

# Israel's Messenger

Summer 2016

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



**Innocence**



**Conscience**



**Government**



**Promise**



**Law**

## Dispensations

and

## Israel

PAST

PRESENT

FUTURE



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Dispensational teaching is lacking and misunderstood in the Christian world. Yet, a dispensational framework of biblical understanding is foundational for correctly understanding the Bible. The "road" of biblical revelation progresses from "Innocence" to the "Kingdom." This issue looks at this subject with an emphasis on Dispensations and Israel: PAST, PRESENT, and FUTURE.



## From the Director's Desk

SUMMER 2016

Many in the Bible-believing Christian world are ignorant of the importance of a dispensational understanding of the word of God. More than likely, most can't define what is meant by dispensationalism or name the seven dispensations. That a dispensational understanding of scripture is the correct theological hermeneutic can be seen in some basic truths, such as, in the past there was a requirement of animal sacrifices, and today there is not. Or, in the past, Sabbath (Saturday) worship was required, and today it is not. The change is because of God's dispensational dealing with man. The details, though, of a dispensational hermeneutic are more intricate than the simple illustrations above. This issue of Israel's Messenger introduces you to dispensationalism. But, in line with our ministry, we have focused on the place of Israel in the PAST, PRESENT, and FUTURE in light of dispensational teaching. If you understand the biblical dispensations, that it is God's revelation to help us understand His word, then it will help you avoid errors such as covenant theology and replacement theology. My hope is this issue will be a primer in your understanding of a dispensational hermeneutic.

The first article in this issue is by Ken Symes. He has given us a brief overview on what dispensationalism is and a brief summary of each of the seven dispensations. This brief introduction should help you as you read the following articles.

Ken Overby has been asked to pen the article on "Dispensations and Israel – PAST." The dispensations concerning Israel in the PAST are Promise and Law; Ken does a good job of explaining Israel and dispensations in the PAST.

Keith Megilligan has contributed

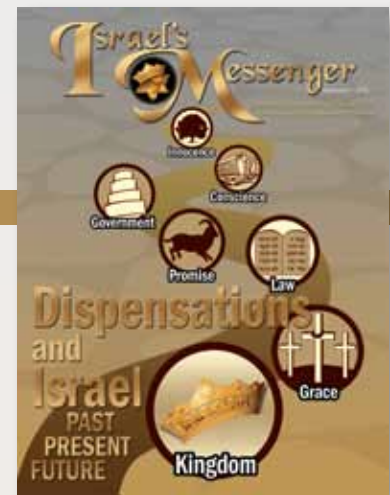
the article "Dispensations and Israel – PRESENT." This is an area that probably has not been addressed enough. Much more could be written, but Keith does an excellent job of highlighting some of the erroneous teachings that have arisen in the Christian world because of the abandonment of the dispensational teaching. I think you will find his article helpful regarding Israel and the land today, as well as some practical suggestions on a Christian's responsibility toward Israel today.

I have written the article "Dispensations and Israel – FUTURE." The final dispensation is the "Millennium." What is Israel's place in that 1,000 year reign of Jesus? My article addresses things such as Israel being the governmental center of God's Messianic kingdom and Israel being a blessing to the entire world. Read all of these articles and you will benefit.

Dan Bergman has written the *Shadows of the Tribulation* column for this issue. The development of a cashless society leading to the mark of the beast in the Tribulation period is the topic of this column.

For the first time since Moshe Gold had his stroke, he and Shoshona were able to come to the U.S. to visit family and friends. In the providence of God they had to spend seven hours in the Atlanta airport during their travels in the U.S. because of a travel delay. A seven hour delay can try the best Christian's patience. God, though, had a purpose in the delay. Moshe and Shoshona tell of the opportunity God gave them during their delay in the airport. Read their account and remember, a delay can be God's divine appointment with someone if you look for His work in your midst!

In February we had the first *Elijah Project* outreach in the Tampa, FL area. Over 2,000 of the *Shalom* booklets were distributed and our personnel had hundreds of contacts with Jew and Gentile at our booth at the Florida State Fair.



The *Sowing the Seed... Reaping the Harvest* column has a number of brief summaries of some of the individual discussions we had. All of the personnel who were involved would like to have a booth at next year's Florida State Fair in light of the excellent ministry at the Fair.

Our first prophecy conference at our headquarters was held in March. We were almost full for every session. Dr. Doug Bookman, Dr. Hanna Shahin, and I were the speakers. The response to the conference was excellent. The messages are available in CD and DVD format. There is a total of 12 sessions. Information on ordering the set, only \$25 plus shipping charges, is on the back cover. We are working on next year's conference.

We still have space available on our *Journey to Jerusalem* tour from September 20 -30. Access the tour brochure and registration form on our website, [www.jewishawareness.org](http://www.jewishawareness.org), or call us at 919-275-4477 to register with a \$500 deposit per person.

The dispensational chart in the center of this issue is with the blessings of Dr. Bill Shade, *Source of Light Ministries*, who has graciously permitted our using his chart. This chart is available in his book, [Dispensationalism in a Post-Modern World](#), which can be ordered from us. Ken Symes book, [Understanding God's Program for the Ages: A Study of Biblical Covenants and Dispensations](#), is also available from us. Ordering information is on the back cover. ☞

In Messiah,  
Mark Robinson

# Dispensationalism and Israel - PAST



by Rev. Ken Overby

When Abraham heard these seminal words, *"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed,"* Genesis 12:2-3, the ultimate impact of these promises most likely escaped him, at least in how far reaching these promises would be.

Dr. Charles C. Ryrie described the significance of this new era; "Until this dispensation, all mankind had been directly related to God's governing principles. Now God marked out one family and one nation and in them made a representative test of all."<sup>1</sup> The scriptural origin of the *"Dispensation of Promise"* is found in Genesis 12:2-3; 13:14-17 and in 15:2-6. Hebrews gives us the title "Promise." Abraham *"obtained the promise,"* Hebrews 6:15. The timeline of the *Dispensation of Promise* is recorded from Genesis 12 through Exodus 18.

The nation of Israel was not present at the start of the *Dispensation of Promise*, but the seed of her existence is planted in the promise to Abraham when God said, *"I will make of thee a great nation."* By the end of this dispensation Israel would be a nation standing before God at Mt. Sinai ready to receive the Law, and the initiation of the next dispensation.

The *Dispensation of Promise* was based on the unconditional Abrahamic Covenant. Its purpose was to secure a lineage through which the Redeemer would come to bless all the families of the earth with the gift of righteousness by faith.

