm 72 - Millennial Reign of Messiah



by Rev. Stan Rosenthal

Despite the ascription to this sacred prayer claiming either King Solomon or his father King David to be the inspired author - "A Psalm of Solomon" or "A Psalm for Solomon," it is clear that in all of Israel's history, the kingdom under Solomon provides the best glimpse of the future Theocratic Kingdom. But make no mistake, that while the text of this prayer provides insight into the heart of the author and historical experiences of Solomon's reign, the main and dominant theme of this Scripture looks beyond Solomon and focuses on the greater son of David - Israel's promised Messiah as pledged in the Davidic Covenant.

"Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee ..., to be ruler over my people, over Israel...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 for ever...And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David," 2 Samuel 7:8-18.

Approximately one thousand years after Psalm 72 was written, the angel Gabriel appeared to a young Jewish maiden (virgin) named Miriam and told her the following good news:

"... fear not, Mary: for thou hast found favour with God...thou shalt...bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," Luke 1:31-33.

Kingdom Highlights

With the advent of King Solomon's reign spread over some 40 years, the sons and daughters of Jacob viewed a teaser, a coming attraction of what God holds in store for His people when they embrace the "greater son of David" - Jesus the Messiah.

The future reign of King Messiah is characterized by descriptive terms that have been distant and at best, witnessed intermittently and sparingly through the ages. A review of verses 1 through 16 infer that there is considerable injustice, unrighteousness, poverty, suffering, oppression, unrest and instability, all begging for redemption. Such a time is coming!

According to Psalm 72, and supported by numerous other

biblical passages, this time of deliverance is an age that will be as perfect and ideal as one can have on planet Earth, a time which human hearts have been yearning to encounter for the better part of their history.

Messiah's Reign

- 1 Give the king thy judgments, O God, and thy righteousness unto the king's son.
- 2 He shall judge thy people with righteousness, and thy poor with judgment.
- 3 The mountains shall bring peace to the people, and the little hills, by righteousness.
- 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
- 5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

The inspired author's prayer/prophesy relates how the greater son of David will function. His kingdom will be known for its genuine and enduring **justice; judgment** served without prejudice, partiality or unfairness; **righteousness** in conduct and character which always ministers morally right, correct and lawful actions; and **peace** ushering in safety, soundness, welfare, tranquility and contentment

which will always be present. (cf. verses 1-7 with Isaiah 9:6-7; Jeremiah 23:5-6; Isaiah 11:4)

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this," Isaiah 9:6-7, bold added.

*"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. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby **he shall be called, THE LORD OUR RIGHTEOUSNESS,**"* Jeremiah 23:5-6, bold added.



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“...But with **righteousness** shall he **judge** the poor, and **reprove** with **equity** for the meek of the earth...,” Isaiah 11:4a, bold added.

Prosperous Reign

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

Under the rule and administration of King Messiah as portrayed in verses 3, 6, 7 & 16, prosperity will abound. A direct outcome of peace generates a time of well-being, especially in the area of agriculture. The whole land of Israel, its mountains, hills, valleys, cities, even the desert and wilderness will flourish and produce in abundance. Not even the anguish and distress the land suffered due to the curse of sin upon it (Genesis 3:17-19), nor the turbulent upheaval it experienced from the exceedingly great number of wars inflicted upon it, nor the lack of maintenance and care during the many centuries left untended due to the great diaspora, nor even the vicious and abusive ill-treatment by its enemies while its rightful owners were suffering their own afflictions in the nations of the world, can withstand the mighty and miraculous touch of King Messiah upon His land. (cf. Isaiah 27:6; 35:1-2, 6; 41:19; 43:19-20; 51:3; Ezekiel 47:8)

“He shall cause them that come of Jacob to take root: **Israel shall blossom and bud, and fill the face of the world with fruit.**” Isaiah 27:6, bold added.

“...for in the wilderness shall waters break out, and streams in the desert,” Isaiah 35:6b.

