THE GREAT COMMISSION

CROSSROADS OF THE OLD AND NEW COVENANTS

Pastor Marshall Koniuchowsky

Research and Editing Assistance by Roberta Koniuchowsky
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Last of all, thanks goes to my mother, Hana Koniuschowsky who is now with Yeshua, for believing in me and raising me until God's call was manifested in me. Enjoy His presence, Hana.
THE GREAT COMMISSION OF
THE GOD OF ISRAEL

"ALL AUTHORITY IN HEAVEN AND ON EARTH
HAS BEEN GIVEN TO ME.

THEREFORE GO AND MAKE DISCIPLES
OF ALL NATIONS, BAPTIZING THEM IN THE
NAME OF THE FATHER AND OF THE SON
AND OF THE HOLY SPIRIT,

AND TEACHING THEM TO OBEY EVERYTHING
I HAVE COMMANDED YOU.
AND SURELY I AM WITH YOU ALWAYS,
TO THE VERY END OF THE AGE."

YESHUA OUR MESSIAH
MATTHEW 28:18–20
NEW INTERNATIONAL VERSION
APPRECIATION

To my ministry partner, my lovely wife, Roberta Koniuchowsky, thanks for your faith in God’s call to help me produce this work, your superior editing job, as well as the many hours of tireless labor it took to complete the manuscript. You continue to be my greatest source of growth and help in my life and ministry, other than the Lord Himself. This one’s for you, Birdie.
DEDICATION

This book is dedicated to the Jewish community of believers in Messiah through the ages. Often the most misunderstood group of believers, their treatment by their fellow Jews has been less than fair. While professing atheists and agnostics can still maintain their Jewishness, most rabbis have told these God-fearing Jewish believers that their excommunication from Jewish society is final.

Yet, through this harsh treatment they continue to maintain a strong faith in the Messiah. Many have lost parents and family who refuse to talk to these so called “traitors.” Despite this cruel treatment, they have chosen Yeshua (Jesus) above even their own families, as well as their own lives. The Jewish community needs to repent and welcome them back to good standing.

In gratitude to their tremendous choice for God’s Messiah, I have chosen to dedicate this work to all of the world’s Jewish believers. Le’Chaim! To Life!

Marshall Koniuchowsky
June 13, 1990
PREFACE

ABOUT GOD’S COVENANT NAME

Throughout this book, the author will use the covenant name of YHWH when referring to God. Though the Omnipotent One has many titles, the author has chosen to use this name for several reasons. It is used in Scripture whenever it refers to the redemptive aspect of God’s character.

There are a large number of the world’s population that pray to God. The Hindus, Moslems, New Agers and various cults all believe in the all-inclusive term “God.” The author believes it is of the utmost importance that He is called by the very name He used to reveal Himself.

The original word found in the Hebrew text is “YHWH.” The Lord revealed Himself as YHWH for the first time when He spoke to Moses and renewed the covenant that had been made with Abraham, Isaac and Jacob (Exodus 6:3). The best possible English transliteration of the Hebrew “yud,” “hay,” “vav,” “hay” is the word YHWH. “Jehovah” will not be used on these pages. It is the author’s opinion that Jehovah is a poor translation of the Hebrew word “YHWH,” which contains no “J” sound. Nor will the substituted pronunciation “Adonai” (my Lord) be used. It is a poor substitute. It is the author’s hope that there will not be any reader who might associate the name YHWH with a cult or a deviant Christian group. The name of YHWH was God’s revealed covenant name long before its perversion by self-proclaimed Messiahs.

Marshall Koniuchowsky
Sunrise, Florida
January, 1991
INTRODUCTION

There are multitudes in the body of Messiah who unfortunately are ignorant or unlearned in regard to the Jewishness of the gospel message. This work of the Lord was compiled to fill what I believe is a void in the church concerning the Biblical evidence that the gospel was not conceived in the Gospel of Matthew but rather in Genesis. These pages contain an overview of gospel history and are not intended to focus in on any one particular aspect of it. The reader will receive insight into the different ways and methods which God chose to present the gospel plan to Old Covenant men and women who where faithful to His purpose. It is the author's aim to portray the missionary zeal of our God as He commissioned His people to take His love to the entire globe.

In this book, I pray that the Ruach Hakodesh (Holy Spirit) will reveal to the reader that God Almighty had a divine plan, preordained, to bring forth salvation to the whole world (Isaiah 52:10). Within the hallowed pages of God's Word is His revelation of how He kept this plan alive throughout man's history. Each individual, each man of God, each fallen angel, each circumstance and each catastrophe pointed to the Great Commission found in Matthew 28:18-20. The New Testament Church is, in fact, God’s last days mechanism to spread the gospel of salvation. The church is the arms, legs and mouthpiece of YHWH, to proclaim the salvation message of the Lord, Yeshua the Messiah. Almighty God has entrusted each regenerate child of Messiah to be an ambassador to a lost and dying world. In each portion of Biblical history, God committed the gospel to a chosen few. Its message has always been the same: “Go and teach!” Though there were few, there was always a remnant. The reader will come to understand that the gospel message existed long before Matthew 28:18-20 in the mind of God. This book deals with YHWH’s choice of Israel to bring forth the Messiah. I have traced this aspect of man’s history beginning in God’s Garden, through the patriarch Abraham and through the twelve children of Jacob. Moses and the Exodus were also important, as were God’s dealings with Joshua and the judges. Even Israel’s demand for an earthly king became a Messianicly significant event. The reign of David will be covered, as well as Messianic implications finding their fulfillment in the Great Commission of Matthew 28:18-20.

Old Testament types that foreshadow God’s salvation in Messiah shall be touched upon. Each Hebrew festival had a significant road to Calvary within its purpose as well, and will be covered in a special way. Finally, God’s strategy for the way in which the body of Messiah is to carry out God’s commission to proclaim the gospel will be out-
lined. Early church history will be traced, along with God’s direct commission to His church and the Biblical basis of missions. The post-apostolic age, today’s plan for the spreading of the gospel, as well as the individual’s all-important role in missions will be discussed. The often unpopular topic of Christian anti-semitism will also be addressed. A concrete blueprint for action will be presented to help the reader overcome the problem of dealing with this touchy subject.

Unfortunately, the church has never actually realized, to a large degree, that Israel and many Biblical men of God were preaching the gospel in a symbolic, partially veiled path which would find its full culmination in the person of Yeshua the Messiah and His body, the church. Ultimately, the Great Commission given by our Lord existed before Genesis 1:1. May Yeshua enlighten your precious spirit to this marvelous truth. Amen.
FOREWORD

"Now if the whole world became rich as a result of God’s offer of salvation, when the Jews stumbled over it and turned it down, think how much greater a blessing the world will share in later on when the Jews, too, come to Messiah Yeshua” (Romans 11:12, The Living Bible).

The Great Commission, Crossroads of the Old and New Covenants addresses one of the most neglected areas of ministry in the world, which is the sharing of the good news with the Jewish people. I believe this is part of God’s plan for the end times. The focus of the world is once again on the Middle East and, in particular, on the nation of Israel and specifically, its God-appointed capital, Jerusalem. Yeshua the Messiah will one day return to that city and will be acknowledged as King of the Jewish people. He can only be King to those Jewish people who have made him King of their hearts.

Many valuable tools to help you in your sharing of the King with my Jewish people can be found in these pages. Saul of Tarsus asked this question: “How, then, can they call on the one they have not believed in? And how can they believe in the one whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news’ ” (Romans 10:14–15, NIV). Everyone has been sent by Yeshua to proclaim the good news!

“The good news is the power of God for the salvation of everyone who believes: first for the Jewish people, then for non–Jewish people” (Romans 1:16, The Living Bible). This is the purpose of Yeshua’s Great Commission.

May you go forth with “beautiful feet” so that Yeshua’s beautiful feet will one day stand in the Holy Temple in Jerusalem and be received as King by my people Israel.

Temple Aron Kodesh
Ft. Lauderdale, FL

Harvey B. Koelner, Messianic Rabbi
December 20, 1990
FOREWORD

The Great Commission, Crossroads of the Old and New Covenants will inspire believers to have a zeal for souls and will cause committed believers to take the good news of Messiah into Jewish highways and byways. Consequently, church members will be inspired to bring unsaved friends and loved ones into their churches.

Unfortunately, the number of churches in the United States that no longer give altar calls at each meeting, is staggering. Perhaps these congregations don't expect to see non-believers at their services!

The Great Commission, Crossroads of the Old and New Covenants challenges pastors to lead by example, especially in reference to Jewish evangelism. If an altar call is given at every church service, more people will receive Yeshua as their Lord and Savior. The excitement of having new births in the congregation will revitalize the entire fellowship.

Since the majority of unbelievers will never enter a church, believers with a passion for the lost must be willing to go to the streets of our nation and share the gospel. We must not forget that the occurrence of verifiable miracles will increase as Messiah's return draws near. Yeshua, Himself, healed the sick, delivered the oppressed and raised the dead in order to convince the lost of His love for them. Believers must be bold enough to pray for the sick in public settings. Those who are healed publicly will attract much attention, thus opening the door for many to hear the gospel being preached.

God is looking for vessels He can trust. Those who can be trusted with a few talents will have their talents multiplied by the Lord. The Great Commission, Crossroads of the Old and New Covenants will provide an eternal perspective that will encourage many committed believers to use the talents they have.

Get ready for the greatest outpouring of His spirit upon Jewish souls that history has ever seen. Meditate on my favorite Scripture as you go into the whole world and proclaim the good news to the Jew first!

"Rescue those being led away to death; hold back those staggering toward slaughter."

Proverbs 24:11 (NIV)

The Messianic Vision
Bethesda, MD

Sid Roth, President
November, 1990
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PART I
Genesis 3:15
A GARDEN AND A PROMISE

4000 B.C.

It did not have to happen that way. God's paradise could have remained intact, but the choice had been made. Man had fallen. Adam and Eve, God's perfect and most prized creations, had chosen disobedience. By obeying the voice of Satan through a serpent, the human race had, in essence, changed lords. By twisting God's Word and appealing to man's fleshly desire to be like God, Adam and Eve placed themselves in bondage to Lucifer, the archangel that was cast out of heaven. Satan had become king of this world. If he could get mankind to obey him, he would first and foremost control them and feed his lust for power and equality with God. He would try to hurt God and get back at God by stealing, killing and ultimately destroying mankind, God's beloved creation and the workmanship of His hands.

The result of our first parents' sin against YHWH was the broken state of the Edenic Covenant. According to Hosea 6:7, it was no longer in effect at the time of his writings. The Edenic Covenant made between God and Adam, the federal head of the human race, had initiated the dispensation or era of innocence. It is called the Edenic Covenant because it was made in conjunction with mankind's first home. The main thrust of the conditional Edenic Covenant included seven main points:

1. Man was to multiply upon the earth.
2. Man was to subdue the physical earth.
3. Man was to have dominion over living creatures on the physical earth.
4. Man was to be a vegetarian only.
5. Man was to oversee the Garden of Eden—labor in a holy state.
6. The covenant included only one prohibition, as a test of obedience.
7. The covenant included a penalty for disobedience, the sentence being spiritual death. Due to the nature of the Edenic Covenant, mankind still has
authority over the earth, but he lost his power to exercise that authority because Satan has usurped that power from mankind in the Fall.

Because man ate of the forbidden fruit, he left the loving, protective care of the Edenic Covenant and placed all of humanity in allegiance to Satan and in league with death, both physical and spiritual. Also attached to Satan’s covenant with mankind was the bondage of toiling the ground with sweat (working for a living), as well as painful childbearing for women. These were painful penalties for Adam and Eve’s sin against God.

In light of the fact that Satan could now rightfully claim to be man’s lord and personal destroyer, all of Adam’s children were also in chains, and therefore subservient to Satan. All of Adam’s children would seek for the Spirit of the living God and not find Him. They would all seek His reality and be unsure about His nature, let alone His very existence. In the midst of this hopeless and dark reality burst forth the glorious gospel and the ultimate Great Commission. In the same way that sin touched the whole planet as mankind began to procreate, so must God’s love, restoration and forgiveness. God must at any cost, because of His great love, even at the cost of His own life, bring forth the universal message of forgiveness and restoration. The gospel would be revealed to Adam and Eve. Good News soon would come in the midst of despair to comfort them.

In Genesis 3:15 we see YHWH preaching the gospel to Satan, of all characters. Adam and Eve were right there listening to God’s judgment upon Satan. The Good News of worldwide salvation was about to be manifested for the first time to the devil, as well as the disobedient parents of the human race. God let them know that just as the seed of the man was infiltrated, polluted and stained with sin, the gospel would be totally redemptive for the whole human race through a second incorruptible Adam, later born as Yeshua.

God told Satan that his seed, the ungodly, and God’s seed, the righteous, will always be at odds with one another. This righteous seed would temporarily be defeated with a strong blow to His heel. When Yeshua the Son of God hung on the cross, this was fulfilled. Satan had temporarily defeated the seed of the woman. However, when Yeshua rose from the grave three days later, He crushed Satan’s head in a fatal blow, releasing man from the fear of death and from mankind’s bondage to the lord of death.

Satan’s lordship over the human race was rendered null and void by the resurrection of Yeshua. Those who previously had lost their freedom to love and serve and be protected by God, now would have the opportunity to return to God’s love in a close personal way.

It was God’s plan to bring the Great Commission into the world through the second Adam. Yeshua, who represented a second chance to disobedient man, loosed and broke the chains that Lucifer placed on the entire human race.1

Just as sin was universal and encompassed every man or woman ever born, so must God’s forgiveness be universal. When God shared the gospel from heaven in Genesis 3:15, no doubt the Great Commission to New Testament believers was already a preordained “done deal” in God’s eyes. It only awaited its actual manifestation to the human race through His chosen vessels.

It is awesome to note that in Genesis 3:15, it is God in His pre-incarnate form that did the preaching, whereas in Mark 1:1, through the Messiah Yeshua, God was again preaching the soon-to-be-fulfilled promise of Genesis 3:15. The time frame had indeed changed, but the source was the same. In Old Covenant times He revealed the gospel
from heaven. After His incarnation, He shared among men as He literally walked this earth.

\[^{1}\text{Acts 10:38.}\]
GLOBAL JUDGMENT

2348 B.C.

The downward spiral of a hell–bound human race was not halted by the promise of the seed of the woman. Men became more wicked and depraved with each passing generation until finally, God’s patience expired. The last straw for God was seeing fallen angels cohabit with women in sexual intercourse.\(^1\) Now man’s mind, which was already totally depraved, had a giant’s body to match. The result of this satanic intercourse was a bizarre offspring, half–man–half–angel. Through this demon possession, man’s passion for evil was left unchecked. It bothered God that He had even created the human race. YHWH determined to wipe man from off the face of the earth.\(^2\)

It must be pointed out that this cohabitation was Satan’s scheme to eradicate the seed that would be born as stated in Genesis 3:15. Since the seed of the woman would bring world redemption and the Great Commission, Satan was seeing to it that the human race was perverted in order for the seed of the woman to be perverted. The Messiah had to be a God–Man, not an angel–man.

Genesis 6:8 tells us that in the midst of all the violence and corruption on earth that Noah found grace in God’s sight. He was blameless and righteous in the midst of his ungodly peers. YHWH proceeded to unravel His plan for worldwide annihilation through flood, to Noah.\(^3\) God told him to take two of every living creature on an ark that he was to build. This ark would save him from the judgment by flood as well as all living creatures in the ark with him.

At this point we see that YHWH, or God the Father, was in fact preaching the gospel to Noah, son of Lamech. The flood foreshadowed judgment that would come upon future generations who reject Messiah. The ark represented God’s tool to save His people from judgment. Noah was a type of the coming Messiah who would proclaim the Kingdom of God. Had Noah’s perverse generation heeded his voice they would have entered the ark of safety and not perished. Today, God’s seed, Messiah Yeshua, is the ark of safety. Noah’s very name in the original Hebrew means “comfort.” We can clearly see
God’s gospel being preached to Noah through divine instruction. With a comforting voice, God was calling mankind to enter the ark of divine protection to escape His wrath.

God was in a quandary. He must not allow Satan to succeed in eradicating His promise to Adam and Eve in the Garden. The seed that was to preach salvation and announce the Great Commission on earth must be kept alive and must continue in purity. On the other hand, He had to judge gross misconduct and immorality, which was contrary to His pure holy character. By saving Noah and the seven other persons who entered the ark with him, God made sure that mankind would continue with the seed of the woman and His gospel intact. The flood wasn’t a total wipe-out. A remnant (eight souls) was saved.

After the flood had subsided God made sure that the future redemption of the entire globe, still in bondage to Satan’s lordship, would become reality. YHWH commanded Noah to multiply and be fruitful, renewing the command He gave Adam and Eve. God wanted Noah’s wife to bear children to insure that future generations of men would be born, and thereby the promised seed would come to manifestation at God’s appointed time.

God revealed the blood principle to Noah as well. Since it is through the holy precious blood of God’s Lamb that the Great Commission would go forth, God wanted to make sure that Noah clearly understood the blood principle of the forthcoming gospel. Since the blood gives mankind life, and Yeshua’s blood gives man redemption from the penalty of sin, no meat with blood was permitted to be eaten. Why? Because corrupt animal flesh eaten with blood was a distortion of the future flesh of the Son of Man which would be incorruptible and would contain pure, undefiled blood. It is this pure, uncorrupted flesh that God demands mankind eat from, if he intends to live.

God preached the gospel audibly to Noah. He promised that His covenant of redemption and salvation would be with Noah and, through His seed, to all of humanity. Just as His flood of judgment was global, so would His Great Commission be global. All men (not just the Hebrews, who did not exist at Noah’s time) were in need of a new character, a new heart and a new Lord. By keeping Noah alive and commanding him to multiply, God made sure that the second Adam would be born. The second Adam would give mankind a second chance through the second member of the Trinity. God the Son became not just the second federal head of humanity, but also the One who would bring about global reconciliation through the Great Commission.

God’s covenant is with all of the world’s animals as well as with mankind. This unconditional Noahic Covenant was to assure mankind that the earth would never again undergo God’s judgment by flood. As with all covenants, there is both a physical and a spiritual aspect. The physical blessing promised to Noah was that his sons would live and multiply. The spiritual blessing was that the Messiah, who would herald global salvation, would be a descendant of his son Shem (from whom the word “Semitic” has been derived). It was through Shem, not Ham or Japheth, that the seed carrying mankind’s reconciliation to God would be manifested.

As a sign of this promise and agreement between YHWH and Noah, God gave the rainbow. Men of antiquity needed only to see the ever—present rainbow and know that God’s global redemption would come to pass. Mankind would never again be totally wiped out. Sin had been judged while the gospel had been preserved.

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1 Genesis 6:4.
2 Ibid., vs. 7.
3 Amos 3:7.
4 Genesis 1:28.
5 Galatians 4:4.
7 John 6:53.
8 Genesis 9:7–8.
3

NIMROD'S INFAMOUS LEGACY

2334 B.C.

Satan was not very pleased that God preserved Shem as the righteous seed through whom Messiah would come. In essence, the global flood was a defeat of Satan’s plan to corrupt humanity through his cohabitation with women. By wiping out all of humanity, God cleansed it of the demonic influence that had been implanted in the human race. In Genesis 8:20 God blessed Noah and told him to be fruitful and multiply. Therefore, the seed of the woman which would some day crush Satan’s head and redeem mankind, was preserved in the life of Noah and his descendants, through his son, Shem.

Unfortunately for Satan, he was still ominously threatened by the promised seed of Genesis 3:15. He was not to be discouraged by God’s victorious judgment in the flood. Satan still had his dominion over men and still possessed the keys of hell and death. He was determined to use every form of deceit possible to change the inevitable course of history.

Using his demonic influence, Satan raised up a man named Nimrod, a descendent of Cush. Nimrod became the ruler of ancient Babylon, which he himself had founded. Genesis 10:9 tells us that “he was a mighty hunter before the LORD.” The connotation here is not of Nimrod’s ability to hunt animals, but of his ability to capture the allegiance of men and use them for Satan’s evil purpose. Apparently, Nimrod was a powerful leader with demonically inspired charisma. While God had planned to repopulate the entire earth, Nimrod influenced all men to gather together and cooperate in the building of the Tower of Babel.1

The history of the zodiac and astrology can be traced back to the reign of Nimrod over Babylon. However, the darkest and most significantly evil thing that Satan used Nimrod to introduce was the concept of “mother and son” worship.2 Any worship that was not directed at God himself would take man’s eyes off the living God and the promised seed whom the living God would send. It is through Nimrod that false religion was sent forth into all the earth. If Satan could not stop the future birth of the
Messiah, the true Son of God, then he would attempt to redirect man’s focus of worship and homage from the promised seed (Yeshua) to all false sons.

“History records the fact that Nimrod’s wife, Semiramis, came to be called the ‘Supreme One,’ or the priestess. Early in their religion the legend developed that she was impregnated by a sunbeam and gave birth to a son named Tammuz.”\(^3\) Satan perpetuated the lie that Semiramis was impregnated by a sunbeam as a direct counterfeit of the truth of the virgin birth and implantation of God’s seed in Miriam (Mary) by the Ruach Hakodesh (Holy Spirit). The legend continues that while out hunting one day, Tammuz was supposedly killed by a wild boar. Semiramis was so upset and in such agony over the death of Tammuz, that she mourned and fasted for forty days. At the conclusion of the forty day period, it is believed that Tammuz rose from the dead. It is from this forty day period when Semiramis mourned for her son Tammuz that the observance of Lent with all of its mourning has its origin (certainly not from the Word of God).\(^4\)

The false resurrection of Tammuz was clearly a satanic attempt to cause fallen humanity to believe a lie. If the tale of the false resurrection of Tammuz was repeated often enough among the general population, Satan believed that when the real virgin born Son of God came, He would be ignored by men. Due to men’s preoccupation with the legend of Tammuz’s virgin birth and other legends of virgin births found in various cultures, men would not think of Messiah’s virgin birth as anything more than another legend. This is the case among Jews of the twentieth century. Having been taught that there is only one God causes Jewish people to equate the account of Messiah’s birth with stories from Greek and Roman mythology.

The false mother and son worship begun by Nimrod was the start of demonic mother–son worship that spread to all civilized cultures. It is referred to as “the ‘mystery’ religion of Babylon.”\(^5\) Semiramis became the “Queen of Heaven” referred to in Jeremiah 7:18, and 44:15–30. In Assyria she became Ishtar and her son became Bacchus; in Egypt she became Isis and her son became Osiris; in India she was Isi and her son was Iswara; in Asia she was named Cybele and her son was named Deouis. Most familiar to Western civilization are Aphrodite and Eros of Greek mythology and Venus and Cupid of Roman mythology.\(^6\)

The ultimate religious deception in false mother–son worship is found in Roman Catholicism. Miriam, the mother of Yeshua, has been transformed by the Roman Catholic church from a woman who needed a savior\(^7\) into a co–mediator between men and God. The result is that she is worshipped by many Catholics as an equal to Messiah Yeshua. Today the lies that lead to idolatry continue in one form or another. One particularly popular form of this same type of lies is propagated by the New Age Movement which places Buddha, Krishna and Mohammad on equal footing with Yeshua the Messiah. The direct and outright worship of Satan himself has become extremely popular among teenagers because of the influence of heavy metal music. Many other cults led by self–proclaimed messiahs are in existence today, all originating from Nimrod.

After having successfully introduced false Babylonian religion and mother–son worship into the world through Nimrod, Satan’s next attempt to steal and destroy would produce a direct counterfeit to God’s Great Commission.

\(^1\) Genesis 11:4  
3 Ibid.
4 Ibid., p.70.
5 Ibid.
6 Ibid.
7 Luke 1:47.
Genesis 11:7
A COUNTERFEIT COMMISSION

2334 B.C.

It is foolish to believe that God’s enemy, Satan, would give up his plans to interfere with Messiah’s birth. His lies in the Garden, his attempt to infiltrate and pervert the human race, as well as his introduction of false religion into the world, were powerful, but not powerful enough to stop God Almighty from preserving the seed of promise and sending the Messiah who would redeem mankind.

