

Israel's Messenger

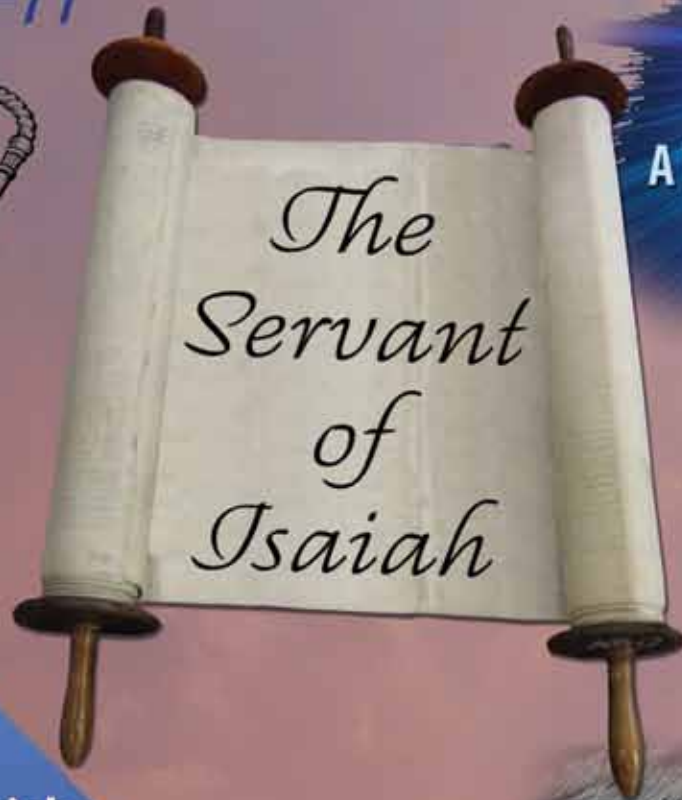
Publishing Salvation to Zion - Isaiah 52:7
A ministry of Jewish Awareness Ministries

*Isaiah
50:4-11*



Isaiah 42:1-7

A Light to the Gentiles



**Messiah
Family of David
Tribe of Judah
Nation of Israel**



Isaiah 49:1-6

Isaiah 53

Winter 2014



Prophecy on the High Seas



With Rev. Mark Robinson, Rev. Ken Overby and Rev. Brad Harbaugh

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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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Cover: This issue of Israel's Messenger focuses on the four servant passages of Isaiah where the comfort and Hope of Israel is developed in God's servant, the Messiah. The first two servant passages, Isaiah 42:1-7 and 49:1-6, tell us what the Servant of God will do. The final two servant passages, Isaiah 50:4-10 and Isaiah 52:13 - 53:12, tell us how the Servant of God will accomplish what the first two servant passages promise. We have tried to illustrate these truths in the cover illustration.





From the Director's Desk

Dear Beloved,

It is my opinion that most, if not all, commentaries on the book of Isaiah miss the flow and development of this amazing book. The first 5 chapters of Isaiah are spent with the prophet addressing the sinfulness of Israel and the judgment to come. Very little, less than 10%, of the text is given to any type of positive message from the, I believe, jaded heart of a disillusioned prophet. When Isaiah sees the “glory of the Lord” in chapter 6, the focus of his message changes. In the next 6 chapters, specifically 7, 9, 11, and 12, we have some amazing messages of hope in the coming Messiah and His kingdom.

Chapters 13 through 39, without going into detail, is, in my understanding, a “parenthetical thought” on, primarily, God’s judgment on the nations of the world. Chapter 40 picks up with the message of hope Isaiah left for Israel in chapter 12, “And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me,” Isaiah 12:1. The fortieth chapter again develops Isaiah’s message of hope and comfort, “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem...,” Isaiah 40:1-2a.

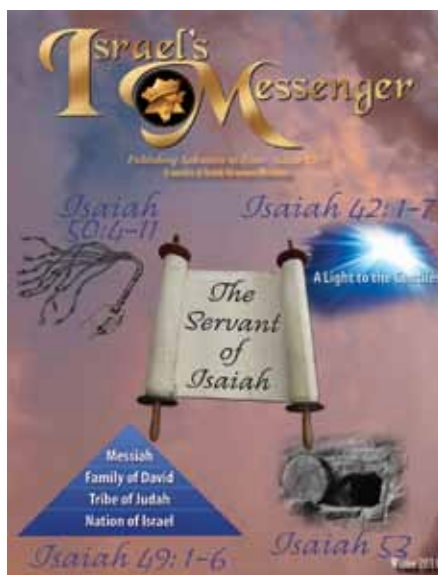
This issue of *Israel’s Messenger* focuses on the four servant passages of Isaiah where the comfort and Hope of Israel is developed in God’s servant, the Messiah. The first two servant passages, Isaiah 42:1-7 and 49:1-6, tell us what the Servant of God will do. The final two servant passages, Isaiah 50:4-10 and Isaiah 52:13 - 53:12, tell us how the Servant of God will accomplish what the first two servant passages promise.

Rev. Ken Overby has contributed the article on the first servant passage. He intertwines a discussion of the text with the testimony of a Rabbi who accepted Jesus as his Messiah a number of years ago. I think you will find his treatment of this passage challenging.

I have written the article on the second servant passage of Isaiah. When Israel is identified as the servant in Isaiah 49:3, does

this negate the understanding of all the servant passages as speaking of the Messiah? Not at all!!! Read this article to find out why the servant is called Israel. In this passage we are also able to “listen” to a conversation between Jehovah the Father and Jehovah the Redeemer (the Son). The dialogue is fascinating and enlightening.

Dr. Keith Megilligan has focused his pen on the third servant chapter. He zeroes in on the term “servant” and develops some of the



phrases found in the passage that describe the servant. In this first servant passage that tells us how the servant will accomplish what has been promised earlier, Dr. Megilligan points out that the language of this passage is reminiscent of the great crucifixion psalm, chapter 22. Please read this article to further appreciate the work of the Messiah.

Rev. Dan Bergman has developed the well known fourth servant passage of Isaiah 53. Reams of material have been written on this portion of Scripture. Dan gives insights on the further unfolding of how the servant will accomplish his work. Whereas the third servant passage focused on the physical suffering of the servant, this passage focuses on the spiritual suffering of the servant. A common refrain is “the best is saved for last,”

and that is true with this fourth servant passage. God brings to fruition our understanding of exactly how He will provide “comfort” to His people with this pinnacle of Messianic prophecy. Read this article with praise and awe of our great God!

