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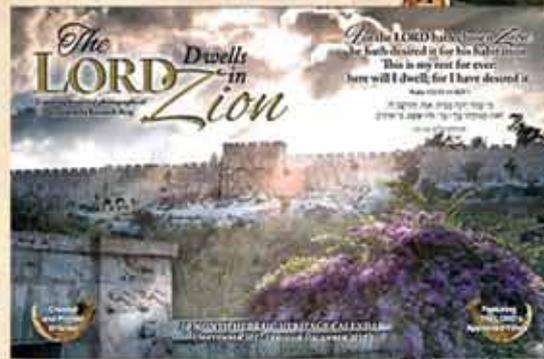
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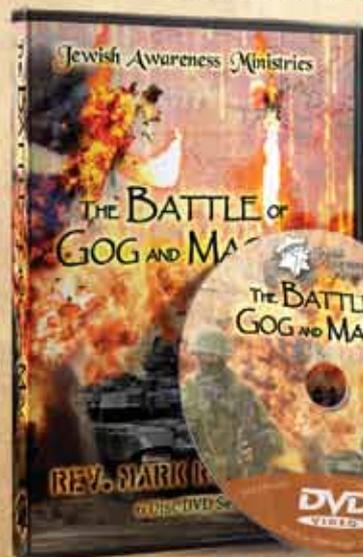
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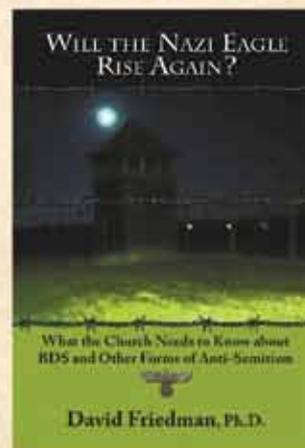
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The Apostle Paul, above all others, with the exception of Messiah Jesus, exemplified the love of God for all people. Paul's life was a testimony to his love for his Messiah, and his love for Jew and Gentile. Paul would pen many of the books of the New Testament, as the cover picture suggests, and in his writings we see his love for the world God so loved.



From the Director's Desk

FALL 2017

Shalom in the Messiah!

Other than the Messiah, there is no more prominent personage in the New Testament than Paul. More than once his salvation experience is told through the pens of the writers of the scriptures (Acts 9:1–19; 22:3–16; 26:12–18; and 1 Corinthians 15:8–9). Of the 27 books in the New Testament scripture, Paul was the human author of 13 of them, almost half. A Hebrew of the Hebrews, a Pharisee, comfortable in the religious world of Israel, a Roman citizen, and an obvious intellect beyond most people, he has had many books written about his life and ministry.

Most Christians believe that God changed his name to Paul, likely reflecting his change after meeting Messiah on his Damascus road encounter. Not so. His name was never changed to Paul. Here is what the sacred text records: “Then Saul, (who also is called Paul,) filled with the Holy Spirit, set his eyes on him,” Acts. 13:9. Among the Jewish world he inhabited, he was known by his Jewish name, Saul. As the apostle to the Gentile world, he was known by his Roman (Gentile) name, Paul. His name was never changed from Saul to Paul. Whether your preference is to refer to this giant of the faith by the name Saul or Paul, he stands as one of the personalities in the Bible that should be studied.

This issue of *Israel's Messenger* will focus on this man who [helped] “turn the world upside down,” Acts 17:6, with the gospel as a fully yielded human instrument in the hands of God. The articles by the different writers should challenge you about your heart for the unsaved and your walk with God.

The first article in this issue looks at two aspects of Saul's life. The first is his background. Where is he from; what about his education; what kind of religious Jew was he? These are some

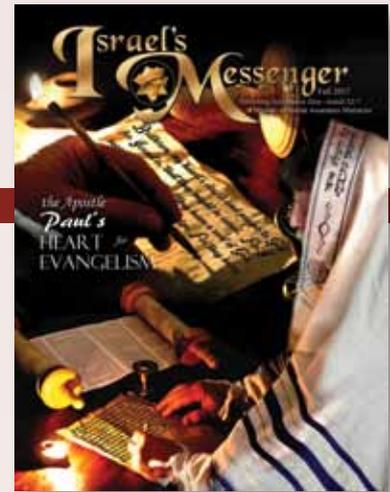
of the things looked at about this man's life. The second aspect is his miraculous encounter with the risen Messiah on the Damascus road. This transformative moment in Saul's life would pave the way for this man, who if he remained on his course, would have been a small footnote in history at best. But, after his encounter with Messiah Jesus, Paul, the apostle to the Gentiles, would become a world famous and appreciated man, among the many millions of Christians who have populated this world during the last 2,000 years. Start with this article written by Ken Overby. It is foundational.

Dan Bergman surveys the book of Acts and Paul's heart for the Jewish people. The persecution he faced was greater than most of us will ever have in our lives. What is it that kept Paul going in spite of the intense persecution? The answer will help, challenge, and encourage your walk with the Lord.

I have looked at Paul's heart for the Jewish people as seen in the epistle to the Romans. Paul's love for his brethren according to the flesh was of a greater magnitude than perhaps anyone, outside of the Lord, in the history of the world. But, in my opinion, often missed in considering his love for his Jewish people, is that this Apostle to the Gentiles, had this overwhelming burden not just because of his familial relation, but he understood the impact it would have on the Gentile world as well. Prayerfully give it your consideration.

The final article is written by Ken Symes and looks at Paul's love for the Gentile world as seen in the Prison epistles. Paul's calling by God was to the Gentile world. He was burdened with the desire that they embrace the love of the Savior. Ken captures this burden in his article.

Moshe and Shoshana Gold in their *Apples of Gold* column write about the joy and need of fellowship in our lives as believers. They do this through the experience of a lunch meal with a number of fellow believers. Present would be



believers from a Jewish background, Gentile background, and one from a Muslim background. The testimonies shared at this lunch, and told to us by Moshe and Shoshana, will bless you.

One of the possible changes with the Trump Administration is considering moving from an “Inside/Outside” approach to an “Outside/Inside” approach in peace talks between Israel and the Palestinians. If this move is made, it lines up more pointedly with Daniel 9:27 and the peace agreement the Anti-Christ orchestrates between Israel and her enemies. In the “*Shadows of the Tribulation*” column, Dan Bergman shares what is happening with this.

We are still waiting for .radio to be released so we can take our *ShalomShalom*.radio internet radio station “live.” Presently, we have about 41 hours of recorded material. Once it is “live” on the internet (we have been told .radio will be released sometime this year) it will run 24 hours a day, 7 days a week. Ultimately, we plan on having hundreds of hours of programming. The purpose of the station will be to introduce Jesus as Messiah to Jewish people in a setting that they can listen to privately. Most programs are 15 minutes or less in order to hold the attention of the listener, many of whom, we hope, will be Jewish people searching for biblical answers about Jesus as Messiah.