Genesis 9:18–26 gives the account of Canaan and his sin against his father, Noah. Though God had already ordained that the gospel seed continue through Shem, God allowed Canaan to uncover Noah’s nakedness so that Noah would pronounce a curse on Canaan and bless Shem. It is through Shem and his descendants that God would choose a man (Abraham), a nation (the Hebrews), and the Messiah (Yeshua). What God had blessed, no man could successfully curse.¹

After the flood the entire earth had one language and one speech. Satan had inspired Nimrod and his followers to plot against God’s gospel promises. They conspired to construct a tower in the midst of ancient Babylon, that would reach all the way to heaven. The adversary had introduced thoughts of pride in the hearts of Nimrod and his people. Satan deceived them into believing that they could reach heaven through their own efforts and on their own accord. This is the first attempt recorded in the Bible of man’s desire to regain paradise, lost in God’s Garden, by relying on his own works.²

Satan countered God’s blessing on Shem and his lineage by attempting to counterfeit the good news of the gospel and the Great Commission to spread that good news around the world. Why not have all men reach heaven now? Satan’s scheme (the tower to heaven) would allow man to enter God’s presence without coming to Him through Yeshua, His Son. This way Satan would still retain lordship over lost humanity, God’s most prized creation.³

God in His omniscience saw the evil deception that Satan was using to blind the eyes of mankind to the truth. God Almighty would not allow human beings to reach heaven
without regeneration and the new birth, which time would eventually manifest. In triumph YHWH proclaimed, "Let us go down and confuse their language." God’s plan was threefold: Stop man’s attempt to reach heaven, stop Satan’s counterfeit Great Commission, and allow no unity on earth among men outside the body of Messiah, which God would ultimately establish after Messiah’s ascension. The only unity God would ultimately allow for is the unity that binds all Bible believers from all nations, all tribes and all kindred of men. The bond would be the shed blood of Messiah, the announcing of God’s Great Commission, and the establishment of His people through the Ruach Hakodesh.

Therefore, YHWH came down to earth to confuse man’s language and stop this counterfeit and vain work of mankind. By confusing man’s language they no longer could understand each other and communicate in order to continue their building. Thus man’s first attempt at religion as a stairway to heaven was terminated.

The blessing of God’s “promised seed” would be the way to heaven, the truth of heaven, and the life of heaven. The promised seed would establish the Kingdom of God on earth. When God does set up His earthly kingdom (in the millennium) with Messiah ruling and reigning from Jerusalem, there will be one language, not different dialects. God will supernaturally give His people one pure language with which to be united in His will for the purpose of glorifying, praising and serving their King with one consent.

The rebellion at Babel ended in mighty victory for the King of heaven and earth. The stage was then set for the most powerful agreement between God and man ever to take place during the Old Covenant dispensation. Only the New Covenant, written in the blood of Messiah Himself, would prove to be of greater significance.

1 Numbers 22:12.
2 Genesis chapter 11.
3 Psalm 8.
4 Galatians 4:4.
5 Genesis 11:7.

There are several points here to note. We see a clearly defined nature of YHWH. In the original Hebrew text, “us” in this scripture is the same word as the one translated as “us” found in the description of man’s creation in Genesis 1:26. God never changes. The Trinity of New Covenant dispensation is the same Trinity (if one is willing to search) embedded in Old Testament scripture.

6 Acts 1:8, Acts chapter 2.
7 Zephaniah 3:9.
Genesis 12:1
GOD’S DEALINGS WITH ABRAHAM THE PATRIARCH

1800–1720 B.C.

The Lord God first picked Abram as the father of all those who would be faithful to YHWH, in order to provide a vessel who would carry on the Savior’s lineage. Genesis 12:1 tells us that “the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee...” Here we see God calling Abram to sanctification. The magnificent fact was that Abram was one of the first to recognize that the true God was He who is invisible. He became the father of monotheism and father of the faithful as well.

Legend has it that one day Abram got very angry at his father Terah’s idolatry. In a fit of rage he took an axe and smashed all the idols in Terah’s workshop. Terah had derived a living by mass producing idols. Upon returning home that day, Terah found one big idol with an axe in its hand remaining, while all the others were demolished. Upon asking Abram his son what had occurred, Abram told his father that the big idol got angry and jealous of the other idols and smashed them. Terah told Abram that this was ridiculous since idols cannot move, see, or hear. Then Abram is said to have asked Terah, “If this is the case, why then, do you worship and sell them?” It is at this point, according to legend, that Abram succeeded in turning his father away from idol worship and toward a personal monotheistic faith in the living God.1

God had promised that He would make of Abram a great nation. This, history tells us, is the nation of Israel, not great in number, per say, but great in impact, influence and usability. God promised that because of his faith Abram would be exalted. Because Abram humbled himself, God in turn exalted him. It was to Israel that the Lord committed the oracles of God, the service, the covenants and the Law of Moses.2 God then told Abram that whoever blesses His vessel for bringing forth the Messiah (i.e., the Hebrews), shall be blessed by God. Whatever individual or nation dares to curse God’s vessel, Israel, will be cursed by God. Unfortunately, history tells us that humanity
never did heed the command to bless Israel. Many an empire and nation have consequentely fallen due to their mistreatment of the Jews. One need only search Matthew 25:31–46 to substantiate God’s judgment of Israel’s enemies.

The most important promise that God ever made to Abram is found in verse 3 of Genesis chapter 12:

“...and in thee shall all families of the earth be blessed.”

These words are God’s promise to Abram and to his descendants that at a future point in His timetable of events, all of the human race would benefit from Abram’s faithfulness. The seed of Genesis 3:15 (Messiah) would be propagated through Abram. This promise, which is the core of the Messianic, Abrahamic Covenant, would one day be applied to all nations.

God amplified this promise to Abram even more when He changed Abram’s name to Abraham:

“...thy name shall be Abraham; for a father of many nations have I made thee.”

All heathen nations would, through this seed, worship the true God of Abraham, Isaac and Jacob. The promised seed would bring spiritual blessings to the Gentiles. (Notice that the physical and material blessings belonged only to the nation of Israel, exclusively, and therefore have not been transferred to the church.) In Genesis 12:3 God Himself was the preacher proclaiming the good news of the gospel and His Great Commission unto the patriarch Abraham. It is not, as some have misinterpreted it, a promise of material prosperity. It is a promise of spiritual freedom. This promise fore-saw the day that God would deal not just with a great nation (Israel) but with all of mankind in the dispensational era of grace carried out in the church age (the ingathering of the Gentiles).

The New Testament has much to say about this particular promise. In Galatians 3:14–17 we read of its real purpose. Verse 14 tells us that the blessing of Abraham will come upon the Gentiles through Yeshua the Messiah and that Gentiles will receive the promise of God’s Spirit through faith.

Verse 16 further crystallizes this amazing promise: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” The word “seed” referred to here is an absolute unity, as opposed to the word “seed” found in Genesis 15:18, which refers to the Jewish nation as a compound unity.

With His predetermined decision to proclaim the gospel and the Great Commission, God had begun rolling a spiritual ball downhill. It began when Abraham became the father of the faithful so that all who believe on the promised seed would be blessed. Those Jews and Gentiles who are of faith, are the spiritual children of Abraham. The eighth verse of Galatians 3 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.’ That was God’s audible sermon to Abraham, preached directly from heaven.

The Abrahamic Covenant was an unconditional covenant which was not dependent on Abraham’s obedience. It followed in the same mold as the Palestinian or Land Covenant. God promised the land of Israel to the seed (compound unity) of Abraham,
i.e., the Jewish people. Their possession of the land of Israel was not dependent on their obedience or faithfulness. Their enjoyment of the fruits of the land, however, would be determined by obedience.

Genesis 15 vividly illustrates the ancient way of making a covenant between two parties. The ritual involved killing an animal and laying the pieces on the ground. According to this custom, Abraham took several animals and slaughtered them and laid their pieces to seal the covenant with blood.

Genesis 15:12–17 reveals that God caused Abraham to fall into a deep sleep. He then renewed the precious promises of physical, material and land blessing. Since Abraham was asleep he could not walk through the pieces to seal the covenant. On that night, it was God alone who walked through those pieces. Abraham could only see the vision of a smoking furnace and burning lamp. This was the same Shekinah glory that led the children of Israel in the wilderness by day in the form of a cloud, and by night in the form of a pillar of fire. Whether Abraham was obedient or not, God would honor His promises, as He took it upon himself to walk between the torn pieces of flesh.

God’s covenant with Abraham was unconditional. Therefore the land promised in Genesis 15:18–20 belongs to his descendants through Isaac forever. To say that the church has inherited all the covenants is to be in total ignorance. God never promised the church the land, or the physical blessings of the Abrahamic Covenant, but only the spiritual blessing of Messiah Yeshua.

This eternal truth was confirmed by Rav Shaul (the Apostle Paul) in Ephesians 3:6. Paul stated plainly that in the unconditional New Covenant of Messiah Yeshua, that the Gentiles have become partakers of God’s promise by the gospel. Notice the use of the singular word “promise,” rather than promises. Not all of the promises of the Abrahamic Covenant apply to Gentile Christians. They only have the spiritual promise of salvation through faith. The land covenant and the physical seed covenant (Jewish nation) belong unconditionally to the Jews.

Abraham had now received the promise of the seed, that would bring spiritual blessing to all of the earth’s families. Next came God’s great test. In Genesis 22, God demanded that Abraham demonstrate his faith with action. YHWH required Abraham to kill and sacrifice his only begotten son. Isaac was the one whom Abraham loved, in whom his heart delighted. Isaac was the one through whom the proclamation of the gospel would come. Unlike previous Biblical accounts of Satan’s tricks to thwart the plan of the Great Commission, this account was not a trick of Satan, but a test of Abraham by God.

God already knew that Abraham was worthy to be the progenitor of the promised seed, so the sacrifice of Isaac accomplished a threefold purpose. The first was to prove to Abraham the true level of his faith. The second was to prove, once again, that Satan could never thwart the plan of God. The third and most important purpose was to give future generations a perfect picture of God’s redemptive power.

Throughout this entire account, we see Abraham’s detailed understanding of the gospel. In Genesis 22:5, we get keen insight into Abraham’s understanding of the power of resurrection. He did not understand why God was asking for the sacrifice of Isaac. Because he was familiar with the truth of the gospel, he knew that even if Isaac was offered on the altar of sacrifice, El Shaddai (God Almighty) would raise him up. The promise of the gospel must have rung in the patriarch’s ears. “In Isaac shall thy seed be called.”

Abraham’s faith in God allowed him to overlook circumstance and look to El
Shaddai to be true to His Word. This Old Covenant truth is confirmed in Hebrews 11:17–19.

In verse 8 of Genesis 22, we get a rare look into Abraham’s understanding of the principle of substitution. Isaac asked Abraham where the sacrifice was, since he saw the knife, the wood and all the other necessities of animal sacrifice, which had already been established with Noah. The Holy Spirit, speaking through Abraham, told his son not to worry. God would provide himself a lamb according to Genesis 22:8. In immediate context Abraham knew that God would provide an alternative sacrifice if He didn’t really require Isaac, or if He changed His mind. A more likely conclusion is that Abraham saw ahead in time and space, to the very day that his seed (the seed of absolute unity) would hang on a tree to die for men’s sins. The Holy Spirit had shown Abraham that God Himself would become His promised seed, thousands of years later. God, who had given the promise of Genesis 12:3 would also become its fulfillment. He would provide Himself as the Lamb, the final sacrifice.

The same way that God provided a substitute for Isaac,⁶ He would provide Himself a substitute, or an “asham,” for mankind. The Great Commission to all nations was understood by Abraham to come through the Lamb of God who takes away the sin of the world.⁷ One wonders if through the Spirit, Abraham heard the voice of John the Baptist crying out almost 2,000 years in the future. Once again, God had preached the gospel to Abraham by taking him on a “prophetic walk” through the scene of the crucifixion.

In John’s Gospel, Yeshua Himself confirmed the clear fact that Abraham looked forward to the Great Commission and its proclaimer. Abraham thoroughly understood that all nations would experience redemption from bondage to Satan’s lordship by the birth of his seed, the Messiah Yeshua. Once Abraham understood these things he rejoiced in God’s mercy in the person of the Messiah and the good news that He would bring. Yeshua said, “Abraham rejoiced to see my day: and he saw it and was glad.”⁸

The fourth chapter of Romans has much to say regarding Abraham as the progenitor of the faithful. Due to Abraham’s faithfulness God gave him the sign of circumcision as a seal of the faith which he had before being circumcised. Through this circumcision, the chosen vessel, Israel (the seed of compound unity), came about. In remembrance of the physical part of God’s covenant with Abraham, the Jews circumcise their children until this very day. This outward sign reminds the world that God used this people to carry forward the gospel through history. God’s dealings with Abraham were for manifold purposes. In relation to the Great Commission, it was the spiritual aspect of their relationship that was essential to bringing salvation to the world. At a set time in the future, God would send His Son, “made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons,”⁹ through the seed of Abraham, the friend of God.

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1 Old Jewish legend, found in the Midrash (Rabbinical commentary); Midrash Genesis Rabbah 64:4 and 95:2.
2 Romans 3:1–2.
3 Genesis 17:5.
4 Galatians 3:7.
5 Genesis 21:12.
7 John 1:29.
8 John 8:56.
9 Galatians 4:4–5.
Genesis 21:2–3
6

THE SEED OF PROMISE PRESERVED

1800–1720 B.C.

The covenant between God and Abraham had been sealed by the shedding of blood. But how would God make of Abraham and Sarah a great nation without a son to carry on the promise?

Again, Satan attempted to thwart the plan of YHWH, and proceeded to plant an idea in the mind of Sarah. Sarah suggested to Abraham that since she was barren, perhaps he should use her servant, Hagar the Egyptian, to carry out God’s plan. When Sarah and Abraham purposely tried to assist in God’s plan of redemption, Ishmael was born. In Scripture, Ishmael has since become a type of the flesh.

The account of Ishmael’s birth is recalled in detail in Genesis 16. Abraham was foolish to hearken to Sarah’s advice in order to “help” God. God’s promises were unconditional; had they been conditional, Abraham’s disobedience with Hagar would have nullified the Abrahamic Covenant. Abraham’s decision to produce a child with Hagar and not waiting upon the Spirit of God to quicken Sarah’s womb, gives us insight into a man walking in the flesh.

It is comforting to know that even Abraham, the father of faith, had times in his life when he was walking in his own ways as opposed to God’s counsel. He was a man of like passions as we are. The Bible’s portrayal of the human weaknesses of anointed men of God in Scripture is proof of the divine inspiration of Scripture. Had man penned the Bible, only the goodness of Abraham would have been highlighted. It was not God’s plan to produce his Messiah through the aspirations of Abraham’s flesh, but rather through His own Spirit-led plan.

Fortunately, God had already worked out his plan through Sarah who was to conceive Isaac. Because Abraham tried to do God’s work for Him, he brought forth Ishmael who was the father of the Arab nations, a constant source of problems to God’s chosen people and chosen plan. In order for the seed to continue, God made alive the deadness of Sarah’s womb. Had He not done so, the Messianic line could not have come about. Two
thousand years later, Mary’s womb would miraculously be impregnated with the seed of promise (Yeshua).

Once Abraham and Sarah bore Isaac, God confirmed His earlier promises by telling Abraham that “in Isaac shall thy seed be called.” God appeared to Isaac at Beersheba to confirm the promises made to Abraham. It is here that the gospel of salvation was first preached to Isaac.

YHWH told Isaac that He would perform the oath which He swore to Abraham.

“And I will make thy seed to multiply as the stars of heaven...and in thy seed shall all the nations of the earth be blessed;”

In this scripture the word “seed” refers to the promised seed, the Messiah. So the Lord God told Isaac that not only is He a God of covenant promise, but that the Messiah would proceed from Isaac’s very loins. God then blessed Isaac. In answer to Satan’s attack on Abraham’s flesh, which led him to procreate with Hagar the Egyptian, God produced Isaac from Abraham’s loins. By bearing Isaac, Sarah and Abraham had been used by God to assure that the plan of salvation, the seed of the woman (Eve), was alive and well.

Unlike the previous two patriarchs, Jacob received the gospel in a direct, unusual, inexplicable encounter with God. It is probable that he encountered the pre-incarnate Yeshua the Messiah in what has come to be known as a Christophany. A Christophany is best defined as a pre-incarnate appearance of Messiah, or a pre-Bethlehem appearance of Yeshua in the Old Covenant.

The Word of God tells us that Jacob, the child of promise, saw what we have come to call Jacob’s Ladder. The Lord had already determined that the seed of Messiah would be descended from Jacob. All of Jacob’s and Rebekah’s conniving was unnecessary. Regardless of their will it would ultimately be God’s will that would find its fruition. At the top of Jacob’s Ladder stood YHWH. Despite the fact that Jacob, through cheating and conniving, had established quite a lousy reputation, God used him as the child of promise and not Esau his brother. In choosing Jacob, God’s sovereignty as well as unmerited favor (grace) is clearly evident. This should be heart-warming to Christians. II Corinthians 4:7 tells us that the reason we have this treasure in earthen vessels is so that the excellence of the power may be of God. It was here at Beth–El that YHWH preached the gospel to Jacob. Beth El in Hebrew means House of God.

Despite Isaac’s love for Esau the older and firstborn, God had declared that the older son would serve the younger son. God declared to Jacob:

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and the south: and in thy seed shall all the families of the earth be blessed.”

Here God shares the total universality of the gospel, as well as the renewal of the physical, spiritual and land aspects of the Abrahamic Covenant with Jacob. This promise to the patriarch Jacob had to be speaking about the New Testament dispensation of grace. The Jewish people were never a numerous people. On the contrary, they were small in number yet called to be sanctified and separate.

In a separate Christophany, Jacob wrestled with a man who refused to reveal his name. This man changed Jacob’s name to Israel. The incident was another confirmation of
God's renewal of the Abrahamic Covenant. Jacob realized that he was wrestling with God Himself in this episode, because he declared that he had seen God face to face. Jacob's wrestling match with the Lord took place at Peniel, which is interpreted, "with my face I have seen God." It was here at Peniel, that the patriarch Jacob was born—again as God transformed a conniver into a prince who prevailed with God.

In retrospect we might say there were two lines of genealogy being worked out through the patriarchs. One was Satan's hope of destroying the Messianic intentions of God—through Ishmael, Esau, Eliphaz, Bashemath, and others. These were tools that Satan used to try and destroy the gospel. They were the forerunners of the Canaanites, Edomites and Arabic nations, who would be a thorn in YHWH's plan for world redemption throughout the millennia. The other line was God's established order to bring about Messiah. The Godly line of Abraham, Isaac, and Jacob was ordained by the God of Israel. The Messiah's future manifestation was a fact that Hell's gates and man's plans could not prevent.

1 Genesis 16:2.
2 Genesis 21:12.
3 Genesis chapter 26.
4 Ibid., vs. 4.
5 Genesis 28:12.
7 Genesis 28:14, Matthew 8:11.
8 Genesis 32:24–32.
9 Matthew 16:18.
ENTER JOSEPH

1715 B.C.

Israel continued to live his life with his wives and concubines. He was the father of twelve sons, the beginnings of the twelve tribes of Israel. So entered Joseph, the eleventh son of Jacob and the most beloved of this father. His dreams showed him to be a prophet and ruler over his eleven brothers. In spite of his prophetic dreams, he was conspired against by his brethren, who sold him into slavery. Joseph wound up in Egypt and in prison.

Satan’s next plan to destroy the hope of Israel was to have Jacob and his twelve children killed by a satanically inspired famine. By accomplishing this task, he would destroy the promised seed of spiritual deliverance. However, Satan did not know the future, or the child of Jacob that God would ultimately choose to liberate mankind from their fallen and sin–sick condition. Therefore, his plan was to kill the entire family during a terrible famine in the land of Canaan where they dwelt. Later, during the lifetime of Yeshua, Satan tried the same trick. Because he was unable to see the future, he stirred up a plot to kill all the babies in Bethlehem, and thus destroy the promised Messiah.¹

Foreseeing Satan’s intentions, God allowed Joseph to be sold into slavery, and thus escape the famine in Canaan. In Egypt, he rose to an exalted position of power, second in command to only Pharaoh himself. God had instructed Joseph, son of Jacob, to prepare Egypt for the seven years of severe famine. By following YHWH’s instructions, Egypt would be spared the death that was sure to take place in Canaan.

When famine finally arrived in the promised land of Canaan, Jacob sent his children to acquire food in Egypt. Through Joseph, a type of Messiah, God supernaturally provided food for Jacob’s children. Satan would not be allowed to destroy the children of Israel. The seed and proclaimer of God’s worldwide salvation² must be born. What Satan had done to thwart God’s plan, God turned around and used for good. Joseph himself, confirmed this great truth:
“And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.”

The word posterity in the original context means a seed or a perpetual presence on the earth. Amen. Joseph was YHWH’s divinely sanctified instrument to give life to Jacob’s children, thereby assuring the continuance of the Hebrew people as a nation as well as assuring the future proclamation of the gospel to the world.

Joseph was a type of Messiah. In the same way that Joseph provided bread for his family, Yeshua, the long-awaited Messiah, would provide the true bread of life (eternal life) to the generations of the future. Through Joseph, God brought physical preservation to the children of Israel, and ultimately to all of mankind.

Jacob and his twelve sons were spared from the famine. After immigrating to the land of Egypt, they led relatively uneventful lives, as far as the Scriptures are concerned, but their families grew and prospered there. As Jacob’s death drew near, his sons anxiously waited for him to pronounce his blessings upon them. The covenant promises that had been made to their great-grandfather, Abraham, and their grandfather, Isaac, were well known to each of the twelve men standing at the foot of Jacob’s deathbed. Which of the twelve would be specifically blessed as the ancestor of the promised Messiah?

1 Matthew 2:16.
2 Isaiah 52:10.
3 Genesis 45:7.
4 Genesis 47:12.
5 John 6:32–33.

* There are many other ways in which Joseph was a foreshadow of the coming Messiah. For a complete listing see Appendix Five.
8

THE COMMISSION FROM JUDAH TO MOSES

1706 B.C.–1500 B.C.

Twelve sons waited with breathless anticipation for their father’s blessings. Each one prayed that it would be he that would receive the ultimate of all blessings from Almighty God. This pronouncement by their dying father would give the chosen son an eternally renewed vigor. Each son wondered if he might be the instrument through which all nations would be gathered to God.

Although Joseph’s older brothers probably assumed that he would be the recipient of Jacob’s favor, God had a different plan in mind. As Jacob began to speak, he prophesied of the future of each of the twelve sons of Israel. As he laid his hands on Judah’s head the Spirit of God pronounced His blessing on Jacob’s fourth son:

“Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee... The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be...”¹

One proclaimer of deliverance from the captivity of sin and one liberator of men’s souls would appear... and God had bestowed upon Judah the continuity of the gospel, by choosing him to be the direct ancestor of Messiah. Shiloh, the sent one, was to spring forth from Judah’s loins. Additionally, the seed of Judah would bless the entire globe and through His blessing of salvation gather all nationalities and peoples to the God of Israel. Today we see that in Yeshua all people are on equal footing in the sight of God, through the ekklesia (the church, or the called-out ones).

Both the Gospel of Matthew and Gospel of Luke contain the genealogy of Messiah. Both of them trace His lineage beginning with His mother and his step-father, who were from the city of Bethlehem in Judea,² back to Judah the son of Jacob. The great preacher of the gospel, Rav Shaul (Paul), confirms this fact. “For it is evident that our Lord
sprang out of Judah..."³ Revelation 5:5 confirms Messiah’s lineage as the “Lion of the tribe of Judah.”

Now the Hebrew nation had become a reality by multiplying greatly in the land of Egypt. They were in terrible bondage to a satanic tyrant, Pharaoh, King of Egypt, a Pharaoh not familiar with Joseph’s goodness to Egypt. Through slavery and oppression, this new Pharaoh tried to destroy the seed of the gospel. His goal was to destroy them in Egypt, where the children of Israel had previously prospered under Joseph, Judah’s brother.

God, who cannot lie, had to deliver His chosen people. God not only displayed his faithfulness, love, justice, protection and abundant mercy, but also kept alive the soon-to-be-revealed seed, the Messiah.