Our “*Shadows of the Tribulation*” column looks at one of the results of the summer Gaza war. It seems like things are being prepared for the coming Tribulation period. And, the rapture precedes this time. Jesus’ coming for His bride could be very close!

“Eretz Israel” discusses the coastal plain of Israel. Find out about this area and its importance in both the times of the Old Testament and New Testament. This article will enhance your understanding of the Bible.

Dan Bergman has written an account of his emergency visit to his dog’s veterinarian in our “*Sowing the seed...Reaping the harvest*” column. Turns out the vet was a Jewish woman. Dan used this opportunity to be a witness for the Messiah. Read what happened and what he did.

In closing, two additional things. Our 2015 cruise from Port of Canaveral, FL to the Bahamas still has room. Join us for this relaxing, refreshing, and challenging time in the prophetic word. We must hear from you soon if you want to go. Call us!

Secondly, we just returned from a wonderful trip to Israel. We were safe and blessed in our travels. It was a great tour. Our 2015 tour is scheduled for October 7 - 17. Eleven days of an amazing “*Journey to Jerusalem*.” We have limited spots available and a priority interest list of over 40 people. Write or call us for a brochure. You will be surprised, I believe, at the low price of our tour compared to other tours of like time and accommodations. You will find our price hundreds of dollars less than other “like” tours. Last year we “sold out” our tour by the end of February. I expect the same this year. Don’t miss out! Call us!

In Messiah,
Mark Robinson



Winter 2014

Behold My Servant!

Rev. Rev. Ken Overby



“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” Isaiah 42:1-7

He had been a faithful servant of Jehovah. Growing up in an orthodox Jewish school, he later enrolled in Hebrew Union College in Cincinnati. Eleven years later Dr. Max Wertheimer was ordained and became the Rabbi at a Reformed Congregation in Dayton, Ohio. Over the next ten years he rose to become a widely sought after speaker even within ecumenical circles. With a beautiful talented wife, a nice home, and two precious children, he later recalled “I was satisfied with life!”¹

Then his wife became gravely ill. In spite of the best that doctors could do, she died. As a young widower he found that his years of study of the greatest Talmudic scholars gave him no comfort. He questioned, “How could I speak as a Rabbi, words of comfort to others when my own sorrow had brought me to despair.”² He declined re-election as Rabbi to the synagogue to study his Bible for answers to some haunting questions. With regard to his wife, he asked, “Where is the spirit and soul of one who was such a gifted pianist, who gave charm to life?”³ Eventually he came across the phrase in Isaiah “my

righteous servant.”⁴ To identify that “servant” he began at chapter one and fervently studied. He gradually concluded that it could only mean the Anointed of God. But who was this Messiah? “Why didn’t He speak so plainly to Israel that every Jew could understand?”⁵ he exclaimed. Jehovah said of Him, “I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.”⁶ Sitting in the dungeon of despair, Rabbi Wertheimer needed a hand to hold, a covenant promise to stand on, and light for his darkened soul.

Another Jewish man, 2000 years earlier, sat in synagogue with no remedy for his withered hand. News came of a teacher in Galilee who healed people. Instead of seeking relief for the troubled, the rabbis touted their knowledge of the Talmud. Then an unexpected guest walked into the shabbat service. Challenged by this carpenter from Nazareth, the rabbis put Jesus to the test and asked, “Is it lawful to heal on the sabbath days?”⁷ Jesus pointed out a midrash (explanation of the text) of Moses that approved the care of sick sheep on

the Sabbath. Scanning the knowing expressions of the peasant farmers in the assembly, Jesus answered the rabbis’ question with another, “How much then is a man better than a sheep?”⁸ Turning the spotlight on the Pharisees, He commanded the afflicted to, “Stretch forth thine hand.”⁹ I can just imagine how the gnarled fingers straightened, then clapped the other hand like thunder, in exuberant joy. The rabbis were infuriated. Jesus departed to flocking multitudes. I love what happened next! “HE HEALED THEM ALL.”¹⁰ He charged the multitudes not to speak to anyone about these miracles. Jesus in essence said, “Don’t make a big deal about it with your rabbi.” The rabbis’ saw His miracles with their own eyes, however the willful blindness they exhibited in spite of them, even He could not heal.

We read His next words from Isaiah 42 again, in Matthew 12:18-21. In this one event, Jesus gives the understanding of the identity of the “servant.” Long before Bible commentators could decide whom this verse was speaking of, the healed were certain that their healer was this Servant of the LORD. Jesus often

Continued on page 6

described Himself as a servant.¹¹

Many rabbis and liberal commentators erroneously identify the servant as Israel. Victor Buksbazen comments, "Although modern liberal commentators have interpreted the 'servant' as Israel it was not so with the majority of ancient Jewish scholars," who interpreted Isaiah 42:1-4 "as referring to the Messiah." The Palestinian Targum, an ancient Aramaic paraphrase of the Old Testament, renders 'Behold my servant' as 'Behold the Messiah my servant.' Isaiah 42 is the first of four distinct "servant of the Lord prophecies which apply to the person of the Messiah."¹²

Rabbi Wertheimer in his quest to identify this servant said, "Whoever that 'righteous servant' of Jehovah is, of one thing I am sure: he is not Israel, because the prophet declares Israel to be a sinful nation, a people laden with iniquity." Furthermore, Isaiah ruled himself out in chapter 6:5, "Woe is me! for I am undone; because I am a man of unclean lips."

The next phrase "whom I uphold" has prompted some to ask if it indicates the servant's weakness. Although Jesus was fully incarnate and subject to pain and hunger and thirst, the phrase rather speaks of the incomparable One that God displays for all to view. A servant Messiah much like a "root out of dry ground"¹³ is a marvel to consider.