When God promised Abraham his offspring would number as the stars of heaven, his response became

the touch-stone of faith for every man. *"And he believed in the LORD; and he counted it to him for righteousness,"* Genesis 15:6. Paul succinctly describes Abraham's acceptance of God's promise, *"And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness,"* Romans 4:20-22.

The development of Abraham's offspring would spark a contention that lives with us to this day. Initially, in Genesis 15:2-4, Abraham appealed to God for Eliezer of Damascus as the heir, which God rejected and said it would be from the loins of him (Abraham) that God's promise(s) would be fulfilled. Initially believing this promise and obtaining righteousness through God's grace and his faith, it wouldn't be long before Abraham's faith wavered.

In the very next chapter, Genesis 16, we learn that Sarah is barren and implores Abraham to raise up a child through her hand-maid, Hagar. Abraham's disobedience resulted in the birth of Ishmael. Ishmael was not the son of the promised lineage, but his birth reverberates to this very day through his Arab offspring who despise the people of promise, the Jews of Israel and the Jews throughout the world. The promise would come through Isaac, Genesis 17, 18, 21.

The promise of a nation and a people would be continued through Jacob, not Esau, Genesis 28. In the twelve sons of Jacob the nation of Israel would be born. Israel, in the *Dispensation of Promise*, would be brought onto the world scene so God could work out His basic promises to Israel and the world.

The pinnacle of fulfillment of the promise is Jesus. Paul reminds us

that before circumcision, *"faith was reckoned to Abraham for righteousness,"* Romans 4:9-10. The entrance of the next dispensation, Law, never annulled the efficacy of this promise. Salvation for Israelites during the period of the Law was based on receiving an unconditional promise in faith.

The *Dispensation of Law* is titled from the words divinely etched on Sinai stone. The "Torah," Hebrew for Law, according to the Rabbis, included 613 commandments containing the moral, civil, and ceremonial requirements of Hebrew life and worship. The *Dispensation of Law* is catalogued from Exodus 19 through Deuteronomy 34. The origin and purpose of the Law, was revealed to Moses; *"ye shall be a peculiar treasure unto me above all people... And ye shall be unto me a kingdom of priests, and an holy nation,"* see Exodus 19:3-8. After three days at the foot of Sinai, they saw God's glory and heard the thunderous sound of His voice, Exodus 19:17-19.

With the fresh scars of Egyptian stripes on their backs, these words resonated deeply. *"I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me,"* Exodus 20:2-3. Toward the end of his life Moses let the next generation in on the emotional impact that this event had on their parents. At Sinai they had pleaded, *"Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die... speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it,"* Deuteronomy 5:24-27. Picking back up at Exodus, *"Moses said unto the*

Continued on page 6



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people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not," Exodus 20:19-21.

The meek aged Moses could not go to his grave without divulging God's most tender thoughts, expressed at their parent's acceptance of His covenant. "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!," Deuteronomy 5:28-29. God desired a relationship in which Israel would fear Him and keep His commandments so that He could shower them with national and individual blessings. The key to that relationship individually was a repentant "heart in them" and complete trust in Him as their source of atonement and righteousness.

The purpose of the Law was to keep Israel distinct from the pagan nations surrounding her. In the Law was set forth the standard of moral character to be displayed in them that would best reflect God's absolute holiness. The key to fellowship and blessing was their obedience to the divinely revealed Law. The Law was never intended as a means of salvation, but a governing system for the nation of Israel. Obedience was followed by blessing and disobedience was followed by cursing for the nation. His awesome display of power at Sinai was as inexorably fixed in their minds as God's words on the stones, but would their hearts invite His divine inscription?

Their failure to lovingly obey Him and love one another would continually remind them of their need to abandon the establishment of their own righteousness and receive His righteousness. The Levitical system and the Tabernacle allowed access for law breakers by the required blood sacrifices and offerings. The animal sacrifices set the pattern of a blood stained way to approach a Holy God.

It would both temporarily atone for their sins and be a continual reminder that they were yet unclean at heart, Hebrews 10:3-4. "The Mosaic Law never functioned as a way of salvation, but it did function as a rule of life,"<sup>2</sup> Galatians 2:16. This *Dispensation of Law* was in effect by national covenant. Every Israelite citizen was potentially under penalty of death whether or not they individually had personal faith in the God of the Abrahamic promise.

The *Mosaic (Law) Dispensation* stayed in effect from Exodus 19 to the last breath of Jesus on Calvary: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," Colossians 2:14. Today God wants Jewish people to accept their Messiah who fulfilled the Law.

The universal "Blesser," foreseen in the promise to Abraham, had to bear the curse of the law while under the law Himself and atone for the sin of His own brethren who broke that Mosaic code: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law," Galatians 4:4; "For the law was given by Moses, but grace and truth came by Jesus Christ," John 1:17; "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ," Galatians 3:13-14.

Those under the Mosaic Law could enjoy salvation and forgiveness of sin, not obtaining it through the keeping of the Law, but through believing God's promise and provision. God's provision, Jesus, would come into the world through the Jewish people. ☩

End notes

1 *Dispensationalism*, Charles C. Ryrie, Moody Bible Institute, 2007, p. 61

2. *There Really Is A Difference*, Dr. Renald Showers, The Friends of Israel Gospel Ministry, 1990, p. 43

"Doctrine determines attitudes and practice; therefore, the system of doctrine to which a person is committed does make a difference. In light of this, it is crucial that every Christian diligently search the Scriptures to determine whether it is Covenant Theology or Dispensation Theology which is presenting the biblical view."

Dr. Renald Showers,  
*There Really Is A Difference*, page 208

"...dispensationalism claims to employ principles of literal, plain, normal, or historical-grammatical interpretation consistently....Dispensationalism, then, claims to be a help in supplying the answer to the need for biblical distinctions, in offering a satisfying philosophy of history, and in employing a consistently normal principle of interpretation. These are basic areas in proper understanding of the Bible. If dispensationalism has the answers, then it is the most helpful tool in consistent biblical interpretation. If not, it ought to be minimized or discarded."

Dr. Charles Ryrie,  
*Dispensationalism: Revised and Expanded*,  
page 20

"In no other approach to the Scriptures do we see with quite the same clarity the inspiration and accuracy of the Bible. Dispensational study demands that we adhere to the text and receive it in its historical and grammatical sense. The theme of a true dispensationalist is 'the text, the text, the text.'"

As we study the dispensations we can grasp the Divine pattern of Scripture, like the theme of a great symphony, running from the beginning to the end and relating each part to the whole plan of God. All Scripture is for us, but not all is written to us. We learn to distinguish things that differ - we learn to *rightly divide the Word of Truth*."