“...I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen,” Isaiah 43:19b-20.

“For the LORD shall comfort Zion: he will comfort all her waste places; and **he will make her wilderness like Eden, and her desert like the garden of the LORD;** joy and gladness shall be found therein, thanksgiving, and the voice of melody,” Isaiah 51:3, bold added.

Compassionate Reign

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

The Messiah King shall reign with compassion. Verses 12-14 indicate that, unlike so many of the rulers and kings upon the earth who oppress and maltreat their citizens and subjects, Messiah will rise above them by providing for His people. He will provide for the needy, the poor and those who cannot help themselves. He will deliver them from those who would take advantage through deceit and from those who seek to harm. He will be a warm, loving and compassionate King. (cf. Isaiah 61:1-3)

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the

acceptable year of the LORD, and the day of vengeance of our God; to **comfort all that mourn;** To appoint unto them that mourn in Zion, **to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD,** that he might be glorified,” Isaiah 61:1-3, bold added.

Universal Reign

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

17 His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

The King Messiah's reign will be universal, supreme and everlasting. Verses 8 through 19 reveal that the Messiah is not merely an earthly being, just a human king, but rather the KING of Kings and LORD of Lords, the incarnate Son of God. He is truly the “God man.” He exercises absolute sovereignty as Ruler and King, not just over Israel, but the entire world. He is revealed to have eternity, as He is the Alpha and Omega, the beginning and the end. (cf. Proverbs 30:4; Psalm 2:7-8; Isaiah 7:14, 9:6-7; Jeremiah 23:5-6; Micah 5:2; Zechariah 9:10; Matthew 1:16, 21; 16:16; John 10:31; 20:31; Colossians 1:15-17; Hebrews 1:1-4; Revelation 1:8; 19:16; 20:4)

Blessed God

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

This psalm closes with unparalleled worship of the God of Israel. His name alone is glorious and He alone does wonderful things. It is no wonder that the prophet Zechariah told Israel to rejoice abundantly because of what Messiah will ultimately do when He reigns over the world.

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation...and **his dominion shall be from sea even to sea, and from the river even to the ends of the earth,**” Zechariah 9:9-10, bold added.

For those of us who have been redeemed through the blood of the Messiah, we should also rejoice abundantly as we will be in this promised Kingdom ruling with the King of kings in peace and blessedness.



Psalm 89 - Davidic Covenant



by Moshe Gold

Psalm 89 was written during a stressful time in the history of the Jewish people. Jerusalem was in ruins, and the people of Israel were without a godly king; they had lost control over their destiny and in this weak and helpless condition they were experiencing the righteous anger of the Lord. It was in the darkness of this hopelessness came the light of revelation in the form of this Psalm. It gave hope for surviving the present chastisement and the promise of one day rejoicing in the presence of the Lord who will come to His people and fulfill all of His promised blessings. As a song of prayer, the first 38 verses speak of the magnificence of the Lord and the ways in which He showed mercy and faithfulness to the nation, especially blessing her through the promises made to King David. The remainder of the song contrasts this with their present suffering because of sin and becomes a prayer of national confession and a plea for God to remember His promises. It is also a reminder to the Jewish people that the covenant promises of God will never be broken because they do not depend on the faithfulness of His chosen ones, but rather on His unchangeable word. The lesson to the nation of Israel was simple; no matter how improbable the fulfillment of these promises seems to be, God has not forsaken or forgotten you! His mercy is new every morning and His faithfulness is forever.

By internalizing this song of contemplation many could draw the breath of hope that would see them through their dire circumstances, the hope that God will restore their land and once again bring a worthy Son of David to sit on the throne of Israel. The Psalm also gives us a glimpse of the most praiseworthy Son of David, the King Messiah, who will be the firstborn Son of God. He will be the custodian of the covenant promises of God to Israel. He will defeat Satan. This Son of David will have the authority to forgive sin and His followers will be granted eternal life. His kingdom will be established on earth and last forever.