As for the phrase, "mine Elect in whom My soul delighteth," the interpretation is clear in the New Testament declaration, "This is My beloved son in whom I am well pleased."¹⁴

The next phrase "I have put My spirit upon him" is consistent with Isaiah 61:1 and was claimed by Jesus to apply to Him in Luke 4:18. John the Baptist testified, "he that sent me to baptize with water...said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."¹⁵

But how will this servant "bring forth judgment to the Gentiles"? The Holy Spirit with 'the Gospel' reproves men "of sin, and of righteousness, and of judgment," John 16:8. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."¹⁶

The opening verses of Isaiah 42 are best summarized, "The servant of the LORD is humble, unobtrusive and compassionate, verse 2. He does not crush the weak or the broken, but heals them, verse 3. He never wavers and is not crushed by His adversaries, nor by the enormity of His task, but will in the end accomplish His divinely appointed task, verse 4."¹⁷

Finally, Rabbi Dr. Max Wertheimer became convinced that Jesus was the righteous Servant of Jehovah.¹⁸ On March 30, 1904 he publicly confessed Christ in the Central Baptist Church¹⁹ in Dayton Ohio. Little did he know that it all began in 1895 at a meeting in the Christian Church of Dayton where he proudly stood before an audience of "professing" Christians. He told them he could not believe in their Christ as his Messiah. He prided himself in Reformed Judaism's denial of the need of an atoning sacrifice for sin. But unbeknownst to him, in the audience sat one of Christ's little broken reeds, a humble aged woman. "O God," she prayed, "Bring Dr. Wertheimer to realize his utter need of that Savior he so boastfully rejects. Bring him if necessary to the very depths in order that he might know his need of my Lord Jesus Christ."²⁰ Soon he would be sitting in the utter darkness of the prison house. It was there he began to seek for the Light.

With the authority of the Creator that spoke suns into brilliant light, by the force of the Spirit that moved upon the waters, and with the trumpet that thundered His Covenant at Sinai, God clothed Himself in human flesh. He obediently gave His life and shed His

blood and became the New Covenant for Israel promised in Isaiah 42 (see Jeremiah 31:31-34 also). He arose to shine the light of eternal life on those spiritually blind prisoners scattered among the remote "isles". He was called in righteousness to make us righteous. We who know Him must, like that dear saint who wept over Rabbi Wertheimer's blindness, pray for His chosen people and with His gentle manner and the Spirit's power say, "Behold His Servant." To look at Him will open blind eyes.



End notes

1. Rabbis Meet The Messiah, Messianic Good News, p. 23
2. Ibid.
3. Ibid.
4. Isaiah 53:11
5. Rabbis Meet The Messiah, Messianic Good News, p. 24
6. Isaiah 42:6
7. Matthew 12:10
8. Matthew 12:12
9. Matthew 12:13
10. Matthew 12:15
11. Matthew 20:25-28, Matthew 23:11, Mark 9:35, Mark 10:43-45
12. Victor Buksbazen, The Prophet Isaiah, The Friends of Israel Gospel Ministry, 2008, p. 344
13. Isaiah 53:2
14. Matthew 3:17
15. John 1:33,34
16. John 12:48
17. Victor Buksbazen, The Prophet Isaiah, The Friends of Israel Gospel Ministry, 2008, p. 344
18. Rabbis Meet The Messiah, Messianic Good News, p. 26
19. Ibid.
20. Rabbis Meet The Messiah, Messianic Good News, p.22

Editor's Note: You can read the entire testimony of Rabbi Wertheimer, along with the testimonies of 24 other rabbis, in the book "Rabbis Meet Jesus the Messiah." It can be ordered from J.A.M. for \$10 plus \$4.00 postage and handling. Call us at 919-275-4477.



The Servant's Calling

Rev. Mark Robinson



"Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. 5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isaiah 49:1-6

This chapter brings us to the second of the servant passages (the first in 42:1-7). After nine chapters (40-48) mainly focusing on God's power, His ability to predict the future, and the condemnation of idols, we are now reminded that God will deliver His people Israel, as well as the Gentiles, from their sinfulness and idolatry. This will be accomplished through God's servant and is the main theme for the next 5 chapters.

It is also important to understand that the One who was the speaker in chapter 48:12-17, Jehovah the Redeemer (the Son of God), is still speaking as this chapter begins. In these six verses we have a conversation between God the Father and God the Redeemer (Son). Pull up a chair, as we listen in on a conversation between two persons of the Tri-unity.

Jehovah the Redeemer Speaks (the Son) Verses 1-2

At the end of chapter 48, vs. 18-22, God lamented over what could have belonged to Israel if they would just have listened. Now, His attention is temporarily drawn to the Gentiles, "O Isles," of the world. Listen (*שמע* shema), is the same word used in Deuteronomy 6:4 and is in the

imperative. God the Redeemer demands a response from the peoples of the world. The gospel was always intended for the entire world (Genesis 12:3) and it is of utmost importance that both Jew and Gentile listen. This servant has been uniquely set aside by God for His task. From the womb God has called him.

Continuing to speak, God the Redeemer says He is protected by God - "in the shadow of his hand" and "in his quiver hath he hid me." Until the moment on the cross when He took the wrath of God in our place, Jesus was always protected by God, during His ministry as well as before - Matthew 2:13-14. When Jesus was being crucified He cried out, "...Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matthew 27:46. The perfect Lamb of God was forsaken by the Father so we might have the possibility of redemption. Never in eternity past had this happened, never in eternity future will it happen again.

The servant has been specially made for His task - "made my mouth like a sharp sword" and "made me a polished shaft." Some commentators see these attributes as references to Jesus returning in judgment and appeal to

scriptures such as Revelation 1:16, 2:16, and 19:15, but these references do not fit the context of the text, and are better understood through Hebrews 4:12. He will speak the Word of God which will penetrate hearts (Hebrews 4:12), and He will "fly" a straight course like a specially prepared arrow, i.e. He will not veer off the path He has been sent to walk.

In preparation for His ministry the scriptures tell us, "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. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God," Hebrews 10:5-7. God specially prepared Jesus' body through the virgin birth (Isaiah 7:14; Matthew 1:20-23) so He would have no sin (Isaiah 53:9b; 2 Corinthians 5:21).

Jehovah the Lord GOD Speaks (the Father) Verse 3

Now, God the Father speaks of the servant being His servant. "Servant" is used of three different entities in the book of Isaiah - individuals such as Isaiah, (Isaiah 20:3), the nation of Israel, (Isaiah 41:8-9; 44:1,21; 45:4;

Continued on page 8

48:20), and the Messiah, (the 4 servant passages).

On first glance it seems as if this verse is identifying the servant as Israel. This can't be correct for several reasons. First, the context is that the "me," God's servant, has been identified as Jehovah the Redeemer and is the speaker earlier (Isaiah 48:12 and on); and in this verse, God the Father is identifying God the Redeemer as the servant. Second, this servant would "raise up the tribes of Jacob," (verse 6), so this rules out the servant being the nation of Israel, as Israel will be redeemed by the servant. Third, the servant is identified as an individual, "me" and "I," which precludes the servant from being the nation of Israel.