Dr. Bill Slade,  
*Dispensationalism: In A Post-Modern World*,  
pages 205-206

# Dispensations and Israel - PRESENT

by Dr. Keith Megilligan



Church history has brought us to an interesting place in our theological understanding of God's working out His plan. The outworking of this plan has been reviewed by church historians and theologians since the inception of the church. One of the mitigating factors has been, how does the church view the part of the Jew in this plan? Should the Jews be vilified for the crucifixion of Jesus ("His blood be on us and our children.")? Such vitriolic language stuck in the "historical craw" of the anti-Israel, 2nd century and following, "followers" of Jesus. The early church had a spotty (at best) view and relationship with her Jewish neighbors beginning shortly after the first century apostles and other Jewish Christian leaders passed off the scene. In the subsequent 20 centuries or so, the view of the church toward Jews in general and Israel in particular have waxed and waned. How should Israel and the Jewish people be understood today in light of the dispensational framework in which scripture should be understood?

That understanding has been a fuzzy one when it comes to matters of biblical interpretation. From Origen to Augustine, to Gregory the Great through the Medieval period, the Renaissance and Reformation, the church's hermeneutical (the science and art of interpretation of Scripture) mindset has been clouded by (at least) two factors:

- 1) It has been based on allegory.
- 2) It has been prejudiced against the Jew.

A somewhat tantalizing third factor exists as well: the composition of the church's Bible. Jerome (who was commissioned by the pope of that day, 4th/5th century AD) compiled a

Latin translation of the entire Bible. The Vulgate became the "King James" translation of its day (millennium!). The western (Latin-Roman) church was devoted to this translation. The problem was, in spite of Jerome's monumental enterprise, the text was corrupt in many places. It wasn't until the period of the Renaissance and into the Reformation that the church scholars and leaders "demanded" a return to the original languages of the Scripture (Hebrew and Greek) to replace the Vulgate edition. One of the "by-products" of this transition was the need of the church scholars to call upon their Jewish neighbors for help in accurately rendering the Hebrew portion of Scripture, a somewhat humbling and begrudging task!

What was "exposed" as a result of this translation exercise is the hermeneutical divergence between the church and her Jewish neighbors. Whereas the church had consistently looked at Old Testament Scriptures through the lens of allegory, types, and similes, the Jews maintained a steadfast literal view of the Hebrew text. So for well over a millennium, the church was painting everything with allegorical hues in its interpretation (meaning that the OT text only had spiritual application for the church) while the Jews saw the Hebrew text as pointing clearly to Jewish interests with possible political, prophetic and (even) national overtones for a revived state of Israel.

We now live in a point of time that is extraordinary with regard to both church history and the Jews/Israel. The church has survived the languishing of the Middle Ages, rallied through the Reformation, and now stagnates over its identity: evangelical, Anglican, Roman Catholic,

Pentecostal, liberal, conservative, etc. Nonetheless, the body of Christ survives and even thrives as internationally (Asia and Africa) she stands as a tribute to Christ's words, "...and the gates of hell shall not prevail against it (the church)."

Meanwhile, as a people and nation, the Jew and Israel, respectively, not only exist, but stand as a mocking bastion against those in history that would do them in (e.g. Hitler and Nazism). Those whose mind and heart are in tune with the written text of Scripture not only marvel but stand amazed at what God has resurrected post World War II. There, on the sun drenched Mediterranean shores of what was once a British mandated "Palestine"—slice of real estate, springs to life the modern State of Israel. Talk about dry bones coming to life (Ezekiel 37-39)!

But then, how does one see the modern State of Israel? Is she to be viewed as an ongoing thorn in the side of what is known as the "Palestinian State?" For that matter, where and how did the Palestinian State even come into existence? And, given the current political/international atmosphere, should the modern State of Israel be viewed as the antagonist or protagonist (or either) over against the so-called Palestinian State?

During the 1970's, the seminary I attended taught us the following summary regarding how to view Israel: both prophetic and the modern state. The marvel of the post-WW II Jews returning to "Palestine," and ultimately establishing their modern state of Israel, was a blessing to the biblical hermeneutic of a literal, grammatical, cultural, historical interpretation of the biblical text. First, what the Scriptures

*Continued on page 10*



By Rev. Ken Symes

# Biblical Dispensations

Grace will have provided, by means of the dispensational dealings of God with man, every conceivable test to show completely that man is lost and without hope apart from God's grace. The only way to "rightly divide the word of truth" is to understand the dispensational framework of the Scriptures.

To understand the Bible we must recognize that the Bible is God's infallible Word, that there are no contradictions, and that God's revelation to man is progressive (cf. Isaiah 28:9-10). Additionally, an understanding of Biblical dispensations is foundational to understanding the Bible.

A biblical dispensation is characterized by two parties, one who delegates the duties, and the other responsible for carrying them out. In the Bible, it is God delegating and man responsible for carrying them out. In every instance there is a specific test establishing accountability. The test changes as God's revelation of truth progresses but the tests are never contradictory.

A dispensation involves a specific time frame determined by God. The words *dispensation* and *ages (aion)*, translated ages in Ephesians 2:7 and Colossians 1:26) are interchangeable (cf. Ephesians 3:1-5, 21). The word *oikonomia* appears twenty times in the New Testament, four of which are translated "dispensation." The other sixteen times it is translated "steward" or "stewardship." A third word, *genea* (cf. Ephesians 3:5, 21), means a generation or specific period

of time that has significant character (an era). *Oikonomia* emphasizes stewardship, whereas *aion* and *genea* refer to the time period. Thus the two words, as they relate to one another, may be defined as: *A period of human history wherein man is given specific stewardship responsibilities, expressed in terms of divine revelation, which is divine categories of human history. The emphasis of dispensations is on the time period, and thus may be regarded as a test of man with each test ending in judgment marking man's utter failure.* There are seven Biblical dispensations.

## INNOCENCE

The *Dispensation of Innocence* begins with man's creation and ends with his fall (cf. Genesis 1:26-3:24). The test of obedience was in not eating the forbidden fruit whereby they were to recognize God's headship and authority in the earth (Genesis 2:16-17). But man failed even in this perfect environment. By Adam's failure death and sin came into the world (Genesis 3:7, 17; Romans 7:15-25). But God was gracious.

