“When once the existence of God guaranteed the existence of Israel, today the continued existence of the people Israel guarantees the existence of God.”
Emil Fackenheim

In this issue:

THE SONG OF MOSES
CAN THESE DRY BONES LIVE?

SIGNS OF THE COMING OF THE MESSIAH
Part VII
“Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and to your own clan.”

(Lev. 25:9-10)

In Hebrew the fiftieth year is called Yovel, a celebration year, jubilee. It is the year of the blowing of the ram’s horn. Thus Yovel got its name from the shofar announcing the beginning of the year.

The sound of the Yovel declares the beginning of a new era, the era of God’s favour towards Israel. In Hebrew the word yovel can be read in two ways. Either “yovel”, which means a ram or a ram’s horn like a shofar, or in passive voice “yuval”, is led or was led, like in Isaiah 53: “he was led like a lamb to the slaughter... for the transgression of my people he was punished.”

Like a lamb which has a desire to follow its shepherd humbly, to be led, “yuval”.

The three names of the shofar are like a road signs on our salvation path: Keren, which is the name including the personal calling, rose up in smoke with the sacrificed ram instead of Isaac (Gen. 22:13). On Mount Sinai the Israelites heard the sound of that horn, Shofar, for the first time when it called the people to make the change, a turn around, teshuva.

The nation learned the sound of the shofar when The Lord himself blew the horn (Ex. 19:16). From that point on the Israelites were commanded to blow themselves on the shofar (Lev. 25:9), until The Sovereign Lord himself blows it, this time the shofar called Yovel (Zech. 9:14).

Then He will announce freedom, liberation, a jubilee to all nations, to all of those who will hear His voice.

Yeshua the Messiah, Jesus Christ, started his ministry in the synagogue declaring with the words of Isaiah 61:1-2 proclaiming good news to the poor, freedom for the captives, release from darkness for the prisoners and proclaiming the year of the Lord’s favor.

Proclaiming the jubilee, which is The Messiah himself.

In Him is the heritage restored, the one we lost in the garden of Eden.

In Him is the essence of Yovel. (http://torah-art.net)

Markus Nurmesniemi
One Road, One Heart

Editorial

Easy as can be nowadays.
You get in the plane, take a nap, and wake up in another continent. You get out of the plane and realize that you are in Africa, in Ethiopia. And you just left your hometown in Finland!

People, more people crowding the streets and lanes, dirt, shacks made of odd metal pieces, poverty. I was prepared to all that, and to be an instrument in our Almighty God’s hands. However, no matter how well prepared you are, when the reality hits you, all your ideas and imaginations are blown away.

You see it in Ambo. There are people who have something, but there are more of those who have nothing. There are widowed mothers with children to take care of. There are mothers whose husbands have run away leaving them and their children. Sick mothers without work, food, or clothes for their children. All they have is distress and grief, death lurking behind their backs.

There are children who have been aban- doned in the street, who have learned to survive from day to day, who have no hope of future, father or mother, or home. No hope of going to school, having regular meals, or clothes to wear. No hope of a roof above their heads.

But Yeshua sees it all.

Far away in a small northern country the Lord awakes a heart, awakes two. Awakes a third and more. And soon enough a small group is travelling from Finland to Ethiopia, with love, shoes, and clothes in their bags. School supplies, money, ideas. Their journey starts with prayer, and is covered with fervent prayers of intercessors in Finland. The Father’s will and plan will come true.

The children are coming. Their eyes are shining with joy. Their whole being is smiling. Such a blessing to take them in your arms and give them a Father’s hug, to look them tenderly in the eyes. Just stay still, and share God’s love and tangible presence to those who have been deprived of so much love. It is a joy and a privilege to be an instrument of God.

These people have nothing. 320 Birs equal about 10 euros, but for them it can mean life for weeks. Food, a break and rest from worries. It is a great joy to realize that we can really help “with the little we have”.

Really help.

It is a joy to give and a joy to see the immediate results; how joy and hope fill again the heart, how the whole being sings from gratitude: there is a God, after all! And He hears me!

An experience of a neighbour’s love is an encounter with the Creator of the universe.

We go to the muddy backyards. Into dirty, dark shanties with a mattress or two on the ground. These people don’t complain. Their hearts are crying silently, but they don’t complain. Yeshua brings the light, future, hope, and love. We are but instruments in His hands, but we are grateful instruments. Hope and smile return to the mother’s eyes. She encounters her God, receives Yeshua as her Lord and Saviour. The Father’s love invades the home. The child can now go to school. Another mother gets a chance to work. A number of street boys get accommodation and some work that will enable them to start earning their living.

There is hope of a future. It costs us nothing. Just a few euros. For them it is life.

God is preparing the ground in Ambo. The local main road has just got a new surface. Local people call it “One road, one heart”. God is clearing the ground for the rivers of Living water to come. We feel a special unity with these dear people, a unity one cannot express with words. It is a unity that heals wounds and hearts. On both sides. It is a unity that makes God’s love almost tangible. It is a sample of God’s Kingdom on earth.

This is what it is; one road, one heart. Our Lord is the Way, the Truth and the Life. The way of Ambo’s believers as they praise and worship the Holy God of Israel! Look at the bond of unity and love between them!

Look at the devotion to his church that our contact, the shepherd of the church, has! He has denied himself and his own needs for years to be able to help orphans, street boys, single parents. He has been sleeping on a mattress on bare ground for two years. When he got a place to live in, he agreed to buying only a bed. He has been giving all he has for anyone in need. He doesn’t complain about anything. Instead, he prays to Jesus Christ, who is the Provider of everything. Our contact doesn’t do anything unless the Lord speaks of it to him first. His desire is to prepare the Lord’s flock of sheep for His coming, and not to sow in his own flesh. He lives and breathes out of prayer and desire to help his neighbour. He lives to preach the truth. In Spirit and in truth.

The devotion to God of this man leaves us speechless. It is genuine, it is real. This is real.

I stare at the counter of the café at Helsinki-Vantaa airport. My head is spinning and ringing. I cannot take in what I see. Abundance and richness come against me wherever I turn my eyes. Being back in Finland seems unreal. And it still does.

I can’t stay here! There is so much to do over there. There is nothing here, only superficiality, flashy looks and bling-bling.

I am driving home. Flashes of farewell come to mind. Eyes in tears, those big eyes that say: Don’t go yet.

I open the door of my home and sigh. How will I reajust myself? My kids come and hug me. My wonderful kids. All is well for them. There is plenty of all for them.

Later, indignation. The way my children behave hits my soul like an arrow; they fight for toys although everybody has more than enough. They want more sweets, more of the welcome cake they have baked with their mother. They want more of this, more of that. Nothing is enough. They take no heed of their parents’ orders.

I open the fridge, and the abundance of food startles me. “Yuck, I don’t eat this”, I hear my child shout at the table.

In my mind’s eye I see the moist eyes of a timid street boy who is too shy to join the farewell party of the last night. The table is set with bread, doughnuts, sweets, soda pop, and oranges. But this little boy is too shy to enter. We fetch him in and lead him to the table. The small hands stretch out timidity, gratefully. He eats such a helping he will probably never see again for a long time.

My selfish, greedy kids.

Then I wake up to reality and ask the Lord to forgive me my thoughts and feelings. My children have been brought up in this environment, this care and provision. It is a blessing, as well. This is all they know. This is their world.

My children don’t know.

I open the door of my home and sigh. How will I readjust myself? My kids come and hug me. How will I reajust myself? My kids come and hug me. How will I reajust myself? My kids come and hug me.

We go to the muddy backyards. Into dirty, dark shanties with a mattress or two on the ground. These people don’t complain. Their hearts are crying silently, but they don’t complain. Yeshua brings the light, future, hope, and love. We are but instruments in His hands, but we are grateful instruments. Hope and smile return to the mother’s eyes. She encounters her God, receives Yeshua as her Lord and Saviour. The Father’s love invades the home. The child can now go to school. Another mother gets a chance to work. A number of street boys get accommodation and some work that will enable them to start earning their living.

