

# Israel's Messenger

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

Summer 2017



**Psalm 2**  
**Psalm 16**  
**Psalm 72**  
**Psalm 118**



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*Dr. Thomas Ice*

Dr. Ice is Executive Director of The Pre-Trib Research Center. He has co-authored over 30 books, written hundreds of articles, and is a frequent conference speaker.

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

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Messianic Psalms are one type among the different types of Psalms. At times, an entire chapter is Messianic. At other times, a portion of a particular Psalm is Messianic. David certainly put many of his Psalms to music. Messianic Psalms should be "music" to our ears and heart as we are told of the precious promises about the Messiah.





# From the Director's Desk

SUMMER 2017

Shalom in the Messiah!

**T**he book of Psalms is perhaps the most diverse of all books of the Bible. There are penitential psalms, lament psalms, thanksgiving psalms, hymn psalms, hallel psalms, songs of ascent psalms, wisdom psalms, imprecatory psalms and Messianic psalms. This issue of *Israel's Messenger* looks at four Messianic Psalms.

Moshe Gold has written about Psalm 2. This is a great Messianic Psalm bringing together the anointed King (Messiah) and the Son of God with a challenge to put your trust in Him.

Psalm 16 has a portion that focuses on the resurrection of the Messiah. Ken Symes has developed this great truth in his treatment of the psalm.

Dan Bergman details King Messiah's justice, dominion, compassion, and glory in the 72nd psalm. You will be encouraged after reading this article.

The final psalm in this issue is Psalm 118. I have written this article with a special emphasis on how it is used during Passover. The only time it is mentioned in the gospels that Jesus sang is in Matthew 26:30 during the Passover Seder he was involved with just hours before He would be crucified. Singing was an integral part of most Jewish festivals. Why is it mentioned that Jesus sang only this one time in the gospels, when He certainly would have sung many other times? The answer will be a blessing to you.

Moshe and Shoshanna Gold, in their *Apples of Gold* column, write about a series of providential events that enabled them to meet former neighbors after many months of their not seeing each other due to Moshe's hospitalization because of his stroke and this couple moving out of the neighborhood.

It is easy to see God's "hand" in the circumstances that brought them together once again. Jonathan and Yael were excited to see Moshe and Shoshanna after not seeing them for such a long time. You will be excited to see how God providentially works in believer's lives to bring about a witness of Messiah.

The *Shadows of the Tribulation* column looks at the Antichrist from a completely different perspective than normal. This perspective is that he is a friend of Israel and the Jewish people – at least initially. My premise in writing this is based on the biblical teaching that the Antichrist will orchestrate and guarantee a peace agreement between Israel and her enemies according to Daniel 9:27. Would Israel trust their safety in a peace agreement to someone who has a visceral dislike/hatred of Jews and Israel? In this light, the policies of President Trump toward Israel are more suitable as (initial) characteristics of the Anti-Christ than the policies of Obama toward Israel ever were. At the very least you will find the article thought provoking.

*Sowing the Seed...Reaping the Harvest* column has been written by Ken Overby. Ken has opportunities



to spend time with Israelis working in the United States. He will take them on a day trip where they can be in the mountains, ride 3 wheelers, shoot bow and arrow, have a home cooked meal and do a variety of other activities. These excursions have offered great opportunities to discuss spiritual issues. Ken has written about one of his latest trips in our *Sowing the Seed...Reaping the Harvest* column. You will enjoy this article and learn from it.

We still have space in our October 17th-28th, 12 day, "*Journey to Jerusalem*" tour. We have added one extra day this year to enable us to see some places that we have not previously seen. People from California, Colorado, New York, Virginia, and North Carolina have signed up for this year's tour. Join them and us for a great trip to the Holy Land! 🕊

In Messiah,  
Mark Robinson



# Psalm 2

by Moshe Gold



- |  |  |  |
|--|--|--|
| 1 Why do the heathen rage, and the people imagine a vain thing?  | 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.  | 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.   |
| 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, | 6 Yet have I set my king upon my holy hill of Zion.  | 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.   |
| 3 Let us break their bands asunder, and cast away their cords from us.   | 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.                       | 11 Serve the LORD with fear, and rejoice with trembling.   |
| 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.  | 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. | 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. |

**P**salm 2 is a Messianic Psalm which reaches the height of royal coronation. Its focus is the coronation of Jesus as Messiah, specifically as King. Its authorship is anonymous, but since David signed his Psalms this was probably written sometime shortly after the reign of Solomon.

## REBELLION OF THE NATIONS vss. 1-3

In verses 1-3 we have the rebellion of the nations (מַרְד). The Psalm begins with the proclamation of the human rulers of planet earth standing in opposition to, which is rebellion against, the LORD. They proclaim their decision to rebel against His authority and that of His Anointed One (His Savior or Messiah) with a flourish like a loud confused noise, the commotion of a crowd; a violent disturbance or a great emotional or mental commotion.

For their part, these nations of the world (גוֹיִם) are confederated together in an alliance. However, they are led in their decision making process, not by their rulers but by those appointed by the rulers with authority to act in their name. The "people" recorded in verse 1 are revealed in Acts 4:27 as the people of Israel. So in these first two verses we have the "whole world" in rebellion against the LORD and His Messiah (whom we know to be Jesus of Nazareth, *Yeshua*), which is the point of quoting a portion of Psalm 2 in

Acts 4:27. This rebellion is not a new event but began with human forms of government/human ethnic history. For example, after the flood, Nimrod was a mighty hunter who was "in the face" of or "before" God. He did things in spite of the LORD (Genesis 10:8-9) and from him came the founding of today's human culture. Then, after the dividing of the nations with the fall of the tower (Ziggurat) of Babel, in time, Israel chose a king because they wanted to be like all of the other nations, 1 Samuel 8:5. In short order, the whole world was and still is guilty of rebellion against God and His Anointed One. This includes the people of Israel, Isaiah 8:9-12; Isaiah 65:1-7, as well as all people, Romans 1:18-25.