So, if the servant isn't the nation of Israel, how should we understand the servant being called Israel? Jakob Jocz provides an excellent explanation.

"The fates of Israel and the Messiah seem to coincide to such a degree that it is often impossible to distinguish the one from the other. Matthew reveals the same outlook when he identifies the fate of the whole of Israel with that of the child-Messiah. Edersheim is specially emphatic on the question of identification, and speaks of the Messiah as the Representative Israelite; in other words, Messiah is Israel par excellence. In the life and experience of the Messiah is Israel's history re-enacted, but with a difference. Where Israel failed, the Messiah succeeds; what Israel was meant to be, the Messiah is - the perfect Servant of God."¹

When Israel was given the Mosaic Covenant, (Exodus 19:1-6), they were to be a "kingdom of priests" if they kept the covenant. A priest represented people before God. If Israel was to be a nation or kingdom of priests, who would they represent before God? The only other people group in the world - Gentiles. But, Israel did not keep the commands of

the covenant, so God raised up One who would - Messiah the Redeemer. He was perfect and became the High Priest for both Jew and Gentile (Hebrews 4 and 7).

Correctly interpreted, this verse speaks of Messiah embodying and fulfilling the call and purpose of the nation of Israel to be a "kingdom of priests." In essence, "Israel" in this verse is a name for Messiah.

Jehovah the Redeemer Speaks (the Son) Verses 4-5

God the Redeemer now speaks in verses four and five. The purpose of the servant's coming was to bring Israel, and the world, into the kingdom through repentance and faith. It is not that the servant failed, rather, it is that the primary intended recipients of His work failed to recognize and embrace Him and His work. He did not accomplish His task when He came, as the Jews rejected Him. "He came unto his own, and his own received him not," John 1:11. His reception by the nation of Israel waits for the second coming, Zechariah 12:10. Ultimately, the LORD will determine justice based on the servant's work.

There is a possible inference to the virgin birth - "formed me from the womb" - in the opening statement of verse five. As mentioned earlier, He was called and formed to be God's servant.

Even though Israel would not receive her Messiah (the rejection of the servant, Messiah, is further developed in the next two servant passages), God looks favorably upon the servant (Messiah) and upholds him.

"Though Israel be not gathered" does not refer to the ultimate end of the nation being without hope, as they will be "gathered" in the future as promised by the prophets as well as Jesus in the Olivet discourse (Matthew 24-25). This speaks of the nation of Israel rejecting her Messiah so they can't be gathered at this time, at the first coming of Jesus, into the

blessings of the Messianic kingdom. The Lord the Redeemer will be "glorious in the eyes of the LORD," though, as He will accomplish what God has promised as far back as Genesis 12:3, which states "all families of the earth shall be blessed." Jew and Gentile will be redeemed by Him.

Jehovah the Lord GOD Speaks (the Father) Verse 6

We now have God the Father telling God the Son, the Redeemer servant, that He will use Him to bring Israel back to Him and it is "a light thing." This task is "not enough" for the servant of God. The greater task is that God will use the servant to also bring pagan, idolatrous heathen (Gentiles) to Himself, that His salvation goes throughout the world.

This verse is a blessed promise that the servant will bring Jew and Gentile to God through His redemptive work. As with the first servant passage this passage tells us what the servant will do. The last two servant passages tell us how He will accomplish it.

Conclusion

In this servant passage we have an amazing portion of scripture. Not only are we able to "listen" to a conversation between God the Father and God the Son, we are also given a number of foundational truths of the word of God in this section. The deity of Messiah, the plurality in unity of God (from all of scripture we know this is a Tri-unity), the virgin birth, the perfect life of Messiah, and redemption for Jew and Gentile through Messiah are touched upon.

"Listen" to this portion of Scripture! Embrace its teachings! Whether Jew or Gentile, accept God the Son (the Redeemer), Jesus, as the payment for your sins!



End Note

1. Jakob Jocz, A Theology of Election: Israel and the Church, S.P.C.K., 1958, p. 106.

The Servant's Physical Suffering

Dr. Keith Megilligan



"4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. 5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. 6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. 7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. 8 He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. 9 Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. 10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God."
Isaiah 50:4-10

Most students of the Bible would find, after a quick examination of this passage, several key phrases that would remind them of New Testament quotations from or about Jesus, the Messiah of Israel. But if you're not careful, you might overlook the context of this passage and miss some subtle if not important factors. It's the difference of separating the forest from the trees. Let's start with the trees, then move to the forest.

First, we will consider the verse that contains the word "servant," verse 10 in this paragraph of verses and then back up to flesh out its content.

Within the content of 50:10 are three distinct words that reference God. First, "Who is among you that feareth the LORD..." Most English translations of this Hebrew word (also rendered—Yahweh/Jehovah) distinguish this name of God by capitalizing all letters of the word LORD. This is done to show that the Hebrew word being translated is the four lettered tetragrammaton speaking of God, the I AM (the eternal one). It is this name by which the LORD chose to introduce himself to Moses at the burning bush (Exodus 3:14).

Next is the phrase, "that obeyeth the voice of his servant..." Though this phrase contains the key word of our subject here, *servant*, more importantly the use of this name of God demonstrates a humility by which God identifies Himself. As another portion of this passage indicates, God gave us His servant so that he may suffer (Isaiah 50:6). Of some note is the fact that within the context of these several chapters (49-53) the possessive pronouns, "my" and "his" are used several times referring to "servant" along with the definite article "the" being used once as well. The humility of the *servant* and God are intertwined, not only by the personal pronoun (his *servant*), but also in the Apostle Paul's description of God's *servant*: "...Christ Jesus: **Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant...**" (Philippians 2:5-7, emphasis added).

The final phrase of verse ten includes yet one other distinct name for God: "...let him trust in the name of the LORD, and stay upon his God..." We are reacquainted with the "I AM" title for God again with the rendered:

LORD. The next word for God is different: b'elohaiu (באלוהי), derivation of Elohim), translated here, "his God." The word, Elohim, takes us back to Genesis chapter one where God/Elohim is introduced to us as the creator God.