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The devotion to God of this man leaves us speechless. It is genuine, it is real. This is real.

Markus Nurmesniemi, Chief Editor

Blessings of the Holy One of Israel,
Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel: ‘Give ear, O heavens, and I will speak, and let the earth hear the words of my mouth. May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb. For I will proclaim the name of the LORD; ascribe greatness to our God!’ (De 31:30-32:3)

The Song of Moses, in Deuteronomy 32, is a prophecy about the long history of Israel, from beginning to end. We have not yet seen the final fulfilment of this prophecy. But so far, everything has been fulfilled in great detail from the moment that Moses pronounced it for the first time. We can rest assured that every detail of the remaining part will also be fulfilled. The God of Israel is the God of history, who leads all nations. In the center of His will for all humanity is still His nation - Israel.

Moses is the greatest of all the prophets before Messiah came. "And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face." (De 34:10)

The prophecy about Israel contained in the Song of Moses is the very foundation upon which all the other prophets in Israel after him built their messages. They all prophesied about Israel and the nations along the pattern and outline in the Song of Moses of judgment and final restoration. “See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand.” (De 32:39)

The old righteous Simon prophesied concerning Yeshua, “Behold, this child is appointed for the fall and rising of many in Israel.” (Lk 2:34) All other nations have a rising and a falling. Israel is the only nation that has been promised both a falling and a final restoration, which is the central message of the Song of Moses.

Moses begins his song by taking heaven and earth as his witnesses, “Give ear, O heavens, and I will speak, and let the earth hear the words of my mouth.” (v. 1) The fall and rising of Israel involves all of creation. Heaven and earth bear witness of both the fall and the rising. Paul wrote to the believers in Rome, “For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?” (Ro 11:15) The full restoration of Israel will bring about new heavens and a new earth!

The dispersion of the people of Israel made the Land of Israel a desert. The beginning their restoration in our generation has caused the Land to blossom again. In 2006, we met with some of the Jewish farmers still living in Gaza. They told us that when they first came to Gaza to settle there, the local Arabs welcomed them with bread and salt and said, “We know that everywhere the Jews come, things begin to grow. We welcome you here to teach us how to cultivate this land, because we cannot get anything to grow here.”

Within a few decades, the Jewish pioneers in Gaza had changed...
the sand dunes with their salty soil lacking any vegetation or animal life (not even birds or flies), to produce superior-quality vegetables and flowers that were exported to all of Europe. Today, Israel is the only nation with a desert in the world, where its desert is shrinking every year instead of growing.

It is written in Isaiah: “In days to come Jacob shall take root, Israel shall blossom and put forth shoots and fill the whole world with fruit.” (Isa 27:6) This prophecy has already begun to be fulfilled. Israeli fruit is exported all over the world. It is amazing that farmers in Judea and Samaria, who lack any background or experience in growing vineyards, are now making wines that receive gold medals in international contests. And all of this is only a small beginning. In the end, the restoration of Israel will bring about the transformation of all of creation!

“May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb.” (v. 2) Rain - more particularly, dew, forms a picture of resurrection in the Scriptures. It is written in Isaiah:

“Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and like gentle rain upon the tender grass; and like showers upon the herb.” (Isa 26:19)

In a wider sense, the entire teaching of Moses, the Torah, is resurrection - life from the dead. The internationally-known Swedish Bible teacher Kjell Sjöberg, who is now with the Lord, explained several years ago in a commentary on Romans 11:15, that when the Jewish people come to faith in Messiah Yeshua, their knowledge of the Scriptures will one day bring resurrection life to the entire church. We are now witnessing in these days how the light of the Torah is returning to the church. The most well known pioneering organization in this area has been First Fruits of Zion. They actually received their name through a prophecy in Sweden by a friend of ours. The prophecy said, among other things, “You are a first fruit from Zion!” The expression stuck and later on became the name of the organization.

Many people have told us after they have first heard our teaching, “This feels like being born again, again!” Many Christians all over the world are having similar experiences after they have discovered the Torah of Moses.

God’s Faithfulness Towards Israel
“For I will proclaim the name of the LORD; ascribe greatness to our God! The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he.” (v. 3-4)

These verses constitute an introductory summary of all of Israel’s history. With his song, Moses wants to proclaim the LORD’s Name, His eternal and unchanging character of faithfulness. He is righteous in all He does and He never fails.

“For I will proclaim the name of the LORD.” (v. 3) Once again we see that the expression to “proclaim the name of the LORD,” has nothing to do with pronouncing His sacred Name, but to explain who He is by proclaiming His mighty acts.

It was the same for Yeshua. He came to reveal the name of HaShem, the LORD. He told His disciples, “I have manifested your name to the people whom you gave me out of the world.” (Jn 17:6)

There is not a single example in the Gospels where it talks about Yeshua telling His disciples to pronounce the Name, or Him explaining to them how the Name should be pronounced.

The statement that Yeshua “manifested” the name of the Father means that He revealed who God is - foremost His unending love towards us, by Yeshua dying for our sins.

The history of Israel, proclaimed in detail in the Song of Moses thousands of years in advance, is a testimony of God’s faithfulness. The so-called “replacement theology” - the belief that Israel is no longer God’s chosen people but they have been replaced by the Church - is a desecration of the LORD’s holy Name. It is a denial of God’s goodness and kindness. Paul warned Gentiles who have come to faith in Messiah that if they do not hold on to belief in the kindness of God, they will be cut off from the tree that they have been grafted into. “Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.” (Ro 11:22)

Israel fell because of her sins, but will be restored again in the end, not because she deserves it, but only because of God’s love and faithfulness. The Eternal, the Unchangeable “I AM WHO I AM”, will remain faithful to His covenant and His promises to Israel. Yeshua said, “Heaven and earth will pass away, but my words will not pass away.” (Mt 24:35) As surely as God has punished Israel because of their sins, just as surely He will one day in His grace restore them again when they return to Him.

Moses summarizes the history of Israel with these words, “The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is He.” (v. 4) Paul ends his description of Israel’s calling and restoration in Romans 9-11 in a similar way, with a proclamation of Israel’s sins and God’s faithfulness and wisdom: “so they too have now been disobedient in order that by the mercy shown to you they also may
now receive mercy. For God has consigned all to disobedience, that he may have mercy on all. Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! ...For from him and through him and to him are all things. To him be glory forever. Amen.” (Ro 11:31-36)

When everything is said and done, Israel will not get the glory. All glory will go to God! In the same way, Moses begins the actual description of the history of Israel with a very contrasting rebuke. After proclaiming God to be “A God of faithfulness and without iniquity, just and upright is he” (v. 4), Moses continues to state right away about Israel:

“There are corrupt and not his children; to their shame they are a warped and crooked generation. Is this the way you repay the Lord, you foolish and unwise peoples? Is he not your Father, your Creator, who made you and formed you?” (v. 5-6 NIV)

Moses first says that, “They are corrupt and not his children.” (v. 5) But then he says, “Is he not your Father, your Creator, who made you and formed you?” (v. 6) How can we understand this seeming contradiction?

It is the Torah that gives us the main definitions of the words and terms that are used in the Bible. Here we see that the Torah uses the term “child” to prima-rily describe someone that acts and behaves like his father. In a technical sense, the people of Is-rael are God’s children, since He is their Father. But when they do not act like Him, they are not His children in the fullest sense of the word.

Paul explains in Romans 8:16, “The Spirit himself bears witness with our spirit that we are children of God.” Yet, a few verses later, he says that we are still looking forward to being adopted as sons. “And not only the crea-
tion, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.” (Ro 8:23) Paul is referring to the resurrection, and is stating that this is when we will be adopted as sons. Yeshua said of this circumstance, “But those who are considered worthy of taking part in the age to come and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. They are God’s children, since they are children of the resurrection.” (Lk 20:35-36 NIV)

It is in the resurrection that we will be like God by receiving our eternal, glorified bodies that can never die.