This King has a Complex Nature

Through the psalmist (vv. 29, 35) God reminds Israel that the covenant made with David (2 Samuel 7:14-16) ensures the throne of Israel to his descendants. In this Psalm we also find confirmation that this covenant will find fulfillment in one whose throne will be established for all eternity (v. 29). There is something very unique about this Son of David. His nature or essence is unlike any other person; He is both man and God at the same time. This anointed One (v. 20), this Messiah, will be one of the people of Israel. As a descendant of the tribe of Judah and the house of David, He will sit upon the throne of His father fulfilling the covenant promise declared to him and as Isaiah 9:7 foretold, the govern-

ment will be upon His shoulders. Under His reign the kingdom of Israel will find its fullness in the entire inheritance promised to the descendants of Abraham, Isaac and Jacob. He will be the most powerful authority on earth and His rule will extend over the entire planet (vv. 25, 27)!

Yet, while this king is a Jewish man, He is also the appearance of God on earth, the firstborn Son of God (v. 27). Although this is written in poetic language, it is not referring to the king as or like the firstborn, nor is it a title used for the king. Neither can it mean that He is a human being somehow elevated to a divine position, since God will not share His glory with another (Isaiah 42:8). It means that He is the eternal God who humbles Himself and tolerates the birth process (Micah 5:2) in order to fully identify with mankind while possessing authority beyond that of any human. Psalm 89:28 declares that He acts with the absolute authority and full power of God. He will be the visible image of the invisible God, the Son of Man (Daniel 7:12-13). Isaiah 9:6, speaking of the nature of this Son of David, calls Him the Mighty God and the Eternal Father. Jeremiah, using the strongest name for God, declares this King to be revelation of the LORD our Righteousness (Jeremiah 23:5-6). Isaiah (48:16-17) identifies the Holy One of Israel (v. 18) as God the Redeemer sent by the LORD GOD and the Spirit of God. This Redeemer is the Messiah, the Son of David, King of Israel (v. 18). Such a unique character is necessary in order to fulfill the messianic expectations of Psalm 89.

This King is the Custodian of the Covenants

The covenant made with David is an expansion of the promise of God declared by Jacob to his son Judah (Genesis 49:10). According to this promise, the tribe of Judah maintains the right to rule over Israel until the man who brings peace will come. Isaiah declares (Isaiah 9:6-7) that this man of Judah, this son of David, will be the Prince of Peace who will bring everlasting peace. The prophet Zechariah calls this man of peace "the Branch" (Zechariah 6:12-15). In Him the titles of King and of High Priest will be perfected. According to the Law of Moses, however, the priests could only come from the tribe of Levi (Numbers 3:6-13); therefore one person could not hold both titles. Since the Word of God cannot be changed (v. 34) the Mosaic Covenant would have to be satisfied in order for the Covenant with David to be fulfilled by the Prince of Peace.

Eternal peace on earth was never attainable through the Mosaic Covenant. In fact if we are honest, try as one might, we have to admit it impossible to keep this covenant as written. Real peace begins with peace between man and God. The obstacle to peace

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is sin that has created a distance between man and God that man cannot bridge (Isaiah 59:1-13). The Mosaic Law did not allow for complete peace, let alone eternal peace and only by continuous sacrifice could some semblance of peace be maintained. By becoming man, God the Redeemer, the Holy One of Israel, the Messiah became the ultimate High Priest who offered Himself as the faultless, acceptable, eternal and final sacrifice (Isaiah 53) for all of mankind that made it possible for each individual to have perfect peace with God. In doing so the Mosaic Covenant became obsolete and the New Covenant promised by the Prophet Jeremiah (31:31-34) took its place. In the New Covenant Jewish and Gentile peoples find equality and acceptance before God that requires a new form of worship (Amos 9:11-12; Acts 15:16-29). Only in the New Covenant can one be sure of the resurrection to life promised to the followers of this faithful servant (v. 36 "seed;" c.f. Isaiah 53:10) who suffered the penalty of sin so His seed can enter His eternal kingdom. This High Priest died but also resurrected and ascended back to the heavens where He continues to make intercession for those who have put their faith in Him. It is there that the Priest/King waits to return to earth as the victorious Son of David.