One final note: our *Journey to Jerusalem* tour this year has no additional space. Lord willing, we will be leading our 2018, 11-day, *Journey to Jerusalem* tour from October 17- 27. Plan on joining us for this trip. 🕊

In Messiah,
Mark Robinson

Paul's Historical, Religious and Salvation Experience



by Rev. Ken Overby

Although the Apostle Paul humbly penned the words, *“in my flesh dwelleth no good thing,”* he also penned the inspired truth, *“If any other man thinketh that he hath whereof he might trust in the flesh, I more,”* Philippians 3:4. He was an exception to the divine rule of *“not many noble are called.”* Rabbi Saul's stellar religious and educational background positioned him to become both respected, and reviled, as the most formidable spearhead of the power of the gospel *“to the Jew first and also to the Greek.”*

Saul was born in *“a city in Cilicia, a citizen of no mean [not unimportant] city,”* Acts 21:39. *“Tarsus was capital of a province which made him a Roman citizen.”*¹ He strongly appealed to this status in his trials, Acts 16:38; 22:25-29; 23:27,34; 25:16,21. The province of Cilicia *“corresponds to the modern region of Çukurova in Turkey. Tarsus became its capital in 67 BC. Cilicia exported the goats-hair cloth, Cilicium, which was used to make tents with which young Saul apprenticed in trade, Acts 18:3. Tarsus also had the distinction of being chosen by Mark Antony and Cleopatra as the scene of their celebrated feasts during the construction of their fleet”* in 41 BC.² Archaeology has verified its location by ancient Roman streets and an Arch to this Egyptian Queen.

Saul was no come lately *“Hellenistic”* Jew from the Roman world. In his defense after the Jewish uproar on the Temple Mount, Paul staked the claim of his identity to Jerusalem. He said he was *“brought up in this city,”* Acts 22:3. He was schooled in a Jerusalem seminary/ Yeshiva. A clue to his early training there is found in Acts 26:4, *“My manner of life from my youth, which was at the first among mine own*

nation at Jerusalem.” He was established not only with the unquestionable qualifications of Roman citizenship but Saul had an enviable Jewish pedigree. He was *“born a Jew and was circumcised when he was eight days old,”* as prescribed in Leviticus 12:3. He belonged to the tribe of Benjamin the only son of Jacob to be born in the Promised Land, and he was a son of Jacob's favorite wife, Rachel. Moreover, the Holy City, Jerusalem, is situated in land that has been allocated to the tribe of Benjamin.³

Paul's religious upbringing was under a Rabbi held in high regard even to modern Rabbis. His religious foundation was *“at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers,”* Acts 22:3. Gamaliel the Elder was a leading authority in the Sanhedrin in the early 1st century AD, Acts 22:3. He was the son of Simeon ben Hillel, and grandson of the great Jewish teacher Hillel the Elder. In the Talmud, Gamaliel is identified as the president of the Great Sanhedrin in Jerusalem. Gamaliel holds a reputation in the Mishnah, a commentary on the Law, for being one of the greatest teachers in all the annals of Judaism. Gamaliel sent out three epistles, designed as notifications of new religious rulings.⁴ Saul, now a Doctor of the Law, was one of his stellar pupils. It was no small distinction to be known as a *“Hebrew of the Hebrews,”* Philippians 3:5. Saul had been an enthusiastic member of one of

the stricter Jewish sects, the Pharisees. The word Pharisee means *“separated ones.”* Paul had devoted his life to these separatist observances.⁵

He had proven himself *“As touching the righteousness in the law blameless,”* Philippians 3:6. How could the Apostle Paul claim to have been blameless? John the Baptist' parents' Zacharias and Elizabeth were *“blameless”* in keeping the commandments and ordinances, Luke 1:5,6. But how could the sinner Saul be blameless? In what

way? He walked outwardly by the letter of the law, halakha, as a religious sinner. Halakha, more commonly known as the *“Code of Jewish Law,”* is the collective body of Jewish religious laws derived

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from the Written and Oral Torah/*Talmud*. It includes the 613 *mitzvot* (“commandments”) as well as subsequent Talmudic and rabbinic law and the customs and traditions. “Halakha guides not only religious practices and beliefs, but numerous aspects of day-to-day life. A more literal translation of “halakha” might be “the way to behave” or “the way of walking.”⁶

It is important to note that both when he was a Pharisee and later when he was an apostle, his lifestyle had complete fidelity with his beliefs. “I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee,” Acts 26:3-5. He would later challenge Timothy, “*thou hast fully known my doctrine, manner of life,*” 2 Timothy 3:10. The only currency which the unregenerate acknowledge is genuine character which is seen in one’s consistency between his beliefs, words and life. The worst advertisement for our righteous faith is the absence of righteous living. Saul had outwardly lived blameless to the scrutiny of his Elder Gamaliel. He knew from firsthand experience the definition of blameless. “*For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God,*” Romans 10:2-3. Paul no doubt was familiar with the quote, “*naaseh v’nishemah*” which was how the children of Israel responded to the proposal to keep God’s Law at the foot of Sinai. It is understood today by modern Jews as “first we will obey then we will hear/understand,” Exodus 19:8.

Saul was steeped in the Pharisaic mantra of obedience to know God. It is deadly to think that a relationship with God is achieved by obedience to the

law. Paul was referring to his younger “blameless” self who hadn’t come to the knowledge that “*Messiah is the end of the law for righteousness to everyone that believeth,*” Romans 10:4.

Now we come to that glorious encounter of a sincere law abider with Jesus the only perfect Law Keeper. He would soon realize that all of his religious standing had to be counted but dung if he were to “*win Messiah.*” Until that moment he believed that his self-righteous offering of “halakha” was accepted by God.

With the ground still stained by Stephen’s blood, Saul, headed north to “breathing out threatenings,” Acts 9:1, to imprison these heretic followers of Jesus. On the road north through Syria that he had often taken on the way home to Tarsus, he was brought to his knees in what has become famously referred to as the “Damascus Road experience,” denoting a God stopping moment when a sinner sees the light and receives Messiah.

Acts 9 tells us that Saul had warrants from the High Priest for the arrest of the followers of “*this way.*” Before he approached the city limits of Damascus he was felled to the ground in a blaze of heavenly light, hearing his name thundered, “*Saul, Saul, why persecutest thou me?*” Stricken by the voice that called to Moses out of the burning bush, he asked, “*Who art thou Lord?*” The response, “*I am Jesus whom thou persecutest.*” Here he received direct confirmation that the Lord Jehovah of Moses was in fact Jesus of Nazareth! He had been kicking at that claim. He had seen to the murder, arrest and incarceration of many Jews who said that Jesus was the Son of God, 1 Corinthians 15:9; Galatians 1:13; Philippians 3:6; Acts 7- 8:4; 9:1-2. Jesus pointed to the painful result of kicking against the prickly point of this double edged truth. With a trembling heart of repentance he called this Jesus whom he had hated, “Lord.”