Israel and the Nations

“Remember the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and they will explain to you. When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the sons of Israel. For the Lord’s portion is his people, Jacob his allotted inheritance.” (v. 9) This has never changed and will never change. Moses told Pharaoh, “Then you shall say to Pharaoh, “Thus says the LORD, Is-rael is my firstborn son, and I say to you, “Let my son go that he may serve me.’” If you refuse to let him go, behold, I will kill your firstborn son.”” (Ex 4:22-23)

It is from out of Israel that God will one day rule all the nations. It is a very serious thing to attack the Jewish people, because it is actually an attack against God Himself. Israel is the apple of God’s eye (Zech 2:8). The pupil is the most sensitive part of the human body. It is also the part through which you see every-thing. God will deal with all nations based on their treatment of Israel. As they have acted to-wards Israel, so God also will deal with them.

Moses goes on to describe God’s first love for Israel. God loves all peoples, but He has a special love for Israel.

“He found him in a desert land, and in the howling waste of the wilderness; he encircled him, he cared for him, he kept him as the apple of his eye. Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, the LORD alone guided him, no foreign god was with him.” (v. 10-12)

Moses then continues to describe prophetically how God will bless Israel in the Land. This is expressed in the past tense, as if it had already taken place, which is common in the Scriptures when it comes to prophetic predictions for the future. To emphasize the certainty of their fulfillment,

“He made him ride on the high places of the land, and he ate the produce of the field, and he suckled him with honey out of the rock, and oil out of the flinty rock. Curds from the herd, and milk from the flock, with fat of lambs, rams of Bashan and goats, with the very finest of the whea-t— and you drank foaming wine made from the blood of the grape.” (v. 13-14)

This prophecy was fulfilled in great detail in the generations after Joshua’s conquest of the Land. It is written in the Book of Joshua, “Thus the LORD gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there. And the LORD gave them rest on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands. Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.” (Jos 21:43-45)

After the description of God’s blessings over Israel, the Song of Moses continues with a long and detailed prophetic description of Israel’s fall.

“But Jeshurun grew fat, and kicked; you grew fat, stout, and
sleek; then he forsook God who made him and scoffed at the Rock of his salvation. They stirred him to jealousy with strange gods; with abominations they provoked him to anger. They sacrificed to demons that were no gods, to gods they had never known, to new gods that had come recently, whom your fathers had never dreaded. You were unmindful of the Rock that bore you, and you forgot the God who gave you birth.” (v. 15-18)

This is the first time in the Scriptures that Israel is called “Jeshurun.” Jeshurun comes from the Hebrew word yashar, which means “straight, upright, righteous.” It is a title of honor. Prosperity often leads to spiritual decline and apostasy. From the Scriptures we can confirm that it happened exactly as Moses prophesied. As soon as Joshua’s generation had died, Israel fell away.

“And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the LORD had done for Israel... And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel. And the people of Israel did what was evil in the sight of the LORD and served the Baals. And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger.” (Judg 2:7,10-12)

The apostasy provoked the LORD to anger and brought about His severe judgment. Moses also retold this development.

“The LORD saw it and spurned them, because of the provocation of his sons and his daughters. And he said, ‘I will hide my face from them; I will see what their end will be, For they are a perverse generation, children in whom is no faithfulness. They have made me jealous with what is no god; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation. For a fire is kindled by my anger, and it burns to the depths of Sheol, devours the earth and its increase, and sets on fire the foundations of the mountains. And I will heap disasters upon them; I will spend my arrows on them; they shall be wasted with hunger, and devoured by plague and poisonous pestilence; I will send the teeth of beasts against them, with the venom of things that crawl in the dust. Outdoors the sword shall bereave, and indoors terror, for young man and woman alike, the nursing child with the man of gray hairs.” (v. 19-25)

This has also been fulfilled in great detail. God’s severe judgment has matched His unique love for Israel. Just as intense as His love for His people is, He also judges His people with the same intensity. It is a sobering example of the words in the Book of Hebrews:

“And have you forgotten the exhortation that addresses you as sons? ‘My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives.’ It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?” (Heb 12:5-7)

The frightening description in the Song of Moses regarding God’s severe judgments over Israel ought to make us fear the LORD, when we consider the enormous sufferings of the Jewish people, specifically during the Holocaust.

“For a fire is kindled by my an-
ger, and it burns to the depths of Sheol.” (v. 22)

“So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation.” (v. 21) Twice, Paul quotes the first part of this verse from the Song of Moses in chapter 11 of the Book of Romans. He uses it as a key in a positive way to describe role of Gentile believers regarding Israel’s salvation. He wrote:

“So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous... Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order somehow to make my fellow Jews jealous, and thus save some of them.” (Ro 11:11,13-14)

This prophetic calling on Gentile believers regarding Israel’s salvation needs to guide us and also fill our hearts with great humility. It is important to understand that even if the Gospel has gone out into the whole world, Israel is still at the center of God’s plan of salvation. Paul, who became the apostle to the Gentiles, is careful to emphasize this.

Israel’s Final Salvation

“I would have said, ‘I will cut them to pieces; I will wipe them from human memory,’ had I not feared provocation by the enemy, lest their adversaries should misunderstand, lest they should say, ‘Our hand is triumphant, it was not the LORD who did all this.’” For they are a nation void of counsel, and there is no understanding in them. If they were wise, they would understand this; they would discern their latter end!” (v. 26-29)

The Song of Moses continues with a warning to all nations that God has used to judge Israel. Verse 29 refers to these nations, who do not understand that they themselves will be judged because of their treatment of Israel. “For they are a nation void of counsel, and there is no understanding in them. If they were wise, they would understand this; they would discern their latter end!” (v. 29) In the end, God’s vengeance will come over the nations and it will be very severe.

“Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.” (v. 35)

The Book of Hebrews quotes this verse with a somber addition, “For we know him who said, ‘Vengeance is mine; I will repay.’ And again, ‘The Lord will judge his people.’ It is a fearful thing to fall into the hands of the living God.” (Heb 10:30-31)

Moses continues to describe Israel’s salvation and God’s judgment over her enemies, “For the LORD will vindicate his people and have compassion on his servants, when he sees that their power is gone and there is none remaining, bond or free.” (v. 36) This verse means, according to Rashi, that Israel will in the end be forsaken by everyone and left completely alone. No one, bond or free, will support Israel. We can compare this with what is written about Israel in 2 Kings 14:26, “For the Lord saw that the affliction of Israel was very bitter, for there was none left, bond or free, and there was none to help Israel.” No one will in the end stand by Israel to help them - except God. But that will be enough!

“Then he will say, ‘Where are their gods, the rock in which they took refuge, who ate the fat of their sacrifices and drank the wine of their drink offering? Let them rise up and help you; let them be your protection! See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand. For I lift up my hand to heaven and swear, As I live forever, if I sharpen my flashing sword and my hand takes hold on judgment, I will take vengeance on my adversaries and will repay those who hate me. I will make my arrows drunk with blood, and my sword shall devour flesh — with the blood of the slain and the captives, from the long-haired heads of the enemy.’” (v. 37-42)

What God has planned will come to pass. God will take vengeance on all who hate Israel because to hate Israel is to hate God. He says about these enemies of Israel, “I will take vengeance on my adversaries and will repay those who hate me.” (v. 41)

Finally, God tells all Gentiles to rejoice over God’s final judgment over the enemies of Israel. He says, “Rejoice, you nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people.” (v. 43 NIV)

We know from history that those who attack Israel are also enemies of all people. It was certainly true about the Nazis and the Communists and it is also true about the Muslims. When Hitler fell, WWII ended and the whole world rejoiced. It will be the same when the Messiah returns and defeats all of Israel’s enemies.