This King is the Champion over Sin and Death

When David was anointed king, his enemies hunted him and tried to kill him. However, he trusted in the Lord and waited faithfully upon Him to bring his promised reign to reality. In time his enemies were defeated and he was enthroned and became the greatest king of Israel.

When the Son of David, the Prince of Peace, the Messiah

of God was announced, Herod tried to kill Him. When He was anointed to ministry, Herod's son Antipas together with the religious leadership sought to kill him. Behind their efforts was the true enemy, the Devil, who through temptation, tried to cause Him to fail in His role as High Priest and to forfeit His throne as Son of David (Matthew 4:1-11). When God's appointed time came for Messiah to offer Himself as the ultimate sacrifice for sin, He did so willingly. His death was neither payment demanded by his enemies nor punishment brought on by the actions of the one who betrayed Him, the son of wickedness (v. 22). The sacrifice made by this King/Priest on behalf of mankind destroyed the sting of death (Hosea 13:14), which is sin. Through it He purchased the release of those who were enslaved to the Devil through sin and made the resurrection of the righteous possible.

The power of the Devil has been broken and yet there is still evil in the world which will continue until the King returns and in the power of God destroys His enemies and those who hate Him (v. 23; Revelation 18:15-21). He will establish His kingdom and complete the task of restoring the fallen tabernacle of David.

We do not yet see the reality of His return; but we see Messiah Jesus the Lion of the Tribe of Judah, the Root of David (Revelation 5:5), who is exalted (v. 19) at the right hand of the Father, waiting faithfully to be enthroned on earth. Let us, like Israel, take comfort that, regardless of how chaotic we imagine our situation to be, God will establish His King in Jerusalem. The enduring nation of Israel is proof that you can trust Him to complete the good work He has begun in you and all who have found forgiveness of sin through this Son of David.



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Sowing the Seed . . . Reaping the Harvest

Salvation On The High Seas by Mark Robinson

In the midst of one of Stan Rosenthal's messages on Bible prophecy during our recent "Prophecy on the High Seas" cruise to Cayman Islands and Cozumel, Mexico, I noticed one of our fellow travelers standing at the door waving for me to come. Cathy had stepped out of the room briefly to go to the ship's General Store, which was a few yards down from the conference room where our meetings were being held.

Cathy had carried her Bible into the store with her. The young member of the ship's crew working in the store was from China. Upon seeing the Bible, Jun said, "I have all kinds of questions about the Bible. Can you answer them?" Cathy responded, "I will get my Bible teacher and he can answer your questions."

This exchange led to Cathy beckoning for me to come. As she introduced me to Jun, he immediately asked a couple of questions. "Why is there so much evil in the world?" and "Why do so many people in the world hate the Jewish people, when they have done so many good things for the world?" The second question, especially, intrigued me. I suggested we meet the next afternoon when he was off duty. Jun agreed, and not only met with me, but came to the morning teaching session.

As Jun and I met in the afternoon, he had many questions. Jun was hungry to know God and had an open heart, but a confused mind on what God required of him. He believed that some type of work was necessary to attain God's favor. He was also filled with questions he wanted answered.

I shared with Jun that God requires faith, for "without faith it is impossible to please him..." "Faith," I said, "is believing God, through His word, even when you don't have the answers to everything. If you need the answers to all your questions, you will probably never know Him personally." This resonated with Jun, and he readily agreed he needed to trust in God, even without all his questions answered.

We then turned our attention to his problem, sin, and God's remedy, Jesus. Starting in Genesis 1, Jun saw that God created man without sin, perfect. In Genesis 3, he saw that man disobeyed God (sinned), and we discussed the ramifications of sin, especially, "the wages of sin is death."