Some have wondered at the lack of the external details of Saul’s expression of faith. I mean wouldn’t it have been nice if Jesus took him point by point

through the “Roman’s road”? - except for the little fact that Jesus hadn’t revealed that passage yet. Paul got saved like we all do. He simply believed that Jesus was the Messiah, the Son of God who had died for his sins. Paul later spoke of that split second realization that he was the chief of sinners, 1 Timothy 1:15. He later penned the details of that internal transaction of faith. “*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him,*” Romans 10:9-12.

In his last trial appearance in Israel, Paul explained to King Agrippa salvation from the Jewish scriptures with such power that the King’s thoughts uttered, “*Almost thou persuadest me to be a Christian.*” Paul had just proclaimed his own testimony on the Damascus Road, Acts 9:3-22. He had placed his faith in the resurrected Lord Jesus, and received forgiveness of sins and an eternal inheritance, Acts 26:12-18.

The only light we will see was defined by Paul this way: “*In whom the god of this world hath blinded the minds of them Which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,*” 2 Corinthians 4:4. We have the scriptural record. Waiting on a Damascus Road light show could pave the road to eternal separation from God in hell. Today is the day of salvation. “*For whosoever shall call upon the name of the Lord shall be saved,*” Romans 10:13. 🕊

End Note

- 1 Wikipedia <https://en.wikipedia.org/wiki/Cilicia>
- 2 Green, Oliver B., Acts of the Apostles, Volume 4, page 45, The Gospel Hour Inc.
- 3 http://newlife.id.au/philippians-3_4-8/
- 4 Sanhedrin (Tosefta) 2:6; Sanhedrin 11b; Sanhedrin (Jerusalem Talmud only) 18d; Ma’aser Sheni (Jerusalem Talmud only) 56c, <https://en.wikipedia.org/wiki/Gamaliel>
- 5 http://newlife.id.au/philippians-3_4-8/
- 6 http://newlife.id.au/philippians-3_4-8/
- 7 <https://en.wikipedia.org/wiki/Halakha>

Paul's Heart for the Jewish People Seen in the Book of Acts

by Rev. Dan Bergman



What would you endure to see your brethren saved? What would you go through to see complete strangers come to saving faith? If you were the Apostle Paul, the answer to these questions would hold no bounds. In the pages of the book of Acts, we will see a man who would stop at nothing to reach people for Messiah. The picture that we will paint of Paul's heart is all the more striking when it is viewed against the backdrop of the man that he used to be before he encountered Messiah. As we go through this study together, keep in mind that the one we are speaking of had in the past committed believers to prison, consented unto their deaths, and breathed out threatenings and slaughters against them. Meeting Jesus changed everything for Paul.

Paul's salvation date is difficult to determine but is generally dated anywhere from 33-36 AD. What is not difficult to ascertain is that shortly after Paul meets Jesus, we read that *"straightway he preached Messiah in the synagogues, that he is the Son of God."*¹ From the very beginning of his salvation, Paul was concerned about telling people about his Messiah and Savior.

Paul was consumed by the love of Messiah. It was all he thought about. We read a few verses later that his own brethren laid wait day and night, seeking

to kill him! As a new follower of Messiah, how would you have reacted to such persecution? Seriously. Think about it.

Let's learn the story of Paul as if for the first time. After narrowly escaping from Damascus with his life, he comes to Jerusalem, and speaks boldly in Jesus' name - disputing with the Greeks. The Bible tells us that their reaction was to attempt to slay Paul!²

Since learning of Paul's salvation in Acts 9:6, we have already seen him preach boldly to the Jews. Later, Paul would preach to the Greeks as well. Both of these crowds separately made attempts on his life! What kept him preaching? It was his heart's burden - which was given to him from Messiah. It was the love of Messiah for all of these that "constrained" him!³

In chapter 13 we find some verses that have been often misunderstood. In Antioch, Paul preached in the synagogue. The Gentiles however, longed to hear the message that Paul had been sharing with the Jews. The Bible tells us that almost the entire city came to hear

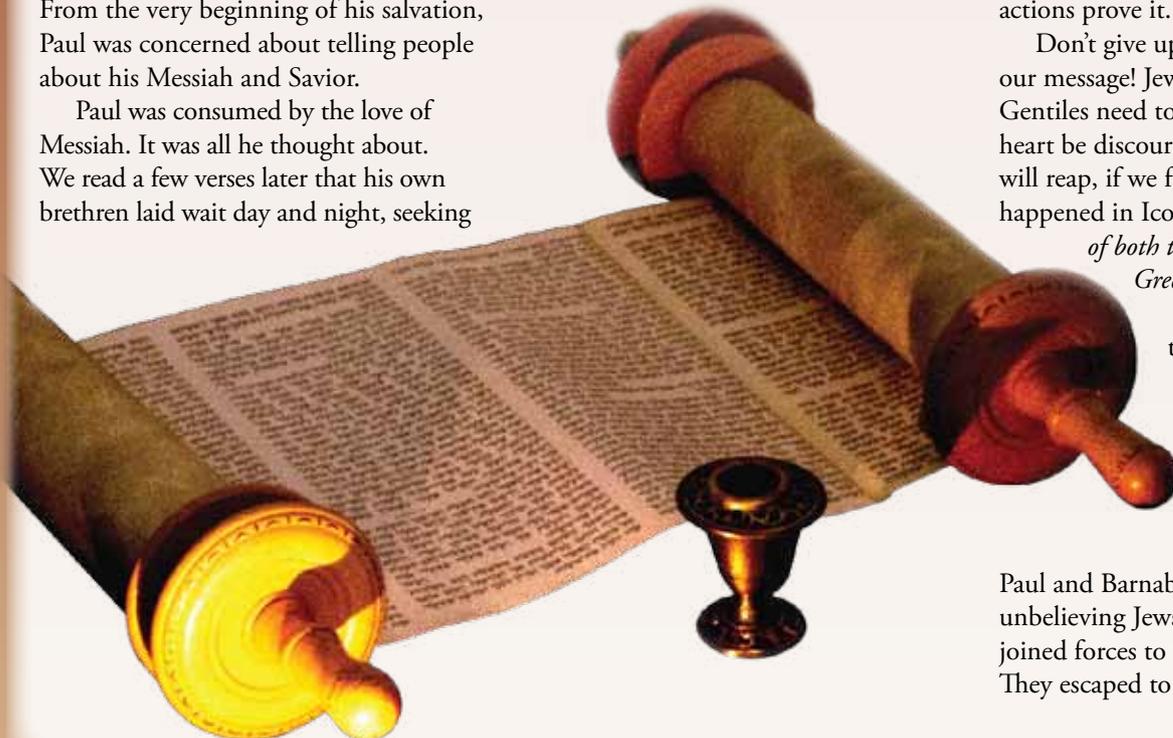
Paul's message. The Scripture doesn't say, but you can almost imagine a huge smile on Paul's face, as the multitudes arrive to hear him preach. Some of the Jews hated what Paul was doing, and blasphemed the Lord Jesus, disturbing Paul's preaching. Have you ever run into so many obstacles to giving the gospel? Paul then proclaimed that he would turn to the Gentiles with the message. Following this, some of the Jews expelled Paul and Barnabas from the city. Have you ever been kicked out of an establishment or town for preaching the gospel? This didn't deter Paul. In fact, it is right after they shake off the dust of Antioch, that they head right into the synagogue of Iconium!