Hatred for the Jewish people is a common denominator among dictators and all totalitarian ideologies, including those today who try to bring in a new world order with a one world government. It usually begins with attacks against the Jews, but it never ends with just the Jews.

Israel and the Jewish people can be compared with the canary bird in the cage that people used in the old days to warn against poisonous gas in a mine. If the canary bird stopped singing, they knew that the miners had to come out from the mine, because they were in danger. When Israel is attacked, we need to look out, because the same people will sooner or later attack others as well.

Paul quoted the last verse in the Song of Moses when he wrote to the believers in Rome:

“For I tell you that Messiah became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, ‘Therefore I will praise you among the Gentiles, and sing to your name.’ And again it is said, ‘Rejoice, O Gentiles, with his people.’” (Ro 15:8-10)

We are called as Gentile believers to rejoice together with Israel. When God is faithful and fulfills His promises to them, it is a blessing for the whole world. If Israel cannot rejoice, neither can we fully rejoice. We are not called to rejoice instead of Israel. This is called “replacement theology.” Neither are we called to rejoice separate from Israel. This is dispensational and dual covenant theology. We are called to rejoice together with Israel. This is called “grafted in” theology.

The Scriptures admonish us to rejoice together with Israel because we have been grafted into Israel and will inherit the promises with them. Paul wrote about “the mystery of Messiah,” “This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Messiah Yeshua.” (Eph 3:6)

The promises belong to Israel. “They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.” (Ro 9:4) Before we were born again through faith in Yeshua, we had no part in the covenants or the promises. “Remember that you were at that time separated from Messiah, alienated from the commonwealth of Israel and strangers to
the covenants of promise, having no hope and without God in the world.” (Eph 2:11) In Messiah, we are partakers of the promises, together with Israel.

The Song of Moses and of the Lamb

"Moses came and recited all the words of this song in the hearing of the people, he and Joshua the son of Nun." (v. 44)

The Song of Moses reappears in the Book of Revelation. It will be sung before the throne of God just before the last bowls of wrath are emptied on the earth.

"Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished. And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. And they sing the song of Moses, the servant of God, and the song of the Lamb: ‘Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name?’" (Rev 15:3-4)

It is the exact same song here in the Book of Revelation as in Deuteronomy 32, even though it is shortened and uses some different words. But it is the same theme. It is a revelation of God’s name through His mighty acts and song of praise that all of his ways are just and true.

"Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name?" (Rev 15:3-4)

It says in Deuteronomy, “Moses came and recited all the words of this song in the hearing of the people, he and Joshua the son of Nun.” (v. 44) Joshua is a picture of Messiah. Already, here in Deuteronomy, the Song of Moses was also Joshua’s song. It is in line with John’s statement that the Song of Moses is also the Song of the Lamb.

In the book of Revelation, the Song of Moses is also called “the Song of the Lamb” because the Messiah, the Lamb that was slain, is the key to Israel’s redemption and final restoration. Only He is worthy to open the scroll.

King David is the primary picture of Messiah and the Lamb. His song of deliverance is recorded in Psalm 18 and in 2 Samuel 22. It ends, “The Lord lives, and blessed be my rock, and exalted be my God, the rock of my salvation, the God who gave me vengeance and brought down peoples under me, who brought me out from my enemies; you exalted me above those who rose against me; you delivered me from men of violence. For this I will praise you, O Lord, among the nations, and sing praises to your name. Great salvation he brings to his king, and shows steadfast love to his anointed, to David and his offspring forever.” (2 Sa 22:47-51)

This song is the Haftارتext in every synagogue to the song of Moses. In Romans 15 Paul not only quotes the end of the Song of Moses. He begins by first quoting from the end of David’s Song of Deliverance. The two songs belong together just as in the book of Revelation!

“Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name?” (Rev 15:3-4)

Those who sing the Song of Moses and of the Lamb are “those who had conquered the beast and its image and the number of its name.” (Rev 15:2) They had been victorious over the antichrist. From this, we can learn how crucial the Song of Moses is and why we must learn it. Messiah will fulfill the Song of Moses and of David when he comes!

Those who do not understand God’s faithfulness towards Israel will not understand God’s mighty acts in the end times and they will therefore not be victorious over the beast (anti-messiah). This is a profanation of the sanctity of God’s Holy Name, “I AM WHO I AM.” He never changes, He keeps His covenants and all of His promises will be fulfilled.
“For I will proclaim the name of the LORD; ascribe greatness to our God! The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he.” (v. 3-4)

“And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, ‘Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.’” (Rev 15:3-4)

“For from him and through him and to him are all things. To him be glory forever. Amen.” (Ro 11:36)

This is the Song of Moses and the Song of the Lamb concerning the calling of Israel, their fall and their rising, from beginning to end. We who have been grafted into Israel through faith in the Messiah have a part in this song. And we need to learn it in order to be overcomers in these end times, over “the beast and its image and the number of its name.” (Rev 15:2)

“And when Moses had finished speaking all these words to all Israel, he said to them, “Take to heart all the words by which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law. For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess.” (v. 45-47)

Imagine if the Church had not forsaken Moses, but had remembered this song and taken it to heart. How different world history would have been for the past two thousand years. How much suffering the Jewish people would have been spared.

Jewish historians confirm that there has been no institution in world history that has been more cruel towards the Jewish people than the Church.

The Messianic Jew, Dr. Michael L. Brown has written a book about these atrocities called, Our Hands Are Stained with Blood. God will one day avenge the blood of His people. May we take warning and repent. May we humble ourselves and do all we can to pay back our huge debt to the Jewish people!

“...for he avenges the blood of his children and takes vengeance on his adversaries. He repays those who hate him and cleanses his people’s land.” (v. 43)

There is an organization in Israel called “Zaka.” They are usually the first ones to help in terrorist attacks. They carefully collect as many body parts they can, including remains of blood, in order to help the victims receive as worthy a funeral as possible, according to Jewish law.

They are partially motivated by this verse in the Song of Moses, knowing that the blood of the Jewish people is holy and that God one day will avenge His enemies.

God told Cain, “The voice of your brother’s blood is crying to me from the ground.” (Ge 4:10) Paul wrote, “Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, ‘Vengeance is mine, I will repay, says the Lord.’” (Ro 12:19)

“The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he.” (v. 3-4)

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Ezekiel was one of the Israelite prophets who had been taken captive by Nebuchadnezzar. He lived with his wife in Tel Abib ("Mound of the Deluge") on the banks of the River Kebar in Babylon, where he was well connected with other upper-class exiles. According to Midrash Canticles Rabbah, he was even consulted by Shadrach, Meshach, and Abednego as to whether they should make their bold stand against Nebuchadnezzar’s idol image. Throughout his prophetic career in Babylon, Ezekiel focused his gift on predicting the restoration of Jerusalem and the temple that he knew would take place according to the prior prophetic words of Jeremiah.

Of the many prophecies that Ezekiel made, none is more memorable than his vision of the valley of dry bones. Through the centuries since Ezekiel penned the immortal words of his personal encounter with God, the extended metaphor of life from the dead which the prophet used in this prophetic promise has elicited profound declarations of faith by countless believers, both Jews and Christians. For the prophet, as well as for everyone who has read his words, “the image of the Valley of Dry Bones is certainly one of the most impressive metaphors for the Babylonian captivity and the crisis of Israelite religion in the sixth century BCE.”

It also spoke of the belief—yea, expectation—that the captivity would come to an end and that the entire nation of Israel would be restored.

The Valley of Bones

In Ezekiel’s description of his experience with God, he was transported by the Spirit of the Lord and placed in the middle of a valley full of bones. The prophet was alone in what could only be described as a long-deserted battlefield where the slain soldiers had been left to “become food for the vultures and objects for the sun to bleach.”