The nations of the world, collectively, do not want to submit to Him so they set up for themselves other gods as their supreme beings and means to eternal life. They worship/reverence them, even though God, in His Word, has declared that these are lifeless idols made from wood or stone, fashioned by men who put words in the mouths of these idols, yet attribute those words to these gods, Isaiah 2:8; 41:22-29; 44:9-20. In their positions of authority, these modern day "judges" encourage others to follow their lead and imitate their behavior. They gain strength from one another and they form alliances against common enemies, which includes the formation of associations

and confederacies to promote unity and strength. They validate each other and they work toward a common goal, whose end is the establishment of a single unified humanistic world culture. This is not an ancient abuse of free-will trapped in the pages of Bible history, but rather it has important implications for our present time. In his article entitled "*The UN and Israel: A History of Discrimination*," Joshua Muravchik ([www.worldaffairsjournal.org](http://www.worldaffairsjournal.org)) lists a history of UN declarations with respect to their stance noting Israel as a colonial occupier of indigenous Muslim (Arab) land. This is now a growing worldwide issue aided by the proliferation of the Palestinian led BDS movement (Boycott, Divest from and Sanction against Israel). In the past, as told in Bible history, diverse ethnic and national groups worshipped false gods or celestial bodies. Since its inception, Islam, whose deity is represented by the crescent moon, strives for world domination, which they believe will usher in a new era of peace. However, the original purpose of this rebellious act remains the same - which is to overthrow the sovereign right of GOD to rule over His creation. It also denigrates the sovereign right of GOD to choose the descendants of Abraham, Isaac and Jacob to forever be a special people before Him, Deuteronomy 7:6-7; Isaiah 43:1-3; Jeremiah 31:1-4.

*Continued on page 6*

## RESPONSE OF THE LORD vss. 4-9

In verses 4-9 we have the response of the LORD (מְדוּבָר), which is a quiet mocking laughter. He informs these nations that he has already placed His Anointed One, His Messiah, on His throne on Mt Zion in Jerusalem. Although this will not become reality until sometime in the future (from the writing of this Psalm), in the eternal mind of the LORD this has already taken place. The Messiah reigns from Jerusalem as the ruler over planet earth. As judgment for their rebellion, the nations of the world will suffer His anger and become the objects of His rage. We note here, that Jesus declared "...the Father judgeth no man, but has committed all judgment unto the Son," John 5:22. This means that He, Jesus, will be the final arbiter of the living and the dead. Those who have trusted Him as Lord, Master, Savior, Redeemer and King will inherit eternal life, while those who have denied this will enter eternal separation from God, John 3:15; 10:28; 17:3; Romans 5:21; 6:23; 10:9-10; 1 John 5:11-13.

Now the action shifts from the LORD speaking to the nations to His speaking to the Messiah, to whom He pronounces that on this day He has become the Son, the rightful heir to His Father. This theologically took place when the Messiah was glorified upon His ascension to Heaven. In Acts 1:9 we have a record of that event. As the apostles were looking on, Jesus lifted off of the Mount of Olives and disappeared in a cloud. It is my belief that this was not a meteorological event but one of the "heavenly host" who are referred to as the "clouds of heaven," Daniel 7:13 and Matthew 24:30, 26:64. In Acts 1:9, the New Testament reference is singular and therefore could refer to one of the "heavenly host" who I suggest was Gabriel. Take into account that he is the being who has had the blessing of providing humans with specific information concerning the Word of God, Daniel 8:16. 9:21; Luke 1:19, 26.

Verses 8-9 tell us of the first utterance of the Son after His declaration of anointing by the Father (verse 7), whereby He is given sole authority to judge the nations of the world and to destroy those which are found guilty of rebelling. He announces that the rebels will be broken to pieces as if with an iron rod, Revelation 2:27, similar to the method used for pottery items that did not meet the standard of the potter.

## THE LORD SPEAKS TO THE NATIONS vss. 10-12

The LORD now speaks to the nations. Being slow to anger and wanting all people to come to repentance, 2 Peter 3:9, He encourages them to use the wisdom that they have and repent while there is time to do so. For as the Scriptures tell us, the *Day of the Lord* (in judgment) will come quickly, as a thief who stealthily breaks into an abode in the middle of the night, 1 Thessalonians 5:2. It is like a woman who begins the process of childbirth. Once contractions begin they do not stop until the child is born. While conventional wisdom is calling for world peace, suddenly and as if without warning, the judgment of God will come upon those whose dwelling place is earth, c.f. Philippians 3:18-19, while it is written that those who have made Yeshua/Jesus their Savior, Lord and Master are referred to as having their citizenship (dwelling place) in heaven. This warning/invitation to turn to God with their whole heart, mind and being is also issued to all those who are represented by their national leaders.

The call to repentance is simple, they are to "*serve the LORD with fear and rejoice with trembling.*" This implies (from the Cambridge Bible for Schools and Colleges Commentary) that they are to show joyfulness tempered with reverent awe as befits those who approach One so gracious yet so terrible; c.f. Psalm 97:1; Psalm 100:2; Hosea 3:5, 11:10-11; Malachi 2:1-9; Hebrews 12:28.

There is some controversy about the Aramaic word "*bar*" (בַּר) used here for son instead of the Hebrew "*ben*" (בֶּן). This disappears when we look at the Aramaic as making it easier to read and vocalize;

for example, in Hebrew it is a more difficult pronunciation to say "*neshiqoo ben pen*" than it is to use the Aramaic and say "*neshiqoo bar pen*" ("*kiss the son*"). The idea of Sonship in the Godhead is also an issue. This is resolved by looking at what the Jewish compilers of the book called the *Zohar* (Enlightenment) had to say on the issue of diversity within the Godhead and in particular God the second Person also referred to as the Son.

"*Hear, O Israel! Yehovah our Elohim, Yehovah is one!*" - Deuteronomy 6:4

The *Zohar* is a book that was written by Rabbi Simon ben Jochai and his son Rabbi Eliezer in the years following the Roman army's destruction of the Temple in Jerusalem in A.D. 70. The sections about the triune nature of GOD were no doubt inspired by this text along with Proverbs 30:4 where it is written, "*Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son's name? Surely you know!*"

In the passage (Deuteronomy 6:4) Moses first uses the singular name of GOD, *Yehovah*, then the plural name, *Elohim/God*, and then again the singular name *Yehovah*, and concluded with the Hebrew word meaning *one*. This biblical statement declares that there is only one God, to which both Jews and Christians agree. The term included *Elohim* indicating the nature of God as a plurality in unity, which the Scriptures reveal as three in one. Jewish books written during the captivity in Babylon in 536 B.C. until the destruction of the Second Temple in 70 A.D. taught the mystery of the Tri-unity based on this very passage in Deuteronomy 6:4, of which the *Zohar* teaches the same:

"We have said in many places, that this daily form of prayer is one of those passages concerning the Unity, which is taught in the Scriptures. In Deuteronomy 6:4, we read first *Yehovah*, then, *our God*, and again, *Yehovah*, which together make one Unity. But how can three Names [three beings] be one? Are they verily one,



# Psalm 16

by Rev. Ken Symes



Michtam of David

- 1 Preserve me, O God: for in thee do I put my trust.
- 2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;
- 3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.
- 4 Their sorrows shall be multiplied that hasten after another god: their drink

offerings of blood will I not offer, nor take up their names into my lips.