The fact that three separate words/names are presented by the prophet as he talks about "God" is not unusual. There are many passages in Isaiah, Jeremiah and the Psalms in which multiple title/ascriptions are given to God. The reason is fairly simple: the majesty and immensity of God is so profound that one word is not enough for us to comprehend Him. It is an illustration of the finite attempting to comprehend the infinite. God in His grace has infinite character. He offers us aspects of that character in scripture for us to begin to mentally and spiritually wrestle with His greatness. And certainly, three or four titles, as presented here, do not come close in number to cover the names/titles of God presented in just the Hebrew text of scripture. And yet, we are not done! Consider the following:

The depiction of "his servant" in this passage is likewise rich and multifaceted. First, in verse four, we are

Continued on page 10

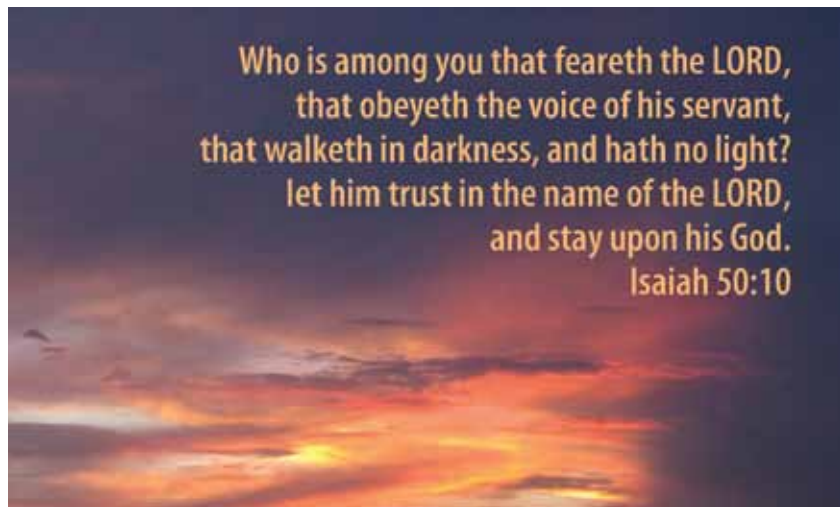
introduced to yet a fourth title for God: *The LORD God* = אֲדֹנָי יְהוָה (transliterated, adonai Yahweh). Adonai can also be rendered “my Lord/God.” It is a title of honor, as if one would say, “my Master/Lord.” This “servant” is given a tongue of “the learned,” as the KJV renders it. Actually, the Hebrew word means “taught”, as a “disciple”. In each place the word “learned” is used in this verse, “taught” or “disciple” could be substituted. Either way, the rendering once again includes the concept of humility. This “servant” has come to be taught and to be discipled.

In my mind, two key NT passages jump out as you consider this concept of discipleship as it relates to “his servant.” The first is Luke 2:39-52. Jesus the Messiah is depicted by Dr. Luke as one who from his childhood “grew,” was “filled with wisdom,” “was subject” to his human parents, and “increased in wisdom,” all because the “grace of God was upon him.” If that’s not a demonstration of being taught or being a disciple, I’m not sure what is! But beyond Luke’s teaching is the additional word from the author of Hebrews: “*Though he were a Son, yet learned he obedience by the things which he suffered...*” Hebrews 5:8. It was not beneath the stature of the LORD God as his “servant” to experience learning, discipleship, and being taught - even through suffering. Again, humility is a key characteristic of “his servant.”

Verse six gives us some other key phrases about “his servant.” It is written “*I gave my back to the smiters,*” “*my cheeks to them that plucked off the hair,*” “*I hid not my face from shame and spitting.*” As the Son of Man, Jesus spoke of enduring His own humility in Mark 10: 33, 34. The

acts themselves are spoken of in Mark 14:65 and 15:19.

A little later in verse seven of Isaiah 50, there is the phrase, “...*I set my face like a flint...*” Dr. Luke uses almost this exact phrase to depict Jesus’ resolution in heading for Jerusalem to face His trial, abuse and crucifixion (Luke 9:51; cf. 13:34,



35). In a similar vein, we Christians are to set our face on Jesus as we run our race of faith here on earth (Hebrews 12:1, 2).

There is then an allusion, if not depiction, of “his servant” dealing with his adversaries. The language of verses eight and nine show a give and take between those who would be enemies and those who would be friends of the Messiah. In either case it doesn’t matter because “his servant” puts his confidence in “the LORD God,” not his friends, and certainly not his enemies.

The above mentioned verses, six through nine, bear striking similarities to the content of Psalm 22. That Psalm is generally considered one of the great Messianic Psalms. The language of Psalm 22 depicts virtually every life-draining moment that the Messiah, “his servant,” spent on the cross. Whereas Isaiah 50:6-9 may be considered the microphone of recorded sorrow for “his servant,” Psalm 22 is the megaphone of grief and anguish endured by the Messiah.

When you come back to verse

ten, you see the prophet evoke a similar theme he mentions throughout his great work. It is the theme of darkness and light. “*Who...among you...walketh in darkness, and hath no light?*” Prophets were masters at using images or imagery to help proclaim their message. In Isaiah 9, for example, the prophet writes of “*those who dwell in darkness shall see a great light.*” As he writes those words, set in the context of war and armies marching through the land of Israel, you can almost see the early morning shadow of darkness being cast by the trans-Jordan mountain range over the little villages of Galilee.

At the same time, Isaiah puts down a foundation for us to appreciate the One who would come hundreds of years later to that region of the world, preaching light and being the Light: “*Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace,*” Isaiah 9:6.

In conclusion, a very brief comment on the forest. As indicated above, there are far more than three or four names that have been given for us to appreciate not only the God of Scripture, but also “his servant” as presented in Isaiah. “His servant” is shown as humble so that we may better appreciate His majesty. He is glorious so that we may be able to walk in light through darkness. He is resolute so that we may not waver. He is infinite yet continually present. He is a disciple so that we may learn from His teaching. So, let us exalt His majesty, walk in light, not waver, and learn from the Master.



The Servant's Spiritual Suffering

Rev. Dan Bergman



“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: 15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. 1 Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 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. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Isaiah 52:13 - 53:12

There rests in the pages of the prophets, a brilliant jewel. This jewel shines so brightly, that one viewing its beauty is instantly awestruck. This jewel of prophecy was hewn some 700 years before the events prophesied therein came to fruition. It speaks not of a conquest, or the coming of a towering charismatic military figure, but in contrast, it tells of a *servant*. I invite you to grab your Bible, and walk with me through the words given by the Creator to Isaiah, as he tells of the *Suffering Servant*.

As we walk through these pages, we will no doubt encounter opposition as to our application of this prophecy.