This battlefield had become a graveyard for the combatants, and now nothing remained but disjointed, scattered, sun-bleached, and utterly desiccated bones. What a scene of complete desolation! What a symbol of total defeat! What a place of utter death! If this scene meant anything, it was surely a testimony that God was finished with the Israelite nation and its armies.

But then, God posed to the prophet one of those challenging questions in the way that God often asks: “Son of man, can these bones live?” Knowing that no man could reasonably answer such a question, Ezekiel replied with a sigh, “Sovereign LORD, you alone know.” Then God commanded his servant to prophesy to the bones and to say to them, “Dry bones, hear the word of the LORD. This is what the Sovereign LORD says to these bones: ‘I will make breath enter you, and you will come to life.’”

Even while Ezekiel was prophesying, the bones began to assemble themselves in proper anatomical order, and tendons, flesh, and skin began to cover them. The reconstituted corpses, however, had no life in them. So, God commanded Ezekiel to prophesy to the four winds to bring the breath of life and breathe upon the slain so that they could live. Amazingly, while the prophet was yet speaking God’s prophetic word, the neshamah of the
Almighty entered the corpses, and they sprang to life and together became an exceedingly great army.

Then God himself gave the interpretation of the vision: “These bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is gone; we are cut off.’ Therefore, prophesy and say to them: ‘This is what the Sovereign LORD says: “O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land.”’”

Perhaps Ezekiel derived some of his expectations from the prophet Isaiah who had lived and written 200 years before that time. His prophetic comparison of Israel’s restoration with a resurrection from the dead was certainly parallel with that of Isaiah. “The entire nation rises, just as the entire nation fell.” The message was not that “individual Jews live.” Instead, it was Am Yisrael Chai. Unlike most of Christian theology, in which life, death, and resurrection are thought of in individualistic terms, the resurrection of Israel is viewed in the perspective not of individuals but of a corporate entity.

Resurrection and Restoration of People and Land

God, indeed, inspired Ezekiel with a miracle scene of resurrection to speak to him and to the Israelite nation in the valley of the dry bones and to the rebuilding of Jerusalem and the temple. In this scenario, argues Jon Levenson, “resurrection is not an end in itself but stands in service to the prophet’s real message—that God will bring his chosen people out of the depths of exile and restore them to their land.”

Perhaps this is the reason why the prophet’s vision of the resurrection of the dry bones did not occur, as we might have expected, in the form of suddenly reanimated individuals rising from their graves. Instead, it was described as taking place in stages, “as the dry bones acquire first sinews, then flesh, and finally skin before the climactic moment in which God places ‘breath’ and ‘spirit’ in them, finally making them alive anew.” This progressively developing resurrection affirmed that while the restoration of Israel would be a miracle, it would also be a process, not an instantaneous event.

This resurrection of a battlefield full of lifeless bones also addressed the corporate restoration of Israel. “The entire nation rises, just as the entire nation fell.” The message was not that “individual people die, like anyone else; the people Israel survives and re-vives because of God’s promise, despite the most lethal defeats.” God’s covenant has always been a corporate commitment, not an individualistic agreement. Even in the beginning, when God first
chose Abraham, he made his covenant with the patriarch and his descendants after him, and the covenant was specifically for the purpose of blessing all the families of the earth. This is why Ezekiel’s prophecy to the dry bones was accompanied by and focused in this assurance: “You, my people, will know that I am the LORD.”

A Testimony to God’s Faithfulness
Ezekiel’s dead bones had no hope of their own, no potential for returning to life. They did not even have the capacity to repent. The resurrection of the dead warriors “is owning not to repentance on their part but rather to God’s prevenient action, removing their ‘heart of stone’ and replacing it with a ‘heart of flesh.’” Indeed, this is what God had just promised he would do for Israel immediately before he related to Ezekiel the vision of the resurrection, qua restoration, of Israel: “I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.”

The one who is doing the acting in this drama is God, and his action is predicated on his own faithfulness, not on Israel’s works. As with Abraham, God’s promise of life from the dead was based on divine faithfulness, not human performance.

“Even a history of the most hideous disobedience and the most obscene idolatry shall not prevent the dry bones that are the whole House of Israel from living again,” says Levenson. Israel’s restoration is depicted in the metaphor of resurrection. At the same time, Israel’s restoration is itself also propaedeutic of the resurrection that will occur at the end of days. Ezekiel’s resurrection, therefore, is both temporal and historical, while at the same time eternal and posthistorical. It is historical and temporal in the restoration of the Israelite people to their land and the restoration of Jerusalem and the temple. It is eternal and post-historical in the resurrection at the end of the age. Both events are predicated on God’s faithfulness, not on man’s works.

A Life From the Dead Metaphor Par Excellence
Ezekiel’s vision provides a metaphor par excellence for the incredible gevurot, God’s powers as the king of death and life to bring health and healing, extend life to the dying, and to keep faith with those who are in the dust of the earth. Life from the dead erupts in this story of prophetic insight with powerful and memorable imagery of hopeless death awakening to vibrant life through the agency of divine breath.

Anyone who reads the prophetic story can feel the resonance of the neshamah of the Almighty as it breathes upon lifeless forms, calling forth life from the dead and standing up a mighty army in the midst of a graveyard.

Surely the God of Israel is the Lord of death and life, and he always chooses to bring forth life from the dead!

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Searching Diligently

The people of God have long been dedicated to “searching the Scriptures” diligently. Some of the sages of Israel who were called soferim (“scribes”) noted that while the first word of the Torah is b’reshit—“in beginnings” and the last word of the Torah is Yisrael—“Israel”, there is no middle word in the Torah.

There is, however, one word that appears on both sides of the Torah’s mid point, and that word is darosh, which means “to search.” When darosh is intensified by direct repetition, it becomes darosh darash, meaning “to search diligently.” The direct repetition of words in Hebrew also is used to create comparatives and superlatives in much the same manner in which the Hebrew phrase kodesh ha-kadash-him means “the most holy place” or the “holy of holies.” The periphrastic superlative expression darosh darash, then, is the most intensive form in the Hebrew language, and, as such, it underscores powerfully the message of making a “diligent search.”

This phrase reveals and graphically underscores the greatest technique for learning that is at the very heart of the Torah, the foundation of God’s Word. The sages maintain that with the declaration darosh darash, the “Torah itself asks to be interpreted” by “poring over it and asking it questions” while “work[ing] tirelessly to interpret it.” The key to gaining insight and wisdom from God is engaging in the intense study of diligent searching, analyzing, and applying the divine self-disclosure that is set forth in the treasure of God’s personal revelation, Holy Scripture.

D. A. Carson encapsulates the profound nature of divine revelation: “An omniscient, talking God changes everything. . . . Once I know that he exists, that he is the Creator and my Savior and Judge, it is improper, even idolatrous, to try to think of my knowing things without reference to him. All of my knowledge, if it is true knowledge, is necessarily as subset of his. . . . [I]n every instance I have come to know him by his self-disclosure.”

This is why Solomon said, “It is the glory of God to conceal a matter, but the glory of kings is to search things out,” and why he described his life’s mission in this manner: “I set my mind to seek and explore by wisdom concerning all that has been done under heaven.” This is also why Jesus commended his fellow Jews for “searching the Scriptures,” while Paul applauded the noble character of the Berean Jews who, though they had not yet come to faith in Jesus, dedicated themselves to “searching the Scriptures every day” to see if what he was teaching was true.

Paul noted that divine revelation is given to the people of God.
by the Spirit so that they could understand mysteries "which in other generations had not been made known."

The apostle Peter described the darosh darash experience of the prophets: "Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched diligently and with the greatest care, to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow."

Drawing on Solomon’s idea that God conceals and then later reveals his Word and will, Paul noted that divine revelation was given to people of God by the Spirit so that they could understand mysteries “which in other generations were not made known.” This is why the apostle underscored for his protégé Timothy the truth that “all Scripture is God-breathed and is useful for teaching, rebuking, correcting, and righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.”