## CONSCIENCE

The second dispensation is "Conscience." It begins with man's

	INNOCENCE	CONSCIENCE	HUMAN GOVERNMENT	PROMISE	MOUNT SINAI GALATIANS 3:19
<b>ETERNITY</b>					
<b>RESPONSIBILITY</b>	Genesis 2:15	Genesis 4:7 (do well)	Genesis 9:1, 6	Genesis 12:1-3 (Hebrews 11:8, 9)	Exodus 19:5; Deut
<b>RESTRICTION</b>	Genesis 2:16, 17	(conscience only)	Genesis 9:4, 6	Genesis 26:2, 3	Exodus 20:1-17
<b>RELATIONSHIP</b>	Genesis 3:8 (direct)	Genesis 4:3, 14 (individual)	(through national head)	(through family head)	Numbers 3:10
<b>RUINATION</b>	Genesis 3:6	Genesis 6:5	Genesis 11:1-4	Genesis 50:26	Judges 2:16-22; 2
<b>RECKONING</b>	Genesis 3:14-19, 23, 24	Genesis 7:21-23	Genesis 11:7-9	Exodus 1:7-14	Matthew 23:37-39
<b>REMEDY</b>	Genesis 3:21	Genesis 6:8	Genesis 12:1-3	Exodus 3-14	Galatians 3:13; 2 C



fall and ends with the flood (Genesis 4:1 - 8:14). With this dispensation the principle of the blood sacrifice was established in Genesis 3:21 and confirmed in Genesis 4:3-7. Hereby the principle of salvation through a blood sacrifice and not of works is established. Man's responsibility was, with the guidance of conscience, to do good and to approach God through a blood sacrifice. Again we see God's grace as He saves Noah and his family.

### GOVERNMENT

The third dispensation is "Government" which begins after the flood and ends with God's judgment after the Tower of Babel (Genesis 8:15-11:9). Man, with practical knowledge of his failure under conscience, is now made responsible to impose law, order and government upon his fellowman. (Genesis 9:6). Man's failure is recorded in Genesis 11:1-4. God's judgment is seen in Genesis 11:5-9. God does not make a full end of man as He chooses Abram to establish Israel to be a showpiece of His grace.

### PROMISE

The *Dispensation of Promise* (Genesis 12:1 - Exodus 18:27) begins with Abraham. Man became the

recipient of unconditional promises respecting Abraham and his seed. This dispensation is elective in that God chose out one man. The responsibility of Abram and his descendants was to remain obediently in the land. Their descent into Egypt was judgment and punishment as well as failure. God's grace delivered them out of Egypt destroying her army.

### LAW

The *Dispensation of the Law* is covered from Exodus 19:1 through Christ's death and burial. The purpose of the Law was to establish a unique relationship between Israel and God, requiring man to perfectly fulfill the law (Leviticus 19:2). It was intended to show man his need of redemption that only God Himself could provide. Israel's sins resulted in her eviction from the land in 70 AD. God's grace is seen in His promised protection for her even to Israel's promised future re-establishment in the land.

### GRACE

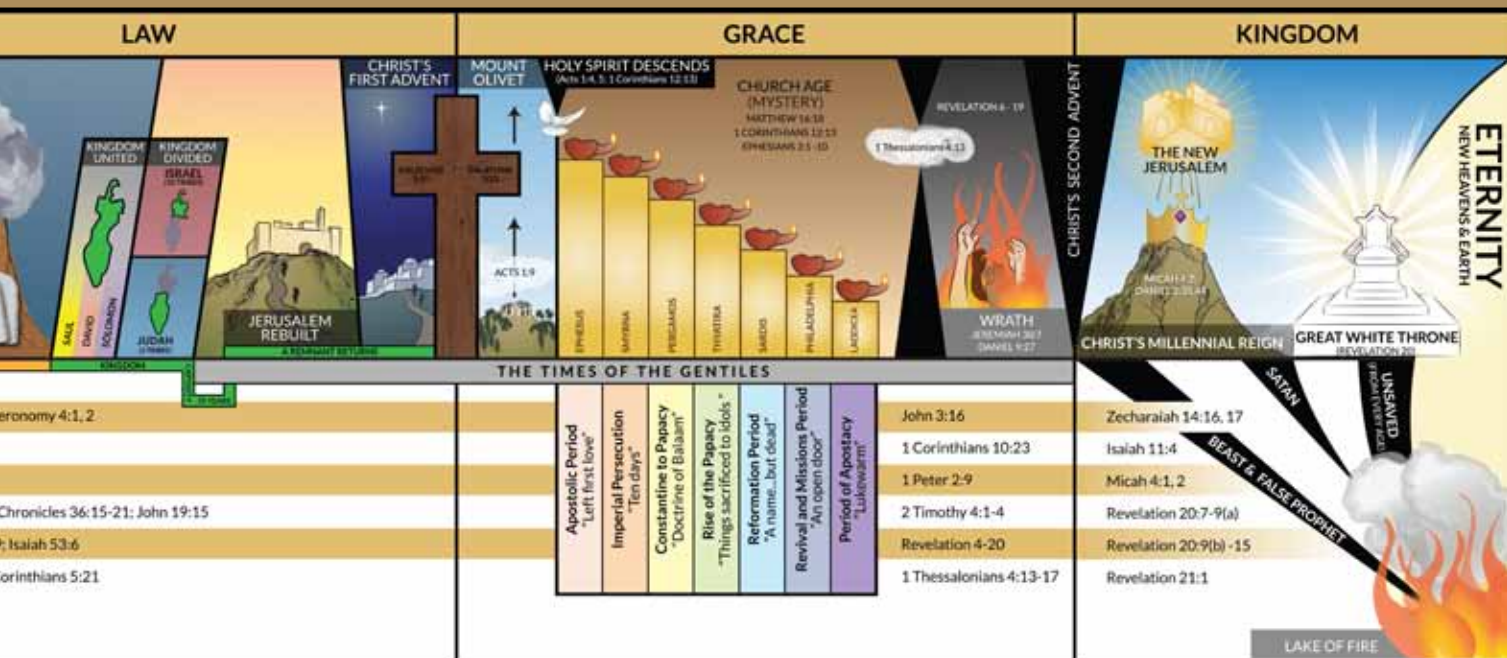
The *Dispensation of Grace* begins with Christ's resurrection and concludes with Revelation 19:21. This dispensation and the Church age are not interchangeable as the church age

begins with Pentecost and concludes with the rapture. In this dispensation man is responsible to recognize himself as a lost sinner and "to believe on the Lord Jesus Christ" as his only hope of redemption (Romans 3:10; Acts 4:12). Man again fails. God brings His judgment upon the unbelieving "church" and all the lost in the period we know as the Tribulation.

### MILLENNIUM

The "Millennium" is the final dispensation. The scriptures describing this dispensation are scattered throughout the Bible concluding with Revelation 20. The characteristic of this age will be righteousness enforced by the personal reign of Jesus. Man's failure is prophesied in Revelation 20:7-9. The resultant judgment of the wicked will be their destruction by fire from heaven.