It was for this reason that YHWH raised up out of the Hebrew nation, one man named Moses. It can be safely said that this man, “the meekest ever,” was a God-send to redeem the chosen vessel that God had ordained to bring the Savior to lost humanity. The Lord gave Moses full authority to tell both Pharaoh and the children of Israel that God indeed sent him. Moses did not go on his own. He was called. When Moses questioned God’s selection due to his tongue-tied condition, God chastised him. Moses, like it or not, had already been chosen to preserve the continuity of the gospel promises made to the patriarchs. The Lord anointed him as a redeemer and liberator of the Jewish nation that would lead them from Egypt to the Promised Land, where Messiah would ultimately be born, in Bethlehem.

At the burning bush, God revealed Himself to Moses as “I AM THAT I AM.”⁴ He unveiled that name to Moses so that its significance would burn as brightly in his heart as the flaming bush was burning. It was the Lord’s will for Moses to know that the God of Abraham, Isaac, and Jacob was the same SELF EXISTENT ONE, or ETERNAL ONE who was speaking to him. Once God had revealed Himself as YHWH,⁵ He explained to Moses that Abraham, Isaac and Jacob only knew Him as El Shaddai (Almighty God). God had revealed Himself only as El Shaddai to impress in their hearts that the one true God is greater and more powerful than any man-made idol. He revealed Himself to Moses not only as the Lord of all the universe but also as Israel’s personal Deliverer and Redeemer.

From this point on in the Old Covenant, YHWH is always used when emphasizing God’s redeeming virtues and redemptive character. The Messiah Yeshua’s name literally means the Anointed One who delivers and saves. Both the names of YHWH and Yeshua manifest God’s loving redemptive nature to man throughout both Old and New Covenant canon.

YHWH then renewed with Moses the promises that He had made to Abraham, Isaac and Jacob:

“And I will bring you into the land, concerning that which I did swear to give it to Abraham, Isaac and Jacob, and I will give it to you for an heritage...”⁶

The physical and material aspects of the Abrahamic Covenant, having been renewed with Moses, have become established as part of the Mosaic Covenant. The promise of the land was the unconditional part of the Mosaic Covenant. In its entirety, the Mosaic Covenant was a conditional covenant, based on Israel’s obedience to God.⁷
At this point, the Lord was about to deliver His covenant people, national Israel, and bring them into the land of covenant promise where He planned to establish them. The seed of Judah, the proclaimer of the gospel, would come to His own people\textsuperscript{8} in the land which they had inherited.

Before the people of Israel reached Canaan, the Lord preached the gospel to Moses. He revealed to Moses that the promised seed would be a mighty Prophet, bearing the word of God on his tongue. Moses was enlightened to the fact that the Prophet would be sent by the Father Himself, to the Hebrew people. The great Prophet would be like Moses in terms of his redemptive character, and would carry a message of eternal life to Israel. Further illumination came when God told Moses that the penalty for disobeying this great Prophet would be to forfeit the right to spend eternity in the presence of God.\textsuperscript{9} Moses understood that this great Prophet would be the promised gospel seed. Moses certainly realized that the nation of Israel could refuse to submit in obedience to an ordinary man or a human prophet without suffering eternal punishment. However, if the nation of Israel failed to obey the voice of the Father, spoken through the Son of God (after His incarnation), they would surely suffer the penalty of eternal separation from God.\textsuperscript{10} Before the Messiah Yeshua could ever fulfill the Law of God, it was necessary for Moses to receive it and give it to YHWH's covenant people. As we are going to see, the Torah was a tool of God's grace, designed to force His people, Israel, to seek the voice of their Great Shepherd,\textsuperscript{11} the prophet of Deuteronomy 18:18.

\begin{enumerate}
\item Genesis 49:8, 10.
\item Matthew chapter 1, Luke chapter 3.
\item Hebrews 7:14.
\item Exodus 3:14.
\item Exodus 6:3.
\item Ibid., vs. 8.
\item Exodus 19:6, Leviticus 26, Deuteronomy 4:28.
\item John 1:11.
\item Deuteronomy 18:18–19.
\item Matthew 8:11–12.
\item John 10:27.
\end{enumerate}
Exodus 20:1–17
THE GOSPEL AND THE MOSAIC LAW

1490 B.C.

As Biblical history informs us, God anointed Moses’ ministry with great signs and wonders, in order to proclaim God’s salvation and decree, “Let my people go.” That Moses had a deep personal relationship with the Lord, is evident from the song of Exodus 15:1–19. Moses praised God for His victory over the enemy. He worshipped God and exalted Him for His mighty work of deliverance from Egypt. He thanked God for being merciful to the descendants of Israel and for redeeming them. Once the Lord had delivered the children of Israel, they came to Mt. Sinai, the focal point, the cortex, the central point in Old Testament dispensation.

This chosen bunch, led by a chosen leader on their way to a chosen land, were about to receive the document to sanctify them from all the nations of the world. The ten commandments and the entirety of the Mosaic Law was given to them. By following God’s handed down Law, they were expected to be a separate, washed, justified, sanctified vessel, a generation of priests and kings. The Mosaic Law will forever be a debt and a gift that the Gentiles could never hope to repay to Israel. For by it, men live and get their standard for moral and ethical behavior.

The Law taught right from wrong, good from evil, bitter from sweet. In brief, all the necessary things that mankind could ever hope to possess, to strive for, to live by, was found in the Mosaic Law. It exists as the foundation for Western democracy. The Law was perfect, because the giver was and is perfect. But man was not. Before the Torah, sin existed. God did not impute sin to man’s account, because man in his fallen condition was dull to all spirituality due to his disobedience in the Garden of Eden. Without the ordinances men could not ascertain right from wrong. The Law of Moses was God’s tool to show that “all have sinned and come short of the glory of God.” ¹ The gospel was soon to come to free us from the condemnation of the Law.² The very fact that the Torah (the Law) was given, pointed to man and showed him that this was not the promise of the gospel preached to Abraham. The Torah could only condemn man of sin, and show him the need for a Savior. The Great Commission to go and preach salvation could not be
given until the Redeemer came to Israel. How could the ends of the earth be saved when Israel had not yet received the promised Messiah? This was God's order of events. First Israel, then the nations.

Yeshua declared that He is the seed, the promise, the fulfillment of the Torah. He did not come to abolish the Law, but to do what we couldn't—to fulfill it. Without the giving of the Law, the gospel of forgiveness through regeneration could not have come to pass. Without Sinai there would be no Calvary; without Calvary, no resurrection; without the resurrection, no gospel; without the gospel, no Great Commission. Therefore the giving of God's Torah at Mt. Sinai was as much a Gentile event as it was a Jewish one. It was one more major step to enable the Gentiles to experience God's love and forgiveness, found through Yeshua.

Even Moses was not perfect. He needed a Messiah as much as the rest of the nation of Israel. The day finally came when, out of anger and frustration at the people's grumbling, Moses disobeyed the Lord by striking a rock instead of speaking to it, according to Numbers 20. Moses was simply supposed to speak to the Rock. That Rock was Messiah according to Rav Shaul's writing in I Corinthians 10. God had ordained that the Rock, representing the Messiah Yeshua, would provide the much needed water that the children had to drink in order to live. All Moses had to do was speak and ask the Rock to give water. Because of his anger, Moses struck the rock twice.

This great mistake at first glance seems to be minor in nature. However, upon further examination, Moses was guilty of grave sin. Moses had misrepresented God to the people. Since that Rock was Messiah, Yeshua would have given that living water to the children of Israel in abundance if Moses had only asked. However, Moses hit the Rock and did it twice. 1,452 years later, God would strike and punish the Messiah only once for man's sins. Messiah would never have to suffer more than once, inasmuch as He would appear once to die and rise from the dead once, at the end of the age. Therefore, because God's will was for Messiah to be smitten just once, not twice, the forthcoming gospel of grace was misrepresented by Moses to Israel. Because he committed this overt fleshly act of disobedience, Moses was barred by God from entering into the Promised Land, flowing with milk and honey.

Let this account in Numbers, chapter 20, serve notice to those who teach God's Word in error to the body of Messiah. Those who teach must be sure they are called to do so, and must be aware that false doctrine can misrepresent our Lord to believers. Misrepresenting God to His people will result in severe chastisement to the teacher or leader who deliberately brings wrong teaching to his flock.

Since Moses was not allowed to lead Israel and enter Canaan, God raised up a leader to guide His people and to continue their spiritual walk through the book of the Law. Somehow, in spite of all the barriers to obedience, YHWH was determined that the Great Commission to humanity be carried out. He still had to make good on the promise of the land made to Moses and the patriarchs. If the children of Israel did not control Canaan and have their land, then where would the Prophet spoken of in Deuteronomy 18:18 come to?

The Lord commissioned Joshua to clear the land of Canaan of its filth, its debauchery, its idol worship, and all other abominations to the Lord. The Levitical priesthood would represent a nation from which God demanded holiness. Yet through continual disobedience, many would fall from grace. So Joshua son of Nun had his part in God's Great Commission. By and large it was one of military prowess and leadership, to prepare the land for the children of Israel. God told the nation that the land was His
work, not theirs. The land became theirs through hurdles that God cleared. They did nothing. They had done no labor and built no cities. The plan of the gospel continued unabated as God willed its fruition.

Following Joshua, God raised up various judges to rule Israel. By and large, the children of Israel did not accomplish anything of significance during the period when the judges ruled. At best, what can be said of this time is that God kept them with divine protection against military enemies that Satan raised up to wipe out Israel. Satan never did stop trying to wipe out the promised gospel seed. God continued to show Israel His power and divine protection through chosen men such as Samson, Gideon and Jephthah, confirming that they were His people. Despite their backsliding, backbiting, and disobedience during the time of the judges, the light of the gospel was brought just a bit closer.

1 Romans 3:23, Ecclesiastes 7:20.
2 Romans 8:1
3 Matthew 5:17
5 Joshua 1:8.
THE PHYSICAL KINGDOM OF ISRAEL

1055–1015 B.C.

Where there is no vision the people perish.¹ The Hebrew people were engrossed in confusion regarding right and wrong. There was a void created by situational ethics during this period of the judges. The people had no leader, either political or religious, who had enough spiritual strength to keep the nation close to their true King. They began to backslide and were being beaten in military conflicts. Mercifully and faithfully God still continued to work His magnificent plan, through all human and satanic opposition.

In order for the seed of Abraham to bear its fulfillment, in approximately 1150 B.C. God raised up Samuel, son of Hannah. Hannah was barren before the Lord and man. The desire of her heart was for her womb to be made alive. She believed that the same God who quickened Sarah’s womb (in Genesis) was able to quicken her womb also. After much praying and weeping before the Lord, Hannah’s prayer was answered when God blessed her with a son. She named him Samuel because her cry was heard by God. Samuel, who grew up in the service of the Lord, became a mighty prophet of God, and a strong spiritual leader for the nation. As YHWH would have it, he was the last of the judges and would usher in the transition of the government of the land to a monarchy.

The children of Israel demanded from Samuel a king to reign over them, so that they might be like all the surrounding nations.² A king was requested so that the king could judge within and fight Israel’s battles without. The only problem was that this peculiar people—God’s vessel to humanity, God’s tool to bring the Messiah—was to be different and set apart. Unlike the Gentiles who exercised lordship over one another, they already had YHWH as King. What greater, more noble, earthly king could ever replace the Creator of the universe? He had been their redeemer, their warrior, mighty in battle, delivering them to the Promised Land as well as giving them a set of laws to live by. He was their YHWH–Jireh, the great, all-encompassing provider.³ Yet, Israel with its worldly understanding demanded not the King of the universe, but a king they could see and touch. So God instructed Samuel to anoint Saul, son of Kish, to the throne of Israel.
Despite this departure from YHWH’s original plan, He used this ignorant request to bring the Messiah to the world. It is comforting to know that our omniscient God is never caught off guard. Since the nation rejected God as their king, God would take on flesh and be their king, right here on planet earth. The Messiah, the proclaimer of YHWH’s Commission to the uttermost parts of the earth, would come to this earth from His exalted place in the third heaven.

Samuel anointed Saul as king. Bible history tells us that Saul was a miserable king, disobedient and haughty, after he began in humility and consecration to God. Therefore God rejected him and ordered Samuel to choose another man to anoint as king of Israel. If God was going to have an earthly representative on the throne of His people, Israel, He would not tolerate rebellion and disobedience to His Law. The anointing was removed from Saul, and passed on to David, the son of Jesse, of the tribe of Judah. YHWH saw David’s pure heart and, though he was the youngest of Jesse’s sons, God told Samuel that David would be the next major vessel in the ancestral line of the promised seed. So God commissioned Samuel to anoint David son of Jesse with oil (oil being a type of the Ruach Hakodesh) to be king over Israel. God found David to be a man after His own heart. The Word tells us “the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.”

David’s father, Jesse, was already chosen of God to be used to lead us to David. We can surmise that the only reason the book of Ruth is included in the canon of Scripture is to establish that all through Israel’s history, God was surely working out His Messianic purpose. Ruth was married to Boaz, who lived in the city of Bethlehem, and was of the tribe of Judah. Their son was Obed, Jesse was the son of Obed, and Jesse begot David. The Lord’s choice of David was with only one major eternal purpose in mind. The purpose was to bring to fruition His grand plan of spiritual redemption through the seed of the patriarchs (Messiah), and to establish the kingdom of Israel from whose throne Messiah would come. While it might be true that David met the earthly needs of Israel in His role as king, he certainly could not provide for their spiritual needs. Those needs would only be met by the coming of the Messiah. God had now chosen one nation, with one Law which governed them, which one man would one day fulfill, and in whom God’s perfect Law would abide. This promised Messiah is often referred to as the greater David or the coming David.

King David was anointed by YHWH as no one since Moses. God blessed him both spiritually and materially. David represented Israel’s greatness to the nations. This period of David’s was an indication of the blessings that God would have bestowed upon the kingdom of Israel had she been an obedient, God-fearing people. God blessed Israel under David’s reign because God saw David’s perfect heart toward Him. David’s kingdom in its blessed state was but a foreshadow of Messiah’s earthly kingdom, which will never cease and where justice will flourish. King David waited upon the word of the Lord for revelations regarding the great Prophet that Moses had spoken about. He desired to know who the great king would be that would emerge from the tribe of Judah and rule over Israel forever.

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1 Proverbs 29:18.
2 1 Samuel 9.
4 1 Samuel 16:7.
I Chronicles 17:11–14
11

THE KING PROMISED TO DAVID

1015 B.C.

Despite Israel's continued rebellion and disobedience, God remained faithful to His promise. The Lord had anointed David, making him King of Israel, and bestowed upon him the ministry of prophet as well as king. Through David, God continued to deliver His good news to the people of Israel and ultimately to the nations of the earth.

God first assured David that He would be with him always, and never leave him or forsake him. God established the Davidic Covenant, which is measured alongside the Abrahamic Covenant and is the most important agreement God made with the Jewish nation since Mt. Sinai. The Lord announced to King David that the seed of Genesis 3:15, the seed of the patriarchs, would proceed from his loins. The great plan of redemption would be a direct fulfillment of the covenant God would make with David.

There are two separate passages which record this unconditional covenant with David. The first passage is found in II Samuel 7:12–16:

"12. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom.
13. He shall build a house for my name, and will establish the throne of his kingdom forever.
14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.
15. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.
16. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."
The Lord revealed to David that his immediate seed (Solomon), proceeding from his bowels, would perform the will of God described in verses 13 and 14. His son Solomon was chosen by God to oversee the building of the first temple in Jerusalem. In contrast to God’s word concerning the life of Solomon, He also made a promise to David concerning the distant future. God promised David that his dynasty would never end. Verses 14 and 15 were conditional, while verse 16 was an unconditional covenant between God and David.

The second passage is found in I Chronicles 17:11–14. These verses contain the far more important eternal promises that God made to David. All the promises found in I Chronicles 17 are totally unconditional and depend only on God’s faithfulness.

“11. And it shall come to pass, when thy day be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.
12. He shall build me a house, and I will establish his throne for ever.
13. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:
14. But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.”

The promises made to David in the above verses relate to the promised Messiah to be born generations into the future, as opposed to the promises of Solomon’s exploits for God, found in the II Samuel passage. The Lord spoke to David (in verse 11) of a seed that would come from a descendent of David, and that this distant seed will have his kingdom established by God. This future offspring will have an everlasting throne and rule forever. Unlike the temple to be built by Solomon, this future offspring will build a temple that is to stand forever. As Christians, we know this temple to be the fourth temple, or the millennial temple, described to us in detail in Ezekiel, chapters 41–48.

David was informed that the Messiah will live in the millennial temple where He will rule and reign in God’s Kingdom. Notice that in speaking to David (verse 14) God used the words, “my kingdom.” YHWH reconfirmed to David the promise of the dynasty which will be established forever.

In contrast to II Samuel 7:14, which speaks of David’s direct descendent Solomon, I Chronicles 17:13 refers to the Messiah. Messiah will be God’s Son, and God will be His Father. In the II Samuel passage God told David that He will chastise Solomon if he does not obey God. Messiah, who is spoken of in the I Chronicles passage, was to be born pure, spotless and sinless. Therefore, there would never be any need for discipline in that future Son’s life.

The Davidic and Abrahamic Covenants both contain physical, material and spiritual promises, all of which can never be reversed. The land of Israel and the promised eternal King will always belong to the Jewish people. The Gentiles have joined the commonwealth of Israel through the spiritual promises of these covenants.

In the book of Psalms, the Davidic Covenant was expounded upon as God revealed to David more about his seed, who would establish the everlasting kingdom. In the Psalms the sweet singer of Israel was given even greater revelation of God’s plan of redemption through the “Son of David.” Psalm 2:1–12, Psalm 18:50, Psalm 32:1–5, Psalm 40:7–10,
Psalm 45:6-7, Psalm 65:1-4, Psalm 22, Psalm 51 and many others, reveal to us the prophetic utterances that were given to David.

Furthermore, God tells us “I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.”¹ Additionally, God says,

“My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven.”²

These promises by God to Israel prove that His covenant with the Jewish people WILL NEVER BE BROKEN. This should silence, once and for all, those Christians who falsely espouse “replacement theology.” (See Appendix Six.)

Through the Davidic Covenant, God established the unchangeable fact that the seed of promise, the “Messiah,” would be a direct descendant of David with a legal claim to the throne. Any king who did not proceed directly from David’s loins could not be the Messiah. He would be the promised King. He would be the “Lion of Judah.” He had to be one whose parents were from the house of David. Nothing else would do. The Davidic Covenant was a glorious revelation of God’s plan to bring the great news of salvation to the Gentiles. God had rewarded David’s faithfulness and pure heart and chose a poor shepherd boy to be the progenitor of the Messiah, the Great Shepherd of God’s children.³ From this time forth the world would look to Israel, to Judah, to produce the long-awaited “Son of David.” The seed of Genesis 12 and Genesis 26 would be a “Son of David” in fulfillment of the established Davidic Covenant.

Through David’s child Solomon who became king, God renewed the Davidic Covenant. David let Solomon know that it was God’s will for the gospel seed to continue through his loins.⁴ Solomon’s charge was to build the temple of God on Mt. Moriah, the place where Abraham was prepared to offer his son Isaac as a sacrifice. Scripture promised that the Lord would come to His earthly temple.⁵ The Messiah could not come to earth until His temple was built.

Following the reign of Solomon, God continued to preserve the seed through the split of Israel into the Northern & Southern Kingdoms. Despite Israel’s inner turmoil, idolatry, and enemies, God always kept the gospel seed alive.

The Northern Kingdom of Israel had lapsed so far into sin and idolatry that God totally dispersed it. He wiped out the people of the north in His righteous judgment, using Assyria as His instrument in, 721 B.C. Thankfully, the Northern Kingdom had very little to do with the promises of the Davidic Covenant. The Southern Kingdom of Judah, containing the tribes of Judah and Benjamin, was central to the gospel. Its preservation would be assured by God, even through the Babylonian captivity in 595 B.C., which lasted for 70 years. For it was from Judah that the Lion, David’s Son, the Messiah, would come.⁶ Regardless of man’s political foolishness, God’s purpose would be brought to pass. That tribe would never become lost and obliterated. When revealed to the world, the seed of David must be verifiable. It certainly couldn’t be if the tribe of Judah was wiped off the face of the map. One can read the history of these chaotic times in the books of I and II Chronicles, as well as I and II Kings. While several key elements to the
Messianic plan had been revealed, there still remained many questions that national Israel needed answered before the puzzle would be complete.

1 Psalms 89:34.
2 Ibid., vs. 34–37.
3 Isaiah 40:11.
5 Malachi 3:1.
6 Revelation 5:5.
Puzzle Pieces
12

PUZZLE PIECES ARE ADDED

700–397 B.C.

YHWH, the faithful, eternal and self-sufficient God that He is, graciously added puzzle pieces to His covenants and crystallized these pieces in the Hebrew Scriptures. After the confirmation of the gospel to David, God began to literally pour out His revelations through prophecy. Between 1,000 and 450 B.C., YHWH anointed chosen men of God with divine revelation concerning the Great Commission and its testator, the Messiah. Through the prophecies of men such as Isaiah, Ezekiel, Jeremiah, Hosea, Amos, Micah, Malachi, and Zechariah, God began to paint an exact picture of the minute details of the earthly life, mission, purpose, and redeeming work of Messiah. The prophets proclaimed where He would be born, how He would die, and—most important—His resurrection.

Through this period God was completing the full portrait of the gospel of redemption, previously revealed in bits and pieces to a chosen few by what is commonly referred to as “selective revelation.” Simply put, only a chosen few gifted with God’s Ruach Hakodesh, saw different parts of God’s eternal plan.

The Lord Almighty committed the continuity of the Davidic Covenant through the prophets, who then became God’s primary tool with which to declare not only God’s judgment but His glorious redemption. The Davidic Covenant was not renewed with these prophets, but they were used mightily by God to constantly remind the Jewish people of the unconditional promises that God had previously made. The thing one must always bear in mind is that the Lord used the prophets to declare His will about political doings of the day, as well as His hatred of iniquity. Sprinkled throughout every page of Scripture, God showed His judgment of Israel’s continuing sin.

Through Isaiah, YHWH let the children of Israel know that the seed of the woman must be a seed of total purity without a hint of sin. God announced that the redeemer will be born in a supernatural way,¹ a way which would allow God to bypass a sin-benighted human race and produce a pure offspring.² Reference to this plan of God is also prophesied in Jeremiah 31:32. If God allowed the proclaimer of the gospel on earth
to be born of a natural father, then the polluted seed of Adam and Eve would be passed down to Him. If that were the case, He could not die for the sins of mankind. All throughout the Tanach (Old Covenant) God made it abundantly clear that all sacrifices and offerings for sin must be pure, without spot or blemish. If Messiah Yeshua were born of two natural parents, then certainly He would be a blemished sin-tainted offering, totally unacceptable in God’s holy requirements.

God would make sure that this Messiah would be holy and pure. I Corinthians 15:47 tells us that God planned to give us a second Adam whose origin would be form heaven, not from the earth. Isaiah lets us know that God would be the Messiah’s Father, and thus bypass the need for a natural father. Messiah’s origin assured a holy, righteous and pure offspring. That is why the virgin birth was a necessity. Man was created by God to live in the Garden of Eden forever. Death was not an experience God planned for him. God’s intention for mankind was to enjoy His presence forever. That plan never changed. By creating a pure, holy, righteous Second Adam (Yeshua), He, along with all believers (Yeshua’s brethren), would live in God’s presence forever, and never taste separation from God. The virgin birth of Yeshua was the beginning of a newly created race of men whose spirits would be quickened by God. This was the same race of men that had been separated from God due to the events in the Garden of Eden. Rav Shaul explained it so beautifully when he wrote, “For as in Adam all men die, even so in Christ shall all be made alive.”