I shared Jesus as the remedy for Jun's sin problem through His death, burial, and resurrection, looking at a number of different Scriptures. Jun accepted the Bible as God's word. He understood the issue of his sin and God's remedy. He believed that Jesus died for him and rose from the grave. BUT, Jun stated, "Don't I have to do something as well?"

It then came to me - a great way to illustrate God's grace. After the morning session, Cathy had graciously bought two Bible based books as a gift for Jun. Cathy recognized his thirst for the truth and wanted to help him in his study. When she gave these books to Jun, he was humbled and very thankfully received this gift from Cathy.

I asked Jun, "Did you do anything to earn the books Cathy gave you earlier today?" "No," he replied. "Did you deserve to get that gift from Cathy?" "Not at all," Jun responded.

"Jun, that is like God's grace to us. We don't deserve it and we

can't earn it. It is solely His gracious gift to us. Ephesians 2:8 and Romans 6:23 say salvation and eternal life are a 'gift of God.' Just as Cathy paid for the gift she generously offered to you, so God has paid for the gift, through the death and resurrection of His Son, to you."

The expression on Jun's face lit up the room. "Now I understand," he exclaimed. "It is a gift. I can't do anything."

"Exactly," I responded. "Just as you graciously received Cathy's gift to you, so you need to receive God's gift to you. Jesus is God's gift to you."

In a matter of moments, after going through Romans 10:9-13, Jun bowed his head and called on Jesus to save him. Jun was ecstatic. Later, at his request, he would stand up and share with many in our group that he was now a believer in Jesus and God had forgiven his sins. On our next land stop in Cozumel, Jun got off the ship to call his mom in China and share with her that he accepted the Lord.

We had a great cruise. The food, fellowship, Christian music and study on Bible prophecy were great. For me, though, the best part of the entire journey was to have a part in Jun becoming a child of the King!



It is Written by Dan Bergman

Sometimes ministry has subtle victories, especially Jewish ministry. The Lord has given me a real burden for my Hebrew teacher who is an Orthodox Rabbi. The following may not seem like a very big deal at first, but if you knew the Rabbi as well as I do, you too would realize the gravity of what I'm about to tell you. Before I explain my "small" breakthrough to you, I must first tell you about a book I picked up, A Rabbi Talks with Jesus (a book that I found out my teacher loves). The author, a rabbi, uses his imagination to place himself into Jesus' audience at the Sermon on the Mount. He imagines what he would say to Jesus if he were there to respond. It's an interesting read, but I found it frustrating, incorrect, biased, arrogant, and demeaning to the message of the Gospel. When I started Hebrew class last summer, and then again during the fall semester, the Rabbi mentioned an idea from this book regarding some of the things that Jesus said. My teacher found Christ's words confusing, and said that they presented somewhat of a roadblock to him actually understanding Jesus and various teachings of the New Testament.

Here's the breakthrough the Lord gave me, along with the perfect opportunity to speak up. The discussion centered around a statement made by Jesus in Matthew 5:38 and 39, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." "Jesus surely would have known that it's all about money! Why did he say this (among other things)? I never could understand why he would say that," the Rabbi questioned.

The reason that the Rabbi was confused by this statement (which is similarly found in Exodus 21:24), is that according to Rabbinical teaching, the phrase "eye for an eye..." refers only to monetary compensation.

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Apples of Gold



Always ready
to give an answer....

by Moshe and Shoshana Gold

We praise God for the opportunity to answer questions concerning saving faith and Jesus from our neighbors, but first one must show himself to be a good neighbor, and one who can be trusted with such personal matters. While we are certain that there are those who speak evil of us, the Lord is giving us favor in the eyes of some in our small community. One evening, a willingness to help a neighbor in need resulted in hours of discussion about the Bible and Jesus as Messiah.


It began when Moshe received a phone call from a husband who was working away from home for the week. He had wired a new clock timer to the water heater that augments the solar-heated water mandated in Israel; something went wrong, and the family was without hot water. The man asked Moshe if he would please try and fix the problem. After two visits to the neighbor's home, and by the grace of God, Moshe was able to do so.