Modern Jewish thought as a whole has come to reject any interpretation of this text that may point to Jesus as the Messiah. This is mostly in response to those who argued that Isaiah 53 was in fact, referring to Jesus. As we will see, modern Jewish thought identifies the servant as Israel.

Within chapters 40-66, the word “*servant*” is used some 18 times. The majority of these uses refer specifically to Israel, and those references are qualified as such when the prophet tells us so. There are also a few times when the word “*servant*” is referring to Isaiah himself; these are also verified by the passages themselves. One of the servant

passages in Isaiah that cannot be applied to Isaiah, or Israel, begins at the end of chapter 52, and continues through chapter 53.

The Servant's Introduction

The immediate context is the salvation and redemption of Jerusalem by the LORD's holy arm. We read in verse 13 that the *Servant* shall “*deal prudently*” or prosper (as the same Hebrew word is rendered in Jeremiah 23:5). It also says He will be exalted. This is important as a stark contrast can be seen in the next verse; this *Servant* would be marred and disfigured more than any man.



Sowing the Seed . . . Reaping the Harvest

Ari and the Veterinarian Dan Bergman

Of All Places Mark Robinson

Our three children, Seth, Evan, and Lauren are a blessing to Lois and me. A little less than two years ago, my wife and I bought a Shi-Tzu puppy for our family, thinking it would be a good addition for the children. I was now a dog owner for the first time in my life (Lois and I both grew up with mostly just cats). Our puppy, Ari (lion in Hebrew) has been reasonably healthy his whole life. That changed one Sunday after arriving home from church. Ari was having trouble breathing. He acted like he had some kind of obstruction in his throat, and was gasping for air. We didn't have a regular vet, much less one that was open on Sunday afternoon! After calling one that I saw online, I was transferred to the Lake County Pet Hospital. I was kind of frantic as I relayed Ari's condition to the receptionist.

"I'm sorry, but the wait will be one and a half to two hours before he can be seen."

I didn't know if he would last that long!

By an act of the Lord (you'll see why in a moment), we came across a vet in Cleveland Heights that was open - barely. It was about 1:55 p.m., the receptionist at this vet said that they close at 2 p.m. I was about 10 minutes away.

"Is there any way that I can bring him in? I'll hurry."

"Okay, bring him in."

I was so thankful that they would extend their hours on a Sunday to help my poor puppy! I finally arrived with Ari at the vet. What do I see on the door post? A Mezuzah! In fact, they were on every door post!

The veterinarian who very kindly diagnosed and treated Ari was in her 60's, and was very obviously an Orthodox Jew. Overwhelmed by the situation, I didn't have any tracts on me, nor did I feel like the timing was right to share my faith. I felt like the Holy Spirit was saying "Come back."

And so I did. After Ari's treatment was complete, and he was back to his old self (about a week or so), I came back to the vet. I bought a "Thank You" card for the whole staff, and typed out a one page letter just for the veterinarian. I expressed how thankful I was for her treatment of my dog, and then told her how I had noticed the mezuzot. I explained my background, my testimony, and how my faith in Jesus does not at all contradict my Jewish background. I took special care to mention my love and support of Israel, and that the New Testament teaches that Christians should be supportive of Israel. I explained how anyone who claims to be a Christian and commits acts contrary to the teachings of Jesus regarding the Jews, is at best not following the New Testament, and at worst (as is sadly most common) not actually a Christian at all. I spoke of this mostly in reference to the centuries of "Christian" persecution of the Jews, perpetrated mostly by the Roman Catholic Church. I view this opportunity as a divine appointment that Lord willing, "broke the ice" with this Jewish vet with whom I will regularly visit with her newest patient - Ari! Please pray for many more opportunities to share my faith with this daughter of Abraham!



Recently, I was at a church in the Chicago, IL area representing Jewish Awareness Ministries at a National Pastor's Conference. In addition to having a booth for the ministry I spoke at two different work shop sessions.

On the last day of the conference a local Christian radio station set up in the foyer area of the church to broadcast over about a two hour period. The entire time was given to interviewing different speakers at the conference. The host pastor asked if I would be willing to be one of the speakers interviewed and discuss Jewish Awareness Ministries and my testimony. Unhesitatingly, I agreed to the opportunity.

With a workshop during the first part of the broadcast, I was the last person to be interviewed. A few minutes before I was to be interviewed the pastor of the church told me that one of the technicians with the radio station was Jewish, and his father was a rabbi.


Of all places to find an unsaved Jewish person, I did not expect it to be in a church, and, of all things, the Jewish person working for a Christian radio station. Although surprised, I was pleased. The pastor shared that with my booth being about 20 feet from where the broadcast was being done, this Jewish man, Daniel, had browsed the literature and was curious about Jewish Awareness Ministries and what we believed.

The speakers interviewed discussed a number of topics. From creation science to cults, biblical truth was shared and the gospel broadcast. As I sat down to be interviewed I had already determined that I would put the gospel message in a "Jewish" context, which I was fairly certain none of the other speakers had done.

The interview only lasted about 10 minutes as we were close to the end of the program, but, by the grace of God, I was able to share about Jesus being the Messiah and the need of salvation from the Jewish Bible (Old Testament).

Micah 5:2, "*But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting,*" was one of the verses I shared. This verse was the primary verse that made me start considering whether Jesus was the Messiah many years ago as I was questioning and searching. Through the use of this verse I was able to share with the radio listening audience (as well as Daniel), some important biblical truths about Messiah. Being born in Bethlehem means He was a man, but being "*from everlasting*" means He was also God, as only God is "*from everlasting*," Psalm 90:2. I used this as the opportunity to share why God became a man, Jesus, in order that He could die for our sins and be resurrected from the grave in victory that we can be forgiven of our sin penalty if we accept Him as our Messiah and Savior.

When the program was over I approached Daniel and asked him what he thought of the interview. "Interesting," was his reply. We didn't have much time to talk, but Daniel willingly accepted a number of pieces of literature that I offered him. He said he would definitely read them.

Pray for Daniel that the seed which has been planted and watered (God's word), will be used by the Holy Spirit to convict Daniel of his need for Jesus, and that God will give the increase, and Daniel will become one of the great many of God's harvest. 

Although Israel has certainly undergone great persecution and trials, this passage is not referring to them. The fulfillment of this can be seen at Mary's reaction to seeing the resurrected Jesus in the garden. She couldn't even tell it was Jesus until He spoke her name!