In Isaiah 9:6, the prophet let the Jewish people know that this “Son of David,” this child of promise, would not just be an ordinary son, but would possess supernatural qualities. God would one day become flesh and He would be the son of Abraham, David and finally the Son of God, Himself. This prophecy declares that God would bring the gospel to the Gentiles through Yeshua coming to the very earth which He created. The Lord let Israel know that the seed of David would enter the world by being born in the birthplace of David, the city of Bethlehem. The Hebrew word for Bethlehem literally means “house of bread.” Yeshua said that He is the bread who gives life to the world. It is in trusting that God would provide the gospel of the bread of life through the house of bread, that we inherit eternal life. The Lord also informed His people Israel that Messiah’s origin is from eternity itself, and that “His going forth has been from everlasting,” lending further credence to the fact that the bringer of the commission, the Lord Yeshua the Messiah, was God Himself. In the Tanach (Old Covenant), God preached from heaven. In the Brit Hadashah (New Covenant) He would preach the gospel on the earth, in the flesh.

Through David, God revealed many beautiful aspects of the ministry and person of the Lord Yeshua the Messiah. In the book of Psalms, the Scriptures speak of Messiah’s earthly reign, His descent into hell and subsequent ascension into heaven, His office of High Priest, His suffering for sin, His exalted position by God’s right hand, and many other aspects of the ministry of Messiah.

One such scripture is Psalm 16:10. God revealed through David that the Messiah’s body will not see decay and, therefore, will not experience corruption in the earth. When Messiah’s body is placed in a tomb, it will remain intact until He is raised from the dead to become the first-born of many others who will also be resurrected. The ultimate sign that points to this prophesied Savior, this pure seed of the gospel, would be His resurrection from the grave. Without this truth, mankind would still be in bondage to Satan’s lordship.
Praise be to God that unlike the first Adam, the earthly being, the Second Adam, the Lord from heaven, the Holy One of Israel, would not see nor experience corruption. Hebrews 2:14 tells us that through Messiah's death and resurrection, He destroyed Satan's hold on man and on man's fear of death.

Through Jeremiah the prophet, YHWH brought forth many significant pieces of the Messianic puzzle. Jeremiah 23:5–6 is a fascinating piece of scripture. Six hundred years before Messiah was even born, God let Israel know that the seed of David would be a righteous Branch. This scripture reaffirms that the seed would be holy, harmless, undefiled and totally separate from sinners. God calls the Messiah the Righteous One in many other prophecies as well. It is only the Lord from heaven taking on human flesh, who can be a truly righteous man within a sin-cursed human race.

God tells us that the virgin-born, pure righteous seed will be a literal King. Unlike human kings, who swim in a sea of filth and corrupt politics, this King will execute true, pure and righteous decisions during His earthly reign. His motives will be to please God, not Himself.

Most significantly, this King, this Righteous One, this Branch, this Holy One, is God Himself. The Scripture states emphatically that the King of Israel, the Messiah, will be YHWH-Tzidkenu or The Lord Our Righteousness. The result of His reign in the Millennium will be peace on earth and eternal salvation for Israel and believing Gentiles. All men will be subservient to Messiah Yeshua and free from the lordship of Satan, who is the god of this age.11

In Isaiah 53, we are given the most vivid description of the crucifixion found in the Old Testament. Isaiah describes in detail the wounding and bruising of the Messiah on behalf of the Jewish nation. “He was wounded for our transgressions, he was bruised for our iniquities, and by his stripes we are healed.”12 Later in this marvelous Messianic prophecy, God tells us that it was His sovereign choice, His plan, His will, to bruise the Messiah. “Yet it pleased the Lord to bruise him.”13 The death of the Savior is merely the first step to proclaiming the good news and preaching the gospel to the Gentiles. In this chapter of Isaiah, we see the central point of the gospel, which is the resurrection itself. Verse 10 tells us that God shall see His seed and He shall prolong His days. We see Him alive again after the brutal torture described in previous verses. The seed of promise is then resurrected. In verse 12, we see Him making intercession for the transgressors after His death, giving us a glimpse of the Lord Yeshua, our Messiah in His current office of High Priest.

In Daniel 9:26, we see God using Daniel to confirm the fact that Messiah would be cut off (killed) only after Jerusalem is rebuilt, which occurred in approximately 400 B.C. following Babylonian captivity. After Messiah's appearance, Daniel prophesied that the city and temple would be destroyed again by the Romans in 70 A.D. It is intriguing that both temples were destroyed on the same day, the 9th day Av, some 540 years apart. God actually gives us a time frame for His soon-to-be-revealed salvation. From Daniel 9:24–27, the ancient Jewish leaders could easily have ascertained Messiah's coming, had they truly sought God's mind with all their hearts.

As the years progressed, both the Northern and Southern kingdoms came under God's judgment. However, the time period during which both Kingdoms stood was extremely crucial in the proclamation of the gospel. Had the Lord not revealed to the prophets facts concerning His salvation, and thereby completing the Old Covenant canon of Scripture, there would have been no Scripture in existence for Messiah to fulfill other than the Law and a few other books. We might say that following the Abrahamic,
Mosaic and Davidic Covenants, God gave little pieces of a jigsaw puzzle to the various prophets of Israel. The puzzle of the gospel, the redemption plan, the Great Commission and all the scattered bits and pieces, would one day find their totality in one man, one seed, the Lord Yeshua, God’s Messiah, the hope of unregenerate men. For a complete listing of Messianic prophecies, as well as other missing puzzle pieces, see Appendix Seven.

1 Isaiah 7:14.
2 II Corinthians 5:19.
3 Exodus 12:5.
4 The Immaculate Conception of Roman Catholicism is not a reference to Yeshua’s virgin birth at all. It is a reference to a heretical doctrine concerning Miriam’s sinless birth, which directly contradicts God’s Word (Luke 1:47).
5 I Corinthians 5:19.
7 Matthew 1:1.
8 Micah 5:2.
9 Ibid.
10 I Corinthians 15:12–18.
11 II Corinthians 4:4.
12 Isaiah 53:5.
13 Ibid., vs. 10.
Exodus 12:13
MESSIANIC IMPLICATIONS OF THE MOSAIC HOLIDAYS AND THE LEVITICAL PRIESTHOOD

1500 BC.

Within the Old Testament Law, God provided many different holy days that He insisted be observed. There were some very stringent penalties for the children of Israel if they did not obey God by keeping these commanded holy days. For instance, whoever was found eating leaven during Passover was to be stoned. Any adult who would eat during Yom Kippur, the Day of Atonement, was to be put to death. There was a lasting significance to these celebrations. God hoped to mold an obedient, peculiar nation that would be sanctified for God’s use by these feasts.

God preached the gospel to Israel through the feasts and observances. The holidays contained within their purpose and remembrance, a point of fulfillment in the Lord Yeshua the Messiah. Deeply embedded within each ordained observance was a far greater purpose, which pointed clearly and directly to One who would be the culmination of all these observances. Those who come to an understanding of these Mosaic holidays will fully understand their deeper Messianic significance, resulting in a greater appreciation for the Jewish roots of the gospel. In light of New Testament knowledge, God had already shown the children of Israel the future and, subsequently, the promised seed of Abraham, in the Old Covenant feasts.

The Brit Hadasha stresses that the Lord Yeshua the Messiah fulfills these calendar events. Hebrews 8:5 and 10:1 speak of holidays being shadows of things to come. They highlight the gospel. Not only does Leviticus 23 relate the yearly cycle of Jewish festivals, but the very chronology of these festivals has significance.

Exodus 12 and earlier chapters tell the story of Passover. Nine plagues had failed to convince Pharaoh that he should let Israel go. God had one final plague in mind, to destroy each of the Egyptian first-born by sending the angel of death to enter each Egyptian home and kill all the first-born children and livestock. But the angel would PASS OVER the homes of the Israelites. In the original Hebrew text, the name of the feast is “Pesach,” which literally means “to pass over” when translated into English. In
order to be protected from this plague, each Hebrew family had to kill a lamb and apply its blood to the door of their home. When the angel of death saw the blood on the door of a Hebrew home, it was passed over. The Great Commission of our Lord Messiah Yeshua is simple. When God the Father sees the blood of His Son, the seed applied to our sins, He passes over us in judgment. In Exodus 12:4 God commanded Israel to keep the Passover feast as a memorial throughout their generations, so they would never forget God’s deliverance from the bondage of slavery. This holiday is a clear Old Testament type of God’s redemption of His people in the era of grace.

In addition, God commanded the slaughter and eating of a lamb. In second temple times, people traveled great distances to observe the holidays in Jerusalem. They would go on Passover to the temple area to select a lamb for the festival. There the priest would indicate an appropriate lamb by pointing to the animal and saying, “Behold the Lamb.” We remember that when Yochanan Hamatbil (John the Baptist) saw Yeshua coming in the distance, he pointed and said: “Behold the Lamb of God, which taketh away the sin of the world.”¹ He directly indicated how the Paschal lamb was but a shadow of the Messiah, the final Lamb, and remover of sin. Rav Shaul (the Apostle Paul) goes on to state that “Yeshua our Passover” was sacrificed for us.² Yeshua was hung on Calvary’s tree on the 14th day of the Jewish month of Nissan. On the very same day of the month, God’s Law commanded that Israel offer a spotless lamb to be slaughtered.³ Surely our God is a promise keeper.

Yeshua the seed, the promised and Anointed One, died so we might live. At the Lord’s Supper, during a typical Jewish Passover, Messiah took the cup of wine, and said that it represented His blood that would be shed on our behalf for the forgiveness of sins. This reminded His disciples that the blood of the Passover lamb was applied to the door posts in Egypt. This Passover meal is commonly known as “the Last Supper.” We call that dinner the Last Supper because it was the last meal eaten by Messiah before He gave His life. It should really be called the last Passover—celebrated as an unfulfilled feast.

During the Passover, God also commanded the Hebrews to eat only unleavened bread. Anyone eating leaven could die. Unleavened bread symbolizes a pure heart. It is pure bread which contains no yeast. It is uncontaminated. Conversely, leavened bread is contaminated. Leaven is a type of sin. Unleavened bread is a type of holiness and righteousness. So when Yeshua took the unleavened matzoh and broke it, saying, “This is my body, do this in remembrance of me,” He was in essence saying, “My sinless unleavened body will be broken for you.” It is also interesting that the matzoh, the unleavened bread, contains little holes. So when the Son of Almighty God took that bread and broke it, it indicated that Messiah’s sinless spotless body would be pierced.⁴

According to Leviticus 23:9–14, the ceremony of First Fruits occurs immediately after Pesach. According to Scripture, the first part of the harvest was waved before God, a symbolic way of presenting it to God. Traditional observance associates this ceremony with Passover week, to remind us of the first fruits mentioned in Leviticus 23:10. Three days after His death and right after Pesach, Yeshua rose from the dead and then gave the Great Commission found in Matthew 28:19–20. Rav Shaul tells us that the Lord Yeshua the Messiah became the first fruit from the dead.⁵ His resurrection was accepted by God for us as He was raised for our justification.⁶ Thus the ceremony of First Fruits reminds us of God’s acceptance of the first fruit from the dead (Yeshua).

Chronologically, Pentecost, the Feast of Weeks (Shavuot), occurs next in the original Jewish calendar. Jewish tradition tells us that the Torah was given on this spe-
cial day. Shavuot takes place fifty days after the First Fruits ceremony. According to Deuteronomy 16:9–17, although this festival accompanied the latter harvest, it was intended to remind Israel that they once were slaves in Egypt, a type of bondage and slavery to sin before God set them free.

Messianic significance abounds in this festival. From God’s perspective in the New Covenant, this was the time of great harvest, when large numbers of Jews and then Gentiles came into a personal relationship with Him. This festival of the harvest found its gospel significance in Pentecost (Shavuot) only after Yeshua’s resurrection. The harvest of souls was first seen on this the traditional Old Testament day of harvest. Three thousand souls were given to Almighty God when the Ruach Hakodesh fell and actually gave the disciples the power to take the gospel of salvation to the uttermost parts of the earth. In addition, the giving of the Holy Spirit was a power enabling the believer in Messiah to live free from bondage to sin. Technically, the work of atonement (Passover) is not complete unless man’s sin nature has been dealt with and power to overcome it has been granted. The coming of the Ruach Hakodesh was a power enabling the believer in Messiah to live free from bondage to sin. The coming of the Holy Spirit served as the completion of the Passover. As the Lord Yeshua the Messiah said in John 16:7:

“IT is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; if I depart, I will send him unto you.”

Pentecost possesses other gospel implications as well. They were there all along, but the light of the gospel shining on these Old Testament feasts brings these hidden shadows to the forefront. In the Old Testament, God spoke of a time when He would write His Law (Torah) in our hearts. Ezekiel 36:25–27 and Jeremiah 31:32–33 speak about a time when God will place His Law in our hearts. So God associates the giving and outpouring of the Spirit with placing the Law in our hearts. What more of an appropriate time to visibly place His Spirit in us and begin the dispensation of His grace (unmerited favor), than on the feast of the giving of the Law. Even unto this day, Moroccan Jews have an ancient custom of pouring water on each other. This is just one more symbol that illustrates Pentecost as God’s outpouring of the Holy Spirit to reap the harvest of souls.

Rosh Hashana (Leviticus 23:23-35) originated as the memorial of the blowing of trumpets. According to tradition, God created the world on this day, which is highly unlikely. It is often referred to as the Day of Remembrance, as well as the Day of Judgment. The first name stresses God’s faithfulness to His covenants and promises, the second to His righteousness and justice. Rosh Hashana has deep Messianic significance. The ancient rabbis taught that one day the shofar (ram’s horn or trumpet), would sound and the Messiah would come. When He came, the dead would rise. About two decades after the Lord Yeshua the Messiah rose from the dead, the apostle Paul wrote about this. He referred to the fact that Yeshua (Jesus) would return for his followers and would thereafter rule the earth as the King Messiah. The New Covenant refers to this event as the “rapture,” derived (in English) from the Latin word “rapio” as well as the Greek word “harpazo.” In describing the rapture, Paul said that the trumpet (shofar) will sound, the Messiah will come and the dead will rise. This particular resurrection is for those who have had their sins washed in the blood of the Savior. At this time we will undergo a new creation, so to speak, as we receive new, glorified and resurrected bodies. The rapture, while being a sign of God’s faithfulness to us (Day of Remembrance),
ushers in a time of judgment (Day of Judgment) upon planet earth. The rapture immediately brings about the Day of the LORD on planet earth, not to be confused with “The Day of Judgment.” The Day of the LORD is a time of God’s wrath and divine judgment on a world that is sin–benighted and Messiah–rejecting. It takes place after the days of the Great Tribulation are cut short by God. In Leviticus, the term “memorial” does not mean remembering something past. It calls attention to something about to occur. Even through this seemingly insignificant, outdated holy day, God preached deliverance to the captives and again, His gospel.

Yom Kippur (The Day of Atonement), in Leviticus 23:26–32, is described as the most solemn time of introspection and repentance. Those who didn’t observe this day were seriously punished. Only on Yom Kippur could the high priest enter the most sacred part of the sanctuary in the ancient temple, the Holy of Holies. After making a sacrifice for himself, he brought blood from the sacrifice made for the people and laid it on the mercy seat. On this Day of Atonement, a sin offering was made for the whole nation as a goat died in the place of the people. The goat was called an “asham.” Here we see the divine requirement of “substitution.” The Hebrew word “kippur” means ransom by a substitute, as well as a covering, from the Hebrew word, “kaphar.”

Yom Kippur is full of Messianic significance. The traditional Jewish services during this holiday refer repeatedly to the binding and sacrifice of Isaac. Rabbis teach that it was as if Abraham actually killed Isaac. Rabbinical tradition teaches that in some way, God accepts the sacrifice of Isaac on our behalf. Genesis 22 is read in all the synagogues in commemoration to show God’s redemptive character. Isaac beautifully foreshadows the sacrifice of the Lord Yeshua the Messiah.

The reading of the prophet Jonah in the synagogues on Yom Kippur is significant in that Jonah was in the fish’s belly for three days and three nights, as Yeshua was in the belly of the earth for three days and three nights. When Yeshua was asked to provide evidence for His Messiahship, He pointed to this example. He used Jonah as a picture of His own death and resurrection.

In Romans 11:26 the apostle Paul wrote of a time in the future when all Israel will be redeemed and will have atonement. The prophet Zechariah also speaks of this coming national redemption. In the past, atonement was made for all Israel on Yom Kippur. Presently, this holy day points forward to the time when all Israel will accept the atonement provided by the Messiah. This holiday was the one time the high priest could enter the Holy of Holies. Today we can enter the Holy of Holies anytime. The gospel has gone forth: the temple veil was ripped and our High Priest is seated at the Father’s right hand.

Succoth, the Feast of Tabernacles, was commanded to be an eight–day period of rejoicing. Contained within the ritual of Succoth there is a beautiful illustration of the gospel message.

Although it occurs at harvest time, the festival virtually ignores the harvest theme as it commemorates God’s faithfulness to Israel through the wilderness wanderings after leaving Egypt. Today meals are eaten in temporary outdoor shelters, called booths, to remind us of man’s sojourn under God’s wings. Once man has been born–again, has left Egypt and its sin, and has been baptized in the sea, he is not alone in his Messianic walk. He is placed under God’s protective wing, to grow in knowledge and grace. The eighth day of the celebration is called Hoshana Raba, and gets its name from the liturgy recited on that day. These prayers begin with “hoshana” which means “save now,” and include implicit Messianic prayers.
During second temple times, two events which no longer take place highlighted the celebration. Water drawn from a nearby source was brought to the temple and poured out by the altar as Isaiah 12:3 was recited. "Therefore with joy shall ye draw waters out of the wells of salvation." Another event was the torch-light parade brilliantly illuminating the temple at night. This was done to illustrate Psalm 118:27—God is the Lord who has shown us His light. The Lord Yeshua the Messiah chose these two events to highlight His mission as Messiah. As the water was being poured by the altar He announced: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."17 As the torches lit up the temple at night, He shouted, "I am the light of the world. Light will flood the path of the one following me."18

One of the prayers uttered during Succoth is Psalm 118:22–23 (part of the Hallel). This portion of the liturgy beautifully portrays the time when Yeshua will reign on earth with all those who have believed the good news. Zechariah 14:16–19 describes the Millenium as a time when all nations will keep the festival of Succoth and live in tabernacles. When Simon Peter woke from sleeping on the Mount of Transfiguration, he immediately thought that the Messiah had come to rule in the Millennium. In the spirit of Zechariah's passage, Peter suggested that they begin celebrating Succoth.19 His idea was good but his timing was off. Simon Peter later discovered that he had the privilege of looking into the future that Zechariah had prophesied. Succoth pictures the coming reign of Messiah over the earth as the time of ultimate freedom. In the kingdom age on earth when Messiah reigns from Jerusalem, the tabernacles will remind us of the past, when we were under the protective care of God's wings.

Not only were the holidays containers of the gospel, but so was the entire sacrificial system under the Levitical priesthood. An entire book could be written on this one aspect of the Old Covenant.

When the Mosaic Law was given, God had decreed that only the shedding of blood could atone for a man's sins.20 Almost every sacrifice involved either the wiping or sprinkling of blood on the altar. God told both Noah and Moses that the life of a creature is in the blood.21 He used the concept of shedding blood to point the nation of Israel forward to the death of Messiah who would shed His blood to atone for the sins of all men.

The Levitical priesthood was established by God to perform these animal sacrifices, first in the Tabernacle of Moses and later in the temple in Jerusalem. Moses' brother, Aaron, was ordained by God to become the first high priest over the house of Israel. Aaron was to see to it that all the ordinances dealing with blood sacrifices were carried out according to God's commandments. He was to oversee such different offerings as the peace offering, sin offering, drink offering and grain offering.

God's command was for Aaron's descendants to inherit the office of priest. The descendants of Aaron became priests without being sworn in and without an oath. However, the coming seed of the gospel would become a High Priest over the house Israel without being a descendant of Aaron, who was a Levite.22 Unlike the sons of Aaron, the Messiah would become a High Priest with an oath. That oath is given to Him by God the Father. The Word of God confirms this oath in Psalm 110:4:

"The Lord has sworn and will not repent. Thou art a priest forever after the order of Melchizedek."
In this verse we see that Messiah’s priesthood will never end because God “has sworn” that He will be a High Priest forever. Unlike Yeshua, Aaron’s children had an appointment with death. While the Levitical priests ministered in the standing position, Yeshua ministers in His role as High Priest seated at the right hand of the Father making intercession for us, thereby displaying the totality of His atonement as a finished work.

Aaron’s sons had work that was never completed. Therefore, they stood offering sacrifices continually. These sacrifices could never take away sin. If sacrifices could have resolved the sin issue, they would have ceased to be offered. When Yeshua offered Himself as the final sacrifice, His work was finished. He entered into the Holy of Holies and presented His own blood on God’s mercy seat. Never again would animals need to be sacrificed, because the very thing that they were foreshadowing had arrived. Messiah Yeshua, became our High Priest because God knew that the blood of bulls and goats could never take away sin. The primary reason that God gave these temporary animal sacrifices was that He is forever merciful and wished to provide His people with a temporary way to atone.

Today, His chosen people, the nation of Israel, have a final atonement whether they believe it or not. Yeshua, the promised seed, shed His blood on the cross to atone for their sins. He died, was raised from the dead, and is seated at the right hand of God. Without this sacrifice, the gospel could not have been preached and the Great Commission would never have been proclaimed to bring that same atonement to the Gentiles.

_Because Messiah is our High Priest, God doesn’t need a new priesthood._ The priesthood presented by Roman Catholicism as well as any other denomination that teaches the need for an additional mediator, is therefore totally fallacious and in direct contradiction to the Word of God. God would not create a new priesthood even more legalistic than the Levitical priesthood. Messiah has, in fact, entered into the Holy of Holies Himself, with His own blood, and is the only Priest we need as He Himself makes intercession for us daily. He lives forever after the order of the Melchizedekal priesthood with no beginning and no end of days. The book of First Timothy shoots the Roman Catholic priesthood full of holes. “There is one mediator between God and man, the man Christ Jesus.”

In summation, the blood sacrifices of the Levitical priesthood prior to Messiah, contained, embedded within the rituals, the gospel and the Great Commission. One day the sacrifices would cease because Messiah would be offered upon the altar of sacrifice.

All the holidays of the Mosaic Covenant would be fulfilled by the Messiah Yeshua. By His own sacrifice He would usher in the Everlasting Covenant, which would give man liberty and freedom not found in Old Testament times.

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1 John 1:29.  
21 Corinthians 5:7.  
3 Leviticus 23:5.  
5 1 Corinthians 15:20.  
6 Romans 4:25.  
7 Leviticus 23:16
8 Joel 2:1.
9 1 Thessalonians 4:16-18.
10 1 Corinthians.
11 Leviticus 16.
12 Jonah 1:17.
13 Matthew 12:39.
15 Psalms 110:1.
16 Leviticus 23:33–43.
18 John 8:12 paraphrase.
20 Leviticus 17:11.
22 Hebrews 7:14.
23 Hebrews 9:27.
26 Isaiah 53:12.
PART II
AN EVERLASTING COVENANT

34 A.D.

Since YHWH made all of His contracts with mankind through national Israel, it was of necessity that the Eternal Covenant, the Everlasting Covenant would also be cut with Israel. Prior to the Messiah's coming to earth, all of God's dealings were with His chosen people. Therefore, the establishing of the New and Everlasting Covenant must be done likewise. Just as the Abrahamic, Davidic and Land Covenants were unconditional in nature, so would the promised New Covenant be.

The first promise of the New Covenant is found in Jeremiah 31:31-34:

"31. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD:
33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

So much is said and revealed to us in such few verses. Let us analyze this prophecy, verse by verse.
In verse 31 we see that this New Covenant will be made with the Jewish nation. God makes sure we understand this clearly by stating that both the Northern Kingdom and the Southern Kingdom will be brought into this New Covenant. Despite the Northern Kingdom’s disobedience to God and their commitment to idolatry and adultery, God shows Israel the unconditional nature of this New Covenant by including them in the blessings. Unfortunately, many Christian theologians have popularized the belief that God cut this New Covenant with the church. This unscriptural lie has even influenced the majority of unsaved Jewish people to believe that the New Covenant is with the Christian church and has nothing to do with Israel. While it is undoubtedly true that born-again Gentiles come into the spiritual blessings and have all the rights provided by the New Covenant, the original agreement between God and man had to be cut with national Israel. Why? Because God does not change. If the promised seed of Abraham was to bless the world, He would emerge from the nation that had a covenant with God to receive Him. In order for God to honor His promise to Abraham, Isaac and Jacob, He had to make this covenant with Messiah’s people. As we shall see in the next chapter, the church did not even exist prior to Pentecost, unless one wishes to argue without any Scriptural authority that it existed in 600 B.C.E. when this prophecy was given to Jeremiah the prophet. 