- 5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.
- 6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.
- 7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.
- 8 I have set the LORD always before

me: because he is at my right hand, I shall not be moved.

- 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
- 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
- 11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

It is an interesting fact that the great truths we believe as Christians have their roots in the Old Testament. Paul, in I Corinthians 15:1-4 defines the gospel as the death, burial and resurrection of Jesus, the Messiah of Israel. These three great truths are no exception as each are prophesied as a part of what would occur to the Messiah in His first coming.

Psalm 16 is a vital part of this root as indicated by Peter's quote of a portion of the 16th Psalm in Acts 2:22-28 as evidence to support Messiah's resurrection. He confirms that David was prophesying of Messiah and thus knew that one of his descendants would be the Messiah and that God would place Him on his throne. In that light he saw and spoke of the resurrection of Messiah. Paul also quoted a portion of this psalm in Acts 13:34-37 as supporting proof of the resurrection of Jesus.

There is little debate as to who wrote the Psalm as it is clearly attributed to David of which the rabbinic writings confirm. It is titled a "*Michtam of David*." Psalm 16 is one of only six psalms so designated, all of which were written by David. The other five are Psalms 56-60. The word is most widely defined as "golden" or "precious." The root word means "to stamp or engage on a durable tablet." The Easton Bible dictionary defines it as "a psalm precious as stamped gold." There are others who suggest that the word is a musical term directing how the psalm is to be sung. However, most agree that, for whatever the reason, these

six psalms were designated as "special."

Consider Psalm 16. Verses one to eight speak of God's care for the psalmist in life beginning with a prayer for God's watch care. One cannot read these verses without recognizing that David's focus was fully on the Lord around whom his life was centered. This is a psalm that expresses David's confidence in the God of Israel. It exalts the blessings of God to those whose heart is truly focused on Him and who refuse to be led astray. Note how David states it: "*Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot,*" (vv. 4, 5).

In verse 9 there is an interesting change in perspective as David changes from the perfect tense to the imperfect tense. In Hebrew the perfect tense denotes a completed action whereas the imperfect tense denotes an in-completed or future action.

Verse 10 is the key verse that teaches two things. But first, we must understand who is the "Holy One" (*Hasid*). This Hebrew word is found 32 times in the Old Testament. Seventeen times it is in the plural; eleven times it is singular. In this case the vowel points require we read it in the singular. The New Testament writers confirm this. The word does relate to David. But because it is in the imperfect tense it is part of an on-going line beginning with Eve, including

Shem, the patriarchs, Judah, David, and concluding with the one who will one day live and rule forever completing the prophesied Divine plan for this line. It finds its ultimate fulfillment in the Messiah, Jesus.

First, as it relates to David, he expresses his confidence in God's protective care in this life and his hope of a life to come. His confidence is based upon his future posterity fulfilling the prophecy that He would triumph over death. There are two words in this text that need to be understood.

The first is the word "*soul*" which is used in the Hebrew text in two ways. Sometimes it is used to designate some aspect of the inner man such as intellect, emotion, or will. Sometimes the word refers to the body without any life in it, a corpse. The latter part of verse 10 would indicate the sense to be the body which shall not see corruption.

The other word is "*hell*." The Hebrew word is *she'ol* which is used in three ways in the Hebrew text. First, it designates death in contrast to life. Second, it designates the grave. Third, it designates the realm of the departed wicked. *She'ol* was originally prepared for the fallen angels according to Peter: "*For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment...*" (2 Peter 2:4). Jude also confirmed this when he wrote: "*And the angels which kept not their first estate, but*

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left their own habitation, he hath reserved in everlasting chains under darkness unto judgment of the great day," (Jude 6). Thus *she'ol* became the holding place for those who died without trusting in God's provision of redemption. It apparently later was divided between the holding place for the lost and a place where believers were kept pending the coming of the Messiah to complete the redemptive process. So there were two sides: *she'ol* and "Abraham's bosom" (cf. Luke 16:19-26). Within the context of this verse *hell* appears to indicate the grave.

However, in this case "soul" designates both the physical body and the inner man. The body goes into the grave but will not see corruption. It is resurrected. The righteous inner man descends into Paradise, but with his body, He is resurrected. Psalm 16:10 states: "For thou wilt not leave my soul in hell." This depicts the inner man, intellect, emotion or will, the real man as seen in Genesis 2:7. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." So the word "soul" cannot always be defined as a physical body as the body was already created and man did not become "a living soul" until God breathed into that body "the breath of life." So the soul here is not only the body that goes into the grave but also the one who lived in the physical body.

So the ultimate fulfillment of this prophecy could not be speaking of David. For the Holy One who would one day come to fulfill this prophecy, His body would not be allowed to decay in the grave. The scripture says: "neither wilt thou suffer thine Holy One to see corruption." So Psalm 16:9-11 cannot only relate to David as his body did decay in the grave. It is clearly a prophecy of the Messiah's resurrection.



David was confident that the LORD would not leave his soul in hell. His confidence was based upon his firm belief in the coming Messiah who would die for his (David's) sins, be buried, but who would rise again conquering death, thus setting free the believers residing in *she'ol* (Abraham's bosom). The Bible is clear on how all of this was accomplished by Jesus, the Messiah. Paul shares this truth with us in Ephesians 4:7-10. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high,

he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Peter confirms this in I Peter 3:18-19. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison." This is the fulfillment of the words of Isaiah found in Isaiah 42:6-7. Speaking of the Messiah God said: "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; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

"The reference to the Messianic concept in Psalm 16 is to the wider view the exercise of lordship over death and the making of eternal life a reality. It refers also to the narrower view, to David, the royal person, to David's royal family, and to the royal one, the final one, the conquering King."<sup>1</sup> To know Him is to rejoice in Him. Receive Him today as He alone is the true Messiah, Saviour, and King. 🕊

#### End Notes

1. Van Groningen, "Messianic Revelation in the Old Testament," p. 347

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because we call them one? How three can be one can only be known through the revelation of the Holy Spirit, and, in fact, with closed eyes. This is also the mystery of the voice. The voice is heard only as one sound, but all three are one, as indicated through the mystery of the voice. Thus are (Deuteronomy 6:4) 'Yehovah our-Elohim, Yehovah is one!,' but one unity, three substantive beings which are one; and this is indicated by the voice which are one; and this is indicated by the voice which a person

uses in reading the words, 'Hear, O Israel,' thereby comprehending with the understanding the most perfect unity of Him who is infinite; because all three (Jehovah, Elohim, Jehovah) are read with one voice, which indicates a Tri-unity."<sup>1</sup>

Also in Deuteronomy 6:4 is the word "one" (echad) which, when used in Scripture, consistently refers to a compound unity, or more than one taken as one, c.f. Genesis 1:5, 2:24; Numbers 13:22-24; Ezra 2:64. *Yachid*,

another Hebrew word for one, means the singular numeral one.