Grace will have provided, by means of the dispensational dealings of God with man, every conceivable test to show completely that man is lost and without hope apart from God's grace. The only way to "rightly divide the word of truth" is to understand the dispensational framework of the Scriptures. ☪



had taught us through their prophets indicated that indeed, God was going to put sinew and muscle on dry bones. Second, though the current state of Israel was certainly the substance of God's doing, modern Israel, at least currently, is not a total fulfillment of God's promises. That is, the Jews are definitely back in "the Land," but are they there in belief or unbelief? No matter the answers to these questions, the main (theological) perspective we were taught is that the church is the church and Israel is Israel. The two should not be joined or confused in Scripture. This dispensational view of the word of God is buttressed today with the re-establishment of Israel as a nation among the nations of the world after two millennia of world-wide dispersion – just as the prophets foretold!

In other words, since 1947/8, did the re-birth of Israel as a modern nation mean that biblical prophecy had been fulfilled? Though there are many references that could be cited, let me just focus on Ezekiel 37:15-28. After establishing the fact that He would make the previously dual nations of Israel one (vs.15-20), God then describes how He will bring this "one nation" back to the Land of Israel.

1. The Lord will gather his people from all the nations of the world (vs. 21).
2. The Lord will bring them back to the Land as one people (vs. 22).
3. The Lord will establish one king over them as one people (vs. 22).
4. The Lord will save them from and out of all their sinful practices (vs. 23).
5. As a result of this cleansing of their spiritual condition, the Lord will become their God (again) and they will be his people (vs. 23). The Lord will establish one king-Shepherd over his people in the Land, and he will be from the house of David (vs. 24).
6. The Lord will establish them in the Land, their children with his king (David) forever and ever (vs. 25)!

7. The Lord will make a (new) and everlasting covenant of peace with them (vs. 26).
8. The Lord will set his tabernacle (temple) in their midst forevermore (vs. 26).
9. The Lord will do all this so that Israel will be (and know) that He is their God and they are His people (vs. 27).
10. And finally, the Lord will do all this, so that the nations of the world will know that He has sanctified Israel as His people forever!

Given this brief checklist, how would you evaluate the current modern state of Israel? Just by the measure alone that "the Lord will..." do all these things, you can see that there are some (many!) deficiencies. Further, the modern Jew is hardly back in the Land as a matter of belief. David is hardly their king (!) and their current parliamentary government is hardly theocratic.

Nonetheless, the very existence of the modern state of Israel flies in the face of historical theology that replaces Israel with the church. That is, how, biblically, can we diminish the place of Israel and supplant that place with the church? As has been pointed out, should the Hebrew Scriptures only be treated as literal/prophetic for the Jew; and only allegorically for the church? When we see events such as the re-establishment of the modern state of Israel, should we turn a blind eye to the biblical prophecies that point to such an entity? Has the hermeneutic of the church become so fuzzy as to leave us with allegory alone in our view of the whole of Scripture? Jesus made it very clear that all Scripture pointed to Him. And, at that point in history, the only recorded Scripture was the Tanakh. Jesus was, at the least, saying the Hebrew text was to be taken at face value, not allegorically.

Hence, we, as modern day Christians, should at least do the following:

1. Pray for the peace of Jerusalem (Psalm 122:6).
2. Pray that modern Jews (whether in the Land or not) would come to seek Jesus as their Messiah and Savior (Romans 11).
3. Support Israel as a people (not necessarily a particular government ruling coalition) against her enemies and those who in the name of anti-Semitism would despise her and do her harm.
4. Recognize that, like any other government in the world, the government of the modern state of Israel is not perfect.
5. As God gives you the opportunity, visit the Land. It is not so much the question of making a "spiritual pilgrimage" as it is getting a much better context of the classroom that is Israel as you read the Bible.
6. Recognize that the world does not and will not see Israel as a biblical Christian does.
7. Embrace a dispensational understanding of scripture which leads to the only consistent hermeneutic.

Embracing a hermeneutic of a literal, grammatical, cultural, historical interpretation of the biblical text will bring in focus Israel, the church, and the dispensational framework which allows a consistent interpretation and understanding of the word of God. It will make sense of the church and Israel being on the world scene in our time. In fact, those who argue against a literal interpretation of Israel and eschatology, at times, in moments of candor, admit that if we approach the text from this viewpoint then, "... we must frankly admit that a literal interpretation of the Old Testament prophecies gives us just such a picture of an early reign of the Messiah as the pre-millennialists pictures."<sup>1</sup>

Exactly! ✠

End notes

1. Floyd E. Hamilton, *The Basis of Millennial Faith* (Grand Rapids: Eerdmans, 1942), p. 38.



# Dispensations and Israel - FUTURE

by Rev. Mark Robinson



**W**hen dispensational teaching and Israel in the future are considered, we are primarily talking about the coming kingdom age of 1,000 years (Millennial Kingdom). The still future Tribulation period, in the dispensational motif, is considered part of this present dispensation of Grace. Dr. Charles Ryrie notes, “The dispensation [Grace] will end at the second coming of Christ since, as suggested, the tribulation period itself is not a separate dispensation but is the judgment on those living persons who are Christ rejecters at the end of this present dispensation.”<sup>1</sup> Israel’s future in the final *Dispensation of the Millennium* is bright and glorious.

## ISRAEL’S COVENANTS WILL BE FULFILLED

God gave to Israel a number of biblical covenants that are unconditional in nature. That is, the fulfillment of these promises is wholly dependent upon God’s faithfulness, not the Jewish people’s faithfulness. The Abrahamic Covenant (Genesis 12:1-3) is the main covenant given to the people of Israel. It has three basic promises that are expanded in additional (unconditional) covenants.

The first promise (Genesis 12:1) is a land that belongs to the Jewish people. There are around 170 Scripture references concerning the land (Israel) that God gave to the Jewish people. No less than fifty-five times the Bible records that God confirmed the gift with an oath. Some twelve times He states that the covenant is everlasting. What has usually been referred to as the Palestinian Covenant (Deuteronomy 30:1-10) is better understood as the Land Covenant.

The second promise (Genesis

12:2) is that there will be a people (Jewish people) God will make into a nation. The Scriptures develop this people through Abraham, Isaac, and Jacob, and promise from them a king who will be their ruler. This promise of a king is expanded in the Davidic Covenant (2 Samuel 7:12-16).

The final promise (Genesis 12:3) concerns salvation. This promise embraces “all the families of the earth,” and is expanded on in the New Covenant of Jeremiah 31:31-34.

Israel in the final *Dispensation of the Millennial Kingdom* will have all the land God promised her, will live safely in it, and be ruled over by their Messianic King (Jesus), and all who enter into the Millennium are redeemed people (Zechariah 12:10; Romans 11:26-27; Matthew 25:31-34, 41).