Verse 32 of Jeremiah 31 differentiates between this promised New Covenant and the conditional Mosaic Covenant. Under the Mosaic Covenant, God delivered Israel from the slavery of Egypt by His mighty outstretched hand. However, Israel pushed God’s hand away and let go of His grip. The people chose to go their own way based on their own strength. They failed to heed God’s repeated warnings regarding the penalty of breaking His commandments. Therefore, the stiff-necked people of Israel experienced the chastising hand of God by being exiled into Babylon, and after the destruction of the second temple in Jerusalem in 70 A.D. into worldwide dispersion. The nation of Israel experienced this type of chastisement even though God was still in covenant relationship with them, as a husband is to his wife. Again, the church cannot be spoken of in this context because the church was never in Egypt as a slave to Pharaoh.

Unlike the Mosaic Covenant, the New Covenant is totally unilateral and not based on the ability of Israel to meet the performance standard set by the Law. In verse 33 God promises that He will take the law off the tablets of stone that it was originally inscribed on, and write it in the hearts of the people. The Law left Israel frustrated, because the people kept falling short as they strove to obey it. They kept slipping on ice and falling repeatedly. In this New Covenant the Messiah, God’s living Law, would be placed in man’s heart in order to empower man to live according to God’s righteousness.

Another name for the New Covenant is the Covenant of Messiah. In essence, God told Israel in 600 B.C.E. that He would take His Messiah, the totality of the Law, and have Messiah indwell Israel so that it would not be the people themselves living the godly life, but God in them living His life through them. God states clearly in verse 33 that if the Jewish people would allow God to circumcise their hearts, the result would be a new marriage between Israel and God. In this new unconditional marriage, the Jewish people would become God’s people, and YHWH would be their God. A corresponding verse can be found in Ezekiel 36: 26–27:

“And I will put my spirit within you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you and
cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

Notice God’s emphasis on the fact that it is the change within man’s heart and the placing of God’s Spirit into man’s body that makes man able to obey God’s Torah.

Perhaps the greatest promise among the promises of Jeremiah 31 is found in verse 34. If the people of Israel allow God to live inside their very beings through the promised Messiah, they will all individually come into a close, personal and intimate relationship with God. In the Mosaic Law and Covenant, they could only know God at a distance. Indeed, when the Israelites stood at the foot of Mount Sinai and saw the thunder and lightening of the Lord, they were frightened and moved away from the mountain and from the presence of the Lord. They cried out to Moses, fearing that if YHWH spoke to them, they would all perish.3 The Lord, in His infinite wisdom, always provided a man of God who could teach the common people the ways of God so they could understand His Word to them. With that sort of distance made between God and the people of Israel, they could never truly be intimate with their Lord as a bride is intimate with her husband.

Because God planned to move in and take up residence in the heart of the Jew through the Messiah, the knowledge of God would be an interior living experience rather than an exterior intellectual search. Under the New Covenant, God says in verse 34, a Jew would no longer need to spend hours studying and analyzing the Torah. He declared that under the New Covenant every man, from the most learned sage to the simplest young child, would know God intimately.

Yeshua confirmed the promise of the New Covenant by telling His disciples:

“At that day ye shall know that I am in my Father, and ye in me, and I in you.”4

Finally, the reason God will allow Himself to live in man and transform man’s body into God’s holy temple is because of the focal point of the New and Everlasting Covenant. Verse 34 tells us, “I will forgive their iniquity and remember their sin no more.”5 In the Mosaic Covenant the sins of Israel were never removed, but only covered. That is why animal sacrifices were offered daily. If animal sacrifices had been designed to forgive man’s sin, they would have ceased to be offered once they were made. In contrast, the New Covenant’s removal of iniquity promised through Jeremiah would be eternal, permanent, and total in its scope. Most importantly, God would accept the sacrifice made under the terms of the New Covenant as the final atonement for man’s sins. By the sacrifice of Messiah Yeshua, Israel’s sins would be removed forever from God’s memory. This cleansing from iniquity and the justification of Israel is what would allow God to place His Spirit into bodies which had been previously defiled by sin. Therefore, the New Covenant gives man God’s power to keep God’s Law, God’s way. God had done it all for the Jewish and the Gentile people who would willingly join themselves to the Everlasting Covenant of Jeremiah 31. All anyone would have to do is to believe God’s amazing good news.

There are two major questions that arise as a result of Jeremiah chapter 31: Has Israel as a whole come into New Covenant relationship with YHWH? Has Jeremiah 31:31–34 been fulfilled or does this prophecy of a New Covenant await a future fulfillment?
The answer to the first question is simply, no. Israel has not come as a nation into New Covenant relationship with God. Since this Covenant is unconditional it was, in fact, completed in the life, ministry, death, burial and resurrection of Messiah Yeshua. The indwelling Messiah is available to all Jewish people (as well as all Gentiles), but He has not been invited into all their hearts. Yet because the New Covenant has been established as an unconditional covenant, it cannot be nullified by lack of faith on the part of Israel.

In every generation since Abraham, the majority of the Jewish people were disobedient and were filled with unbelief. In Elijah’s day, only 7,000 Hebrews out of the entire nation were faithful to God. Those faithful people were so scattered throughout the country that Elijah felt completely isolated and on the verge of committing suicide. It is not a mystery, then, that in the last 2,000 years, a majority of Jews still live in unbelief. Rav Shaul made a point of reminding the recipients of his letter to the Romans that there has always been a believing remnant of Jewish people who have remained faithful to God and not bowed their knees to other gods. This small remnant, known as either Messianic Jews or Hebrew Christians, have come into the New Covenant relationship with God as it is outlined in Jeremiah 31. These Jewish believers have accepted the fact that the Messiah has come and provided the final atonement for their sins. These are the Jewish people who know their Lord intimately. Israel as a whole, will come into New Covenant relationship with YHWH at a prescribed time in His timetable, at the end of the 70th week of Daniel.

Thus the promise of Jeremiah 31 remains unfulfilled to this day as far as the Jewish nation is concerned. To unbelieving Jews, the New Covenant is unratified due to Israel’s continuing rejection of its testator, the Messiah.

Gentiles who believe in Messiah Yeshua have come into New Covenant relationship with YHWH. Their lives are resting in the finished work of Jeremiah 31. But how did the Gentiles come to receive the blessing of the New Covenant? Jeremiah 31:31–34 says nothing about including Gentiles in this New Covenant with the Jewish people. The answer is that it was Yeshua Himself who expanded the limited promise found in Jeremiah 31. In Mark 14:24 Yeshua said, “This is my blood of the new testament, which is shed for many.” The word many is the key. It was at the Last Supper that Yeshua invited all Gentile nations to draw near to the God of Israel through the atoning blood of the Messiah Yeshua. Yeshua had expanded verse 31 of Jeremiah 31 to include both the Northern and Southern Kingdoms as well as all Gentiles from all heathen nations. This conglomerate of believing people from all nations has become known as the ekklesia, or “called out ones.” In John 10:16 Yeshua again explains to His Jewish disciples that He has other sheep not of a Jewish fold, that they would come into His fold, and there would be one shepherd over both Jew and Gentile.

As with all previous covenants between God and man, God would choose a specific time and place for the New Covenant to be made. God chose Calvary a hill outside the walls of Jerusalem, as the place. The day was the 14th of Nissan, which was the eve of the Passover on the Jewish calendar. At Calvary, Messiah’s pure, holy blood was shed for many. The Eternal Covenant promised to Jeremiah some 600 years earlier had finally been cut. Never would God make another covenant with man. Messiah, the final atonement, had come.

Since all of God’s dealings with mankind were through Israel, it was naturally assumed that the nation which brought forth the Messiah would proclaim the Messiah’s message of global redemption and forgiveness to the world. I Corinthians 2:27 tells us
that God has chosen the foolish things of the world to baffle the wise, the weak things of the world to confuse the mighty, and the lowly things of the world to make a mockery of greatness. We will shortly see that the way which YHWH chose to spread the good news of the gospel was no exception to this rule. First however we must tackle and answer one of history’s most perplexing questions.

1 Acts 2:1.
2 The Open Bible, King James Version, p.700.
5 Jeremiah 31:34.
6 Psalms 78:41.
7 1 Kings 19:4.
8 Romans 11:5.
9 Ibid., vs. 26.
THE NEW COVENANT REJECTED

34–35 A.D.

One of the most perplexing issues ever pondered upon among the general populace of the world, is the rejection of Messiah by His own chosen people. Why did the (compound) seed of Abraham reject their King and Redeemer? While there is no simple explanation, there are several key reasons for the motivation of national Israel to turn its back on its Savior, Yeshua.

Foremost is the rejection of Yeshua by Israel as prophecied in the Old Covenant. In order for scripture to be fulfilled, Yeshua had to be rejected by His own people.

In the days of Yeshua’s arrival upon earth there was no agreement among Jews as to what Messiah would be like. Today, many are surprised to learn that the Jewish community of the first century was divided into a number of factions and sects, each with its own concept of Messiah.

The Jewish historian Flavius Josephus wrote about four main sects of Judaism that were prevalent during his lifetime (first century, A.D.). They were the Pharisees, Sadducees, Essenes and the Zealots.

The Pharisees were the guardians of the oral law handed down through generations. According to the beliefs of the Pharisees, Messiah could be described as a military figure. It was believed by the Pharisees that at His advent, a great time of trouble would take place, and become known as the “Birth Pangs of Messiah.” Elijah must appear and announce Messiah’s coming. Messiah was supposed to be a man and not the Son of God, whose primary task would be to free Israel physically from heathen oppression. Messiah would be lead Israel into battle, and give Israel the victory. The tradition of the Pharisees said that the victorious Messiah would renovate Jerusalem and would then bring an end to global Jewish dispersion. A resurrection (of Jews) from the dead was, according to the Pharisees, to take place at the start of Messiah’s earthly reign. Basically, The Messiah of the Pharisees would be a redeemer in the physical sense alone. He would have no spiritual mission to redeem man’s soul.
Next Josephus tells us about the group known as the Sadducees. This sect placed all of its faith in the five books of Moses, while denying the prophets' claim to divine inspiration as well as rejecting the concepts of angelic beings and resurrection of the dead. The Sadducees maintained strict control of the temple rituals and were the leaders of the ruling body of Israel, called the Sanhedrin. This group had no Messianic doctrine at all. The concept of a King Messiah was threatening to the Sadducees because they would have to hand over their control of Israel to the promised seed. Therefore, they were led by their basic doctrine to reject Yeshua or any other Messiah for that matter.

The third sect was known as the Essenes who were a group that rebelled against the corruption of the Jewish establishment of Jerusalem. This group had a detailed and fascinating view of Messiah. They believed in three advents of Messiah; He would come first as a prophet, then as a priest and finally as a prince. Scholars who have studied the Dead Sea Scrolls believe that the Essenes failed to see that one Messiah would fulfill all three offices. Hence, a crucified Jesus was an abomination in their way of thinking, causing them to reject the true Messiah. However, recent discoveries connected with the translation of the Dead Sea Scrolls reveal that some of the Essenes may have accepted Yeshua as their Messiah.

The fourth sect of Yeshua's day were the Zealots. They were not a religious sect. They were freedom fighters, dedicated to ridding Israel of the Romans by the use of guerilla warfare. The Zealots agreed with the Pharisaic concept of a military Messiah. Unlike the Pharisees who waited for God to intervene in human history, they were anxious to hasten Messiah's advent with their own military efforts. No doubt, a crucified Jesus was to these zealots, the ultimate stumbling block. How could a Messiah rule and reign militarily if He died on Golgotha?

It is into this hodgepodge of Messianic doctrine that Yeshua arrived. The Biblical picture of Messiah Yeshua was totally different than any traditional concept of Messiah dreamed up by the Jews of His day. Though He was the Redeemer of Israel, the Son of David did not fit easily into any preconceived Messianic expectations of the Jewish people. Because Yeshua was not the Messiah created by Jewish tradition, both He and the New Covenant that He brought them were ultimately rejected by Israel.

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PART III
THE MYSTERY OF THE CHURCH UNVEILED

34 A.D.

The ancient rabbis clearly understood that God would one day deal with the Gentile nations. Numerous scriptures foretold the time when God would remove the exclusivity of His promises from Israel and make some of them readily available to the entire spectrum of humanity. Scriptures such as Isaiah 11:10, 42:6, and 60:1-4, Psalm 117, Hosea 1:9-10 and Deuteronomy 32:21, led the Jewish sages of old to proclaim that at a future time the God of Israel would shine His glory upon all nations. Moreover, their consensus was that His manifestation to the Gentiles would come through Israel’s Messiah. Scripture taught that it would be the Messiah that would lead the ingathering of Gentiles to God.¹

This was not a mystery nor was it a secret. It was an event that was expected to occur in the future. The knowledge of the Messiah would be carried to the heathen nations. Those who would respond would individually come into covenant relationship with God.²

There was, however, one great mystery that was never revealed to the Jewish sages. In two words, this mystery was the church. Nowhere in the Old Covenant Scriptures was the church of Yeshua mentioned or revealed. The formation of a living organism known as the body of the Messiah was a dark mystery embedded within Old Testament canon. As mentioned previously, the rabbis knew that the Gentiles would be the beneficiary of God’s laws, but they did not comprehend that this act of grace and mercy would be performed by the building of a living, breathing organism called the church, wherein both Jew and Gentile would abide.

Through the divine sovereign hand of Almighty God, it was ordained that the knowledge of YHWH be carried to the ends of the earth by the establishment of His church. Gentiles would experience God’s love and compassion through the message of His church. God set a time limit on the church age,³ as it began with Messiah’s first advent and will conclude with the time of His second coming.
The mystery of the concealment of the New Testament church in the Old Covenant Scriptures was so profound that it led Rav Shaul to address this amazing concept in Ephesians 2:11–21 and in Ephesians 3:1–6. In verse 4 of Ephesians 3, Rav Shaul explains that he had a mystery of Messiah revealed to him. In verse 5, we learn that the truth that he is about to reveal was in past ages not known to men, including national Israel. Rav Shaul tells us that through his own writings, as well as those other apostles and prophets of Yeshua, this Old Testament mystery has been revealed by the Holy Spirit.

The key is found in verse 6:

“That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.”

Notice that the the word “promise” is a singular noun. The church does not inherit any of the physical or land covenants made with Israel exclusively. Only the spiritual aspect of the Old Testament covenants apply to the church. In God’s New Covenant church, Jew and Gentile stand side by side, on equal footing, worshipping the God of Abraham, Isaac and Jacob.⁴ No longer would a few Gentiles walk with God as in ages past. Through the establishment of the body of Messiah, all Gentiles would now have access to God through the blood of the Messiah.⁵

Praise God! The promises of global evangelization would be brought to pass through the establishment of a new, separate entity apart from the people of Israel. That task would belong to the church of Yeshua the Messiah, that breathing organism mysteriously hidden in Old Testament canon. Eternal salvation would not come through ancient Israel as the rabbis had falsely believed. As a result of their rejection of Yeshua as their Messiah, Israel’s leadership forfeited her right to proclaim the gospel message exclusively. Israel’s job in the natural was to perpetuate and preserve the seed of promise. Then, after His incarnation and resurrection, Yeshua would establish the church as the instrument through which YHWH’s Great Commission of worldwide redemption could be put into operation.⁶ Therefore Jews and Gentiles were both heirs of God’s promise (singular noun) and stewards of His gospel message.⁷ The church will continue to be God’s redemptive instrument in the world until the church is raptured, and 144,000 Jewish evangelists take over the task.⁸

As an example, we can study Simeon, the righteous Jew who waited for Israel’s Messiah.⁹ Simeon knew that the Gentiles would see the light of Israel’s Messiah.¹⁰ This truth was obvious to him through his study of the Tanach. However, the Holy Spirit did not reveal to him how the nations would come to God. No doubt Simeon did not have presented to him the key to the mystery as did Rav Shaul. How could he? The church did not become a reality until the Day of Pentecost, in 34 A.D.

Following Pentecost and the establishing of His church, God did continue to call and anoint Spirit–filled Jewish apostles and prophets to proclaim the glorious message of salvation. However, this call to go and preach redemption was placed within the framework of the church rather than under the auspices of Israel’s religious hierarchy. The age of grace under God’s New Covenant was about to begin.

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1 Genesis 49:10.
4 Romans 2:11.
5 Ephesians 2:13.
6 Matthew 16:18.
7 Galatians 3:28–29.
8 Revelations Chapter 7.
10 Ibid., vs. 32.
HOME SWEET HOME: ISRAEL’S LEADERS HEAR THE GOSPEL

34–43 A.D.

Throughout the nation of Israel’s almost 6,000 year history, there have been 61 men who claimed to be the Messiah. All but one of them was accepted. Men such as Bar Kochba and Shabti Zvi were hailed as the Messiah only to be revealed later as frauds. Of those 61 men who laid claim to the title of Messiah, only Yeshua of Nazareth was rejected by Israel. This clear fact of history proves His Messiahship. The Old Covenant indicated, according to Isaiah 53 and other passages, that the true Messiah of Israel would be rejected by His people.¹

All the promises made under the Abrahamic, Mosaic and Davidic Covenants and all the shadows of the Mosaic Law found their culmination and fruition in the person of the Lord Yeshua the Messiah. By His life, ministry and His vicarious atoning death on Calvary, He paid the penalty for sin. Following His resurrection, the gospel message of salvation through faith in Messiah could go forth and the Great Commission of Matthew 28:19 could become reality.

By their separation and sanctification, the Hebrews were to be living witnesses of YHWH’s holy character and love for all the nations. In Genesis 1:28, God told Adam and Eve to multiply, not only physically, but to reproduce other men and women who would be made in God’s likeness and would be spiritually sensitive to God. Joseph, the son of Jacob, was a great missionary sent to bring deliverance to multitudes of Gentiles. In Exodus 19:5–6, God clearly told Israel at Mount Sinai, that all the earth is His. Since in these same verses God called Israel to be a kingdom of priests and a holy nation, they were to minister to the other nations on God’s earth. In Numbers 14:21, Moses knew that the sanctification of Israel was intended so that all the earth could be filled with the glory of the Lord. Furthermore God’s inclusion of Rahab the harlot and Ruth the Moabitess in the ancestral line of King Messiah beautifully shows Israel His missionary heart for the Gentiles.
Two of Israel’s prophets, Jonah and Daniel, were foreign missionaries. The book of Jonah is designed to portray that God is the God of the Gentiles as well as the God of the Jews. The missionary Daniel witnessed for YHWH before kings and rulers. His record of winning heathen souls to God is written on the pages of Scripture. All of these Hebrew men were missionaries under the divine sovereign hand of God. Being a missionary is one of the most Biblical traits found among the Jewish people of the Bible. Since they were commissioned to accomplish this in Old Testament times, without the indwelling Holy Spirit, they did not possess the power, or “dunamis” (dynamite), to destroy the heathen idolatry that invaded Israel’s camp.

After the destruction of the temple in 70 A.D., the leaders of Israel (of the same ilk as the ones who falsely condemned Messiah Yeshua to death) had established an exclusivity to the Torah. They felt that it was unclean and wrong to share the knowledge of God with those in darkness. This attitude, which is still prevalent in Rabbinic Judaism today, is caused by a spirit of rebellion and pride. One must conclude, therefore, that Jewish dislike of Christian missionaries is no doubt brought on by their jealousy of the church’s obedience to the Spirit of God. It is because of this type of sinful behavior that the Commission was given to the church in Acts 1:8, so that the purposes of God would be manifested, despite Israel’s disobedience.

In order to carry out God’s Great Commission properly and effectively, the church needed supernatural endowments to preach the good news with power. In and of itself, the church could not do the job and get it done well. The early Jewish believers had to receive supernatural power to withstand the terrible persecution that would come against them and otherwise overcome them. If the gospel preached to the Jewish nation through Abraham, Isaac, Jacob, David and the prophets was to be taken to the four corners of the globe, Messiah Himself would have to do the witnessing through frail human vessels.

During His earthly ministry, the Lord Yeshua the Messiah promised that the Paraclete (the Comforter), would come and indwell all believers. This is extremely noteworthy since under the Old Covenant, the Ruach Hakodesh (Holy Spirit) would indwell men chosen individually by God for a season, and then would be sovereignty removed.  Only a few prophets and priests had the gift given to them by the Father, while most of the Jewish nation was left without it. Since the day of Pentecost, when the Holy Spirit came into the world, the gift has been given freely to all those who have professed faith in Yeshua in fulfillment of His promise. Furthermore, the Holy Spirit is never removed from those believer-priests who live under God’s New Covenant. The indwelling of the Spirit in the believer is a down-payment on the promise of eternal life and the title deed to a heavenly mansion.

The coming Spirit would glorify Messiah and convict of truth, sin and righteousness. In addition, He would bring to remembrance the teachings and parables of the Lord pertaining to the Kingdom of Heaven. The Lord made it clear to His disciples that if He did not leave them then the Spirit would not come.

In the Book of Acts, we read of the early days of the Jewish church. Actually, the title of the book may well be a misnomer. The title should have been “The Acts of the Holy Spirit and how He gave the apostles power to proclaim the Great Commission:”

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, and teaching them to obey everything,"
I have commanded you."
Matthew 28:19–20a (NIV)

This commandment was to be carried out not by a select committee or inner circle, but by each and every believer and disciple about to receive the Holy Spirit.

In Acts 1:8, the risen Messiah of Israel was gathered together with His beloved disciples. After explaining to them that He would not at that time restore the long-awaited Davidic Kingdom (Kingdom of Heaven on earth), He said,

"You shall receive power after that the Holy Spirit is come upon you, and you shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."

God was telling them of a day when the Holy Spirit would be given. The indwelling Spirit would enable them to tell the good news to the inhabitants not only of Jerusalem and Judea, but also in previously forbidden territory (Samaria), and to the most distant points of the earth.

The Greek word for "witnesses" in Acts 1:8 means "martyrs." Messiah would allow his followers the same privilege as He had, of laying down their lives for the gospel. When He had finished speaking, Yeshua was taken up from the Mount of Olives, and went to sit down at the right hand of the throne of majesty.5

Following the Ascension, Peter stood up in the midst of 120 believers in the upper room and explained that because Judas Iscariot fell from the twelve by treachery, one had to be appointed to take his place. After prayer, they chose Matthias to round out the twelve and to be a witness for Messiah. Matthias’ selection is more important than many theologians are willing to acknowledge. God wanted His army of evangelists to be complete. Each and every proclaimer of His Commission was essential. God is not the author of confusion. No doubt Matthias was an effective "caruso" (preacher) for his Messiah. Based on the words of Acts 1:8, it becomes clear that missionary activity is Biblically based and that the departing Messiah was the one who announced this great campaign of worldwide missions through human agency under the power of the Holy Spirit.

In Acts 2 we have the description of perhaps the greatest single move of God in human history. Unparalleled in its magnitude and import, God fulfilled His ancient promise through the prophet Joel, of His Holy Spirit,6 by pouring it out upon the apostles who were gathered with one accord in the upper room—perhaps the same room where Messiah held his Last Passover with many of these same men. The day of Pentecost (Shavuot) was fully come. It was on this day of Jewish harvest that the initial harvest of souls came into the kingdom. In Acts 2:4 we see that they were all filled with the Ruach Hakodesh, and suddenly began to manifest the supernatural gift of tongues (dialektoς).