Isaiah goes on to say that the *Servant* would "sprinkle many nations."¹ This act of sprinkling is referred to in the New Testament speaking of the shedding of Jesus' blood and its application to the hearts and lives of those who would put their faith and trust in Him alone for their salvation.²

Who's Report?

Any application of the identity of the *Suffering Servant* to Israel requires that the "our" of 53:1 be someone other than an Israelite. The popular rabbinical interpretation claims that the ones speaking in verse 1 are the gentile kings of 52:15. This idea has many problems. The verse itself speaks of "the arm of the LORD" which ties back to the previous chapter, where Isaiah speaks of the LORD bearing "His holy arm in the eyes of all the nations."³ Who reported about the "arm of the LORD?" Oftentimes the most simple, most obvious interpretation is the best one. Who is the writer of this book? And who is his audience? If Isaiah wrote the book of Isaiah to Israel (and he did), the "we, our, and us" would obviously point to Isaiah and his people (53:8)!

Loved and Received or Despised and Rejected?

Verses 2-4 describe the Messiah from Israel's viewpoint. This gives amazing insight as to how they would react to Him. I have heard more than one skeptic cite Israel's rejection of Jesus as proof that He couldn't have been the Messiah. On the contrary, it was prophesied by Isaiah that Israel as a nation would despise and reject Him. The end of verse 3 could literally be translated with the idea of not even giving Him thought. This whole concept is lacking in the majority of Jewish belief regarding the Messiah.

Our Transgressions, His Stripes

The foundation of a substitutionary atonement is an obvious and loudly ringing theme of Isaiah 53, especially in verses 5 and 6. In striving to remove any possibility of applying this to Jesus, many rabbinical commentators have connected the "our" to Gentile kings, and the "his" to Israel. This application is absurd, as Michael Brown points out:

"...According to Jeremiah 30:11, God would completely destroy the nations among whom he scattered his people... So, God's people would suffer for their own sins (in keeping with the Torah promises of blessings for obedience and curses for disobedience), often at the hands of their enemies, but then the Lord would destroy those enemies. This is the opposite of what Isaiah 53 states: the servant was guiltless, suffering for the sins of his guilty people, who are then healed by his suffering.

...If they [the gentile kings] were the speakers, they should have said, "We inflicted great suffering on the people of Israel, who were guilty of great sin against God, but we went too far in our punishments and now Israel's God will utterly destroy us. There is quite a difference!"⁴

Going Quietly

Before His slaughter, this *Servant* would remain silent. He would not plead for mercy from His accusers, He would not so much as defend Himself verbally from the onslaught of those that would seek His demise. When Jesus was taken captive in the garden He was only defended by Peter, who was rebuked by Christ after zealously slicing off a captor's ear. Jesus healed the man's ear, and went quietly into judgment.⁵

"And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly," Matthew 27:12-14.

The Death and Resurrection of the Messiah

After being held and judged as a criminal, He would be "cut off." This is a phrase that is used often in the Bible. It can be used as a kind of excommunication in instances where the guilty party is removed from the religious community of Israel, or it can be used to describe physical death. The context makes it clear when it states that He was "cut off out of the land of the living." He would die. Isaiah tells us that it was for the transgressions of his people!

The Messiah was guiltless. He had done no violence and His speech contained no deceit. We need look no further than Isaiah 1 to realize that this can't be Israel. The Hebrew behind the phrase "made his grave" in verse 9 shows that He voluntarily gave Himself over to death.

The remaining verses of this chapter show us that the Messiah's death is a "guilt offering" (that is the Hebrew word that is used). After the Messiah's death is described, we find the Lord saying that His days would be prolonged, and that He would "see his seed." This makes no sense outside of the idea of resurrection. Those that trust in Him would be justified.⁶

Elijah de Vidas, a 16th Century Rabbi understood the gravity of this passage:

"The meaning of *He was wounded for our transgressions, bruised for our iniquities*' is, that since the Messiah bears our iniquities which produce the effect of His being bruised, it follows that whoever will not admit that Messiah thus suffers for our iniquities must endure and suffer for them himself."

Let us pray for Isaiah's people to see Jesus gleaming in the brilliance of this prophetic jewel!



End Notes

1 Isaiah 52:15 KJV

2 See Hebrews 10:22 and 12:24

3 Isaiah 52:10 KJV

4 Darrel Bock, "The Gospel According to Isaiah 53" (Kregel Academic and Professional, Grand Rapids, MI, 2012) p.77

5 See Luke 22:47-51 and John 18:10,11

6 See Psalm 2



Israel, region by region...

Dr. Keith Megilligan

One of my most lasting impressions of Israel is its rich diversity for such a small land mass. Being no larger than the state of New Jersey, its topography and geology affect its geography in amazing ways. Because Israel is a land bridge (connecting the continents of Europe, Asia and Africa) it also contains the rich diversity of those three continents. When you couple this diversity with its biblical history, you have an intriguing combination. One of the characteristics of Israel, both biblical and modern, is the multiple regional makeup of the land. From flat terrain to mountainous ranges, from lush forest to arid wilderness, from bread baskets to barrenness, Israel has it all.

When you fly into Israel all international visitors come by way of Tel Aviv. Tel Aviv is located in the middle of the coastal plain. Since that's the landing place of your visit, let's examine this region first. Jim Munson, professor of biblical geography for many years in Jerusalem, rates each region of Israel (among other things) by its openness or closeness. In other words, you answer the question, "How easy is it to get around in this area?" Are there open points of access? Do you have open or closed access to international routes, or do you have just regional connections? Are you concerned with mountain ranges/passes? Is there adequate water supply? These questions are appropriate for biblical and modern consideration.

First, let's describe the region of the coastal plain (CP) and then we'll discuss its openness/closeness. The topographical boundaries of the CP are the following: with an eastern orientation (i.e., looking at the land from the west to the east rather than north/south), the boundaries are to the west, the Mediterranean Sea; to the east, the Shephelah or the foothills to the Judean and Samaritan hill country; to the south, the entrance to the Negev; to the north, the Mt. Carmel range. Thus, the CP runs north to south along the Mediterranean Sea with hills/mountains for its northern and eastern boundaries and the wide open wilderness of Negev for its southern flank.

The CP has a mixture of sandy and fertile soil pushed into the plain by natural erosion from the hill country. Much of the terrain is used for farming, some cattle/herdsmen, some industry and is home to one of the largest cities in modern Israel: Tel Aviv. Tel Aviv

is not a biblical location. However, it is near some biblical sites of New Testament historical events (more later).