## ISRAEL WILL BE THE CENTER OF THE WORLD-WIDE KINGDOM

The reign of Jesus over the world will be based in Israel, specifically Jerusalem. His reign will be characterized by peace, righteousness and justice. Nations will be at peace, anti-Semitism will be no more, and Israel will be the head of the nations and not the tail, Deuteronomy 28:13; Isaiah 49:22-23. The reign of the King from Jerusalem is expressed wonderfully by Isaiah:

*“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to*

*the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”*  
Isaiah 2:2-3

## ISRAEL WILL BE RESTORED AND EXALTED

Israel’s disobedience and rebellion through the millennia has resulted in God’s hand of discipline upon her. This is clearly seen in the Babylonian captivity of 586 B.C., 2 Chronicles 36:14-21, the world-wide captivity of 70 A.D., Luke 19:41-44, 21:24, and the coming 7 year Tribulation period, Jeremiah 30:7-11.

But, just as God promised to discipline Israel for her sin, and did, so has He promised to bless them one day with prosperity, peace, righteousness and glory as the nations will seek her blessings.

*“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 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. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no*

Continued on page 12

more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.” Isaiah 62:1-4

## ISRAEL WILL BE A BLESSING TO THE WORLD

The locus of God’s blessing has always been with Israel and the Jewish people. At the very beginning of their birth when God called Abram from Ur of the Chaldees and promised a nation would come from his loins (through Isaac and Jacob), there was the promise of “blessing” for “blessing” Israel and the Jew, and “cursing” for “cursing” Israel and the Jew.

Since that promise, the satanic-guided activity of nations and many individuals have cursed Israel and the Jew. Yes, Israel and her people have been remiss in obeying the God who birthed them.

But, the tide of time and the designs of the demonic cannot and will not thwart the plans of God. Israel’s future in the final dispensation is secure and guaranteed.

*“And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.” Zechariah 8:13*

*“Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.” Zechariah 8:22-23*

## ISRAEL WILL LEAD THE WORLD IN WORSHIP OF JEHOVAH

The promise of the coming kingdom is that “...the earth shall be full of the knowledge of the LORD, as the waters cover the sea,” Isaiah 11:9b. The knowledge of God throughout the world, the one true God, Who is holy and glorious, will demand the worship of the God of eternity!

The plan of God is that in the coming Millennium worship will be centered in Jerusalem (Israel), because that is where the King of glory (Psalm 24, Zephaniah 3:15-17) resides. This King, Jesus, will be ruling from the throne of David.

*“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.” Zechariah 14:16*

The Temple will be rebuilt for millennial kingdom worship, Ezekiel 40-43, and different days of special worship will be established (Feast of Tabernacles, Zechariah 14:16; Passover, Ezekiel 45:21; and perhaps other Feasts, Ezekiel 46:9). Temple sacrifices will be practiced according to Ezekiel 43:13-27, 46:4-7, as well as additional texts in Ezekiel 40 - 48; Isaiah 66:20-23; Zechariah 14:16-21; and Malachi 3:3-4.

Many have asked why are there sacrifices in the Millennium in light of Hebrews 10 and the abolishment of sacrifices. First, the Hebrews 10 passage is talking of the abolishment of sacrifices that were required under the Mosaic Law. The entire Law of Moses was abolished with Jesus’ death and resurrection, including the sacrifices. Second, the scripture is clear that in the Messianic kingdom worship system, sacrifices are done in the rebuilt Temple.

The purpose of these are, most likely, at least two-fold. First, the sacrifices are a ceremonial cleansing (Ezekiel 45:15, 17, 20) to prevent pollution of the Temple where Jesus is residing, and a part of the worship ritual. Second, it likely is illustrative of what Jesus has done in His death and a reminder of the penalty (death) of sin. The millennial kingdom is as perfect an environment as there has been since the Garden of Eden. In a society of peace, the absence of war and natural disasters, etc. the death of these “innocent” animals is a graphic picture of the penalty of sin and its consequences.

Although similar to the Mosaic system, the millennial kingdom worship system is not the re-establishment of the Mosaic system.

## FINAL THOUGHTS

Israel has some dark days ahead of her. Not only the coming 70th week of Daniel, but the time prior to the start of that period. We see the anti-Semitic darkness in Europe, Islam, the U.N., increasingly in the Democratic party of the U.S., as well as other areas of the U.S. The lies, distortions, and hypocrisy concerning Israel is well documented. So why the hatred and animosity? Very simply, Satan knows God’s plan for Israel and the Jewish people. It is his hope to stop the blessings for Israel and the Jewish people because then he has defeated God.

Satan’s plans will end up for naught. God’s plans will be carried out. Israel will be blessed. And, the final dispensation in God’s plan for the world will be fulfilled. At the time of the Messianic Kingdom, with one voice, all will proclaim: “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen,” 1 Timothy 1:17.



End notes

1. Charles C. Ryrie, Dispensationalism – Revised and Expanded, Moody Publishers, 1995, pg. 56





# Sowing the Seed...

## Reaping the Harvest

### THE ELIJAH PROJECT

**F**our personnel from Jewish Awareness Ministries - Mark Robinson, Ken Symes, Dan Bergman, and Ken Overby - were in Florida at different times from Feb. 4 - 15, 2016 at the Florida State Fair. With the help of some people from local churches we were able to hand out over 2,000 "Shalom" booklets and have conversations with hundreds and hundreds of people about finding shalom with God through Israel's Messiah, Jesus. This outreach was part of the *Elijah Project* targeting metropolitan areas to share the gospel with Jew and Gentile.

The conversations included Jewish and Gentile people from many religious and secular backgrounds. Following are some of the conversations.

"The first thing this afternoon a young Israeli named Jeremiah came over for the third time, again to ask me some of the standard objections to Jesus being the Messiah and God becoming a man. I was able to take him through the Hebrew English Old Testament and showed him Isaiah 48:12 to 17 as well as Genesis 18 and 19 where God took on flesh, ate a meal with Abraham, and called down fire and brimstone from the LORD out of heaven. He could not deny what it said, but said he wished it would be much clearer if the Messiah is to be God. His break was over but he promised that he wanted to continue the discussion."

"We had a great morning today with the opportunity to share the Gospel with a Jewish lady at the booth. Though she did not make a decision, she listened, answered questions and asked her own. In sharing Isaiah 53 she identified the suffering servant as Jesus. She had to leave because her husband went on into the fair, and she had to find him. She promised to get back to us."