These actions of Paul and Barnabas (among others) show us that the gospel going *"to the Jew first"* was not a historical event that ceased with Paul's statement *"lo, we turn to the Gentiles,"* but rather a continuous priority in the eyes of God that is still in effect today. Paul, even as *"the apostle to the Gentiles,"* recognized this truth, and his actions prove it.

Don't give up! People need to hear our message! Jews need to hear it! Gentiles need to hear it! Don't let your heart be discouraged! In due season, we will reap, if we faint not. Guess what happened in Iconium? *"A great multitude of both the Jews, and also of the Greeks believed!"*⁴

Paul's preaching of the gospel was almost never without fierce opposition. After the amazing harvest of Iconium, some unbelieving Jews stirred up everybody.

Paul and Barnabas kept preaching. The unbelieving Jews and Gentiles then joined forces to kill them by stoning. They escaped to Lystra.



Continued on page 8

There in Lystra, Paul and Barnabas were mistaken for Greek gods. We read that their hearts were so broken by this, that they rent their clothes, and cried out - proclaiming the one true God. They cared so deeply for the people of these cities! While in Lystra, some of the unbelieving Jews from Antioch and Iconium caught up with Paul, and stoned him. Has anyone you've witnessed to ever attempted to execute you? What if they thought they succeeded, and left you for dead? How would you proceed? Would you still have a heart for these people?

Skipping forward in time, to Acts chapter 17, we come to Thessalonica. For three weeks, Paul reasoned with them in the synagogue. Some of the Jews believed, as well as a great multitude of Gentiles! This causes an uproar in the city, culminating in an assault on the house of Jason, who was lodging the apostles. They then traveled to Berea by night, heading right into the synagogue upon their arrival. Many Jews and Gentiles trust Messiah as a result of this ministry! They are able to minister there until some of the unbelieving Jews from Thessalonica catch up with them and stir up the city against them. None of this lessens Paul's burden. On the contrary, his burden only grows.

He comes to Athens, and is grieved deeply when he observes the idolatry of the city. Have you grasped Paul's heart in what we have seen so far? Compared to him, aren't we calloused? Aren't we hardened? We don't want to be burdened - especially for our enemies. Sometimes, we will allow ourselves to sorrow over the lost, but how often does that sorrow result in action? In Acts 17:17, we read *"Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him."*

Paul's burden translated into action. Is there a disconnect between our burden and our actions? This disconnect is (other than sin) perhaps one of the greatest causes of misery in the life of a Christian. Paul's heart was great - his actions prove it. In the words of Jesus, *"out of the abundance of the heart the mouth speaketh."*⁵

In chapter 18, Paul is in Corinth. He reasoned with the Jews and Greeks, and preached in the synagogue every Sabbath. It is here, in verse 5, where we read that Paul was especially *"pressed in the spirit, and testified to the Jews that Jesus was Messiah."*

Even though some of the Jews blasphemed, and Paul responds with the phrase *"from henceforth I will go unto the Gentiles,"* we see him shortly thereafter reasoning with the Jews at the synagogue in Ephesus. His burden could not be satisfied! Some might say he was a glutton for punishment, but he was simply consumed with the desire to see men and women saved! Oh that we would feel his burden! Would to God that we would be moved beyond our fear of rejection! Do you see Paul's heart?

Acts 19 finds Paul in Ephesus again. He preached boldly in the Ephesian synagogue for three months. This man just doesn't quit. His heart's desire won't let him. Once some of the Jews in the synagogue had hardened, opposing Paul, he then goes to the school of Tyrannus - preaching for two years. We read that many Jews and Greeks throughout Asia believed as a result of Paul's unrelenting outreach in Ephesus.

Within the ensuing chapters, we find Paul sailing to and from various locations, usually staying one step ahead of his persecutors.

In chapter 21, Paul is in Caesarea. Paul has been warned not to go to Jerusalem by more than one person. It is with tears that they warn him not to go. In verse 13, Paul gives this response, *"What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."*

Paul's heart was broken over their not understanding his heart's desire, and yet he was unmovable. He would do whatever it took to fulfill God's plan for his life, in getting the gospel to Jew and Gentile. It was in Jerusalem that Paul was taken, beaten, and almost killed by an angry mob, when he was "rescued" by a band of Roman soldiers. Paul's burden didn't take a hiatus during his beating and subsequent capture. While being carried up the stairs of the fortress, Paul

begs the soldiers to let him speak unto the people. They set Paul down, and allow him to speak to the mob that has gathered around the soldiers. Paul pours out his heart to the people. He does this in the Hebrew language. Read Acts 22:1-22 to see his message to the people. You shouldn't be able to read his words without seeing his broken heart between the lines. How did the people respond? *"Away with such a fellow from the earth: for it is not fit that he should live!"*⁶

In chapter 23, Paul appears before the chief priests and the council. Here he is reviled and physically abused. The next day a group of Jews bind themselves with an oath to kill Paul.

Chapters 24-26 find Paul in Caesarea, having escaped the plot devised to take his life. While there he gives the gospel to Tertullus, Ananias and the elders, Felix, Festus, and King Agrippa. He continues to speak his heart to those for whom Messiah died, Jew and Gentile.

When we come to the close of the book of Acts in chapter 28, Paul has suffered much as a prisoner of Rome. When he finally arrives in Rome, he calls the leaders of the Jews together to speak to them. He spends a day giving them the gospel *"from morning to evening,"* resulting in some of them trusting Messiah! He spent the following two years in his own house, telling all who would enter of the amazing love of God, which He demonstrated by sending His Son to die for the sins of Jew and Gentile alike.

According to tradition, Paul was beheaded in Rome a few years later. He strove unto the end of his life, to share the message of Jesus the Messiah, no matter what it cost him. Other than the Lord Jesus Himself, we perhaps have no greater example of one who, because of his love for others would sacrifice it all to see them saved. May we all seek to fulfill the great commission with as fervent a love and burden as we have seen here in the Apostle Paul! ✠

End Note

1 Acts 9:20

2 Acts 9:29

3 Romans 9:1-5; 2 Corinthians 5:14

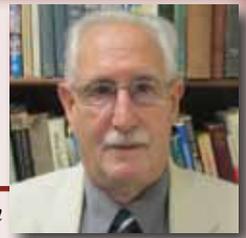
4 Acts 14:1

5 Matthew 12:34

6 Acts 22:22

Paul's Heart for the Jewish People Seen in the Book of Romans

by Rev. Mark Robinson



Over the last century, the classic hymn, "The Love of God," written in 1923 by Frederick Lehman, has carried the hearts and spirits of countless number of believers to the very throne of God in praise and adoration for His matchless love. All three stanzas express His love in amazing language, but perhaps the third stanza has moved more people in expressing the limitless reservoir of God's love.