This psalm closes with the admonition, "Blessed are all they that put their trust in him." Him, is the Anointed King, the Messiah of Israel, the Son of the Most-High God.

Knowing all this shouldn't you consider Jesus as Messiah and putting your trust in Him? 🕊

#### End Note

- 1 Zohar, vol. 1, Soncino Press edition. 9091



# Psalm 72

by Rev. Dan Bergman



A Psalm for Solomon.

- 1 Give the king thy judgments, O God, and thy righteousness unto the king's son.
- 2 He shall judge thy people with righteousness, and thy poor with judgment.
- 3 The mountains shall bring peace to the people, and the little hills, by righteousness.
- 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
- 5 They shall fear thee as long as the sun and moon endure, throughout all generations.
- 6 He shall come down like rain upon the mown grass: as showers that water the earth.
- 7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

- 8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.
- 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.
- 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.
- 11 Yea, all kings shall fall down before him: all nations shall serve him.
- 12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.
- 13 He shall spare the poor and needy, and shall save the souls of the needy.
- 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.
- 15 And he shall live, and to him shall be given of the gold of Sheba: prayer also

shall be made for him continually; and daily shall he be praised.

- 16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.
- 17 His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.
- 18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.
- 19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.
- 20 The prayers of David the son of Jesse are ended.

**T**his world is a mess! From wars and rumors of wars to evil being called good, and visa-versa, it's hard not to get discouraged. Well, take heart. It won't be this way forever. Jesus is coming back, but this time He won't be coming to die as the sacrificial Lamb of God, but as King of kings, and Lord of lords! He is going to rule this entire world – literally, from the throne of David in Jerusalem. Would you like to catch a glimpse into the future reign of King Messiah Jesus? What is it going to be like? Some answers to that question lie within the 72nd Psalm. Travel with me through this amazing passage which gives us great insight into not only the reign of Solomon (as the title implies), but also and more importantly, into the reign of David's greater Son, Jesus the Messiah. Although not specifically mentioned in this passage, this psalm has the Davidic covenant written between every line.

Some may argue that Christians have stretched the meaning and symbolism of Psalm 72 beyond what is clearly written in the text, in applying it to Messiah. They need only look to the classic rabbinical interpretation of the psalm. In their *ArtScroll Tenach Series*, Mesorah Publishers has compiled talmudic,

midrashic, and rabbinical sources as a commentary on the book of Psalms. Near the end of their introduction to Psalm 72, they encapsulate Jewish thought on the application of this Psalm, "Solomon came very close to realizing his father's great ambition, and to the extent to which he succeeded, his rule resembled the future reign of Messiah. Thus Sforno and Radak note, the verses of this psalm apply both to Solomon and to his descendant, the long-awaited Messiah."<sup>1</sup>

## MESSIAH'S JUSTICE vs. 1-7

The Messiah is going to have the righteousness and judgement of God Himself. This thought reverberates the naming of the Messiah "*Jehovah Tzidkenu*" (the LORD our Righteousness) in Jeremiah 23:6. It is amazing to note that when David speaks of "the king's son," he is simultaneously speaking of his immediate successor Solomon, and the subject of the Davidic covenant – Messiah King, Jesus.

Verse two reads "*He shall judge thy people with righteousness and thy poor with judgment.*" What a contrast to the governing bodies in our world today! Justice is scarce to be found. Most if

not all politicians in our world today are "looking out for their own skin." There is almost always an ulterior motive even when something seemingly good is decreed. True judgment is rare in this day, as men have begun to call good evil, and evil good. Commentator David Limbaugh well summed up the condition of our world today when he stated:

"The world is upside down, inside out, sideways, crazy, nutso. Bad is good; up is down. Left is right; right is wrong. Evil is good; insanity is sanity. Abnormal is normal. Circles are squares... Common sense is uncommon... Dissent is "hate." Diversity means conformity. The good guys are the bad guys... debauchery is glorified; the holy is debauched."<sup>2</sup>

But this will not be so when Yeshua the Messiah is on the throne! Jesus will "*break in pieces the oppressor.*" He will be feared "*As long as the sun and the moon endure, throughout all generations.*"<sup>3</sup> How in the world would Solomon or some other earthly king literally be feared beyond the length of one generation? This is just one of many examples that the *Moshiach* could not possibly be just a man. When we think of Jesus, we usually think solely of the loving aspect of God. He is love. But He is

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also described as being a great and a terrible God.<sup>4</sup> The very same God who rained fire and brimstone upon Sodom and Gomorrah, will be the One ruling from David's throne in Jerusalem. He will be to this sin-cursed world as life-giving rain to a dry and dying land.

## MESSIAH'S DOMINION vs. 8-11

The scope and reach of Messiah's rule will far surpass that of any of Israel's kings – or any king, period. There will be nowhere on the planet where individuals will not be subject to King Messiah's authority and judgment. Verse 8 states that *"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."*

Verse 11 also tells us that every king and every nation would serve Him. He is the One who is deserving of all our worship and all of our praise! His rule is one that is all-encompassing! The entire world will be subject to His rule! This will be an amazing time. The book of Revelation words it this way, *"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."*<sup>5</sup>

## MESSIAH'S COMPASSION vs. 12-14

How often in our world today do the rich get richer, and the able worker collects unemployment, while the truly poor and needy perish in the streets? That will not be so in the kingdom of Messiah. He will have perfect compassion upon those who are needy, and in a way that is entirely of grace. He will *"save their souls."*<sup>6</sup> The word rendered soul is sometimes translated with the idea of life, or person. Your soul is who you are inside. It is your mind, will, and emotions. We know that through His death, burial and resurrection, Jesus provided us with the salvation of our souls. He does not just grant us eternal life based upon His merit, He saves our נפש (nefesh), our life – our mind, will, and emotions! The compassion that this King will give is beyond material possession. It is beyond physical well-being. It is eternal and complete redemption, forgiveness, and new life! What a King!