"I was given a great opportunity to speak with Samuel, an Israeli who has a Jewish mother, and a Christian father. He was brought to our table by a man from the fair who thought Samuel would be interested in what we were all about. Samuel was searching. He mentioned that he had been to a Messianic synagogue, and really thought it was wonderful. I gave him a New Testament in Hebrew and English as well as a complete Hebrew Bible. I spoke to him about how we believe Jesus is the prophesied Messiah, and that the Hebrew Scriptures speak of Him. I gave him the issue of our magazine that has Jesus' Messiahship as its theme, as well as a Hebrew book written by an Israeli pastor in Jerusalem entitled *ישוע בתנ"ך - Jesus in the Old Testament.* Samuel was very open."

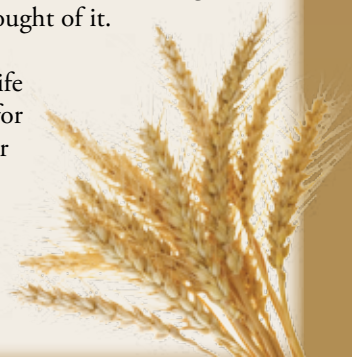
"We met a Jewish woman named Deborah who was pleasant and inquisitive. We showed her how Jesus is the Messiah, and offered her the material which she took."

"I had an interesting conversation with a Hindu couple from India that lasted over forty minutes. As she tried to convince me that we are wrong, by God's grace, I was able to stand my ground and shake hers. Her husband spoke little but seemed quite interested especially when I began to share how only Christianity offers a solution to the sin issue, as what God did for us we cannot do for ourselves. I showed them that God demands for us to be holy as He is holy, an impossible goal; and that because of God's love, He sent His Son to be the perfect payment for all our sin. When I asked her the Hindu solution, she offered works which I had already shot down. Perhaps her husband was being moved by the Holy Spirit. Only time will tell."

"Travis and Joey are two young men in their early twenties who had a divine appointment Wednesday to be confronted with their need for salvation. I began by telling them about the tract, and how it lays out what the Bible says about true peace. I said that it's a chaotic world that we live in, and Travis (somewhat amused) responded by saying that he's helped cause some of that himself. I spoke to these two for about half an hour about their eternal destiny. When confronted with the reality of their sin and their own eternal judgment, they became somber, and accepting that, based on the Ten Commandments and the teachings of Jesus, that they would end up in hell should they die today. I gave them my personal testimony, and described a witnessing encounter that I had with my brother about 11 years ago. My brother was confronted with the gospel, and was convicted, but said that he enjoyed his sin, and would rather have that than Jesus. I pleaded with them to not end up like my brother. I told them that they were at a fork in the road. I could tell that they were under heavy conviction, but they both politely refused to accept Jesus then and there. They promised to read the info, and think about what I said. Travis took my email so that he could contact me. I left them with the verse *"What shall it profit a man if he gain the whole world, and lose his own soul."*

"I walked by his display at the State Fair and saw Roi reading my article about the Tribulation in *Israel's Messenger*, J.A.M.'s magazine. I asked what he thought of it. He said, "it's true." This is the third conversation I had with Roi and his wife Natalie and his coworker. Please pray for Roi and Natalie to receive Jesus as their Messiah."

Lord willing, we will continue the Elijah Project evangelistic outreach in the Raleigh, NC area in October, 2016. 





by Moshe and Shoshona Gold

For the first time since Moshe's stroke, some two years ago, we were able to travel back to the United States to visit family and friends. We were in the US for three months and our time in the U.S. seemed to pass quickly, and was led by the Spirit of God. One encounter is worth telling about. We were in Georgia for a family function and were at the airport waiting to board a plane for the return to Florida. Unfortunately the flight was delayed. At first, it was for one hour, but that one hour stretched into seven!!!!

However, in a short time we discovered the reason that God had allowed this. It was definitely for His glory. While sitting in the wheelchair, close to the ticket counter, Moshe heard a voice beside him. It was a young man who, upon noticing the patch on Moshe's eye, began to explain his own situation. His name is Jonathan who in years past had suffered an aneurysm behind one of his eyes. It was so severe that he lost consciousness and upon being taken to the hospital, they wanted to declare him dead. His brother refused to sign the death certificate and told the doctors that Jonathan was not dead, and that God would heal him. God did miraculously heal him and today there is little evidence of the damage from the aneurysm.

Jonathan then proceeded to testify about Jesus to Moshe. Moshe stopped him, saying, "I too have trusted Jesus as my Master, Lord and Savior." In fact He went on to say, "I've been preaching that for about thirty years!" Jonathan was amazed and the two of them entered into a time of fellowship and conversation about the Scriptures.

Jonathan asked Moshe for his testimony assuming that he pastored a church. Moshe quickly explained that although his call to serve God was recognized by man in the form of ordination, he was not called as a Pastor, but as a worker among the Jewish people.

Jonathan immediately responded to this by stating, "The Scriptures in Romans 1:16 do declare that the gospel is to the Jew first." Moshe then went on to explain that we serve the Lord under the direction of an organization named Jewish Awareness Ministries. Jonathan then reiterated his request for Moshe's salvation testimony. Moshe gave him the 10 minute version which satisfied Jonathan's curiosity.

Furthermore, Jonathan specifically asked how we ministered. This gave Moshe the freedom to begin discussing

our ministry in detail. Moshe stated that in the beginning we struggled with making contacts among the Jewish Community. At that time we were living on the sun-coast of Florida, in a town called Venice. We discovered that the best way to reach the Jewish Community was by educating other Christians how to reach Jewish people they might know. This was well received. At the same time we began a radio ministry and with the permission of J.A.M. we began hosting a yearly tour to Israel for Christians. The teaching began to bear fruit and Jewish people expressed interest in hearing the gospel message. It also provided us with several Jewish people who had received Jesus as their Savior. In time, they became burdened for their own people and we started teaching them how to effectively "fish in that pond."

The radio ministry expanded to include a national Christian network as well as several independent stations. The teaching of the Scriptures from a Jewish perspective found a good reception among many of the thousands who listened to the weekly broadcast. Our yearly tour to Israel became very well known among the independent, fundamental Bible and Baptist Churches. We purposely kept the enrollment low so that those attending would sense that they were receiving a personal tour of Israel.

In 2001 the Lord encouraged us that now was the time to move to Israel and we recognized that the tools He had built into us were portable, palatable and highly effective. Although the Israel tours are now directed by J.A.M. headquarters, the radio and the teaching ministry are still ongoing. For the first eight years we lived in a condominium across from the sea in the neighborhood called *Givat Olga*, which is in the city of *Hadera*. While there we had a Bible study, contact with unsaved Jewish people, and continued to conduct our teaching and radio ministries. After eight years, during which time the ultra Orthodox accommodated us, we felt constricted by the rules of engagement which we were allowed to operate under. The Lord then opened the way for us to purchase the land that we built our house on in the Lower Galilee village of *Poriyah Illit*.