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

The third stanza was actually written in the year 1096, by Rabbi Meir Ben Isaac Nehorai who was a cantor in the city of Worms, Germany, as part of a poem he called *Hadamut*. In the poem there is a mention of a miracle. There are different opinions on the specific miracle

mentioned in this poem, but one of the opinions believes that the miracle took place in the city of Worms, home of the rabbi-poet. It is thought that there was a medieval, German priest who spoke evil of the Jewish community.

The king called upon the Jews of the city to produce a representative to argue and defend themselves against the priest. If the Jewish spokesman was successful, then the Jewish community would be spared mass genocide. But if the anti-Jewish priest proved successful, then all of the Jewish community of Worms would be put to death. The Jewish community is spared as the Jewish representative was successful in the defense of their faith.¹

It is fascinating that this beloved Christian hymn's third stanza is actually written by a Rabbi expressing God's love for the Jewish people (of Worms) and His deliverance of them from genocide. Perhaps the Rabbi had in mind God's promise to Israel through Jeremiah, "*The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*"

As followers of the Lord, our focus and actions should mimic His focus and actions. There is probably no better follower of

Messiah who exemplifies God's love than the Apostle Paul.

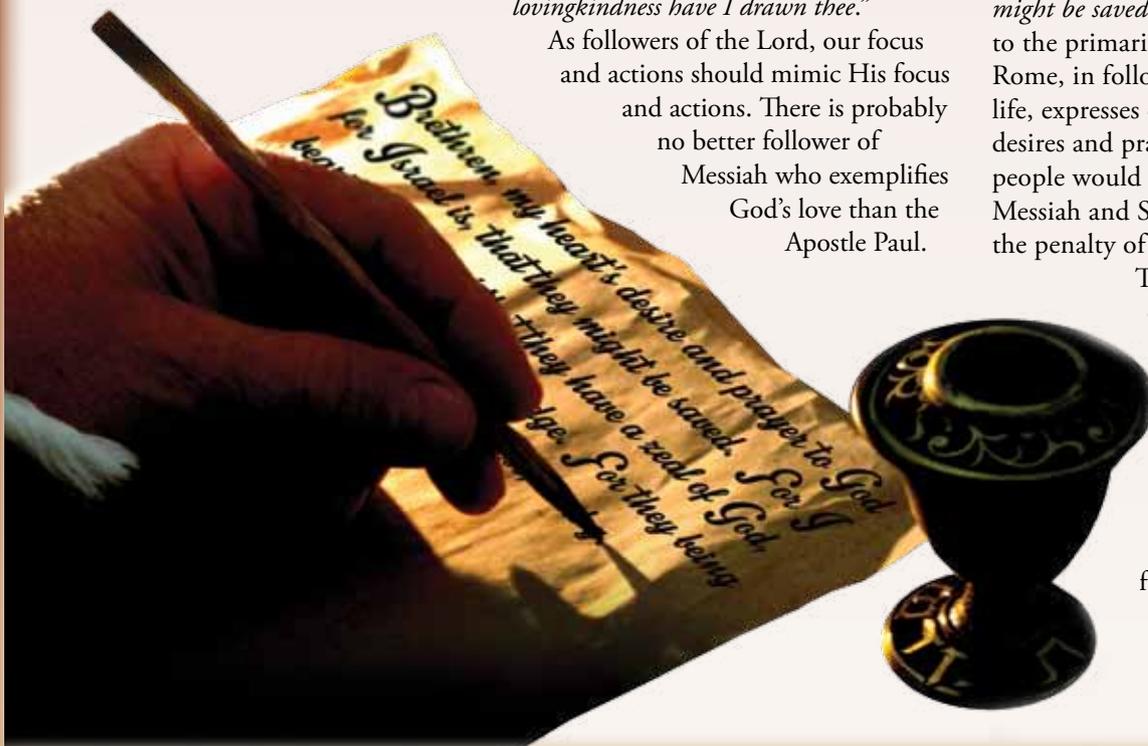
MY HEART'S DESIRE

The Apostle Paul was called by God to be the Apostle to the Gentile world, Romans 11:13. He would communicate the love of God for Gentiles oftentimes in his writings. For example, in Ephesians, writing to Gentiles, he wrote: "*For this cause I Paul, the prisoner of Jesus Christ for you Gentiles*" desire "*that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love*" and "*to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God,*" Ephesians 3:1, 17, 19.

Paul desired that Gentiles would know the love of God which passes all understanding and be rooted and grounded in that love. He gave his life in planting churches, encouraging the saints, and ministering God's love to the Gentile world.

But, one of Paul's driving desires was that his brethren according to the flesh be saved. In Romans 10:1, Paul writes, "*Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*" This command, written to the primarily Gentile believers in Rome, in following God's call on his life, expresses one of his most heartfelt desires and prayer: that is, that Jewish people would accept Jesus as their Messiah and Savior and be saved from the penalty of their sins.

The focus of this article doesn't allow the development of why Paul expressed this burden to the Gentile believers at Rome.² Sufficient for now is just to say that Paul understood that the furtherance of reaching Gentiles with the gospel of Jesus is intrinsically bound up with reaching



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Jewish people with the gospel. I don't believe his "heart's desire and prayer" was solely based on an emotional bond of family, though undoubtedly that was present. I believe it was also based on an understanding of God's plan for reaching Jew and Gentile with the gospel which is developed later in Romans by Paul. God's plan for evangelism is, unfortunately, neglected, not understood, or for some other reason not part of the fabric of the vast majority of Bible believing churches and their missions ministry.

WILLING TO BE CURSED

Paul's love for his brethren can't be questioned. He had a heartfelt compassion for his people, the Jewish people, that can only be attributed to a love and walk with God that permeated his entire being. God's unfathomable love for both Jew and Gentile would become part of the fabric of Paul's life. Meditate on what Paul says in the first three verses of Romans 9.

"I say the truth in Christ [Messiah], I lie not, my conscience also bearing me witness in the Holy Spirit, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Paul recognizes that what he is going to tell the Gentile believers at Rome will be difficult to accept. Perhaps they would read it as hyperbole, not intended to be understood literally, as written, if Paul didn't address the motivation for what he is about to say.

His first appeal is that he is "saying the truth in Messiah." Paul appeals to the Messiah of Israel as the bedrock of what he will declare. Messiah, the promised One of Israel, is his Savior, his God, the One who gave His life that Paul could have a relationship with the God of Israel that was impossible through adherence to the Mosaic law as a means of attaining favor with God.

Establishing the foundation of his thoughts and desires being in

Messiah, Paul unequivocally states "I say the truth... I lie not." One statement would have been sufficient. "I say the truth" would satisfy all but the most hardened critics. But, Paul affirms what he is about to say by putting it in the negative form as well, "I lie not." What Paul is about to say is true and not a lie, he emphasizes.