On the first visit, praying it was something easy to repair and hoping for an opportunity to speak of the Gospel of Jesus, Moshe prayed as he removed the timer from the wall. With the aid of the teenage son Moshe thought he fixed the problem. The lady of the house asked him to wait for the water to heat up before he left. During that time she engaged him in conversation about our faith in Jesus. Her questions, like many Israelis', were straight forward: "How could, and

why would, God become a man?" It was a good conversation, one in which she opened her Tanakh in order to be sure that the answers were from her Bible. While this was happening the eldest daughter, a girl of about 16 or 17, came in and announced that she no longer believed in God because of the Holocaust! After mother and daughter had a very intense talk about the existence of God and how He directs all things according to His will, the mother turned to Moshe and asked if there was anything he could add to help her daughter.

The heart-to-heart conversation that followed included questions like, "If God exists, then how could He allow this to happen?" Moshe was able to speak of God's mercy, sin and judgment. The girl wanted proof that the Bible was not a bunch of folk stories, and Moshe shared evidence from the Scriptures. The result was that the daughter agreed to begin reading the Bible with an open mind.

Moshe returned home thinking the water heater was fixed and rejoicing for the opportunity to speak with these folks in such a meaningful way. No sooner had we given thanks than the phone rang and the neighbor told us that the water had again stopped heating! We both returned to the house this time. While Moshe was replacing the timer, the neighbor began to tell Shoshana that she was reading some historical fiction books about women in the Bible. Shoshana listened attentively, agreeing with the neighbor where she could. By the grace of God the discussion turned to the Bible as the Word of God and a very practical book, and the women agreed to talk more about this on another occasion.

We returned home thanking God for the extended conversations that evening and the validation of our testimony by the hot water being fixed (Jewish people still look for signs). Later in the week we received an invitation to dinner at their home on the weekend when the husband would also be there. Shoshana had the opportunity to again speak with the mother while they worked together in the kitchen, and all listened as Moshe answered more questions for the daughter. Our prayer is that they find "the peace of God which passes all understanding" through a saving knowledge of Messiah Jesus. 

Sowing the Seed . . . Reaping the Harvest Continued from page 13


This view is purported by (among others) Rabbi Moses Maimonides - one of the most famous rabbis in Judaism: "if a man cuts off his neighbour's hand, or foot, he is to be considered as if he was a servant sold in a market; what he was worth then, and what he is worth now; and he must pay the diminution which is made of his price; as it is said, "eye for eye." **From tradition it is learned, that this for, spoken of, is to be understood of paying money...**" (emphasis added).

Those who hold this monetary interpretation do so because of an example of monetary compensation in Exodus 21:19, which I think is at the heart of the meaning: "*If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.*"

My teacher, who is probably in his 60's, has a desire to learn and to come across as polite, but, nevertheless, he is somewhat defensive regarding his understanding, believing it to be superior. The discussion came up in our class regarding the Hebrew words for "It is written" and "It is said." He told us that the prophets never used "It is said" to quote the Word of God. But, in the Rabbinical writings, "It is said" is used interchangeably with "It is written." I took this as an opportunity to mention that Jesus frequently used the phrase "It has been said", or "Ye have heard it said" to distinguish between a true and false interpretation of God's Word. To answer his question, I merely stated that in Jesus' day, "eye for an eye" must have come to

mean vengeance, and physical retribution for injury. If people in Jesus' day were not using this passage in a fleshly, vengeful, sinful way as an excuse to exact revenge, then there would have been no reason for Jesus' statement. And yet Jesus says what He says. I told the Rabbi that although it is understood today as monetary compensation, those to whom Jesus was speaking obviously weren't taking it that way, hence Jesus' statement, "Ye have heard it said..." When Jesus is proclaiming God's Word (rather than correcting a false view of it) He often uses "It is written." A good example of this is when Jesus uses God's Word to rebuke Satan. When He is correcting or expanding upon a certain understanding of Scripture, He often uses "It is said" as in the Sermon on the Mount in His discourses on adultery and anger.