Our displeasure at a seven hour flight delay turned into God's divine appointment where we met Jonathan. He has become a good contact for the cause of Jewish ministry and a brother we hope to see next time we travel through Atlanta. 🕊



# Shadows of the Tribulation

by Rev. Dan Bergman

## ONE WORLD CURRENCY IS ON THE RISE

**H**ave you ever heard of “Bitcoin”? Michael Gastauer, Founder and CEO of WB21 (a global banking institution) defines it as “...a digital asset and can be described as a decentralized digital currency, where users can directly transact on a peer-to-peer basis without an intermediary.”

Bitcoin, and others like it, is paving the way for the type of global economy found in Revelation 13:16-17 during the Tribulation period. Read the words of Michael Gastauer as he describes the rise of this sort of currency, and the projected future of such systems:

*Bitcoin has created waves in the world of finance. Look back to 2013 when Bitcoin first came onto the horizon. Its value rose by 6000% in a single year. This is an incredible rate and it brought up the idea that the virtual currency could really succeed.*

*The banks will also change, including accepting Bitcoin as valid currency. It won't be long before banks accept companies and virtual currency. But it won't happen without a fight and I do think it will take one or two big organizations to take a leap in the dark first.*

*From a consumer standpoint, I think it makes a lot of sense for companies to allow Bitcoin... I'm confident that companies operating with Bitcoin will see the benefits of doing so in a few years.<sup>1</sup>*

It is a changing world that we live in, and a virtual one-world currency is here. We can see the stage being set for the Antichrist's economic system in which no one can buy or sell without his mark.

The above referenced scripture states, “*And he (Antichrist) causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*”

In early March 2016, Stratfor (a leading global intelligence and advisory firm) published an article on forbes.com entitled “*A World Without Cash.*”

*Denmark has made the transition to a fully cashless society an explicit goal for 2030. And the prevailing winds appear to be blowing in the Scandinavian direction. Obviously, technological advancements are making cash-free transactions easier than ever before... the unstoppable progress of technology will likely make cashless transactions ever more prevalent in the global economy...*

Recently *btnews.com*, the Bitcoin news service, posted an article about an up and coming global banking institution, *First*

*Global Credit*. They interviewed its CEO Gavin Smith. It is the first company to make it possible to use bitcoins in the trading of stocks.

*“As more people adopt bitcoin as part of their portfolio, they will expect access to the same choices fiat holders enjoy... Our layered risk management and hedging tools which dynamically adjust both company and individual account exposure make it possible for First Global to offer these types of services. This is just one aspect of our unique vision for what is possible with bitcoins.”<sup>2</sup>*

In their book *The Coming Cashless Society*, Thomas Ice and Timothy Demy summarize how the idea of an electronic global currency is quite possibly the avenue to be used by the Antichrist to forbid buying and selling world-wide without his mark. The following passage was written 20 years ago:

*The Bible does not specifically predict computers, the Internet, credit cards, or any of the other trimmings that facilitate the modern electronic banking system. However, the Bible does predict that during the tribulation an attempt will be made to control all economic activity. Why? The answer is ultimately a religious one. The economy will become an instrument through which every human being on planet Earth will be forced to manifest their choice between God and Satan, good and evil. Although many people in our day think that they can avoid God and His demands upon their lives by feigning neutrality, one's survival during the tribulation will be determined by a decision for or against God... the Antichrist will seek to control all who buy or sell, based upon whether they are a follower of Jesus Christ or a follower of the European ruler, and thus, Satan.<sup>3</sup>*

Many times in dealing with fulfillment of prophecy, or even the stage being set for that prophecy to be fulfilled, the writer may use a sensationalistic style, and minimize the proper interpretation of Scripture to fit his point of view. It is not my desire to do that with this article, nor do I wish to demonize those within this industry who are likely unaware that what they are doing has any connection with such a prophecy. With that said, it can clearly be seen that our world is on the brink of a global digital banking revolution, which is certainly a chilling shadow of the coming Tribulation period. ☩

End Notes

1. [http://www.huffingtonpost.com/aj-agrawal/why-the-banks-see-bitcoin\\_b\\_9322022.html](http://www.huffingtonpost.com/aj-agrawal/why-the-banks-see-bitcoin_b_9322022.html) February 26, 2016
2. <http://www.newsbtc.com/2016/03/15/first-global-credit-brings-commodity-futures/>
3. Thomas Ice & Timothy Demy., *The Coming Cashless Society*, (Eugene, OR: Harvest House, 1996), 85.

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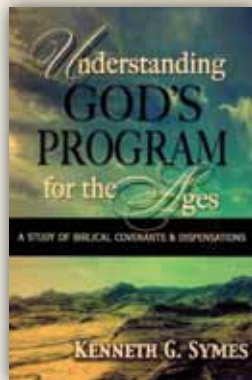
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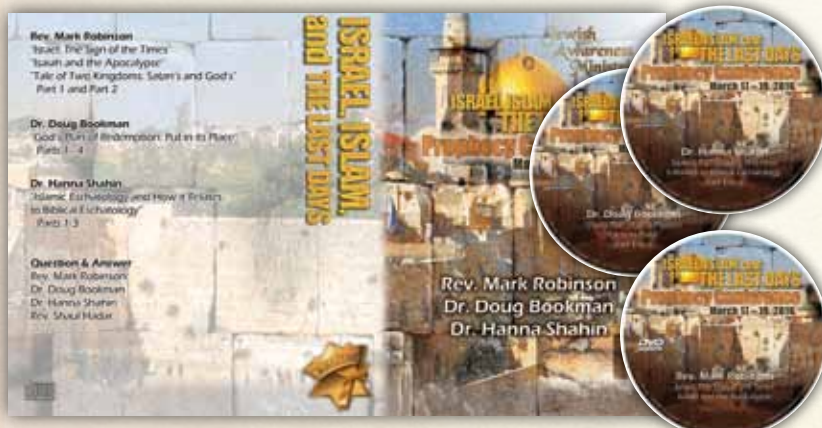
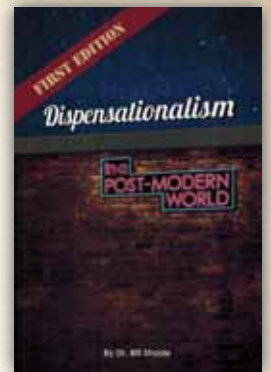


### Dispensationalism: In A Post-Modern World

By Dr. Bill Shade

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Dr. Doug Bookman, Rev. Mark Robinson, Dr. Hannah Shahin

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