Paul then states that his "conscience also bear[s] me [him] witness in the Holy Spirit." The Spirit of God in him will not convict him of hedging the truth, speaking in hyperbole, or not being completely honest with his readers. No, what will follow is real, honest, straightforward from the heart of a man who has allowed the heart of God to be his.

Finally, Paul acknowledges the "great heaviness and continual sorrow in [his] heart" for Jewish people to come to the Lord. Twenty-four hours a day, seven days a week, Paul was burdened that his "kinsmen according to the flesh," unbelieving Jewish people, were separated from the love of their Messiah. Not only wouldn't this sorrow leave him, but it weighed heavily on him.

It is the next statement that necessitated the qualifying comments. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." This is not feigned concern or empty words to illicit a response. This is Paul's heart. This is his burden. This is his sorrow. So concerned with the eternal destiny of his Jewish people without Messiah Jesus being that of cursed by God, separated from His love, grace and mercy for eternity in the lake of fire, Paul was willing to spend eternity in the lake of fire, commonly referred to as hell, if only his Jewish people would be saved as a result. Yes, Paul knew he couldn't be separated from the love of God. He expounded on that previously in Romans 8:31-38. But, he meant every word of this. It is true, he can't lie, the Spirit of God bearing witness to this, based on Messiah and what He has done for Paul.

Can you in truth, with no hint of a lie, the Spirit of God being your witness, based on Christ in your life, say that you are willing to go to hell so your mother and father, brother and sister, aunt and uncle, would be saved?

I can't. I want to see my Jewish family members saved. Through the years I have witnessed to all I have come in contact with. I have prayed for them. Appealed to them. Even cried in sorrow over their rejection of Jesus. But, would I be willing to spend eternity in hell if they were to be saved as a result. No.

OUR CHALLENGE

The love of the Apostle Paul for his Jewish people is something I can't relate to. I have spent over 40 years in Jewish ministry. Witnessed to hundreds and hundreds of Jewish people. Wept at times in prayer over the sinful, lost condition of my "kinsmen according to the flesh." Given multiplied thousands of dollars (out of relatively meager incomes) to reach unsaved Jews and Gentiles with the gospel. But, I have never come close to Paul's love and burden for his family. My guess is that is true of you as well. The few believers I have asked if they would be willing to go to hell for eternity if their family could be saved have admitted they wouldn't.

So, what is our challenge? It is simple to understand, but extremely difficult to implement. Be an Apostle Paul. Abandon yourself for the Lord's sake. Count everything as garbage, Philippians 3:8, that Jesus might be our all in all. The closer we become like Jesus, the greater our love for others.

As Paul would later challenge us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God..." Romans 12:1. ☩

End Note

1. http://www.tanbible.com/to/_sng/sng_theLoveofGod.htm; some attribute the poem to Rabbi Mayer, Nehorai's son)
2. I have written a book, "Israel: God's Key to World Evangelism," that develops this burden of Paul and the reason for it. Information and ordering instructions can be found on the back cover.

Paul's Heart for the Jewish People As Seen in the Epistles



by Rev. Ken Symes

The early church was totally Jewish, a fact often overlooked by most Christians. It wasn't until God, directing Peter, used him to share the gospel with Cornelius and those who were gathered with him, all Gentiles, that we are told that those who heard him believed and were baptized.¹ When Peter was called to Joppa and the circumstances were explained to him: "Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousness, is accepted with him."²

Paul was a Hebrew of Hebrews, taught under Gamaliel, a doctor of the law and member of the Sanhedrin. Paul had an insight into God's word of which most of his fellow Hebrews had long ago lost sight: that God's purpose in sharing His revelation of truth with them (Psalm 103:7; 147:10-20) was for a twofold purpose. It was meant for their benefit, but also for the purpose of sharing that revelation with all the world. This is the message of the Book of Jonah. God sent Jonah, a Hebrew, to take the gospel to the heathen of Nineveh demonstrating God's plan for Israel to take the gospel to the heathen (Gentiles).

The book of Isaiah, better than any other Old Testament book, captures the heart of God for Gentiles' need of salvation. Here are a few of Isaiah's statements (bold emphasis added):

"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." Isaiah 42:1

"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." Isaiah 42:6

"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 49:6

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isaiah 54:3

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah 60:3

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name." Isaiah 62:2

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isaiah 66:19

The servant spoken of in the first 3 verses above is the Messiah of Israel, Jesus. As with Jonah, Isaiah spoke of the need for the good news of Messiah to be shared with Gentiles. Isaiah 52:7 states, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" And the 10th verse of this chapter says, "The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Paul, after he was saved, quickly developed a heart for sharing the gospel with Gentiles. Undoubtedly, with the

scales dropped from his eyes, this Hebrew of Hebrews understood the scriptures in a way he previously never considered. The way God intended them to be understood. The gospel is for the Jew, yes! But, also for Gentiles!

Paul would become God's apostle to the Gentiles, Romans 11:13. Because the focus of his ministry was to the Gentiles (though he also preached to the Jews), he often had to defend himself. You may want to read Galatians chapter 2 where Paul states that the apostles finally accepted him. He wrote: *But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was committed unto Peter... they gave to me and Barnabas the right hands of fellowship that we should go unto the heathen, and they unto the circumcision.*³ Paul's heart was committed, no matter the cost, to take the gospel to the Gentiles.

Paul was not prevented by those who opposed him and he was not hindered by physical infirmities. Speaking of these conflicts which he endured Paul wrote: "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now."⁴ Paul's love for Gentiles enabled him to be seen as an enemy when his desire was for them to know the truth of the gospel.

Notice Paul's heart and burden for Gentiles as he wrote these words to the Ephesians right after sharing that the true New Testament church was to be the place where both Jew and Gentile are to worship together because the middle wall that separated them was now broken down: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles... whereof I was made a minister, according to the gift of grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches

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of Christ; ... that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge that ye might be filled with all the fullness of God.”⁵

Paul’s ministry was not an easy ministry. Yet note how greatly he rejoiced in the ministry to which the Lord had called him. His love for Christ filled him with a very special love for those whom many Jews despised, the Gentiles. His desire went far beyond just seeing them saved. His heart’s desire was to disciple them that they might be firmly planted and established in the faith. Paul re-affirms this heart desire in Ephesians 5:1-2 where he wrote: “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.”

Oh, that we today, would have Paul’s heart for the lost and his great desire to firmly ground all new believers that they would know the love of Christ and the fullness of God working in their lives. In Philippians 2:1-2 he stated: “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.”

To Paul, those who had come to faith in Christ were very special to him. To the Philippians he wrote: “Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.”⁶ They were loved and longed for. They were Paul’s joy and crown. They were his dearly beloved.