Without a doubt, the Holy Scriptures will make everyone “wise unto salvation,” but each person must “search diligently” for the enlightening word of faith that brings salvation.

Darosh darash is the essence of the experience of the “righteous person” whom the Psalmist describes as one who “meditates in the Torah day and night.” The word translated “meditate” in this passage is hagah (hagah), which in Hebrew means to “mutter,” with the implication of repeating the words of Scripture over and over until they are committed to memory and become a part of the very fiber of one’s existence.

The visual image for this kind of meditation is that of the rumination of a cow which chews, swallows, regurgitates, and then repeats the process until the food is digested. This meditation is entirely different from the “meditation” of devotees to Eastern Monism who mindlessly chant a mantra in an effort to effect the awakening of their third eye, the pituitary gland, in order to achieve enlightenment and achieve nirvana.

The Beit Midrash experience focuses on intense study and memorization of the words of Holy Scripture with the understanding that they are “a lamp unto the feet” and “a light unto the path” of the believer.

As Kenneth Boa observes, meditation in God’s Word involves “chewing or ruminating (ruminatio) on a word, phrase, passage, or story” so that “when we masticate the text in our minds, we release the full flavor as we assimilate its context.”

From the beginning to the end of Israel’s story, therefore, God provided the people with insight and understanding. As a matter of fact, when he gave them the Torah (his Word), he said, “I have set before you this day life and death, blessing and cursing: choose life.”

When believers choose to study and fulfill God’s Word in their lives, they choose life.

When they do not, they leave themselves vulnerable to destruction. Solomon said it well: “Without revelation, people run wild; but happy are those who keep the Torah.”

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Israel and antisemitism, part I
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Written by: Keijo Lindeman

And a great sign appeared in heaven: a woman clothed in the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and crying out in the pain and agony of giving birth. Then another sign appeared in heaven: a huge red dragon with seven heads, ten horns, and seven royal crowns on his heads. His tail swept a third of the stars from the sky, tossing them to the earth. And the dragon stood before the woman as she was about to give birth, ready to devour her child as soon as He was born. And she gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was caught up to God and to His throne. And the woman fled into the wilderness, where God had prepared a place for her to be nourished for 1,260 days. Therefore rejoice, O heavens, and you who dwell in them! But woe to the earth and the sea; with great fury the devil has come down to you, knowing he has only a short time.

And when the dragon saw that he had been thrown to the earth, he pursued the woman who had given birth to the male child. But the woman was given two wings of a great eagle to fly from the presence of the serpent to her place in the wilderness, where she was nourished for a time, and times, and half a time. Then from the mouth of the serpent spewed water like a river to overtake the woman and sweep her away in the torrent. But the earth helped the woman and opened its mouth to swallow up the river that had poured from the dragon’s mouth. And the dragon was enraged at the woman, and went to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. (Revelation 12:1-6, 12-17)

Then Joseph had another dream and told it to his brothers. “Look,” he said, “I had another dream, and this time the sun and moon and eleven stars were bowing down to me.” He told his father and brothers, but his father rebuked him and said, “What is this dream that you have had? Will your mother and brothers and I actually come...
and bow down to the ground before you? (Genesis 37:9-10)

Antisemitism, i.e. hatred for the people, the culture, and the religion is an ancient and universal phenomenon encountered in different eras, cultures, peoples, and religions, and, tragically, also in today’s world.

It was known in the pre-Christian era as well as in the days of Christian culture in both the eastern and the western Christianity and churches. This hatred, at its worst, has strived to eradicate the Jewish people and culture from the world. Gentiles believing in Yeshua, who have stood up to support and bless the Jewish people, have often faced the same misunderstanding and hatred as the Jewish people.

Today’s antisemitism mostly manifests itself as criticism and hatred for the state of Israel, even for its very existence, and there are those who threaten to wipe it out from the map of the world (Iran, for instance).

The second chapter of Revelation is God’s prophetic declaration concerning Israel, and hatred of the Jews throughout the divine history, as well. It is a symbolic and prophetic revelation of a woman clothed in the sun, the wife of the Lord Almighty, with the moon under her feet, and a crown of twelve stars on her head. According to the Bible’s own interpretation and revelation, such as it appears in Joseph’s dream, it means Jakob, i.e. Israel with all its tribes.

The children of Israel have been persecuted for centuries already, and they will still be victims of Satan’s furious hatred and attempts of annihilation towards the end of this age of the Church. We will now look at the main features in antisemitism’s history, antisemitic hatred for Israel in the End Time, and the reasons for antisemitism.

This topic is very large and we will discuss but some chosen points of antisemitism’s history and antisemitism in Christian culture in the past, present, and future in the light of the prophetic Word of the Bible.

I hope that what we are going to find out will help understand better the reasons and tentacles of global antisemitism, and stand with Israel in the midst of End Time tribulations.

I also hope that this partly painful overview will help us understand better many phenomena and attitudes found in the world and also in today’s Christendom, and make us dig deeper in the Jewish roots of Christianity and the teaching and practice of the Early Church, and stand with Israel in its trials.

**Causes of antisemitism**

And Balaam lifted up an oracle, saying: “Balak brought me from Aram, the king of Moab from the mountains of the east. ‘Come,’ he said, ‘put a curse on Jacob for me; come and denounce Israel!’ How can I curse what God has not cursed? How can I denounce what the LORD has not denounced? For I see them from atop the rocky cliffs, and I watch them from the hills. Behold, a people dwelling apart, who will not reckon themselves among the nations. (Numbers 23:7-9)

Then Haman informed King Xerxes, “There is a certain people scattered and dispersed among the peoples of every province of your kingdom. Their laws are different from everyone else’s, and they do not obey the king’s laws. So it is not in the king’s best interest to tolerate them. (Esther 3:8)

Hear now, O Israel, the statutes and ordinances I am teaching you to follow so that you may live, and may enter and take possession of the land that the LORD, the God of your fathers, is giving you... And what nation is so great as to have righteous statutes and ordinances like this entire law I set before you today? (Deuteronomy 4:1,8)

Yet for Your sake we face death all day long; we are considered as sheep to be slaughtered. (Psalm 44:22)

But now listen, O Jacob My servant, Israel, whom I have chosen. Do not tremble or fear.

Have I not told you and declared it long ago? You are My witnesses! Is there any God but Me? There is no other Rock; I know not one.” (Isaiah 44:1,8)

The Bible reveals us why Satan hates Israel and why there is antisemitism in the world. Israel is a God-chosen witness among the peoples of the world.

Even partially blinded, Israel and the Jewish people are witnesses of the existence of God and the fulfillment of the prophecies the Lord has spoken in His Word which will happen to Israel and to the entire world (Isaiah 43:8-10).

That is why the world, controlled by sin and evil, direct their anger at Israel, because Israel is the constant proof of God’s existence in the world (John 3:19-20; 1 John 5:19). Believing fol-
lowers of Yeshua from other nations, who keep God’s commandments and have the testimony of Yeshua and bless Israel, have had their share of this anger (Rev.12:17).

Israel is a people living separately; it is not counted among gentile nations. The Lord has given them righteous commandments and rules, which differ from often godless laws, decrees, and ways of this world, and the Lord does not allow them to be like Gentiles (Eze.20:32).

Even while in diaspora among the nations, Jews have observed (at least partly) customs and practices based on the Torah and the Jewish culture. They have observed the Shabbat, the feasts the Lord gave them, kosher-diet, and other customs proper to the Jewish culture to the point of refusing to observe gentile ways even under pressure.

This has provoked Gentiles’ antipathy which has eventually led to antisemitism. Sadly also Christianity worldwide has practiced very severe antisemitism at times, because the Jews have not agreed to give up their Jewishness nor to accept doctrines of Babel promoted by Rome, such as Sunday, Christmas, pork, giving up of circumcision, etc.

The ultimate reason for antisemitism and hatred of Jews is found in the Bible’s prophetic revelation concerning the enemy of our souls, Satan.