## MESSIAH'S GLORY vs. 15-20

There is an interesting concept here in verse 15 where a fascinating word is used within the phrase, *"prayer also shall be made for him continually."*

The Hebrew word בעד (bah-ahd), translated "for" in this verse, is also translated a number of times with the English word "through." It is used when Rahab helped the Israelite spies escape through a window, when Michal let David down through a window, when Ahaziah fell through a lattice, and when Job asks the question *"How doth God know? Can he judge through the dark cloud?"*

Prayer would be made for Solomon, but in relation to Jesus the Messiah, we come to the Father through Him. In Him dwells all the fullness of the Godhead bodily. He is the express image of the Father's person! His glory far surpasses that of Solomon. He is the Door. He is the Way. No man comes unto the Father but by Him! Romans 5:1 states *"...we have peace with God through our Lord Jesus Christ."*

It should not surprise us that the end of verse 15 proclaims that the King-Messiah will be praised every day! John tells us in chapter 20 and verse 31 of his gospel, *"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."*

The following verses describe how nature itself will be as it was in Eden! Crops of corn we are told, will grow on mountain tops, and cities will flourish! Ezekiel 34:27-28 give us an incredible parallel to this passage: *"And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid."* What an amazing time it will be! God himself will dwell among His people in the person of Jesus the Messiah- King! The fact of the Messiah's deity is clearly

seen in the remaining verses of this Psalm, which culminates in further describing the glory of Jesus the King of kings. In reference to verse 17, The Jewish Study Bible comments, "the king is praised in language that is typically reserved for God."<sup>7</sup> It can clearly be seen, that this verse surpasses application to Solomon. It can only be ascribed to Jehovah Tzidkenu – the God of Israel who became flesh:

*His name shall endure forever:  
His name shall be continued as long  
as the sun:*

*And men shall be blessed in him:  
All nations shall call him blessed.*

Wow! The Messiah's name will endure forever! This is speaking of the Abrahamic covenant, how that through him should *"all families of the earth be blessed."* Jesus is that blessing! Galatians 3:8 tells us that *"...the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."* The closing verses of this magnificent Psalm speak about Jehovah, the God of Israel, in such a way as to parallel Him with the King Messiah:

*Blessed be the LORD God, the God  
of Israel,  
Who only doeth wondrous things.  
And blessed be his glorious name for ever:  
And let the whole earth be filled with his  
glory; Amen, and Amen.*

We are told that the Messiah's name would be called blessed by all people, and that all men would be blessed in Him. We then see the phrase *"Blessed be the LORD God, the God of Israel"* and *"blessed be his glorious name forever."*

This phraseology is not by accident. It is not a coincidence. The King Messiah is equated with the LORD (Jehovah). Parallelism in Hebrew is extremely common, and is used as a literary device to explain how two separate items correspond, and in some cases re-word a phrase to expand the reader's application and understanding of a given passage. Tim Chaffey of Answers in Genesis explains this concept:

*"For the ancient Hebrews, poetry was typically not based on rhyme, but*

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# Psalm 118

by Rev. Mark Robinson



1 O give thanks unto the LORD; for he is good: because his mercy endureth forever.  
2 Let Israel now say, that his mercy endureth forever.  
3 Let the house of Aaron now say, that his mercy endureth forever.  
4 Let them now that fear the LORD say, that his mercy endureth forever.  
5 I called upon the LORD in distress: the LORD answered me, and set me in a large place.  
6 The LORD is on my side; I will not fear: what can man do unto me?  
7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.  
8 It is better to trust in the LORD than to put confidence in man.  
9 It is better to trust in the LORD than to put confidence in princes.  
10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.  
12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.  
13 Thou hast thrust sore at me that I might fall: but the LORD helped me.  
14 The LORD is my strength and song, and is become my salvation.  
15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.  
16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.  
17 I shall not die, but live, and declare the works of the LORD.  
18 The LORD hath chastened me sore: but he hath not given me over unto death.  
19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.  
21 I will praise thee: for thou hast heard me, and art become my salvation.  
22 The stone which the builders refused is become the head stone of the corner.  
23 This is the LORD'S doing; it is marvellous in our eyes.  
24 This is the day which the LORD hath made; we will rejoice and be glad in it.  
25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.  
26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.  
27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.  
28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.  
29 O give thanks unto the LORD; for he is good: for his mercy endureth forever.

Rising above the heights of despair, through the fog of unbelief, and in contradistinction to the futile hope in mankind, this Psalm lifts us up with a rhapsody of praise to the God who cares. The psalm ends in the same way it begins: “O give thanks unto the LORD; for he is good: for his mercy endureth forever.” In fact, verses 2-4 command Israel, the house of Aaron (the priests), with all those who “fear the LORD,” to say “his mercy endureth forever.”

In verses 5-9 the psalmist tells us that when God is called upon He is there; that He is on our side and is our defender; and that it is better to trust in the LORD rather than men or rulers. In the providence of God, when verse and chapter divisions were added to the scripture, a rather recent addition, verse 8 in this chapter became the middle verse of the entire Bible. What better reminder in the “center” of our Bible that “it is better to trust in the LORD than to put confidence in man.”

Verses 10-12 remind us that when all may be against us, “in the name of

the LORD I will destroy them.” Then the psalmist encourages us that the LORD helps us; is our strength, song, and salvation; and He is exalted and does valiantly on our behalf, vs. 13-16.

The deliverance of the LORD, vs. 17-18, leads away from death to life. The righteous will enter the “gate of the LORD” which is the “gates of the righteous.” This gate, vs. 19-20, is not open for the self-righteousness of individuals, Romans 3:23, but for those, like Abraham, Genesis 15:6 and Romans 4, whose “faith is accounted to him for righteousness.”

## VERSE 21

The celebration of Passover every year has at the minimum the reading, if not the singing, of the Hallel. The Hallel is Psalm 113-118 with 115-118 read or sung after the meal which divides the Seder into two parts.

This portion of Psalm 118 is certainly referring to Messiah. To attribute this portion to David, as some do, is to deny the understanding Jesus gave to this,

Matthew 21:42, as well as its use in Acts 4:11 and 1 Peter 2:7.

The cry of verse 21 is that “the LORD has become my salvation.” Salvation is the Hebrew word *Yeshua*, ישועה, the name of JESUS in the Hebrew language. That the name of JESUS, *Yeshua*, or salvation, is found in the Jewish scriptures should not be surprising. Consider Isaiah 40:10 and 62:11.

40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

62:11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

The wording in verse 62:11b is the same as Isaiah 40:10b.

Isaiah 40:10b “behold, his reward is with him, and his work before him.”

Isaiah 62:11b “behold, his reward is with him, and his work before him.”

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And, in 40:10 it is the LORD who is coming, while in 62:11 it is salvation that is coming, but, notice, salvation is a person, *"his reward..."* The LORD, *Yeshua*, is coming!

And, as this verse 21 is written, it could be read *"the LORD has become my Jesus (Yeshua)."*

## VERSE 22

The word *stone* is a messianic designation. Messiah would be called a stumbling stone, Isaiah 8:14, a foundation and tried stone, Isaiah 28:16 and a corner stone.