North/south travel through the CP is very easy. The major international highway of biblical times ran along the coast, avoiding marshy areas in the process. Along this highway (commonly referred to as the International Coastal Highway), marched some of the mightiest armies of biblical history: Egypt, Babylon, Greece, Rome and Assyria (among others). The good news is that this route was easy to travel. The bad news is, this route was easy to travel! Just ask the tribe of Dan. They first settled here and then asked to move up north to get away from all the foreign traffic! It was also this region to which the Philistines were attracted. They loved the sea and the coastal plains that were next to it. As long as they stayed in the coastal area, Israel could dwell in the hill country in relative peace. When the Philistines decided to expand, that's when things got dicey (Saul and David had multiple battles with the Philistines. Israel coming down from the hill country and the Philistines coming up from the CP. I Samuel 17ff).

Since this region is so wide open, it allows for easy access. There are a fair number of good water supplies and easy access to all points of interest, whether you are going north/south or up into the hill country. Because of its openness, commerce, armies and other travelers would frequently use the CP to get from one country (continent) to another. Likewise, the sea breezes makes for relative continual comfort even in the hottest season. Those same sea breezes would bring refreshing rain in season (former and latter rains, as Scripture refers to them) for crops and cattle as well as to replenish cisterns.

In the New Testament times, this wide open region also became the basis for the spread of the gospel. Philip, Peter and Paul, each in their own time and circumstances, were used of the Lord to launch the gospel from the CP. Peter was used of the Lord to take the gospel to Lydda and Joppa (Acts 9); and then later to Caesarea (Acts 10, 11) and maybe beyond. Philip was used of the Lord to send the Ethiopian eunuch on his way to Africa with the gospel to help launch the largest testimony for the church in its early days. Finally, Paul spent part of his life in prison (Acts 23ff) as well as ministry in the CP (Acts 13ff). Thus, the CP became the geographical launching pad for the gospel in the NT. Why? At least in part because of its openness and ease of access to the rest of the Mediterranean world



Map from Google Maps
Winter 2014

Shadows of the Tribulation

by Rev. Mark Robinson

“The violent confrontation initiated by Hamas and the severe blow it has sustained can lead to a result Hamas never had in mind – a political process that would enhance its isolation, reinstate the Palestinian Authority, headed by Mahmoud Abbas (Abu Mazen), to center stage and **promote a regional peace process between Israel and the Arab countries.**”

Shaul Shay, Israeldefense.com. Between Gaza & Baghdad - The Radical Islam Threat, opportunity for Israel to establish new alliances?, 9/9/2014, emphasis added

One of the results of the July/August HAMAS and Israel Gaza conflict was the uniting of “moderate” Arab countries with Israel. Egypt, Saudi Arabia, UAE, and Jordan stood with Israel in making demands upon HAMAS in the cease fire. This is unprecedented in the modern history of Israel. This cooperation has continued with Egypt making an amazing offer to end the Palestinian refugee issue. Jonathan Tobin reported¹ that:

“The Palestinian Ma’an News Agency reports that in a speech given to members of his Fatah Party this week, Abbas said that the Egyptian government had made a startling offer to the PA. The Egyptians told Abbas that they were willing to cede a 618-square mile area of the Sinai adjacent to Gaza for resettlement of the Palestinian refugees, an idea first floated by former Israeli National Security Adviser Giora Eiland.”

Although the Palestinian leadership, led by Mahmoud Abbas, rejected this offer it doesn’t diminish the historical nature of this peace initiative by Egypt. As Tobin comments:

“Egypt’s offer to the PA is a healthy sign that many in the Arab world are rising above their hatred for Israel and ready to make peace, if not for the sake of the Jews then to help them combat the Islamist terror threat. That is a remarkable thing that should be celebrated. The Palestinian refusal is, however, a very unremarkable confirmation of the fact that they remain unready and unwilling to make peace.”

The importance of this change among many Arab nations for Bible believing Christians is that the seven year Tribulation Period is initiated with a covenant signed by Israel with her enemies which is orchestrated by the anti-Christ.

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9:27

The “he” in the above verse is the anti-Christ. A “covenant” is an agreement by two or more parties who are in conflict with

each other. The “week” of this verse is a 7 year period. Thus, the anti-Christ arranges for Israel and her enemies to put aside their differences and enter into a 7 year peace agreement.

With “moderate” Arab nations for the first time taking Israel’s side in a war, as well as one of the leading Arab powers, Egypt, offering a solution to the Palestinian refugee problem, we are certainly seeing *Shadows of the Tribulation*.

Can it be long before this world leader steps up to bring “peace” to the Israel and Palestinian issue? With a world torn with strife and struggles - ISIL, Russia/Ukraine, Syria, etc. - it won’t be long before the world cries out for someone to come to power who can “calm the waters” of this raging sea of events. There is certainly the need! The leader of the strongest power in the world, the U.S.A., under its present administration, is clueless and impotent at best in how to address the mounting problems in the world. The world will cry out for someone who can fix the problems!

“For Israel, Sisi’s proposal is a windfall. First of all, it indicates that the Egyptian-Saudi-UAE decision to back Israel against Hamas in Operation Protective Edge was not a fluke. It was part of an epic shift in their strategic assessments...”

This means that **for the first time since Israel allied with Britain and France against Egypt in 1956, Israel can make strategic plans as part of a coalition.**”

Caroline Glick, President Sisi’s Gift, Sept. 9, 2014, emphasis added, <http://www.frontpagemag.com/2014/caroline-glick/president-sisis-gift/>

Surely, the stage is being set for the return of the Lord for His bride in the rapture, and then the start of the seven year Tribulation Period. The script, the Bible, was written thousands of years ago. The “producer/director,” God, of the coming 7 year “drama” has been “building” the “sets” and putting the “actors” in place since the establishment of Israel in 1948, in order for the curtain to go up on opening night. There seems to be little left to be done before the curtain goes up on the worst time in earth’s history - the 7 year Tribulation period of God’s wrath upon the earth and it’s inhabitants, with the final scene being the glorious return of Israel’s Messiah, the Lord Jesus.

Are you ready?



End Note

1. Jonathan Tobin, Egypt offers to absorb Palestinians. Why did Abbas refuse?, Jewish World Review, 9/5/2014

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This finely crafted Ark of the Covenant being carried by four men is 14" long, 8" wide, and 11" high.

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Nativity Scene

This nativity scene is one piece and is 5.5" high, 5.5" wide, and 3" deep.

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