Here is the heart of Paul, a Jew, for the Gentiles: “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard. And which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may

present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.”⁷

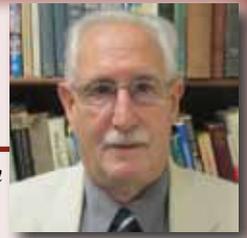
Paul was a very special man. He set a high standard, not only for pastors and missionaries, but for all believers. Paul truly exemplified the heart of God. Lord, help us today to have a heart like that of your servant Paul, that, as did he, may we also be used of you to turn this world upside down for your glory! 🕊

End Note

1. Acts 10:44-48
2. Acts 10:34-45
3. Galatians 2:7-9
4. Galatians 4:19-20
5. Ephesians 3:1,7,17-19
6. Philippians 4:1
7. Colossians 1:21-29

Messianic Witness to Israel

by Rev. Mark Robinson



Just about all Jewish people will know of, and relate to, the saying, “Ask two Jews, and you get three opinions.” I have often said a Jewish person will give you an opinion about any subject, even if he/she has virtually no knowledge of that subject. Jewish people are opinionated!

Reform Rabbi Susan Grossman wrote a blog about this titled, “Two Jews, Three Opinions.”

“It is not just our traditional and liturgical emphasis on asking questions that contributes to what Rabbi Waxman terms the “Jewish intellectual legacy.” It is the value Jewish traditional learning placed upon engaging different opinions.

The Talmud is full of such debates: different opinions are tried, compared and tested. Often a successful conclusion means finding how the opinions of two or more rabbis can be internally consistent (and therefore legitimate) even if they represent diametrically opposite opinions. The model of Talmudic study has not only honed our ability to think clearly but has also created a Jewish culture open to the difference of opinions. It so imbues who we are that even the least affiliated Jew is familiar with some version of the quip, ‘Ask two Jews, get three opinions.’ It is this openness and concurrent tendency against dogma, which is responsible for creating the kind of cultural environment that stimulates creative thinking. It means that Jews are disproportionately represented among the greatest achievers in modern science and culture, as reflected in the number of Nobel Prizes awarded to Jews. It also means that we may have a slightly greater tendency than our peers

to think for ourselves and reject tradition and authority. That can be a blessing and a curse. We are what the Bible calls a ‘stiff-necked people.’ This reflects great strength of purpose and character but also plain stubbornness as we exert our sovereign selves, often at the cost of rejecting the very tradition that contributed so much to who we have become.”¹

Rabbi Grossman raises a number of interesting points. One in particular, “The model of Talmudic study...has also created a Jewish culture open to the difference of opinions,” is a half truth at best. Perhaps in a gamut of conversations Jewish people are open to differences of opinion, but in the most important arena of life, the spiritual arena, Jews can be open to every dogma under the sun but one. That one is that Jesus is the Messiah. Trying to engage many Jewish people with the possibility of Jesus being the Jewish Messiah one is left with the proverbial “talking to a wall.”

It can be difficult to bridge this divide, but their being opinionated can be the very avenue to open a conversation about Jesus being the Messiah. How so, you might ask?

Rabbi Grossman mentions traditional Jewish learning and considering different opinions to hone our thinking and understanding. The Jewish community has always highly valued education. In the revered portion of scripture referred to as the “*Shema*,” Jews are aware of the command, at least in the sense that education of their children is vitally important, “*And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*” Deuteronomy 6:7. This command drives the education desire, whether

religious or secular, that you find in the Jewish world.

Jewish people are generally well educated and very literate. Couple this with their being opinionated and you have someone ripe to being challenged to read something about Jesus being Messiah.

How then would you proceed?

Obtain some good literature that presents Jesus as the Jewish Messiah in a Jewish context.² Familiarize yourself with the content of the booklet and when the opportunity presents itself with your Jewish friend ask him/her, “I have a short booklet written by a Jewish person [use this only if the booklet is written by a Jewish person such as those Jewish Awareness Ministries has available], and it makes a lot of sense to me. The writer, who is Jewish, claims that Jesus is the Messiah of Israel. I am interested **in your opinion** on what he says. Would you read this and let me know what you think as a Jewish person?”

When you ask someone their opinion you are complimenting them. You are saying I value your opinion on this. After a few days, or a week or so, if your Jewish friend hasn’t brought up the booklet, ask the person, “What did you think of the booklet?”

The answer you get will differ with Jewish people. In a future issue of *Israel’s Messenger* I will deal with how you proceed from this point, no matter how they respond to your inquiry.

Yes, Jews are opinionated! Use this to open up a conversation with them about their Messiah. 🕎

End Note

1 Rabbi Susan Grossman, Two Jews, Three Opinions, <http://www.beliefnet.com/columnists/virtualtalmud/2007/05/two-jews-three-opinions.html>

2 Jewish Awareness Ministries has some booklets that are brief, but helpful in presenting Jesus in a Jewish context. Booklets like *Identifying the Messiah*, *Can You be Jewish and Christian?*, and *Shalom: Is It Possible? Are some that we can provide you. Contact us to get some of these.*



by Moshe and Shoshana Gold

Israel can be a difficult place to live and minister. The challenges facing believers are myriad. One of the blessings our Lord provides is times of fellowship, where we get to visit with old friends, make new friends, and be encouraged about how God is working in their lives.

Recently we were blessed to meet and even host a couple visiting Israel from the States. Yossi and Mandy are believers in Messiah Jesus, who are conservative, fundamental and dispensational. They had been attending our congregation and they stayed with us in our home during their last few days in the Land. Several weeks ago they joined us for lunch at a local restaurant. Accompanying them were two sisters in the Lord. Ilonit is a widow in her later years. Her husband died in a plane crash many years ago while on a missions trip to the Congo. She lives near us, visits with us during the cooler time of year (winter), and is a very active witness for the Lord. In fact, being a grand-motherly looking person she speaks of the Lord to everyone she encounters; both young and old receive her and give attention to her words.

Also accompanying them was another woman named Yael. Yael took the seat next to Moshe and was eager to converse with us. In conversation with her we learned that she is an ex-Muslim, who originally came from East Africa. In that initial conversation with her, she informed us that she is in Israel on a student visa and is studying at the University of Haifa.

We also learned some interesting facts about her life. She is the oldest child in her family. As she grew up, she remembered her father always being disappointed in her, because she wasn't a boy as he had hoped she would be. As she matured she discovered that she was treated as an outcast by her parents and siblings. It seemed to her that no matter how hard she tried to integrate herself, she remained an outcast.

She attempted to use the Koran as her guide, and became very close to her grandmother who was more religious than her parents. However, even these attempts to live a religious

Islamic life proved futile as it did not make a difference in the attitude of her family towards her. She found consolation in turning her attention to excelling scholastically with the intent of using this as a means of escaping the home life that she dreaded. She was accepted at the central university, but her father would not permit her to attend there as it was far from their home and too far for his ability to control her movements. Instead, however, he allowed her to enroll in the local university.

After a successful year there an opportunity opened up for her to study in Germany. She enrolled in the college in Germany, where she had qualified for a full scholarship, including housing. However, her quest to know the God of the Universe was only beginning in earnest.

She began looking in all the wrong places for God. Her quest brought her in contact with other students who also were searching for the truth. This group was trying to find answers by invoking the spirit behind the Ouija board. Yael found herself trapped by the occult. This led her to a hollow and dangerous place where she discovered that the spirit behind the Ouija board was not God.