God’s divine plan was being fulfilled. Nothing can stand in the way of God’s sovereign will. It was necessary that Yeshua came to Jerusalem with the gospel to bring to pass the promises made to the fathers.7 Notice how God’s plan for world evangelization moved from Jerusalem to the Samaritans, and then to the Gentiles. As we will see shortly, God caused strange, inexplicable circumstances to be manifested in order to fulfill this plan of world evangelization. He had given an order that had to be followed. God does nothing haphazardly. Because God is faithful and true, Messiah had to come to His own people first.
The Jewish believers received the divine power promised in Acts 1:8. On that great day they were given their spiritual ammunition to destroy the powers of darkness, and carry out God’s Great Commission to reclaim the world for the God of Israel. Following the upper room experience, Peter and the other eleven apostles mingled with the crowds that were in the streets visiting Jerusalem for Pentecost. Peter stood up in the midst of the crowd, being full of the Holy Spirit, and gave the Jewish people their first New Covenant sermon. He declared that Joel’s prophecy was now fulfilled, that Yeshua of Nazareth was God’s anointed one, and that by God’s preordained plan, He was given to be slain. He quoted David’s prophecies concerning Messiah’s resurrection. He then confirmed the resurrection of Messiah, His exaltation by the Father and His position at God’s right hand. Peter then proclaimed this Yeshua as the Messiah and Lord. Since this message was preached by the Holy Spirit, it pricked the hearts of the listeners. Had it been preached prior to Pentecost no one would have turned to the Lord. But this weak, insecure man who had denied the Messiah three times, was now bold and effective, which is evidence of the Holy Spirit in his life. Three thousand souls did Yeshua add to the early church on that day—a true harvest of God’s doing. The Old Covenant foreshadowing of Shavuot had finally come into its New Covenant fulfillment.

YHWH used miraculous powers and healing through the disciples to persuade many lost sheep of Israel to turn to the living God. By healing the lame man at the Beautiful Gate, Peter had an open door to preach Yeshua to the common folks in the temple. Here we see the multitudes of Jerusalem hearing the gospel, perhaps for the first time. This was in direct fulfillment of Yeshua’s promise stating that the disciples’ works would be greater than His own. Multitudes heard the gospel through the disciples whereas comparatively fewer heard the Master Himself. The priests arrested Peter and John and, after imprisonment, brought them before the leaders. God had already planned to have Peter and John preach Yeshua’s resurrection to the very leaders who condemned Him. When they asked Peter how the lame man was healed, Spirit-filled Peter preached the risen Lord to them. The scribes were puzzled that such ignorant, unlearned men had such wisdom. They couldn’t deny Messiah’s power, so they forbade them to preach any longer in Messiah’s name. Without their earlier cowardice, they continued with great power to give witness of the resurrection of the Lord. This was not the only opportunity God created for Israel’s rulers to hear the good news of salvation. Not only would God bring the gospel to the city of Jerusalem, but He would give the very leaders of the nation, those who condemned Him, the chance to repent. God continued confirming the Word with power and miracles, as the apostles were brought before the ruling body, the Sanhedrin, for a second time. Peter refused to be silenced and again spoke with Holy Spirit conviction. After hearing the gospel again, the Sanhedrin took council to slay them. God would not allow it to come to pass. Little did these rulers realize that God, through the apostles, was merely confirming the promises made to the patriarchs and to Moses. God’s faithfulness allowed the rulers to hear the gospel. However, it was through their rejection that God’s Commission would ultimately become reality.

The gospel preached to God’s servants in the Old Testament had now come to their very doorstep. However, had the Jewish rulers accepted Yeshua, they no doubt would have treated Him as an exclusive possession, unwilling to share salvation with the Gentiles, in much the same manner that they were unwilling to share God’s Torah with the world.
The Bible tells us that even though the apostles were beaten for their faith, they continued to preach the gospel to the Hebrew masses. God’s will was being carried out despite human obstacles. The boldness of Yeshua’s followers and the power of God drew thousands of Jewish people into faith in the risen Messiah. Several Levitical priests and Jewish leaders were among them. God was building His church in Jerusalem to be strong. The church of Yeshua the Messiah needed a strong base simply because the Jewish nation was the only one that had ever harbored a Messianic belief. From Jerusalem must proceed the light of salvation. History tells us that at the time of this move of God in Jerusalem (around 40 A.D.), there were very likely almost one million Jewish disciples of Yeshua. This was a total that was so stupendous that it has never been reached since. Nor will it be reached again until the return to earth of Yeshua when the Jewish nation repents and turns en mass to their Messiah, according to Zechariah 12:10.

YHWH then created another tremendous opportunity for a witness before the high priests and elders. Stephen, a Messianic Jew, was arrested under false charges and was brought before them. Stephen was a staunch believer in Messiah. In one of the most Holy Spirit–filled messages ever given, Stephen traced Israel’s history culminating with God’s Son. At the end, the men of the Sanhedrin were so convicted by his righteous testimony that they killed him. Stephen became the first martyr of the early believers.

As in other cases, Satan’s murder of Stephen was used by God to enact step number two in His Great Commission, given to the body of Messiah in Acts 1:8. By allowing Satan to bring terrible persecution upon the Jerusalem church, the believers had no choice but to leave for fear of their very lives. The believers were drawn by God to settle in Judea and Samaria. They who were scattered abroad, went everywhere preaching the Word. Then Phillip, one of the twelve, was sent by God to Samaria to preach Messiah. God wrought many signs and wonders through Phillip the evangelist, to confirm his apostleship. Many Samaritans turned to the Lord Yeshua the Messiah through Phillip, and were then endowed with witnessing power when they received the Holy Spirit. For the first time in Biblical history, the God of Israel poured His Spirit into the Samaritan people. Though the Samaritans considered themselves Jews, they really were not. They were more or less a hybrid nation claiming Jewish ancestry.

Although Yeshua had prophesied that the gospel would be preached to the Samaritans, this outpouring of God’s Spirit must have shocked the disciples of Yeshua, since they were so despised by Jews. The Jewish people deemed the Samaritans to be unclean pigs. To even be seen on the same side of the street with one of them was considered blasphemous according to the oral laws of the day. By this outpouring of the Spirit on the Samaritans, the theology of these twelve Jewish men was surely shaken to the bone. They received much needed insight into the heart of God for lost humanity. (This heart of YHWH would be revealed at a later date to Simon Peter in a very personal way).

Perhaps the most significant single event in the history of the Christian church, Pentecost notwithstanding, was the conversion of Saul of Tarsus. Saul, the Pharisee, was ordained by God to proclaim the gospel to the heathen nations of the known world. God miraculously called Rav Shaul (Rabbi Saul) who would, with God’s grace, become the apostle Paul. He proceeded to take the gospel past the borders of Judea and Samaria. He became YHWH’s primary vessel to bring to fruition all of the Old Covenant promises and predictions, that one day all the heathen nations of the planet would worship the one true God of Israel.
Rav Shaul would go on to reach more people, more souls, more multitudes with the good news of the gospel than all others combined. Acts 9 tells of his personal supernatural encounter with the Lord Yeshua the Messiah and his subsequent boldness in proclaiming the gospel in Damascus. No doubt Paul was selected to preach deliverance from heathenism before Genesis 1:1. If God knew who the seed of the woman in the Garden of Eden would be, He certainly knew whom He had selected to carry salvation to the nations. Certainly, before God formed Paul in the belly, He knew him and ordained him a prophet and apostle to the heathen world and its uttermost parts.\textsuperscript{18} In Jerusalem, the Jewish believers ultimately gave him the right hand of fellowship. Even there he gave witness to the brethren of his supernatural conversion. Once the chief tool of Satan to persecute and destroy the body of the Messiah, he now was proclaiming God’s grace boldly for all to see. Rav Shaul would be used of God time and time again, as we shall see shortly.

Rav Shaul is a perfect example of how a life deeply embedded in darkness and set upon destroying God’s work can be changed by the power of the Holy Spirit. God took this man and called him to start New Testament congregations where Gentiles would be side by side with Jews in the commonwealth of Israel. No longer would the Gentiles be outsiders. Satan had lost his chief weapon to thwart God’s Great Commission. Now that God had firmly established the church at Jerusalem and at Samaria, He was ready to work among the Gentiles. God used the great Rabbi from Tarsus to break down the middle wall of partition\textsuperscript{19} so that God’s promise of blessing upon Gentile nations would finally arrive through the risen seed of Abraham, God’s friend.\textsuperscript{20}

\textsuperscript{1} Rachmiel Friedland, Messianic Literature Outreach, Cincinnati, Ohio.
\textsuperscript{2} II Corinthians 4:7.
\textsuperscript{3} I Samuel 16:14.
\textsuperscript{4} John 14:1–4.
\textsuperscript{5} It is interesting to note that when Messiah returns to earth, He will touch down on the Mount of Olives (Zechariah 14:4).
\textsuperscript{6} Joel 2:28–29.
\textsuperscript{7} Romans 15:8.
\textsuperscript{8} Psalms 16:10.
\textsuperscript{9} Acts 3–4.
\textsuperscript{10} Acts 3:6.
\textsuperscript{11} John 14:12.
\textsuperscript{12} Acts 4:33.
\textsuperscript{13} Acts 5:27.
\textsuperscript{14} Acts 6:7.
\textsuperscript{15} Acts 1:8.
\textsuperscript{17} Isaiah 42:6, 52:10.
\textsuperscript{18} Jeremiah 1:5.
\textsuperscript{19} Ephesians 2:11–18.
\textsuperscript{20} Genesis 12:3.
Yeshua’s command, “...to the uttermost parts of the earth...,” most certainly rang in the disciples ears. Throughout the book of Acts, God led the way to bring a lost, dying heathen world to Himself. Between the years of 43 A.D. and 67 A.D. the Gentile nations became for the first time, the recipients of God’s unmerited favor. With the conversion of Rav Shaul, God’s plan for foreign missions was put into motion.

While ministering among the Jews in Joppa, the apostle Peter retreated to the roof of Simon the Tanner’s house to pray. It was on Simon’s roof that God granted Peter a new revelation of awesome magnitude and profound importance. While his heart toward God had changed, his heart toward his fellow man had not. Peter was not the complete, loving, compassionate apostle that God had ordained and sanctified him to be. God was about to change Peter’s thinking.

During his morning prayer time, God revealed to Peter that his attitude toward Gentiles was one of proud superiority. If Peter’s attitude was not made right, God’s plan to take salvation to the heathen would be thwarted by pride. While he was sitting on the roof, Peter had a vision of a sheet containing all kinds of unkosher, four-footed animals coming down to him from heaven. The Lord spoke and commanded Peter to eat, but Peter refused because he was an observant Jew. Three times God commanded him to kill and eat. God then declared to Peter: “What God hath cleansed, that call not thou common.”

Using this vision, God convinced Peter that his ministry was not to be limited to the Jews. Peter’s ministry was to include the previously unclean Gentiles! The heathen were about to receive God’s most precious gift.

God brought the servants of Cornelius the Gentile to Joppa where Peter was residing, so Peter received their visit as confirmation of God’s will. He would go to Cornelius’ house without doubting or feeling guilty. Peter had clearly heard God’s voice.

To really understand the eternal implication of this call, we must realize that for a Jew to enter the home of a Gentile (especially the houses of the hated Roman con-
querors) was considered ceremonial defilement. This rooftop appointment with God caused Peter to be humbled. He entered Cornelius’ home where he preached the gospel to the Gentiles. The Holy Spirit fell and Peter knew that “God is no respecter of persons.”

God’s sovereignty allowed Cornelius to receive Yeshua in order to teach the entire arrogant bunch at Jerusalem a powerful lesson. The day God would reach out to the Gentiles had arrived. The Holy Spirit used Peter to wake up the rest of the brethren as to God’s will to reach the world with His love. In essence, the church’s pride had caused them to ignore the very words of Messiah. By reciting the entire rooftop vision, Peter became God’s ambassador to rekindle the church’s obedience to Messiah’s command to go to all nations.

Paul, the apostle to the heathen, was now to do en mass what Peter had done in Cornelius’ house. No city, village or hamlet was to be left out of God’s plan for redemption. Each one must hear of God’s love found in the seed of the woman. It was Paul that God ordained to preach about the resurrected seed, to the globe.

This call on Rav Shaul’s life began at Antioch. There, the Holy Spirit made a request that Barnabas and Paul be separated for missionary work, so that God might carry the gospel of Messiah throughout the known world by the establishment of congregations of Gentile worshippers. This call by God was the beginning of what has come to be known as the first missionary journey of the great Rav Shaul (43 A.D.).

At Antioch, as in other Gentile areas, the apostle would encounter satanic opposition from unbelieving heathen sorcerers, idolators, and blind Jewish leaders. These encounters were designed by Satan to disrupt and even frighten Paul, so as to dissuade him from taking the message of redemption to the heathen. Satan never gave up. Thankfully, Paul knew his Lord and his calling. Paul knew that he would succeed because greater was the One in him than the one in the world. Satan failed to seduce Paul in spite of all the persecution he encountered. On the contrary, he took the suffering—as had many Old Covenant prophets before him—for the glory of the King of Israel.

At Antioch Paul preached Messiah in the synagogues and some Jewish people came to the Lord. However, God caused the Jews of Antioch to turn against Paul. The Jews didn’t mind the message of Messiah. They minded Paul’s announcements that God’s same covenant love, previously reserved for Israel, was now available to the Gentiles of Antioch, through the preaching that would come from the New Covenant church.

Paul responded to the jealousy of the Jewish people with the Word of God. He stated:

“It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”

As was prophesied by the ancient Jewish prophets, the Gentiles gladly heard the word that Paul preached, glorified the God of Israel, and received salvation. This fact, more than any other, is proof that Jesus is the real Messiah. The Old Covenant predicted that the true Messiah would suffer rejection by Israel and acceptance by the rest of the
world's nations. One need only look at Isaiah chapter 53 and Isaiah 11:10 for confirmation regarding this marvelous truth.

Always lurking in the background to hinder his work, were unbelieving Jews. The thread of persecution that was stirred up by these instigators continued unabated. God allowed it and Satan used it. By allowing Satan to stir up opponents of Paul, he could ill afford to remain in one city for any length of time. Paul fled from city to city to escape hate-filled, anti-gospel mobs. There was no need to be anxious. God was in control. The Lord would see to it that the promised seed of Abraham that Paul preached, would be proclaimed worldwide. This persecution was God's way of moving the apostle Paul from city to city, throughout the course of his missionary journeys.

Despite these persecutions, God would not allow Satan to take the Rabbi's life. At Lystra, Paul was stoned and had an after-death experience. He was not allowed to remain in the presence of his Lord. There was more work to do. After 1,500 miles and two years, the first missionary journey was complete.

What followed (according to Acts 15) was a crucial time in early church history. The Judaizers* were accepting the Gentiles into fellowship. They insisted, however, that unless the Gentile brothers were circumcised, they could not receive Yeshua as Lord. This was a direct violation of God's call. It was a reversion to the ordinances of Mosaic Law. God had never intended to make the Gentiles observant Jews; their justification would come by faith in Messiah Yeshua. He alone fulfilled the Mosaic Law. Thus, the council at Jerusalem was convened in 46 A.D. After reports from Peter, Paul and James, the council was still unsure of how to deal with the Gentiles. God convicted them of their mistake when Paul told the meeting of salvation reports and God's miracles associated with his ministry.

_Had God not supernaturally conducted that meeting, Gentile believers would have been placed under the Mosaic Law. The era and age of grace, as we now know it, would have concluded even before it had begun._

The New Covenant was to free man from the bondage of keeping the Mosaic Law, not to again be entangled therein. Thanks be to God, the Father of our Lord Yeshua the Messiah, who led these great men in spirit and in truth. There can be no doubt that God sat in and chaired that meeting. The final decree is found in verse 29 of Acts 15. The rendered final verdict reads, "that Gentiles abstain from meats offered to idols and from blood and from things strangled and from fornication." So the Gentiles would and could remain Gentiles, and would be justified by Messiah, not by circumcision and the like. Conversely, Jews could and should remain Jewish but their justification must come through Messiah Yeshua as well.

One of the more significant events in the fulfillment of God's Great Commission was the Macedonian vision, in about 52 A.D. Paul was summoned to come quickly to Europe and begin to let the gospel light shine. By seeing a man beckoning him to Macedonia, Paul knew what YHWH's will was. YHWH knew the receptivity of the people would be high, and their growth would be quick. By going to Macedonia, the mustard seed of faith (Matthew 13) would grow a lot more quickly than by going through China, where darkness still existed in large measures. God knew about the Great Commission before the dawn of creation. That must mean that the missionary steps of the

* Judaizers were Jewish believers who wanted to live with one foot in the Old Covenant while keeping the other in the New Covenant. They refused to live totally in God's grace.
New Covenant church were already mapped out before the Garden of Eden. This vision might have been news to Paul, but to God it was all planned and waiting for an obedient servant to carry out His plan.

Satan does not know the future. Therefore, he cannot plan for it. God acts. Satan reacts. Satan, as you might expect, didn’t give up. He reacted to the Macedonian vision. Satan had Paul and his travel companion, Silas, thrown in jail when they arrived in Philippi. Satan thought that Europe would not receive the seed of Jacob. However, the gates of hell would not stop the gospel from being announced in Europe. After Paul and Silas escaped because of an earthquake, the jailer had no choice but to acknowledge that these men represented the true God of Israel. The jailer asked what he must do to be saved. the answer was so simple, and verse 31 of Acts 16 tells it all—believe on the Lord Yeshua the Messiah, and you shall be saved.

Paul enjoyed a high point in his ministry as God led him to establish the church at Thessalonica. This Messianic assembly was a precious group of committed disciples. Paul rejoiced to see their faith and discipline. Lest he should become too comfortable, God allowed more persecution. Paul fled from Thessalonica to Berea and from there to Athens, Greece.

Athens proved to be poor soil for the gospel seed. While other cities were filled with sorcery, witchcraft and devil worship, Athens was filled with the subtlety and craftiness of philosophy. Greek philosophy controlled the minds of millions, encouraging them to focus in on the power of the mind for answers to life’s problems. Many philosophical ideas that originated in Athens are with us today, clothed in New Age garb.

All forms of heathenism had to be attacked. Therefore, our Commander—in—Chief led Paul to the very den of philosophical iniquity. It is at Athens that Paul delivered one of his greatest messages. As all great preachers do, he suited his message to the audience he was trying to reach for Messiah. At Mars Hill, he overcame philosophical logic with God’s wisdom. Paul presented the gospel in layman’s terms, so all could comprehend. As he stood before the altar dedicated to the unknown god, Paul must have meditated on Yeshua’s encouragement in Matthew 10:19—20:

“But when they deliver you up take no thought how or what ye shall speak for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

It is at Mars Hill that Paul revealed the Unknown God to be both the God of Creation and the God of Israel. Uttering words that came directly from the throne of God, Paul declared:

“In Him we live and move and have our very being.”

The Holy Spirit is wise. He gave Paul God’s wisdom in the center of world philosophy. God is flexible. He chose a flexible servant, able to reach the masses through a flexible message. Despite the bondage of philosophy and idolatry, several Athenians came to the Lord.

When he left Athens, Paul moved to Corinth. Silas and Timothy met him there, and they preached Messiah to the Jews first and then to the Greeks. No matter what city
Paul entered, he always followed God’s plan for the declaration of the gospel. First he reasoned with the Jews from the Scriptures, and after he had given them a chance to repent, he went to the Gentiles. Any other method of evangelism would have been against the direct will and plan of God. This truth still holds true in our age, and will until Messiah returns. In spite of terrible persecution, Paul lived in Corinth for a year and a half. Despite Gentile and Jewish persecution, the Word of God was preached and multitudes accepted the truth that is in Messiah Yeshua.

God raised up a Jew named Apollos, who was a mighty orator. While Paul ministered to the believers in Ephesus, the Lord used him to disciple Apollos and equip him to reach other Jews in the same way. God used Apollos in a mighty way to convince Jewish non-believers, showing in the Tanach that Yeshua was the Messiah. Later Paul laid hands on many of these same believers, and they received the in-filling, or baptism of the Holy Spirit. For two years, Paul stayed at Ephesus so that all in the province of both Jews and Greeks, would have a chance to hear God’s Word. Paul’s apostolic authority was confirmed by YHWH with mighty signs and miracles. Thus God established Ephesus as a center of gospel activity, and also as a center of missionary activity throughout Asia. At the time of his departure, Paul gave a tremendous farewell message to the Ephesian church. He knew full well that he would never see them again so he warned the leaders of impending apostasies: he spoke of “wolves in sheep’s clothing.”

Let us digress for a moment and review the schemes Satan tried in order to thwart the preaching of the gospel. He had failed to create a race of half-humans. He had failed to establish a counterfeit Great Commission. He had failed to stop Messiah’s birth, crucifixion and resurrection. Once the Lord had risen, there was no way to stop the coming of the Holy Spirit into the world.

Into the strong, God-fearing church in Ephesus, Satan sent some of his cohorts to infiltrate the congregation. In spite of the fact that the Ephesian church was such a strong center of worship and evangelism, its members were not immune to the attacks of the enemy. Satan tempted leaders and pastors with greed and lust. He deceived them into believing that serving the flesh is better than serving the Lord. Instead of drawing disciples to serve Yeshua, they drew disciples to serve themselves.

Of all the methods Satan has tried to destroy the gospel message, infiltration has been the most effective. Every church has been attacked by the spirits of dissension and discord. Satan assigns his followers to sit in pews and gossip, malign and backbite, because pastors are easy targets for complainers.

Many pastors of today do not even believe the Bible as God’s Word. They treat their positions as any other person would treat a nine-to-five job. Men such as these have no love for the Jewish people or for their flock that they are to shepherd in their faith. These men feel no sense of urgency to spread the good news of salvation.

Yes, the generations have changed, but our defeated foe continues to persist in his goal to stop the message of the gospel from being preached. Hindering spirits and false prophets continue to rise up. For Yeshua’s own words on the subject, study Matthew 13:24–50. Read what Paul taught in II Corinthians 11:14 and how that was confirmed in Revelation 2:15.

It is no wonder that as Paul prepared to travel to Jerusalem, he made a special stop in the city of Melitus so he could call a farewell meeting with the Ephesian elders. In his last sermon to the Ephesians, Rav Shaul exhorted the overseers to be careful shepherds who would guard their flocks against those who would deceive them, steal them away, and draw those disciples to follow false teaching.12
After his warning to the Ephesian elders, Rav Shaul purposed to continue his journey to Jerusalem, though many of the believers tried to dissuade him, he steadfastly set his face to do the will of God. Despite prophecies that he would be bound and taken prisoner, he did not stop. The reason for that is because God had not finished using him. God had determined that the gospel of salvation was to be preached not only to heathen Roman Gentiles but to Caesar himself. Paul’s arrival in Jerusalem in 58 A.D., marked the conclusion of Paul’s last missionary journey as a free man.

Once in Jerusalem, YHWH began to work His plan to give this great Jewish preacher the opportunity to preach Messiah to the Roman hierarchy. Upon his arrival, Paul related to the Jerusalem church his extensive ministry among the Gentiles. There remained those Messianic Jews who continued to be suspicious about Paul’s preaching of grace, rather than the Law. In order to pacify them, he agreed to go to the temple for ritual purification—where he was falsely accused and arrested by Roman authorities. Once in Roman custody, he witnessed his testimony of spiritual rebirth to the Jewish mob. Again we see that even in adverse circumstances, God creates opportunities for the witness of the gospel. He escaped being beaten, and then appeared before the Sanhedrin, to once again give the Messiah rejectors another chance to accept Yeshua.

As is recounted in Acts 23:11, God spoke to Paul in a vision to be of good cheer. In the same way he had testified in Jerusalem before the Jewish leaders, so must he do in Rome before the mighty Roman leaders. Paul realized, at this point, that his life was about to come full circle from being a destroyer of Messianic Jews to being a preacher to Kings and Governors, in fulfillment of Matthew 10:17–18. A conspiracy to kill him was discovered and he was sent to Caesarea to be held. The Jews came from Jerusalem to accuse him before Felix. He then preached Messiah to Felix the Governor. Finally he made a defense before Festus, another governor, and appealed to Caesar, by the right of his citizenship.

Had God not appeared to Paul in a vision, he never would have appealed to Caesar. Paul certainly would not have condemned himself. However, he knew that Caesar must hear the gospel from his mouth. Knowing God’s call and God’s voice, Paul allowed visible circumstances to get him to God’s ultimate destination for his life.