The *builders* are the Jewish people. God is the architect, it is His plan, and He used the Jewish people to build His plan. But, they, the Jewish people, *refused or rejected the stone* (Messiah). The Architect had previously decided that the *rejected stone* would become the most important part of the building, *the cornerstone*.

Ephesians 2:19-22, tells us, *"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."* God is building a "spiritual" house of Jew and Gentile who put their trust in Jesus for forgiveness of sins, and Jesus is the most important part of the building, the *cornerstone*.

## VERSE 23

Verse 23 states a very important truth. *"This is the LORD's doing"* and *"it is marvelous in our eyes."* The plan of redemption originated with God, was foretold by God, and will be carried out by God! It is not the doing of the Baptists, Methodists, Lutherans, Presbyterians, or any other religious group. It is *"the LORD's doing."*

When Adam and Eve sinned against God it set in motion *"the LORD's doing."* God would send the Messiah into the world through the Jewish people. The Jewish people would reject Messiah (although not all as there has been and

there always is a remnant who believe). God would then turn around and make the Messiah the most important part of the spiritual building He is building.

To those of us who understand what God has done, *"it is marvelous."* To think, that God, would step out of eternity in the person of His Son; clothe Himself in humanity, without sin; allow His creation to crucify their Creator; be buried and rise from the grave on the third day; and for those of us who understand and accept this, we have forgiveness of sin, a home awaiting us in heaven, and are a child of God. This is the most marvelous, wonderful, amazing truth that exists in the world – whether yesterday, today or tomorrow! What a God! What a Savior!

## VERSE 24

Many don't realize that when it is said in Matthew 26:30, *"And when they had sung an hymn, they went out into the mount of Olives,"* it is the only time scripture mentions Jesus singing. Singing is an integral part of Jewish worship. Feast of Tabernacles, Passover, the Levitical choir, and the musical insertions in Psalms are some of the indications of this truth. Why, then, is this the only place it mentions Jesus singing?

The likely reason the only time it is mentioned that Jesus sang is that it occurred during His final Passover when, in a few hours, He would hang on Calvary's cross, dying and shedding His blood for the sins of the world. The horrors of His death was not the physical crucifixion, as painful as that might be – the Romans crucified thousands during that time period. No, the horrors of His death is that He would be taking the wrath of a holy God upon Himself in the place of sinners. His Father would turn His back on His Son as the Messianic Psalm declares, *"My God, my God, why hast thou forsaken me?"*, Psalm 22:1, and was voiced by Jesus as He was dying, Matthew 27:46.

Jesus knew what lay ahead of Him as he went out to the Mt. of Olives. He knew the Father would have to turn from His Son when the wrath of God was poured upon Him in our place. So how amazing is it that Jesus sang *"This is the day which the LORD hath made; we*

*will rejoice and be glad in it."* *"This is the day"* meaning of all days of history, God has set this day, when Jesus would die for the sins of the world. And, knowing the horrors that lay ahead of Him, when the Father would "forsake Him" and pour His wrath upon Him, Jesus could sing about that coming moment and declare *"we will rejoice and be glad in it."*

It is no wonder that the psalmist said *"it is marvellous in our eyes."* What an amazing act of love!!!

## VERSES 25-26

Verse 25 captures the purpose of Jesus' death, *"Save now, I beseech thee, O LORD."* And verse 26 focuses our attention on the provider of that salvation, *"Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD."*

Salvation was made possible through the death (and subsequent resurrection) of Messiah Jesus. It came from God and the One who came in the name of the LORD!

## VERSES 27-28

Lest we forget, we are reminded that it is God who has given us this light to see, *"God is the LORD, which hath shewed us light."* And, it is He that has provided the perfect sacrifice for our sins to be forgiven, *"bind the sacrifice with cords, even unto the horns of the altar."*

The psalmist has embraced the truth of this passage. Thus, he can proclaim *"Thou art my God, and I will praise thee: thou art my God, I will exalt thee."* If you recognize the truth of this passage – fulfilled in Jesus – you can also praise and exalt the one true God!

## CONCLUSION

The psalm ends the exact same way it began – *"O give thanks unto the LORD; for he is good: for his mercy endureth forever."* Sandwiched between this phrase is the wonderful truth of a God who indeed is good and merciful! Good, in that He sent His Son to die for us, who deserved the wrath of God. Merciful, in that He will forgive the sins of all who embrace Messiah Jesus as their sin bearer. If you have accepted Jesus as your Savior and Lord you truly *"can give thanks unto the LORD!"* 🕊





by Moshe and Shoshana Gold

*"...I [we] Being on the Way, the LORD led me [us]..." Genesis 24:27*

**D**uring the time that Moshe was in Beit B'lev, the recovery center, Shoshana had several interesting meetings with various people. One that stands out was her meeting with Jonathan and Yael, who lived for a time in our village. Shoshana used to pass Jonathan while he was tramping (thumbing) for a ride. One day, following what seemed to be the prompting of the Spirit of God, she stopped and offered him a ride. As it turned out he was going to up the road to work, which is in the direction she was traveling to visit Moshe. They spoke a little (mostly small talk) but she offered to give him regular rides as she frequently traveled that road. Later she began giving Yael, his companion, rides as well. The Lord opened the way to begin discussing "spiritual topics" with them. Shoshana was able to freely give them her salvation testimony as well as Moshe's and how the Lord was restoring him to health after his stroke. Shoshana lost direct contact with them after Moshe came home, which was about the time they moved to a different place. But she heard from other ladies in our congregation that they too had given this couple rides and witnessed to them. Recently we were led to pray for them. Shoshana even checked the contacts list on her phone to make sure that she still had their telephone numbers, which she did. So she determined to call them to see if they would be interested in coming to our place for a snack and beverage. We recently had a new computer built to take the place of our "office" computer, which is used for all aspects of our service for the Lord from e-mail and video presentations to radio broadcasts. The older computer was 12 years old and needed a new mother-board plus major updates to all software and so it was time to invest in a new one. As it turned out, we also needed to upgrade our printer which was

eight years old and had been discontinued by HP, which was no longer providing support for it. So, we were about to leave to get the new printer, when Shoshana realized that the car battery was dead. We do have a road service program and so we called them. It took a couple of hours for them to arrive but when they did it was a simple matter of jump starting our car. We went for a short ride to charge the battery and then went down to Tiberias to the computer store, where we sat and waited several minutes for our turn to speak with the salesperson. While we were ordering our new printer Jonathan and Yael entered the store and took seats in the waiting area.