When I explained to the Rabbi that Jesus' statement was spoken to rebuke and correct the pervasive attitude of His day regarding compensation, a light turned on in the Rabbi's mind. He said, "Ohhhh..." (and with a huge smile on his face), "Thank you for that. That makes sense." I could tell that one (maybe two) bricks were removed from his wall against the Gospel.

Praise God for this incredible breakthrough! He has never budged in his stance on who Jesus is, or what Jesus said - until now! Please continue to pray for this door to remain open, and for God to convict the Rabbi of who Jesus is and his need for his Messiah. 

Shadows of the Tribulation

by Rev. Mark Robinson

On March 27, 2013 the Temple Institute in Jerusalem opened the doors to their new museum. This long needed, larger facility houses the artifacts that the craftsmen of the Institute have been meticulously preparing for the day when the third Temple is constructed on Mt. Moriah, the priesthood is re-initiated, and sacrifices are once again offered from that holy mountain top.

Their press release stated in part:

“The Temple Institute is delighted to announce that after twenty five years of introducing visitors the world over to the sacred vessels of the Holy Temple and the dream, along with the practical measures being taken for rebuilding the Holy Temple, our headquarters are currently moving to a new, expanded facility, which includes a brand new Visitors Center... The new exhibition includes a highly advanced, state of the art presentation of the Temple-ready

sacred vessels created by the Institute, garments of the High Priest, oil-paintings depicting aspects of the Divine service of the Holy Temple and model of the Holy Temple Complex. Visitors will also be able to see a scaled-down stone altar, made in accordance with Torah law, transportable and completely ready for use on the Temple Mount.

Additionally, the new center, three times the size of the Institute’s current location, will also afford guests the opportunity to view all new video productions describing the history of the Holy Temple, its role in the prophetic time in which we are living and our role as members

of the human race who seek the rebuilding of the Holy Temple and the fulfillment of the words of Isaiah: ‘*For My house shall be called a house of prayer for all nations.*’ (Isaiah 56:7)”

One of the baffling mysteries for Christians is the location of the Ark of the Covenant. I know of at least nine suggested locations of the Ark - many of these purportedly first hand sightings. Obviously all but one, or even all, are erroneous.

The Temple Institute is confident of the location of the Ark and that in God’s timing it will be revealed. They comment:

“It’s well-known that the Temple Institute has no intention of recreating the Ark of the Covenant, unlike all the other sacred Temple vessels that can be seen in our Jerusalem headquarters, ready for use in the soon-to-be-rebuilt Holy Temple. The reason for this omission? We know exactly where the original is hidden, and when the time is right, it will be reinstated in its proper place. For the original ark was neither lost nor destroyed – it was hidden away by King Josiah of Israel, in anticipation of the impending destruction of the Holy Temple by the invading Babylonian army. In a subterranean chamber

deep within the bowels of the Temple Mount prepared especially by King Solomon himself, the ark lays waiting for its own redemption.”

Just prior to the new museum opening an interesting article was written by a devout Muslim tilted, “*A New Muslim Vision: Rebuilding Solomon’s Temple Together.*” The writer states:

“As a devout Muslim, it would be a joy for me to see Prophet Solomon’s Temple rebuilt as well. No, you did not hear me wrong. Prophet Solomon’s Temple being rebuilt in all its magnificence and glory would be a great delight for me, as it would be to any Muslim. Under different circumstances, in an atmosphere of trust, love and brotherhood, Muslims would welcome this with enthusiasm. The Temple of Solomon is also a historically important place, and rebuilding it would be a wonderful occasion for all believers to contemplate. Every Muslim, every believer, will want

to experience the spirit of those days again, and strive to bring the beauty of those days back to life. Actually, it is everyone’s aspiration for that city to be adorned, to be beautified, and to regain the magnificent glory it had in the days of the Prophet Solomon.”