Upon Paul’s arrival at Rome, he was welcomed by the brethren. In Rome he was kept as a prisoner, an enemy of Rome. According to tradition, he twice appeared before Caesar Nero and witnessed to him. Philippians 4:22 confirms the fact that God’s work was not stifled by the satanic Caesar Nero. Many of Caesar’s house came to faith in Messiah through Paul’s preaching. Even while he was bound in Rome, the great apostle to the Gentiles continued to reason with his own beloved countrymen, the Jews, that the Lord Yeshua was the Messiah.

God’s love for His servant dictated that He would allow Paul to be imprisoned so that those who would respond to the gospel would be able to enjoy and study God’s Word. Satan once again thought he was binding the gospel by imprisoning its chief minister. What in fact was transpiring was that God allowed his beloved apostle the opportunity to sit down and write most of the New Testament epistles in the peaceful seclusion of a Roman jail cell. The books of Ephesians, Philippians, Colossians, I Timothy, II Timothy and Titus were all written to believers to encourage, instruct and correct them. Once again, what Satan had attempted for the sake of evil, God had used for good. The Bible as we know it is our possession because of God’s sovereign hand in Rav Shaul’s life. After he finished writing II Timothy, the apostle Paul had completed all that God had required him to do.
Paul was beheaded in A.D. 67 at the hands of Caesar Nero, upon the altar of sacrifice for the faith which is in our Lord and Savior Yeshua. Soon after Paul's death, Peter visited the various congregations planted by Paul, confirming the gospel of repentance and grace first taught by Paul. Tradition tells us that Simon Peter was crucified upside down for his faith in Messiah Yeshua, fulfilling Yeshua's prophecy found in John 21:18. These pillars had gone to glory for the sake of the gospel message. Thankfully, God had ordained other servants to pick up the baton and run with the continuance of the greatest message mankind had ever known.

Unfortunately, most of the early church fathers did not operate in the love of God as did the early Jewish apostles, despite the high calling on their lives. Specifically, many neglected God's call for the continuing evangelization of the Jewish people, and His command for all of the church to love the Jews unconditionally, despite the rejection of God's Messiah by Jewish leaders. The anti-semitism of the early church is well-documented. Their satanically inspired behavior is responsible for the disappearance of much of the Jewish roots of Christianity from the church.

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1 Acts 10:15.
2 Acts 10:34.
3 II Timothy 1:12.
5 Acts 13:46–47.
7 Galatians 3:11.
10 Ibid., vs. 28.
11 Romans 1:16.
THE TORCH IS PASSED

67 A.D.—TÒ THE PRESENT

Reinforcements were on the way. The Christian church needed strong and vibrant laborers to continue in the paths that the apostles had blazed. With the death of Peter and Paul, the early Messianic community’s purpose, its message, its aims and its goals were established. The church was founded upon the rock of Yeshua the Messiah. God used men obedient to His call to spread the gospel as directed by the Great Commission. Beginning with Genesis and a promise in the Garden of Eden, and continuing through Abraham’s seed, all nations had finally received the blessing as it pertained to salvation. Through God’s plan, the gospel had truly gone into all the world.¹

Through the early Messianic community, God had declared forgiveness of men’s sins by faith in Messiah. It can be said that the early church was God’s hand-picked mouthpiece to bring the great news of redemption to a lost and dying world, by empowering such God-fearing Jews as Peter, Paul, Barnabas, Philip, James, and Silas with the Holy Spirit.

Many Bible teachers assume that it is only with the advent of radio and television that the gospel and the Great Commission have gone out into all the world. This idea is truly a contradiction to God’s Word. God had commanded that His good news be taken by the first century apostolic church to the uttermost parts of the earth. Yeshua’s parting words to the disciples, as recorded in Acts 1:8, were a prophetic commandment that was fulfilled by the year 90 A.D. We who live in the last days are merely to continue in the path that those Messianic Jews blazed for us.

With the end of the apostolic period of the Christian Church, which concluded with the natural death of John, the beloved (author of the Gospel of John), on the Isle of Patmos the Lord Yeshua the Messiah raised up new Holy Spirit–filled preachers and missionaries. The Great Commission is an open-ended contract to be signed by every generation. Each new generation of Christians has the obligation to go out and win souls for the Lord Yeshua the Messiah. Men such as Justin Martyr, Polycarp, Chrysostom and the like, all filled the void left by the return of the apostles to glory.
Throughout Paul's epistles, the Holy Spirit gave prophetic warnings of apostasy, heresy, and outright paganism infiltrating the Christian church. By the time of Augustine the Roman emperor and the official Christianization of Rome by Constantine around 320 A.D., pagan rituals, traditions and customs began to set in. They infiltrated the church to a point that those believers following the gospel of Messiah as outlined by Paul were few and far between. Instead of preaching about repentance and salvation, heathenistic and hellish traditions were taught as gospel. One such doctrine of demons which was preached at the time was known as Gnosticism, which along with other heresies, denied the deity of Messiah Yeshua. With the reliance upon man-made tradition that had come into vogue, the zeal, vigor and burden for lost mankind faded away. One can vividly recall the words of the Lord Yeshua the Messiah:

"When the Son of Man comes will he find faith on the earth?"2

"And many shall say unto Me in that day 'Lord, Lord,' and I will say depart, I never knew you."3

By 1200 A.D. the dark ages had fully overtaken civilized men. The teaching and reading of the Bible was outlawed among many cities in Europe. Many born-again Christians were martyred for their faith. This time period also brought about the infamous Spanish Inquisition in 1492 A.D.. Jewish men, women and children were initially exiled from Spain and labeled as Christ-killers. Afterwards, many were killed because they refused to convert to Roman Catholicism. Forced baptisms and conversions were the order of the day. The church of that day had bought into Satan's lies about the Jewish people. Their motto was that there are only two kinds of good Jews: a converted one or a dead one. Jews were killed en mass, with official church sanction.

How sad. The church, conceived in a Jewish womb and birthed in a manger, had decided to turn against the roots that nurtured it. The church wished to distance and disassociate itself from anything too Jewish. Pagan lies replaced Biblical feasts. The Sabbath was changed to Sunday. While it may be the Lord's Day, it is not the Sabbath. God's Sabbath is the seventh day of the week. That has never changed. It is eternal. All of this anti-semitism was given the official stamp of approval by the church at the Council of Nicea in 325 A.D. It was at this time when replacement theology, birthed in the roots of hell, became official church doctrine. (See Appendix VI for more details on this subject.)

Between the 11th and 13th centuries, the Crusaders marched to Jerusalem and killed Jewish men, women, and children with swords shaped like crosses. The ultimate symbol of love was used to butcher innocent Jewish babies. Synagogues were torched while hymns were sung to Messiah. Their hatred for the Jews nullified any real love relationship the Crusaders had with the Lord.

How sad. How wrong. The Jewish disciples of Yeshua had loved the heathen, and taken the gospel to them, nurtured them in the faith and even laid down their lives for them. Beginning with the Council at Nicea in 325 A.D., until this present day, the church continues to be part of the anti-semitic problem rather than the solution.

The truth is that God crushed and killed the Messiah for us. No nation or group of individuals could take His life if He did not wish to lay it down for us. Every believer needs to study John 10:17 and Mark 10:33-34.
Because of the hatred portrayed by the organized church (though there were some exceptions), Jews by and large did not come to the Lord. They wanted no part of the Messiah that the church was showing them. Despite man’s hatred, there were a few pockets of Jewish believers scattered throughout the world. As a matter of fact, there weren’t many Gentile believers either, due to the total darkness brought about as Satan used religion and traditions to choke the Word of God.

The infiltration of darkness, mentioned earlier, became Satan’s most effective weapon in stopping the Great Commission from being carried out during the dark ages. Through it, he effectively stopped the spread of YHWH’s gospel for hundreds of years.

Under the leadership of Roman Catholicism, beginning in 350 A.D., the zeal for the teachings of Messiah Yeshua had faded. Instead of confessing their sins to God, men confessed to a priest. Missionary activity was virtually dead. Unregenerate church leaders could hardly care about lost mankind. Matthew 28:20 was a waste of time to them. Yeshua had said, however, that the gates of hell would not prevail against his true body.⁴ In the 1600’s He raised up a Catholic monk named Martin Luther. This German monk saw the light of God within the darkness of Roman Catholicism. Luther left the Roman Church and started what became known as the Great Reformation. Thankfully, the dark ages were over. The word “reformation” is actually a tremendous misnomer. It refers to a time of return to the true gospel of salvation. Luther’s motto of “by grace alone, by faith alone, by Scripture alone” lives to this day.

After this period, revival of the study of Scripture renewed the burden in men’s hearts to obey God’s Great Commission. God raised up men like Hudson Taylor, who brought the gospel to the Orient. Hudson Taylor showed the true heart of a man with a burden for souls when he wrote, “I feel as if I could not live if something is not done for China.”⁵ D.L. Moody, R.A. Torrey, Billy Sunday and the like were raised up throughout the truly born-again, Christian church to evangelize the masses. Count Niklaus von Zinzendorf had a passion for souls.⁶ As Henry Martyn prepared to bring the gospel to India, he stated, “Now let me burn out for God.”⁷ Dr. David Livingston’s passion for souls in dark Africa is legendary.

In 1744, the church in England was given a burden to pray for missions to the heathen world. In 1746 this call went out to America. A man named Jonathan Edwards took up the call to prayer and preached a sermon calling the church to missions. This sermon was influential in stirring the heart of William Carey to a commitment to take the message of the gospel to the lost. William Carey became universally recognized as “the father of modern missions.”⁸ These men are just a sampling of the post–apostolic army of missionaries raised up by God after the Reformation. There were thousands of others.

The job of the Christian church is not to provide a building for prayer or to be a community center or a social hall. It is to be the living organism which is doing God’s will. The arms and legs of Yeshua are to carry the gospel to the whole world for a witness. The end of the age has not yet arrived and we are to proclaim the good news until it does. Not doing so is direct disobedience to God’s Word.⁹ May that be our burden as well, especially toward the Jewish people who have been ignored for so long.

By 1800 A.D., America had become the center of gospel activity. From within its borders thousands of missionaries were sent to distant shores. America became the greatest center of missionary activity since Antioch of Syria in the book of Acts. More ministries, more sermons, and more light goes forth from the United States of America than any other nation in the history of man. That is why this nation is abundantly blessed. First, it proclaims the seed of Abraham as the Way, the Truth and the Life. It is a
a practitioner by—and—large of the Great Commission. As a nation it also has blessed the Jews and provided them with a safe haven from persecution. These factors allow God to continually bless this great nation.

Our Lord told us that to whom much is given much is required. YHWH continues to hold our nation to a higher standard than others. Missionary activity based in the United States will have to continue if believers in this country are being obedient to Matthew 28:18–20.

Today the blueprint for God’s Great Commission is much the same as in the past. Malachi 3:6a tells us, “I am the Lord, I change not.” He calls believers to home missions as well as foreign missions. There remains major parts of the earth that have not heard the gospel. Through the use of television and radio, more are hearing about the Messiah’s atoning death than ever before. One very well recalls our Lord’s words regarding the close of the age and His imminent return. In Matthew 24:14 He says, “and this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.” The return of Messiah is directly tied in to the church’s activity in proclaiming the gospel, as well as national Israel’s acceptance of the good news.

Every local congregation should have a missionary outreach and through a budget should support missionary activity. Pastors and Messianic rabbis must be fully missionary-minded, using the Scriptures as their basis. The Messianic rabbi or pastor and the congregation can make the difference between results or failure on the mission field. The congregation must be moved visually to inspire them for missions. This can be done by having a missionary conference, including films, pictures and such. The missionary cannot be left alone if he is called of God. The church today is responsible to God and His Great Commission.

John Wesley, the fiery Englishman of God, said, “Show me a pastor on fire and people will come just to watch him burn.”10 This can certainly find an application in a pastor’s heart for missions as well. Every child of God, especially pastors, will have to answer to God Almighty for their attitude and obedience to the Great Commission at the Bema or Judgment Seat of Messiah.

The church must realize its place in Biblical commission. Not everyone is called to a foreign mission field; however, everyone can give financially to support the missionary so he need not worry over finances but can do the job the Lord Yeshua the Messiah has called him to do. Certainly every believer can pray for his missionary and continue to intercede on his behalf. We, as senders and partners in missions, have been called with all of them to fulfill the Great Commission. If it had not been for the prayers of the church for its missionaries as in Biblical days, the Lord’s work would not succeed.

Lastly, each individual believer must see himself as a chosen instrument and called of God to share the gospel. Each believer can be a light to his or her relatives. We must not have the false idea that God has called some but not others. After the demoniac was made whole at Decapolis, he wanted to follow Yeshua, but the Lord left him as a witness right where he was.11 Let this be a lesson to the believer. Each of us are called to witness the love that Messiah has put in our hearts. If we are not sent to a foreign field, supporting them with our prayers and dollars makes us Biblical practitioners of the Great Commission. We each are called to be a Paul or a Peter through God’s grace and His Spirit. May God’s Great Commission be pre-eminent in our daily lives, and in the lives of our families. May we as Bible believers be acutely aware of our continuing responsibility to bring the gospel to all of mankind, since without this message of Messiah’s holiness no man will be able to enter into God’s eternal presence.
1 Colossians 1:6.
3 Matthew 7:22–23.
4 Matthew 16:18.
5 Robert Glover, The Biblical Basis for Bible Missions, p.178.
6 Ibid., p.179.
7 Ibid., p.181.
8 Ibid., p. 179.
9 Scripture clearly states that deliberate disobedience to God’s will is equal to the sin of witchcraft (I Samuel 15:23).
11 Mark 5:19.
OUR GREATEST OBSTACLE TO THE GREAT COMMISSION

Unfortunately, there remains one major obstacle to fulfilling the words of Yeshua found in Matthew 28:18–20. It is called ANTI-SEMITISM. While most people tend to think of anti-semitism as blatant hatred of the descendants of Shem, that form is obvious and will not be addressed in these pages. It is not the anti-semitic hatred as displayed to the world by Adolf Hitler that is the danger faced by the church. Rather, there exists a far more subtle form practiced by most Bible-believing churches who should know better. The form of anti-semitism that will be discussed is quite passive and just as satanically inspired as open hatred and murder of our Jewish people. Far too many Christians are deceived by this aspect of anti-semitism.

What is it, then, that so many believers are neglecting to do? Withholding the gospel from Jewish people condemns the Jews to hell. Who are we that we should disobey God’s blueprint for salvation: “to the Jew first”? When the Christian refuses to demand that his or her church support a Jewish missionary, they are participating in passive (do nothing) anti-semitism.

Frankly, I just don’t understand the heart of a pastor who, in speaking for his congregation, wrote that “we don’t feel God’s call in this area.” How sad that this pastor is representative of the many pastors who are blinded by the lies of anti-semitism. God requires massive efforts to evangelize the Jews. When the average pastor is asked to name the Jewish missionary they support through their mission dollars, the conversation all too often comes to a dead end. Most pastors don’t believe they need to support Jewish missions. Reasons for this vary from laziness to falsely believing Satan’s lie that God has an altogether different plan of salvation for His chosen people, apart from Yeshua the Messiah. God will not bless those who do not bless the Jew. Period. The Holy Spirit will never be manifested in its fulness in a church that is willingly ignorant of God’s call to win Israel back to the God of Abraham, Isaac and Jacob.

Most churches are proud of their dollars allotted to missions, and often have both a listing and a map displayed, indicating their effort. Most lists don’t include the Jewish people. Many dollars and years of time are spent to train missionaries in the language
and culture of the people to whom he or she is going, but practically nothing is spent to reach the Jew.²

Let me issue my brothers and sisters a warning in sincerity and in my love for the truth of God's Word. No matter how hard these people try to remove or stamp out the Jewishness of the church, as well as its indebtedness to the Jew, they will fail. The church exists with the strength that it has because the roots are strong.³ That is God's will. Don't fight God. Allow for Jews to stay Jews in your church. Encourage their worship of Yeshua in a Jewish framework. Do not attempt to convert them. God does not want them to convert. Neither will He be pleased with churches who attempt to enforce assimilation upon them. The only thing God desires converted is a Jewish heart plagued with sin, not nationality.

Many Christian leaders usually respond with, "We go to whosoever will." It is interesting that the "whosoever" almost always leaves out the Jew. Repent and rectify the error. Pastors everywhere must line up with God's will and purpose.

Individual Christian lay people have told me point-blank: "Don't bother me for funds. I give to my church." I say "Amen." That is why nothing is being done. The churches they usually give to don't have a Jewish vision. Churches like that are perishing entities. I had a lady tell me just last week after my weekly radio show, "Brother Marshall, you're right. Christians don't do what they should to bring life to Jews." This God-fearing lay Christian could see the stark reality of the moment whereas many others cannot. If you are a Christian individual, who tithes faithfully to your local church, you have the right, as well as the call of Yeshua the Messiah, to know if any of your dollars are going to support a Jewish missionary. You must pin your pastor down on this vital issue.

The issue, however, is about far more than money. You must be God's agent to usher correct Biblical doctrine into your church, if it is lacking. If you have graciously understood the categorical doctrine of the need to win Jews to Messiah, then God may be waiting for you to begin a prayer group for Jewish souls. With two or three believers gathered in Yeshua's name, a burden for lost Jewish souls may come into your congregation. As is usually the case with any kind of fire, Holy Spirit fire spreads quickly. Ultimately, your pastor and his elders will be ablaze for the people God calls "the apple of His eye." If your pastor and elders refuse to share your vision regarding Jewish missions, then it may well be time to look for another church that does have a Jewish heart.

Thank the Lord that there are pastors with a love for Israel, and who put their missionary dollars where the mouth of God says they belong. I thank Yeshua daily for the faithful supporters of this ministry, who are Christians with a Jewish heart. You might consider this as too harsh an indictment of fellow believers. However, it is high time the truth was made known. The failure by so many God-fearing Christians to quickly and faithfully take the eternal "bread of life" to the Jewish nation continues to be the greatest obstacle to seeing the Great Commission fulfilled in our lifetime. When an entire segment of the world's population is left out of world evangelization, God's plan is hindered.

No, it is not just Satan, it is not just the rock and roll fanatics, drugs, or even the atheists, that are stopping Jews from coming to the Lord. It is also the disobedience of the body of Messiah to Romans 1:16 that is to blame. The church is a major roadblock to Jewish evangelization. Instead of taking "the answer" to Israel, we have become part of the problem that neglects to throw a life preserver to a dying nation. By getting obedi-
ent to Romans 1:16 with our money as well as with our mouths, we can remove this
great obstacle as we truly go to all nations and, thereby, fulfill Yeshua’s Great
Commission. This obstacle must be removed—by you and me. Let us become obedient
and seek out Jews to share God’s love with. If our leaders and pastors won’t, we still
individually need to become God’s mouthpiece to Israel. Let your name be gloriously
remembered as a Bible believer who did not forsake God’s call to win the Jewish people
to Messiah.

Remember, twelve Jewish boys were faithful to you. They did not fail you. They did
their job. They were obedient. Won’t you repay the favor and in so doing find yourself in
God’s perfect will? Take the gospel back to the people of Israel. Yeshua wept for
Jerusalem. Let our hearts weep for Jewish souls.

1 Romans 1:16.
2 Raymond Cohen, There will be Jews in Heaven Too, Back Cover.
3 Romans 11:18.
HOME FELLOWSHIPS

Following the steps outlined in the active witness section, invite your Jewish friend to a home Bible study. Share the Word in love. Make sure that you do not bring a Jewish person to a church unless they are ready for it. Most Jews connect a church with killings, pogroms and the holocaust. By having them attend a home fellowship, they will feel more relaxed and be less on edge. All Jewish folks fear being asked to convert. Your guests must be made aware that this home fellowship is a get-together where the Word of God is shared. Remember—you are not trying to convert the Jew, but you are sharing the bread of life. God does not want the Jew to convert. The desire of God’s heart is for the Jew to remain Jewish with a converted or circumcised heart.

A solid Bible-based home fellowship will prepare his or her heart so that in God’s time the individual will be at ease when entering your church. It is our position at Messiah Is God Ministries, that a Messianic Jewish congregation or a Hebrew Christian fellowship is best suited to minister to the unsaved Jew. There is certain to be far less hesitancy for an unsaved Jew to enter into a Messianic synagogue, or a Hebrew–Christian fellowship than a Gentile church. For a referral to a Messianic synagogue or a Hebrew Christian fellowship near you, contact our office.

FISHING

Set aside one day per week to go, either individually or with a friend, to a Jewish neighborhood. There you will find fields that are white and ready to harvest. Many elderly Jewish people are alone and ready to face eternity. They are looking for a friend. Introduce them to Yeshua! The key here is a commitment on your part to do this weekly. If you feel unequipped once a door has been opened, refer this person to a Jewish missionary ministry, such as Messiah is God Ministries.

ANTI-SEMITISM TASK FORCE

The concept of an anti-semitism task force is powerful. It would enable the Jewish community to see a living, vibrant witness of the church’s love for them. When an incident of clear anti-semitic hatred occurs, get on the phone and form a group of Christians who will stand together against anti-semitism. Plan to first of all call either the temple office or the rabbi who was the victim of harassment. Offer your support and speak of your shock as a born-again Christian.

Then have a meeting of this task force at your home or church. Plan a date to stand in front of the victimized temple with posters and placards, showing the community where you live that any attack on innocent Jews will be considered an attack on the Christian church. Make sure the media is called (T.V., newspapers, radio). This will reach most of the community where you live. With this kind of action, your witness will not just be “all talk and no walk.” Through this type of task force the Jewish people will know they have a friend in Yeshua. The Biblical mandate to hunger and thirst for righteousness will be fulfilled through you. Let me encourage all pastors, everywhere, to begin to take a more visible role in these task forces. These task forces have become successful evangelism tools in many cities of the Northeast, such as Boston. Try it. It works. Form your task force today. For help in establishing an anti-semitism task
A CONCRETE BLUEPRINT FOR IMMEDIATE ACTION

Now that you’ve acquired a deeper understanding of God’s will, and of His requirement to share the gospel with Jewish people, we as believers must be prepared to act. The following is a concrete blueprint to overcome the greatest obstacle to seeing the Great Commission fulfilled. It is a solid call to action that every Bible believer can put into effect, either individually or conjunction with his local church. Many voices cry out in favor of Jewish evangelism. There has, however, been a lacking of the will to perform, and just as important, an absence of a solid concrete plan for action. As you continue to read you will find a solid, Bible-based plan to take the bread of life to your Jewish friend. My prayer is for you to pick up the gauntlet and run with it. May it yield for you the Jewish souls that God so desperately seeks.

PRAYER FOR JEWISH SOULS

Nothing can be accomplished without prayer. Whosoever is manifest in the flesh is first birthed in the Spirit. Be specific. Ask God to give you specific people to share the gospel with. Name them in prayer. Continue being persistent and lift up these Jewish individuals to the Lord daily. Ask God for the necessary boldness.

ACTIVE WITNESS

Once you have birthed their salvation in prayer, set aside at least three times per week to meet with your Jewish friend in a neutral setting, such as a luncheon date. Become their friend, and use Scripture in your normal conversation. They will not be able to resist God’s wisdom in your conversation. You can share the Word by incorporating it in your dialogue. You need not preach to them. For complete information on how to start a conversation about Yeshua, contact Messiah Is God Ministries.
force in your community, contact Messiah Is God Ministries today. We will be blessed to help you get started.

EDUCATION

Are you willing to learn Jewish customs and traditions? Are you willing to learn Jewish ways to say Christian things? It may make the difference between heaven or hell for an individual. Remember, your success in Jewish evangelism may well depend on you educating yourself with regard to the culture and customs of the people God has sent you to. Take the time to study the Jewish person and what motivates his thinking. See Appendix Three for more information.

1 Proverbs 18:4.
APPENDIX I

THE KEY TO ETERNAL LIFE

Due to the very nature of this work, I would be amiss from God’s will for me as a pastor and evangelist, were I to overlook giving the reader an opportunity to receive God’s gift of eternal life. The Bible tells man that he is dead in his trespasses and sins. The only thing needed by a dead man or woman is life, not a change of religion or theology.