According to the Word of the Bible that fallen angel, anointed cherub that rebelled against God, will be imprisoned for the thousand year Kingdom of the Messiah (Isa.14:12-15; Eze.28:13-19; Rev.12:7-9, 19:11-20:10).

After the Millennial Kingdom the devil and its followers will be cast to their final place of judgement, hell’s eternal fire (Mat.25:41). Satan knows his destiny and does all he can to prevent it. He knows that he is powerless before the Almighty God, and that is why he pours out his anger on Israel and believers.

Israel is not faultless

Moses immediately bowed down to the ground and worshiped. “O Lord,” he said, “if I have indeed found favor in Your sight, my Lord, please go with us. Although this is a
stiff-necked people, forgive our iniquity and sin, and take us as Your inheritance. (Exodus 34:8-9)

Yet the LORD has set His affection on your fathers and loved them. And He has chosen you, their descendants after them, above all the peoples, even to this day. (Deuteronomy 10:15)

Hear, O My people, and I will warn you: O Israel, if only you would listen to Me! There must be no strange god among you, nor shall you bow to a foreign god. I am the LORD your God, who brought you up out of Egypt. Open wide your mouth, and I will fill it. But My people would not listen to Me, and Israel would not obey Me. So I gave them up to their stubborn hearts to follow their own devices. If only My people would listen to Me, if Israel would follow My ways, how soon I would subdue their enemies and turn My hand against their foes! Those who hate the LORD would feign obedience, and their doom would last forever. But I would feed you the finest wheat; with honey from the rock I would satisfy you.” (Psalm 81:8-16)

Israel is not faultless. When God chose them to be His own people before all other nations on earth, He did not choose them because they were perfect, but because He loved Israel’s forefathers and wanted to keep the oath He had sworn to them (Deut.7:6-8; 9:5-6).

Israel has been a stubborn people since the days of Moses, and they have angered God many times. God has disciplined and punished Israel also many times and in many ways (exile, for instance) through the centuries, but never will the Lord reject Israel because of the oath and promises He has given (Am.3:1-2; Rom.2:6-11; Jer.31:35-37).

Neither is today’s Israel nor today’s Jewish people faultless. They are chosen, but they are human, wonderful and sinful. There are thieves, liars, robbers, prostitutes, homosexuals, murderers, arrogant and deceitful people among them as among any nation.

There is hypocritical religiousness hiding selfishness, greed for money, debauchery, lust for power, and the like, behind an exterior of righteousness. If we only look for human goodness and faultlessness, we might get disappointed with the Jewish people, and our romantic love of Israel and idealization of human Israel and Jewishness might die and even turn into antisemitism.

Our love for Israel needs to be based solely on God’s Word and promises.

We need to understand that the Jewish people is as imperfect as other nations, we included, but despite their imperfection they are the people chosen by God by grace, and God does whatever He wills with them (Isa.45:9-11; Jer.18:1-6; Rom. 11:26-36).

God’s Word tells us also that the people of Israel will go through the tribulations of End Time in order to be purified and saved to be a people of priests in the coming Kingdom of Peace of the Messiah.

So, for the time being, Israel will be harassed by enemies until they humble themselves and submit to God’s will to be the Messiah’s people.

There will be a time when the remnant of Israel will be saved through the fire of tribulation and they will be the people of priests of the Messiah (Rom.11:25-27; Zac.12).

When Israel submits to the ways of God’s will, God will quickly deal with His enemies. When we understand this and see God’s purpose for Israel, we will bless Israel despite their mistakes, stand firm with them in their distress, go against antisemitism, manifest our love to the Jewish people, pray for...
them, and do all we can for their restoration and salvation, for it pleases the Lord (Gen.12:1-3, Num.24:1,9; Dan.9:20-23).

**Antisemitism during the slavery of Egypt**

Then a new king, who did not know Joseph, came to power in Egypt. “Look,” he said to his people, “the Israelites have become too numerous and too powerful for us. Come, we must deal shrewdly with them, or they will increase even more; and if a war breaks out, they may join our enemies, fight against us, and leave the country.” So the Egyptians appointed taskmasters over the Israelites to oppress them with forced labor.

As a result, they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and flourished; so the Egyptians came to dread the Israelites. They worked the Israelites ruthlessly and made their lives bitter with hard labor in brick and mortar, and with all kinds of work in the fields.

Every service they imposed was harsh. Then the king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, “When you help the Hebrew women give birth, observe them as they deliver. If the child is a son, kill him; but if it is a daughter, let her live.”

The midwives, however, feared God and did not do as the king of Egypt had told them; they let the boys live. So the king of Egypt summoned the midwives and asked them, “Why have you done this? Why have you let the boys live?” The midwives answered Pharaoh, “The Hebrew women are not like the Egyptian women, for they are vigorous and give birth before a midwife arrives.”

So God was good to the midwives, and the people multiplied and became even more numerous. And because the midwives feared God, He gave them families of their own. Then Pharaoh commanded all his people: “Every son born to the Hebrews you must throw into the Nile, but every daughter you may allow to live.” (Exodus 1:8-22)

The Bible tells us how God called Abram, who became later Abraham, from Ur in the Chaldees, from amongst pagan Babylon idolatry to follow the living and true God (Gen.11:27-12:5). Abraham begot Isaac, Isaac begot Jakob whose name was changed to Israel. Israel begot 12 sons, fathers of the 12 tribes of Israel. Jakob’s son Joseph was sold as slave to Egypt by his envious brothers. Finally, Jakob and his family moved to Egypt, where Joseph had been appointed Prime Minister of Egypt (vice king), as God had planned (Gen. 40-49).

Israel increased greatly in number in Egypt, and they lived in good conditions at first, but after Joseph’s death they were made slaves and their male babies were thrown into the Nile to die.

What was the cause of Egypt’s hatred for Israel? The Israelites were different; they were shepherds, something Egyptians despised. Furthermore, Egyptians began to dread the Israelites, because they had become such a numerous people (Lev.1:1-10).

This is one of the reasons of antisemitism in history, as well. God delivered His people from Egypt’s slavery and misery of antisemitism by sending Moses to bring them out of Egypt 3400 years ago, after striking Egypt with huge plagues and finally drowning farao and his army in the sea (Ex.2-12).

So the king removed the signet ring from his finger and gave it to Haman son of Hammedatha, the Agagite, the enemy of the Jews. “Keep your money,” said the king to Haman. “These people are given to you to do with them as you please.” On the thirteenth day of the first month, the royal scribes were summoned and the order was written exactly as Haman commanded the royal satraps, the governors of a picture of God’s Passover Lamb, Yeshua the Messiah, who was sacrificed for our sins on the cross (Ex.12; John 1:29; 1Cor.5:6-8).

**Antisemitism in Persian Empire**

This is what happened in the days of Xerxes, who reigned over 127 provinces from India to Cush.

Then Haman informed King Xerxes, “There is a certain people scattered and dispersed among the peoples of every province of your kingdom.

Their laws are different from everyone else’s, and they do not obey the king’s laws. So it is not in the king’s best interest to tolerate them. If it pleases the king, let a decree be issued to destroy them, and I will deposit ten thousand talents of silver into the royal treasury to pay those who carry it out.”

So the king removed the signet ring from his finger and gave it to Haman son of Hammedatha, the Agagite, the enemy of the Jews. “Keep your money,” said the king to Haman. “These people are given to you to do with them as you please.” On the thirteenth day of the first month, the royal scribes were summoned and the order was written exactly as Haman commanded the royal satraps, the governors of
each province, and the officials of each people, in the script of each province and the language of every people.