According to this follower of Islam, rebuilding the Temple in Jerusalem is not an obstacle to peace, but a help in bringing peace to the world.

As Bible believing Christians we understand that the ultimate sacrifice for sin was made by Jesus some 2,000 years ago, and that any sacrifices done in a future

rebuilt Temple have no merit at all before God. For Bible believing Christians, though, the Temple Institute is a must see on a trip to Israel. Not only will your knowledge of the Temple and its instruments become more understandable, but this is prophecy fulfillment in the making!!!

We are told in 2 Thessalonians 2:4b that the Anti-Christ will go into a rebuilt Temple and, “...that he as God sitteth in the temple of God, shewing himself that he is God.”

In the Olivet discourse, Matthew 24-25, in the middle of the Tribulation period, we are told “when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place” they are to flee to the mountains. Daniel 9:27 tells us that in the middle of the Tribulation period the anti-Christ “...shall cause the sacrifice and the oblation to cease.”

There has to be a Temple standing in Jerusalem on the Temple mount no later than the middle of the coming seven year Tribulation period!!! Preparations are under way for this to happen.

Come Lord Jesus!!!



The Temple Institute is preparing for the new Temple.

Jewish Awareness Ministries

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ISRAEL'S MESSENGER RADIO BROADCAST RADIO STATIONS

Jewish Awareness Ministries has a weekly 15 minute radio broadcast that is heard throughout the United States.

Rev. Mark Robinson, Rev. Stan Rosenthal, and Moshe Gold are the speakers for these broadcasts.

Please listen to these broadcasts. They will be a blessing to you.

ALABAMA				Edenton	WOTJ 90.7 FM	Saturday	7:00 p.m.
Gadsden	WTBB 89.9 FM	Saturday	7:00 p.m.	Farmville	WOTJ 89.5 FM	Saturday	7:00 p.m.
Oxford	WTBJ 91.3 FM	Saturday	7:00 p.m.	Henderson	WOTJ 91.1 FM	Saturday	7:00 p.m.
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Pensacola	WNVY1070 AM	Tuesday	6:45 p.m.	Newton Grove	WYBJ 90.7 FM	Saturday	7:00 p.m.
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GEORGIA				PENNSYLVANIA			
Augusta	WFAM1050 AM	Thursday	6:30 a.m.	Wilkes-Barre/Scranton			
Soperton	WRJS 88.1 FM	Saturday	7:00 p.m.		WITK 1550 AM	Tuesday	5:15 p.m.
Tallapoosa	WEYY 88.7 FM	Saturday	7:00 p.m.	York	WYYC 1250 AM	Mnday	7:15a.m.
INDIANA				SOUTH CAROLINA			
Linton	WYTJ 89.3 FM	Saturday	3:05 am	Greenville	WELP1360 AM	Sunday	12:45p.m.
Linton	WYTJ 89.3 FM	Saturday	7:05pm	St. George	WWOS 91.9 FM	Saturday	7:00 p.m.
MARYLAND				Rock Hill	WRHJ 93.1 FM	Saturday	7:00 p.m.
Hagerstown	WHGT 1590 AM	Saturday	7:00 p.m.	St. Matthews	WPOG 710 AM	Saturday	7:00 p.m.
Lexington Park	WOTJ 88.7 FM	Saturday	7:00 p.m.	Sumter	WSSC 1340 AM	Saturday	7:00 p.m.
Oakland	WOTJ 88.7 FM	Saturday	7:00 p.m.	TENNESSEE			
MICHIGAN				Chattanooga	WLMR1450 AM	Saturday	1:00 p.m.
Lupton	WMSD 90.9 FM	Saturday	6:00 PM	Columbia	WVOO 107.1 FM	Saturday	7:00 p.m.
MONTANA				Sneedville	WSDC 88.5 FM	Saturday	7:00 p.m.
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NORTH CAROLINA				WEST VIRGINIA			
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