Desiring a clean start, she and a classmate moved off campus and worked part time as waitresses. All of this time her search for the Creator was unfulfilled, but unabated. It was during this time that she began to pray to the Creator rather than to Allah. She realized that the God of the Bible was her Heavenly Father, Creator and Healer. She was not far from acknowledging Him also as Redeemer. After a few more trials she did become a true believer in Jesus and to this day remains a very vocal witness for the Lord.

Israel is a unique land. Jewish people from around the world have returned to the land of their fore-fathers. Israel has also opened her doors to people like Yael. Our lunch visit was a reminder to us that each of us has different struggles in this world. Yael's story was also a reminder that, through Messiah Jesus, we can rise above those struggles and be a faithful witness of our Lord with those around us. ☞

Shadows of the Tribulation

By Rev. Dan Bergman

Years ago, I had a Bible teacher who used to refer to the unfolding drama of the end-times by using the metaphor of a game of chess. The Lord has full control over every move that is made.

“The Ultimate Deal,” as President Donald Trump refers to it, has been prophetically looming over the Jewish people ever since the penning of Daniel 9:27 - *“And he (Antichrist) 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.”*

This *“week”* is the Hebrew word שבוע *“she-VU-ah”* (seven). The Antichrist will create a seven-year peace covenant with Israel and her enemies. It is the ratification of this covenant, *not* the rapture of the Church, which officially begins the seven-year Tribulation Period.

How will this peace treaty function? We can only speculate. However, the Scriptures do seem to hint at the fact that the scope of this Israeli covenant reaches beyond just the “Palestinians.” In the words of Gabriel, the Antichrist will confirm a covenant with רבים *“rah-BEEM”* (many). If it were to be a localized, internal covenant, different words would certainly be used here.

There are two main strategies to obtaining peace in the Middle-East. One focuses on the greater Arab world coming to a peace agreement with Israel, which will influence the *“Israeli-Palestinian Conflict”* (outside-in strategy). The alternative strategy (inside-out) attempts to do the same in reverse. Its proponents claim that solving the conflict between Israel and the Palestinians would be the first domino to fall setting off a chain reaction that would result in regional peace. Beginning in 1993 with the “Oslo Accords,” the latter mentioned method was stressed and promoted. Every single US administration since then has championed this strategy - until Trump, who upon entering office favored the “outside-in” strategy.

Following his recent meetings with Palestinian President Mahmoud Abbas, however, President Trump was convinced to change his position regarding this strategy, and to follow suit with his predecessors. What does this mean?

As you can see from the Scriptures, the “outside-in” method seems to better fit the perimeters for this prophetic

covenant. From time to time, current events may seem to contradict what we know to be prophesied in the Bible. For instance, a Jew living in Poland or Germany in 1942 would probably feel like the modern rebirth of Israel as a nation would never occur. In fact, Bible believing Christians at that time in history would most likely have had a difficult time imagining it as well. Does that mean that what God promised would never come to be? Not in the slightest!

Returning to the chess metaphor, the only reason God allows certain moves of be made by his opponent (Satan), is to set up the board for His (God’s) ultimate victory. The pieces on this game board are nations and peoples, many of whom unknowingly are literally *“pawns”* of Satan. We can look to the Scriptures to see the end of the story. The Lord **always** keeps His word, even if His timing and ways are not ours!

Sometime after his meeting with Abbas, Trump learned that he was lied to by the Palestinian president. Recently, a few of Trump’s representatives have met with Abbas in Israel. These meetings did not go very well. They included Senior Adviser Jared Kushner, Special Envoy Jason Greenblatt, and David Friedman (US Ambassador to Israel). As a result of all this, reports have come out, stating that the Trump administration may be abandoning the current “inside-out” focus to pursue a regional peace agreement. The current Israeli Defense Minister, Avigdor Liberman, is a huge proponent of a regional agreement. What we are seeing now may very well be the groundwork for the Antichrist’s covenant, and shadows of the coming Tribulation.

How it unfolds to arrive at that point we can only guess. One thing is for sure - God *is* setting up all of the pieces. We may question. We may scratch our heads at times, but we must take heart! To borrow the words of the Psalmist,

*“He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. **Yet have I set my king Upon my holy hill of Zion.”** - Psalm 2:4-6 (emphasis added)*

There is coming a day when all of the pieces will be in their final position. Everything will be in place, and even though the nations of the world act as though they have won, it is the Lord who will be the victor. In reading those verses, one word comes to mind - “Checkmate!” ♁

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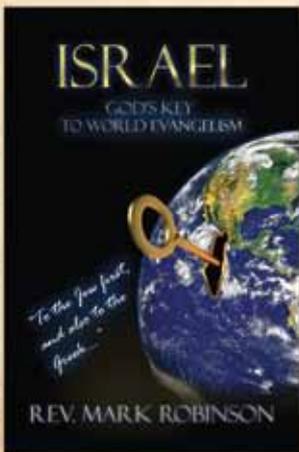
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Israel: God's Key to World Evangelism

Israel is the apple of God's eye, Zechariah 2:8. The calling and purpose of the Jewish people is not just about preparing the first coming of Messiah, as well as His return to reign over the world for a 1,000 years. Israel is the focus of God's plan for the world, yesterday, today, and tomorrow.

Although many scripture passages are referenced, there are two that undergird this book. "I will bless them that bless thee," speaking of blessing Israel and her people, the Jews, initially found in Genesis 12:3, is one of the verses. The second is found in Romans 1:16 where we are told the gospel is "to the Jew first..."

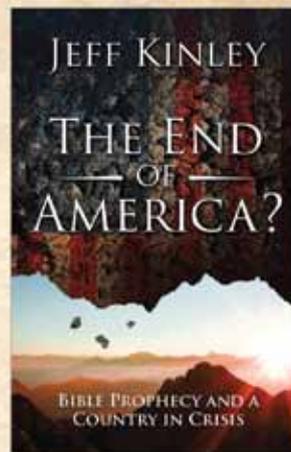


The promised blessing for those who bless Israel and God's command to the Jew first in sharing the gospel are intrinsically tied together and most preachers of the gospel as well as Bible students have never considered the ramifications of these two verses coupled together.

This book lays out the reason for you and your church not only being involved in reaching the Jewish people with the gospel, but making it a priority. It should be must reading for every pastor and believer interested in sharing Messiah with "the world God so loved."

PRICE: \$8.00

The End of America? Bible Prophecy and a Country in Crisis



This is possibly the best book available on the subject of the United States in prophecy. Jeff Kinley does a superb job of examining this subject from a biblical perspective, leaving the sensationalism that many writers engage in, behind. Kinley examines America's decline, her Christian roots,

the present moral depravity of America, God's "abandonment" wrath presently on the U.S., the rapture bringing both deliverance and divine judgement, how close we might be to the destruction of America, and many other pertinent subjects. If you read just one book this year, this is the one you should read!

PRICE: \$9.00