If the reading of this book has displayed to you your need for Yeshua as your Savior and Messiah, then you need to make the single most significant decision of your life today!! Why? Because tomorrow is promised to no one human being. The plan of the ages is still available today. God’s life will come into you to make you alive spiritually.

Repent, turn to Messiah alone and God will impart His life to you. Let’s pray:

Lord, I am sinful. I am sorry. Forgive me. I believe you are my Messiah and that you died and spilled your blood for me. I believe you rose from the grave after three days. Living Yeshua, give me your life and help me to be born from above by your Ruach Hakodesh. I give my life to you and I promise to serve you all the days of my life. I pray in Yeshua’s name. Amen.
APPENDIX II

NEW COVENANT REFERENCES TO THE PRE–CREATION EXISTENCE OF THE GREAT COMMISSION

Ephesians 1:4-5  Believers have been chosen for salvation before the foundation of this world.

Ephesians 1:11  We are adopted children with an inheritance.

I Peter 1:20  The foreordained Lamb of God took our place.

Acts 2:23  God’s Great Commission was announced by His prophets.

Romans 8:29  God chose the believer to be conformed into Messiah’s image before creation.

I Corinthians 1:27  God’s wisdom glorifies His believers through predestination.

II Timothy 1:9  His eternal purpose to save us and call us to holiness, existed before the world began.

Titus 1:2  God’s promise of salvation was made before creation.
<table>
<thead>
<tr>
<th>Reference</th>
<th>Passage</th>
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<tbody>
<tr>
<td>I Peter 1:2</td>
<td>We were elected to be placed in the body of Messiah before the foundation of the world.</td>
</tr>
<tr>
<td>Revelation 13:8</td>
<td>The Lamb was slain in God's mind before the foundation of the world.</td>
</tr>
<tr>
<td>Acts 13:46–47</td>
<td>God's plan that Jewish leadership's rejection would lead to an opportunity for the Gentiles to be saved, which He purposed from eternity past.</td>
</tr>
</tbody>
</table>
APPENDIX III

PRESENTING THE PLAN OF SALVATION TO THE JEWS

The most successful period of Jewish evangelism came in the first years after Yeshua’s resurrection. The New Testament was not yet complete. Jewish people were won back to their Lord through the Old Covenant Scriptures. Peter, Paul and all the other Messianic Jews knew their Old Testament. With their knowledge they were able to present the plan of salvation to their Jewish brethren. Lastly, Yeshua the Messiah used the Tanach to expound to His disciples concerning Himself (Luke 24:25–32).

By following the plan below, you can become an effective witness to your Jewish friend. Happy fishing!!

A. ESTABLISH TO THE JEW THAT HE IS A SINNER:
   Psalms 14:2–3, 51:5, 58:3, Ecclesiastes 7:20

B. THE RESULT OF THE JEW’S SIN IS DEATH:

C. GOOD DEEDS CANNOT BE USED TO GAIN RIGHTEOUSNESS:
   Isaiah 64:6

D. SIN SEPARATES MAN FROM GOD:
   Psalms 38, Isaiah 59:2

E. DUE TO THIS SEPARATION, GOD REQUIRES A MEDIATOR (OR GO–BETWEEN):
   Isaiah 53:12, 59:16, Ezekiel 22:30

F. THE MEDIATOR IS MESSIAH:
   Isaiah 53:12, Daniel 9:25–26
G. MESSIAH HAD TO COME AND DIE BEFORE THE HOLY TEMPLE AND JERUSALEM WERE BOTH DESTROYED IN A.D. 70:
   Daniel 9:25–26

H. GOD ONLY ACCEPTS A BLOOD SACRIFICE AS A SUBSTITUTE TO FORGIVE MAN. WITHOUT A BLOOD ATONEMENT, NO FORGIVENESS CAN BE GRANTED:
   Genesis 3:21, 8:20–21, Exodus 12:3–8, 12:13, Leviticus 17:11

I. AFTER THE TEMPLE WAS DESTROYED, GOD DID NOT LEAVE ISRAEL WITHOUT A BLOOD ATONEMENT:
   Isaiah 52:15, Isaiah 53 (entire chapter)

J. HOW TO RECEIVE MESSIAH:
   Do as Abraham did. Believe in the Lord and His Messiah, and God will count it to you as faith and give you His righteousness, by which you can be redeemed.
   Genesis 15:6, Joel 2:32
APPENDIX IV

HELPFUL LANGUAGE TIDBITS

Try to incorporate Jewish terminology when witnessing your faith. Many Christian terms are highly offensive to sensitive Jewish people. Learn these alternative words. Should the Jew reject the gospel, we want to make sure that it is the gospel that he or she is rejecting, not your insensitive presentation.

<table>
<thead>
<tr>
<th>CHRISTIAN TERMINOLOGY</th>
<th>USE</th>
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<tbody>
<tr>
<td>Christ</td>
<td>Messiah</td>
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<tr>
<td>Jesus</td>
<td>Yeshua</td>
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<tr>
<td>Cross</td>
<td>Tree of sacrifice</td>
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<tr>
<td>Christian</td>
<td>Believer</td>
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<tr>
<td>Church</td>
<td>Fellowship or assembly</td>
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<tr>
<td>Convert</td>
<td>Turn</td>
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<tr>
<td>Born again</td>
<td>Circumcised in heart</td>
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<tr>
<td>Sin</td>
<td>Transgression</td>
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<td>Old Testament</td>
<td>Tanach</td>
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<td>Pentateuch</td>
<td>Torah</td>
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<td>Tabernacles</td>
<td>Succoth</td>
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<td>Passover</td>
<td>Pesach</td>
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<tr>
<td>Missionary</td>
<td>Shaliach</td>
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<td>Holy Spirit</td>
<td>Ruach Hakodesh</td>
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<td>Trinity</td>
<td>Godhead</td>
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<tr>
<td>The Father</td>
<td>Abba</td>
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<td>Savior</td>
<td>Redeemer</td>
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<td>Sacrifice</td>
<td>Atonement</td>
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<td>New Testament</td>
<td>Brit Hadashah</td>
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<tr>
<td>Easter</td>
<td>Resurrection Day</td>
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<tr>
<td>Paul</td>
<td>Rav Shaul</td>
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<tr>
<td>Mary</td>
<td>Miriam</td>
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APPENDIX V

BIBLICAL VERSUS RABBINICAL JUDAISM

Most Bible believers are not aware of the fact that the Jewish people today are not Biblical Jews in the purest sense. As a matter of Biblical record, unbelieving Jews who have not come to faith in Messiah are traditional Jews, who continue to live under the Law of Moses. Either by choice or through ignorance, they have chosen the traditions of the Jewish leadership, i.e., the rabbis, over the requirements of God’s Holy Word. Below you will find a very interesting comparison between Rabbinical Jews (the Jewish masses), as they have come to be called, and Biblical Jews (the faithful Jewish remnant), who are believers in God’s Word.

Issue #1

BELIEF IN GOD’S WORD AS THE SOLE AUTHORITY FOR LIFE:

Rabbinical Jews say:  
Some Jewish sects believe in divine inspiration of Scripture, others don’t.

Biblical Jews say:  
Both the Old and New Covenants alone are the basis for obedience to God.

Issue #2

BLOOD ATONEMENT:

Rabbinical Jews say:  
Not necessary. Good deeds, prayer and repentance will atone for one’s sin. Referred to as “tshuvah, tzedakah, and tefillah.”

Biblical Jews say:  
Blood atonement is essential, without which no man can enter into God’s presence.
Issue #3

OLD TESTAMENT (TANACH):

Rabbinical Jews say:
Some sects believe in its entirety; others believe in none of it; still others believe in only the first five books.

Biblical Jews say:
We believe that Genesis to Malachi is God’s Word.

Issue #4

NEW TESTAMENT:

Rabbinical Jews say:
It is fictitious at best and anti-Semitic at worst.

Biblical Jews say:
It is as much a work of divine inspiration as is the Tanach.

Issue #5

ORAL LAW:

Rabbinical Jews say:
It is central to Jewish belief and lifestyles. Without it, Rabbinical Judaism would die.

Biblical Jews say:
We reject it as divine but respect it as a work of man’s wisdom.

Issue #6

THE SHEMA (DEUTERONOMY 6:4):

Rabbinical Jews say:
We profess it as the bedrock and pillar of Jewish faith. The Rabbinical view is that the Shema proves that God is an “absolute unity,” and not a trinity.

Biblical Jews say:
We profess it as the bedrock and pillar of Biblical Jewish faith. We believe that the word for one, “echad,” is a compound unity, proving the triune nature of God.
Issue #7

THE TORAH:

**Rabbinical Jews say:**
The Torah is the primary focus of life. We try to fulfill the Torah through personal striving and personal fulfillment, and good deeds.

**Biblical Jews say:**
The Torah is a temporary tutor, which is designed to lead us to the future Messiah who fulfills all requirements which man can not.

Issue #8

GENTILES:

**Rabbinical Jews say:**
All non-Jews are Gentiles.

**Biblical Jews say:**
Humans fall into three groups: Jews, Christians (born-again Gentiles), and Gentile non-believers.

Issue #9

TWO MESSIAH THEORY:

**Rabbinical Jews say:**
Most Conservative and Orthodox Jews believe that Scripture teaches two separate Messiahs. One suffers (Messiah son of Joseph), and one is the eternal King (Messiah son of David). Reform Jews reject the concept of a literal Messiah, and hope only in a future Messianic Age.

**Biblical Jews say:**
We believe in only one Messiah: Yeshua. We believe that the first time He came to suffer, and next time He will come to reign. We totally reject the traditional, unbiblical view of two Messiahs.

Issue #10

THE VIRGIN BIRTH:

**Rabbinical Jews say:**
This is a pagan concept, totally unbiblical in its origin. Found nowhere in Scripture. Many unfortunately believe Yeshua was an illegitimate child.

**Biblical Jews say:**
We believe strongly in Messiah’s virgin birth as found in Isaiah 7:14 and Jeremiah 31:22.
Issue #11

GOOD DEEDS (MITVOT):

Rabbinical Jews say:

They can be the individual’s stairway to heaven. Combined with prayer and repentance, they lead to righteousness.

Biblical Jews say:

All of man’s attempts at good deeds are filthy rags (Isaiah 64:6). Only Yeshua’s blood atonement entitles entry into life eternal.
APPENDIX VI

A COMPARISON BETWEEN JOSEPH AND YESHUA

As was mentioned in Chapter 6, there are many ways in which the account of Joseph, in the Book of Genesis, foreshadows the Messiah Yeshua. There are over one hundred amazing similarities between Joseph, the son of Jacob, and the Son of God who lived centuries later. These parallels give us a prophetic illustration of the life of Messiah. The following list represents only a few examples of the way that Joseph’s life gives us that picture.

PARALLEL: BELOVED OF HIS FATHER
Joseph: Now Israel loved Joseph more than all his children (Gen 37:3a).
Yeshua: This is my beloved Son, in whom I am well pleased (Mat 3:17b).

PARALLEL: ENVIED AND HATED WITHOUT A CAUSE
Joseph: And when his brethren saw that their father loved him more...they hated him...(Gen 37:4).
Yeshua: ...The chief priests had delivered him for envy (Mark 15:10). They hated me without a cause (John 15:25b).

PARALLEL: A ROOT OUT OF DRY GROUND
Joseph: ...he was the son of his (Jacob’s) old age (Gen 37:3b).
Yeshua: ...he (Messiah) shall grow up before him...like a root out of dry ground (Is 53:2a).
PARALLEL: HE FORETOLD THAT ONE DAY HE WOULD RULE
Joseph: ...your sheaves stood...and made obeisance to my sheaf (Gen 37:7).
Yeshua: ...ye (shall) see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven (Mat 26:64b).

PARALLEL: ACCUSED OF BEING A DREAMER, OR DELUDED
Joseph: And they said to one another, Behold, this dreamer cometh (Gen 37:19).
Yeshua: ...they said, He is beside himself (Mark 3:21b).

PARALLEL: SENT BY THE FATHER TO SEEK THE BROTHERS’ WELFARE
Joseph: Go...see whether it be well with thy brethren (Gen 37:14a).

PARALLEL: WENT WILLINGLY AND SOUGHT UNTIL HE FOUND HIS BROTHERS
Joseph: And Joseph went after his brethren, and found them...(Gen 37:17b).
Yeshua: ...Lo, I come to do thy will, O God (Heb 10:9b).
He came unto his own...(John 1:11a).

PARALLEL: REJECTED AND CONDEMNED TO DIE
Joseph: They conspired against him to slay him (Gen 37:18b).
Yeshua: We will not have this man to reign over us (Luke 19:14b).

PARALLEL: STRIPPED OF HIS CLOTHING
Joseph: ...they stripped Joseph out of his coat...that was on him (Gen 37:23b).
Yeshua: And they stripped him (Mat 26:15b).

PARALLEL: THROWN INTO A PIT, OR FORSAKEN
Joseph: And they took him, and cast him into a pit (Gen 37:24a).
Yeshua: ...so shall the Son of man be three days and three nights in the heart of the earth (Mat 12:40b).

PARALLEL: SOLD FOR SILVER
Joseph: ...they...sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt (Gen 37:28b).
Yeshua: ...and they bargained with him (Judas) for thirty pieces of silver (Mat 26:15b).
PARALLEL: RAISED FROM THE PIT
Joseph: ...and they drew and lifted up Joseph out of the pit (Gen 37:28a).
Yeshua: ...he rose again on the third day according to the scriptures (I Cor 15:4b).

PARALLEL: BECAME A SERVANT
Joseph: And Joseph was brought down to Egypt...and he was in the house of his master, the Egyptian (Gen 39:1-2).
...took upon him the form of a servant (Phil 2:7).

PARALLEL: EVERYTHING HE DID PROSPERED
Joseph: And...the Lord made all that he did to prosper in his hand (Gen 39:3b).
Yeshua: ...and the pleasure of the Lord shall prosper in his hand (Is 53:10b).

PARALLEL: RESISTED TEMPTATION
Joseph: The temptation by Potiphar’s wife (Gen 39:7–12).
Yeshua: For such an high priest was fitting...who is holy, harmless, undefiled, separate from sinners...(Heb 7:26).
...(he) was in all points tempted like as we are, yet without sin (Heb 4:15b).

PARALLEL: FALSELY ACCUSED
Joseph: The Hebrew servant, whom thou hast brought unto us, came in unto me to mock me...(Gen 39:17–18).
Yeshua: At the last came two false witnesses, and said...(Mat 26:60b, 61a).

PARALLEL: NUMBERED WITH TRANSGRESSORS
Joseph: And Joseph’s master...put him into the prison, a place where the king’s prisoners were bound (Gen 39:20a).
Yeshua: ...there they crucified him, and the malefactors, one on the right hand, and the other on the left (Luke 23:33).

PARALLEL: FORETOLD THE FUTURE ACCURATELY
Joseph: And it came to pass, as he interpreted to us...(Gen 41:13).
Yeshua: Now I tell you before it come, that, when it is come to pass, ye may believe that I am he (John 13:19).
The Great Commission

PARALLEL: PROMOTED TO HONOR AND GLORY AND GIVEN A NEW NAME
Joseph: And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt (Gen 41:41).

Yeshua: ...God also hath highly exalted him, and given him a new name which is above every name (Phil 2:10a).

PARALLEL: ALL PEOPLE COMMANDED TO BOW TO HIM
Joseph: and they cried before him, Bow the knee (Gen 41:43).

Yeshua: That at the name of Jesus every knee should bow (Phil 2:10a).

PARALLEL: PROVIDED FOR ALL IN NEED
Joseph: And all the countries came...unto Joseph to buy grain (Gen 41:57a).

Yeshua: ...I am the bread of life; he that cometh to me shall never hunger (John 6:35a).

PARALLEL: ALLOWED HIS BROTHERS TO SUFFER A PERIOD OF TRIBULATION
Joseph: Genesis 42:6 through 44:34.

Yeshua: ...it is even the time of Jacob’s trouble (Jer 30:7). For then shall be great tribulation (Mat 24:21a).

PARALLEL: REVELATION AND RECONCILIATION
Joseph: I am Joseph...whom ye sold...God hath made me lord of all...come...unto me...(Gen 45:3–9).

Yeshua: And so all Israel shall be saved;...as it is written...and shall turn away ungodliness from Jacob (Rom 11:26).
## APPENDIX VII

### REPLACEMENT THEOLOGICAL ERROR VERSUS BIBLICAL TRUTH

<table>
<thead>
<tr>
<th>ERROR</th>
<th>TRUTH</th>
</tr>
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<tbody>
<tr>
<td>Israel has been replaced by the Christian church in all of God’s purposes. The church is the historic continuation of Israel.</td>
<td>Israel, the descendants of Abraham, Isaac and Jacob, had and will continue to have a very important place in the historical purposes of God.</td>
</tr>
<tr>
<td>The Jewish people are now no different than any other group (such as Spanish or English people).</td>
<td>Israel, as no other nation before or since, has been marked out by God. He will continue to work out His purpose on the earth through them.</td>
</tr>
<tr>
<td>Apart from being born-again and being included into the church, the Jews have no future or calling by God.</td>
<td>Even in their unsaved state, Jews are a people especially favored by God, awaiting the revelation of the Messiah to the entire nation.</td>
</tr>
<tr>
<td>Since Pentecost in 34 A.D., all of God’s promises to Israel have been terminated and transferred to the church alone.</td>
<td>God made very clear promises to the Jewish people. How could He possibly redefine them to apply to another people without being charged with being devious or unfaithful.</td>
</tr>
</tbody>
</table>
ERROR

All promises to Old Covenant Israel, unless they were historically fulfilled before the coming of Messiah, are now the sole property of the church. Furthermore, the Old Covenant promises cannot be taken literally, only symbolically. Whenever the Tanach refers to Zion, the Temple, Israel or Jerusalem, it is another term for the church.

TRUTH

The Scriptures must be taken literally. When God refers to the temple, it is the temple that He has in mind. When He refers to Jerusalem, it is a literal city He has in mind. When He refers to the nation of Israel as the object of His eternal purposes (Jer 31:35–36), it is literally the nation of Israel He has in mind.
APPENDIX VIII

JUSTIFYING YESHUA FROM MESSIANIC PROPHECIES IN THE TANACH

Genesis 1:26  Psalms 72:8–14  Isaiah 56:1
Genesis 3:15  Psalms 78:1–2  Isaiah 59:1–4
Genesis 12:3  Psalms 89:3–4  Isaiah 60:1–6
Genesis 22:8  Psalms 89:34–37  Isaiah 61:1–2
Genesis 49:10 Psalms 103:2–3  Isaiah 62:11–12
Job 19:25–27 Isaiah 2:8–11  Daniel 7:13–14
Job 42:5  Isaiah 7:14  Daniel 9:25–27
Psalms 2 (entire Psalm) Isaiah 9:6  Hosea 3:4–5
Psalms 16:10 Isaiah 9:25–27  Jonah 1:17
Psalms 22 (entire Psalm) Isaiah 35:4–10  Micah 4:8
Psalms 40:7–10 Isaiah 40:1–11  Zechariah 2:8–11
Psalms 41:7–13 Isaiah 42:1–10  Zechariah 12:10
Psalms 69:7–28 Isaiah 55:1–9

The scriptures listed above are just a few of over 350 Old Covenant scriptures that our Messiah Yeshua has already fulfilled in His first advent. Since these have been fulfilled, we can rest in full assurance that all the remaining prophetic scriptures will come to pass.
GLOSSARY

Asham—A scapegoat. A sin offering that died in place of the people.

Beautiful Gate—One of the seven entry points into the ancient city of Jerusalem.

Brit Hadasha—New Covenant.

Christophany—A pre-incarnate appearance of Yeshua in the Tanach.

Cohanim—Levitical priests.

David—A reference to King David or the coming Messiah (depending on the context).

Day of the Lord—A time of God’s wrath separate from the Great Tribulation, which is a time of wrath caused by a man (Anti-Christ).

Ekklesiah—(Greek) the called out ones; church.

El Shaddai—God Almighty.

Gentiles—The non-Jewish nations.

Grace—Unmerited favor.

Hallel—Prayers of praise and worship to God (consists of several Psalms, including 118).

Harpazo—(Greek) The snatching away or rapture.

Hosanna—Hosanna; a cry meaning “save now.”

YHWH Jireh—God our provider.
Kadosh Hakadoshim—Holy of Holies.

Le’Chaim—A Jewish salute meaning “to life” or “long may you live.”

Messiah—Christ.

Messianic Line—The family tree of the Messiah.

Messianic Rabbi—Pastor of a Messianic Jewish congregation.

Millennium—The one thousand year reign of Messiah on the earth.

Mikvah—Baptism.

Patriarchs—Abraham, Isaac, and Jacob.

Pesach—Feast of Passover.

Pogrom—A concentrated effort to wipe out Jewish people.

Posterity—Perpetual presence.

Predestination—The choosing of an individual by God before the beginning of time, to experience redemption by Messiah.

Promised Land—Israel.

Rav Shaul—The Apostle Paul

Replacement Theology—The erroneous view that the New Testament Church has finally and permanently replaced the nation of Israel in the purposes of God.

Rosh Hashana—Feast of Trumpets; traditionally referred to as the Day of Remembrance.

Ruach Hakodesh—Holy Spirit.

Saint—Any believer in Yeshua; not to be associated with sainthood pronounced by religious denominations.

Shavuot—Pentecost or Feast of Weeks.

Shiloh—The sent one. A Messianic title.

Shimon Keefa—Simon Peter.

Shofar—Ram’s horn.
Son of David—A Messianic title for the Messiah.

Succoth—Feast of Tabernacles or Booths.

Tanach—The entire Old Testament.

Testator—One who initiates an agreement by his death.

That Great Prophet—A title for Messiah as the world’s greatest messenger of God.

Torah—Five books of Moses.

YHWH—the redemptive name of God.

Yeshua—Jesus.

Yerushalaim—Jerusalem.

Yochanan Hamatbeel—John the Baptist.

Yom Kippur—Day of Atonement.
BIBLIOGRAPHY


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ABOUT THE AUTHOR

Pastor Marshall Koniuchowsky is a graduate of Patriot University with a Masters Degree in Missions. He is serving the God of Abraham, Isaac, and Jacob as the current president and founder of Messiah Is God Ministries, whose primary goal is to reach out and gather the lost sheep of Israel’s house.

As a secondary outreach, Messiah Is God Ministries follows the Lord’s power as He opens doors to minister in churches. Pastor Marshall who is a Messianic Jew, conducts extensive training sessions in Jewish evangelism. Christians become familiar with techniques to witness to Jews. Jewish objections and excuses to the gospel, and how they can be overcome, are addressed in depth. Marshall and his wife, Roberta, hosted a daily radio program on South Florida’s largest AM gospel station, for two years.

Pastor Marshall is the spiritual leader of Messiah Is God Fellowship, a Hebrew Christian congregation based in Ft. Lauderdale, Florida. Through this outreach Jewish and Gentile believers are being discipled in the Scriptures and the Jewish roots of the Christian faith.

Pastor Marshall has made several guest appearances on the “Praise the Lord” program on Trinity Broadcasting Television Network to speak about the importance of Jewish evangelism. Through their ministry to the Jewish people, there have been continuing praise reports of salvation, healing and counsel.

By God’s grace, Messiah Is God Ministries will continue bringing the truth to Israel as well as continuing to challenge those sleeping within the church, and urge them to be active and support Jewish missions. The author resides in South Florida with his wife, Roberta and children, eleven-year-old Eric, and three-year-old Nina.
ABOUT MESSIAH IS GOD MINISTRIES

Pastor Marshall Koniuchowsky is available to teach on the subject of Jewish evangelism. He has designed a seminar that will educate those who have a heart for ministry to Jewish people. The emphasis of the seminar is on how to relate and communicate about God’s love and the truth of the gospel. It will explain how to overcome objections and misunderstandings that many Jewish people have concerning Yeshua the Messiah.

Pastor Marshall Koniuchowsky is also an excellent Bible expositor and is available for speaking engagements throughout the year as long as the Lord tarries. Churches, synagogues, conferences and colleges may contact Messiah Is God Ministries to schedule a date for ministry.

For additional copies of this publication, or for a full catalog of Jewish evangelism teaching tapes and materials, write to:

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