They noticed Shoshana and immediately entered into conversation with her. She was thrilled to see them and joyfully and excitedly introduced Moshe to them. We left off the purchase in order to speak to each other. This couple is very "new age" and so their understanding of God comes mostly from "fairy tales." Yet they both remarked that Moshe had received a true miracle from God.

It is a blessing to see how God providentially orchestrated events – plans to get a new printer, dead car battery, road service delay of a couple of hours, wait at the store – to bring people into our lives.

Jonathan then volunteered to carry the new printer to the car, which was a tremendous help. He carefully placed the carton on the rear seat and after making sure that Moshe could enter the front passenger side, he returned to the store after promising that he and Yael would come visit us. As they are open to discussion, we are trusting the Lord that He will save them. We appreciate your prayers for their salvation. 🕊

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on a concept known as parallelism... Synonymous parallelism is perhaps the easiest to spot while reading. This term applies to successive lines of text which state essentially the same concept in two different ways. An example of this is found in Psalm 2:4:

*He who sits in the heavens shall laugh;  
The Lord shall hold them in derision.*

Although these two lines are not identical, they convey the same concept regarding God's response toward those who plot and scheme to overthrow Him."<sup>8</sup>

We have seen that King Messiah's justice, dominion, compassion, and glory will be without end. He will both bless, and be blessed by all men, and all nations. His name will endure for eternity, and the whole earth will truly

*"be filled with his glory."* Oh how we should long for that day! 🕊

End Note

1. Tehillim, Rabbi Avrohom Chaim Feuer. (1995). Brooklyn: Mesorah Publications. P.893
2. <http://www.jewishworldreview.com/david/limbaugh070715.php3>
3. Psalm 72:5
4. Nehemiah 9:32
5. Revelation 11:15
6. Psalm 72:13
7. The Jewish Study Bible, Oxford University press, New York 2004. P.1333
8. <https://answersingenesis.org/hermeneutics/parallelism-in-hebrew-poetry-reveals-major-hermeneutic-error/>



# Sowing the Seed...

## Reaping the Harvest

By Ken Overby

Recently, after explaining to a young businessman that Jesus obeyed *all* the Law, he asked, “OK, since Jesus was a Jew who obeyed the law of *Moishe* (Moses), then why don’t Christians keep the Law?” Jesus never got defensive, but often answered a question with one that better defined the essential issue. “The real question,” I responded, “is why was Moses’ law given in the first place?” He explained, “The more we do mitzvahs (good deeds), the better it makes us on the inside.” I then shared how Abraham was righteous *before* the Law. God imputed righteousness to him by simple faith (Genesis 15:6). I referred him to the passage that Judaism calls the “*akedah*” or the binding of Isaac. In this passage it was prophesied, “*the Lord will provide Himself a lamb.*” Abraham made blood offerings to God *before* the Law, because good deeds could not atone for sin. We need to avoid the tendency to hastily get to the answer. Rather, we should endeavor to guide them as they connect the scriptural dots that the Holy Spirit will use to bring them to an understanding of Messiah and His work.

As the discussion continued over winding mountain roads of our day trip, the entire van load of his coworkers and staff tuned in as I briefly summarized the necessity of blood atonement from Abel to Abraham to Jesus. The principle was given in Leviticus 17:11, “*it is the blood that maketh an atonement for the soul.*” Later, this principle was encoded into the Law of Moses and became a requirement for all Hebrews. When they sinned, blood sacrifices had to be offered repeatedly because there was no permanent removal of sin. The blood of animals only covered sin. Many other prophecies point to a perfect human sacrifice of God’s “*ha Mashiach*” or “the anointed One.” His response was an indictment on rabbinical teaching. He thoughtfully replied, “In Jewish (Judaism) teaching we don’t have anything about this human sacrifice.” No wonder as he did not know of Isaiah 53:5-6, Psalm 22:16, Daniel 9:26 or Zechariah 12:10. All prophesied of a suffering, pierced, dying Messiah. I asked how many times he had read the *Tanakh* (O.T.). “When I was in school,” he replied. I shared that in my many readings

“... it is  
the blood  
that maketh  
an atonement  
for the soul.”

Leviticus 17:11

through Jewish scriptures, I had never found where God replaced the blood requirement with “mitzvahs.” I then asked how a blood atonement could be offered without the Temple. A recent poll in Israel reveals that the majority are in favor of rebuilding the Temple. Daniel prophesied the Temple would be rebuilt before Messiah comes. I then asked, “When that happens, then will you have to offer a lamb on Passover and a sacrifice on the Day of Atonement?” There was a nervous, “I guess so, I don’t know.”

If there is no knowledge of the Law, no acknowledgment of sin, then there is no necessity of atonement by blood. The Holy Spirit cannot “convince of sin” apart from the Law of God’s righteousness. Sadly, the Jewish people have a false substitution instead of God’s only substitute. Paul, an orthodox Jew and a zealous Pharisee wrote from first-hand experience, “*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 10:3. Jesus’ followers don’t keep the Law for the same reason Jewish people **can’t** keep the law. “*There is not a just man on earth that doeth good and sinneth not,*” Ecclesiastes 7:20. The Law convicts all as guilty sinners. And the just or justified live only by faith.

“*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*”, Romans 10:14. When a thirteen year old Jewish boy becomes “*bar mitzvah*” (a son of the covenant), he then can publically read the Torah scroll on the bema. Instead of his finger, he uses a pointer with a small hand on the end to guide his eyes to the text. You and I are their pointers in God’s hand to the messianic witness of the prophets.

Pray for this Jewish businessman and the Israeli employees that listened to the discussion about the Law, sin and Messiah Jesus. May the Spirit of God convict them of their need for Messiah Jesus. 🕊





# Shadows of the Tribulation

By Mark Robinson

**T**he typical understanding of the Antichrist is that of a coming world ruler who will be a satanically controlled despot, hater of Israel and the Jews, who is against everything biblical. Consider some of the names that the scripture gives to him: “the man of sin,” 2 Thessalonians 2:3; “son of perdition,” 2 Thessalonians 2:3; “the beast,” Revelation 13:1; and the “willful king,” Daniel 11:36; among others. These names point to someone who fits this almost universal understanding among informed Bible prophecy students.

I agree with these portrayals, but there is something that should be initially considered. Daniel 9:27 says, *“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”* It is agreed upon by almost all prophecy teachers that this “week” is the 7-year tribulation period that is taught in Revelation, the Olivet discourse, and other passages. It is also generally agreed that the Antichrist will be a political leader who orchestrates a 7-year peace treaty between Israel and her enemies.

If the people of Israel are going to trust this political leader to guarantee a peace agreement they enter into, he must be someone they can trust. When Barack Obama was President of the U.S.A., I never considered him to be the Antichrist, though some did. Obama was distrusted and despised by many of the leaders of Israel as well as the general population. One of the popular candidates for the Antichrist today is Recep Tayyip Erdogan, president of Turkey. Many of those espousing an Islamic Antichrist have embraced him as the likely Antichrist. Really? There are many biblical reasons why this isn't the case, but ask yourself, would Israel trust this Islamist with their destiny? I don't think so.

Now consider these recent quotes by members of Israel's religious and political establishment, as well as a prominent Saudi Arabia journalist.

“Trump's swaggering ‘new sheriff’ posture in defense of Israel on the world stage has ‘raised a lot of hopes in Israel,’ said Yoaz Hendel, an Israeli military historian who chairs the Institute for Zionist Strategies.”<sup>1</sup>

“We have an opportunity to create, together with the administration, the conditions for serious peace negotiations, by changing the basic approach of the international community.”<sup>2</sup>

“Rabbi Hillel Weiss, who serves as spokesman for the Sanhedrin, explained that Donald Trump's rise to power had ‘made the eternal Jewish dream a very real possibility’. Trump's strong stand in support of the Jewish claim to Jerusalem and the West Bank (Biblically known as Judea and Samaria) has led to the Sanhedrin to the belief that he could also support full Israeli rights to the Temple Mount.”<sup>3</sup>

“In a January 25, 2017 article in the London-based daily Al-Sharq Al-Awsat, prominent Saudi journalist ‘Abd Al-Rahman

Al-Rashed, the daily's former editor and the former director of Al-Arabiya TV, discussed the issue of the U.S. moving its embassy in Israel from Tel Aviv to Jerusalem. He stated that the Israeli sovereignty over West Jerusalem is a settled matter, and that moving the U.S. embassy there, or any other embassy, would not lend legitimacy to the occupation. Rather, if U.S. President Donald Trump moved the embassy to Jerusalem as part of an overall peace agreement, this measure could actually mark the end of the occupation and the conflict.”<sup>4</sup>

The initial positions President Trump has taken in regard to Israel are, I believe, the same type of positions, the Antichrist will embrace as he ascends to power and brokers the Daniel 9 peace agreement. Am I saying that President Trump is the Antichrist? No. Though, his stance toward Israel, and their embrace of him, is certainly more in accord with what the Antichrist will initially do, than either Obama's policies or Erdogan's.

A pastor asked me, then, should we not support President Trump because he might be the Antichrist? My answer was, “the Antichrist won't be revealed until after the rapture.” “It appears that Paul later in 2 Thessalonians 2:6–8 repeats the same two events mentioned in 2:3, thus supporting the rapture view for verse 3. Both events are stated twice in the passage: **first, “the departure” (rapture) and “the revelation of the man of sin” (verse 3), and second, the restrainer (Holy Spirit) “is taken out of the way” (rapture) and “that lawless one will be revealed” (verses 7– 8).**”<sup>5</sup>

Because there is no way for anyone to know who the Antichrist is prior to the [pre-trib] rapture, I told the pastor, we should support/vote for the politician whose values most closely reflect biblical values. In regard to Israel, I am very glad to see President Trump's support of Israel compared to Obama's animosity toward Israel, and the undoubtedly anti-Israel position we would have seen in a Hillary Clinton presidency.

President Trump's initial policies toward Israel are very encouraging. If he continues, he may be the most pro-Israel president the U.S. has ever had. The other side of this coin, though, is that the Antichrist will initially enact the same type of positions toward Israel as President Trump. The “man of sin” will need to be pro-Israel initially in order for Israel to trust the peace agreement he orchestrates.

We certainly live in interesting times. ☞

## End Notes

1. “White House reveals it's ending long-discredited -- and deadly -- ‘two state’ strategy” by Anne Gearan & Ruth Eglash, The Washington Post, Feb. 15, 2017
2. Israel Public Security Minister Gil'ad Erdan, speaking at the *Conference of Presidents of Major Jewish Organizations* in Jerusalem, Feb. 20, 2017
3. TRUMP AND THE THIRD TEMPLE by Enoch Lavendar, February 13, 2017
4. MEMRI (Middle East Media Research Institute), January 31, 2017 Special Dispatch No. 6764
5. Thomas Ice, <http://www.pre-trib.org/articles/view/the-departure-in-2-thessalonians-23> (bold added)

## Jewish Awareness Ministries

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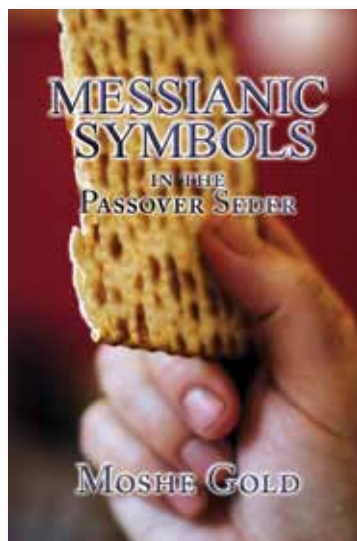


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### Messianic Symbols in the Passover Seder



Jewish Awareness Ministries has published a new book by our worker in Israel, Moshe Gold. It is titled "Messianic Symbols in the Passover Seder."

This book brings together this Jewish festival and Messiah incredibly well. It has two main sections - the Cultural History of the Early Church and The Seder Table. As Moshe writes, "...in order to fully appreciate how the Seder developed it is equally important to understand the religious and political environment during the late Second Temple period and after. Therefore, before an examination of the elements and ritual, a brief history of the relationship between Judaism and the church in the period from the mid-30's thru the late 100's is essential." The first

section of this book does exactly this.

The second part of this book looks at the different items on the Seder table, their historical development, and their Messianic meaning. In this meticulously researched book - there are 73 endnotes - Moshe makes a strong case that the modern Jewish Passover Seder likely adopted many elements that were introduced by the believing (in Jesus) Jewish community of the post 70 AD period. The parallels with Jesus' last Passover Seder, and that of the early, predominately Jewish populated church are clearly seen through Moshe's insightful pen.

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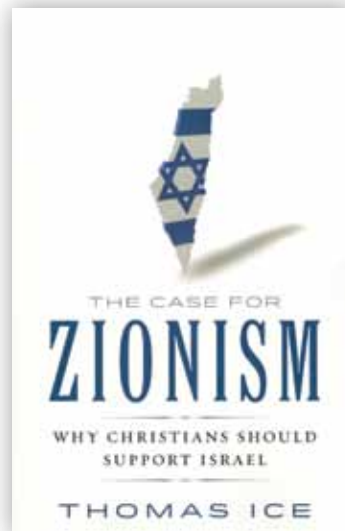
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