It was written in the name of King Xerxes and sealed with the royal signet ring. And the letters were sent by couriers to each of the royal provinces with the order to destroy, kill, and annihilate all the Jews—young and old, women and children—and to plunder their possessions on a single day, the thirteenth day of Adar, the twelfth month. (Esther 1:1, 3:8-13)

In the first Book of Samuel, chapter 15, we read about Israel’s first king, Saul (1052-1012 BCE). Through the prophet Samuel God told Saul to destroy all Amalekites and their cattle, because they had attacked the Israelites and tried to annihilate them when they, led by Moses, had left the slavery of Egypt, but Israel defeated them then (Ex. 17:8-16).

King Saul did not obey God’s command but spared a part of the loot as well as the life of Agag, king of Amalekites. It was Samuel who finally killed Agag. God in His omniscience knew the future attempts of this hostile people against the Jews (Isa.46:10; Rom.11:2).

King Agag’s offspring survived, for over five hundred years later, during the Persian Empire, we encounter Haman, the Agagite, high official in the Persian court who hated the Jews, in the Book of Esther (Esther 3:1-6).

The setting of the Book of Esther is the reign of king Ahasuerus, or Xerxes I (486-465 BCE). In the third chapter we read about Haman, the Agagite, who had been elevated to the highest official in the Persian court.

He hated the Jews and wanted to annihilate them, and his plans seemed to have immediate success at first. His antisemitism and hatred of Jews was caused by the fact that the laws of the Jews were different from the laws of all other nations.

This couldn’t be more true. The God of Israel gave these righteous laws to the people of Israel to obey, and these laws (the Lord’s laws) and the religious practices of Jews have provoked Gentile nations of the world to hate Jews more than once in the course of history.

This has been one obvious reason of antisemitism even in so called Christendom. God, however, saved the Jews in the days of Xerxes through a...
Jewish girl, Esther, whom the king had made his queen, and her foster father Mordecai. Haman was hanged and his ten sons were killed (Esther 7:10, 9:10).

God does not allow any one or any nation to annihilate the Jewish people, and those who have tried to do it, have themselves been destroyed (Num.24:1,9).

On 14th and 15th of Adar (February-March) the Jews have the feast of Purim in remembrance of those happenings, as we can read in Esther chapter 9.

Antisemitism during Hellenism and Antiochus Epiphanes

Thus the goat became very great, but at the height of his power, his large horn was broken off, and four prominent horns came up in its place, pointing toward the four winds of heaven.

From one of these horns a little horn emerged and grew extensively toward the south and the east and toward the Beautiful Land.

It grew as high as the host of heaven, and it cast down some of the host and some of the stars to the earth, and trampled them. It magnified itself, even to the Prince of the host; it removed His daily sacrifice and overthrew the place of His sanctuary. And in the rebellion, the host and the daily sacrifice were given over to the horn, and it flung truth to the ground and prospered in whatever it did.

and said, “Behold, I will make known to you what will happen in the latter time of wrath, because it concerns the appointed time of the end. The two-horned ram that you saw represents the kings of Media and Persia. The shaggy goat represents the king of Greece, and the large horn between his eyes is the first king. The four horns that replaced the broken one represent four kingdoms that will rise from that nation, but will not have the same power.

In the latter part of their reign, when the rebellion has reached its full measure, an insolent king, skilled in intrigue, will come to the throne. His power will be great, but it will not be his own.

He will cause terrible destruction and succeed in whatever he does.

He will destroy the mighty men along with the holy people. Through his craft and by his hand, he will cause deceit to prosper, and in his own mind he will make himself great. In a time of peace he will destroy many, and he will even stand against the Prince of princes. Yet he will be broken off, but not by human hands. (Daniel 8:8-12, 19-25)

“Alexander had reigned twelve years when he died. Each of his officers established himself in his own region. All assumed crowns after his death, they and their heirs after them for many years, bringing increasing evils on the world.

From these there grew a wicked offshoot, Antiochus Epiphanes son of King Antiochus; once a hostage in Rome, he became king in the 107th year of the kingdom of the Greeks” (1.Maccabees 1:7-10).

“The king then issued a proclamation to his whole kingdom that all were to become a single people, each nation renouncing its particular customs.

All the gentiles conformed to the king’s decree, and many Israelites chose to accept his religion, sacrificing to idols and profaning the Sabbath. The king also sent edicts by messenger to Jerusalem and the towns of Judah, directing them to accept his religion, the king built the appalling abomination on top of the altar of burnt offering; and altars were built in the surrounding towns of Judah and incense offered at the doors of houses and in the streets.

Any books of the Law that came to light were torn up and burned. Whenever anyone was discovered possessing a copy of the covenant or practising the Law, the king’s decree sentenced him to death. Month after month they took harsh action against any offenders they discovered in the towns of Israel.

On the twenty-fifth day of each month, sacrifice was offered on the altar erected on top of the altar of burnt offering. Wo-
men who had had their children circumcised were put to death according to the edict with their babies hung round their necks, and the members of their household and those who had performed the circumcision were executed with them.

Yet there were many in Israel who stood firm and found the courage to refuse unclean food. They chose death rather than contamination by such fare or profanation of the holy covenant, and they were executed.

was a truly dreadful retribution that visited Israel” (1.Maccabees 1:41-64).

Daniel’s vision in Daniel chapter 8 describes how a ram with two horns, i.e. Macedonia, conquers Babylon in 539 BCE. Then comes the goat, i.e. Macedonia Greece, and crushes Persia led by Alexander the Great (the large horn) in 331 BCE. (These events described in Daniel 8 will be repeated as an ultimate prophetic fulfillment during the final time of wrath, Dan. 8:17-21.

The bear (Persia) represents the troops of Gog of the End Time, and the goat (Greece) represents the Western and Nato troops in the End Time’s world war, Ez.38:5).

Alexander the Great died at the age of 33 after his military expedition to India in 323 BCE. After his death, his great empire was divided in four parts (horns) between his generals.

Macedonia was governed by Cassander, Thrace and Asia Minor by Lysimachus, Egypt (kingdom of the king of the South) by Ptolemy I, and Syria (king of the North) and Middle East by Seleucus (Payne 1973). From the branch (horn) of the king of the North, or Syria, grew a tiny horn, Antiochus IV Epiphanes, also called the Antichrist of the Old Testament.

The tyrannical reign and acts of Antiochus Epiphanes are described in the two Books of Maccabees (1 Mac.1, especially) which belong to the Old Testament’s apocryphal books.

He tried to hellenize by force the people of the Jewish nation and Jerusalem by forbidding, under the penalty of death, the feasts and shabbat given them by the God of Israel, circumcision and study of the Holy Scriptures like the Torah.

These special God-given features of the chosen people have always been the main reasons for antisemitism, in pre-Christian and Christian times.

The Jews have not been allowed to be Jews according to their own culture, and the God-given laws, feasts, shabbats, circumcision, and other elements of Jewish culture have been declared forbidden, often under penalty of death.

Temple service in the Temple of Jerusalem was forbidden and instead,
the Temple was made the place of worship of Zeus, Greek king of the gods, with its temple prostitutes. The land was heavily exploited and taxed. The abomination that causes desolation was set up in the Temple on 15th of Kislev (the ninth month in the Israeli Bible-based calendar), and on the 25th of Kislev pigs were sacrificed on the altar built in the Temple. A number of Jews adopted Hellenistic culture and started to sacrifice to idols together with Gentiles.

The priest Mattathias with his five sons rose against this abomination. After his death, his son Judah, also called the Maccabee, became the leader of the freedom fighters that resisted Antiochus (1Mac.3).

With his small army and through guerilla tactics he managed to beat Antiochus’ troops, far superior in power, in many battles. Jerusalem and the territory of the Jewish nation were delivered from the enemy, the Temple was cleansed from all unpurities and rededicated in 164 BCE.

The Temple was rededicated on the 25th of Kislev, the very day it was desecrated. Since those days Jews have celebrated an eight-day festival called Hanukkah in remembrance of this rededication, starting on the 25th of Kislev (falls usually on December; 1 Mac.4:36-64; 2Mac.10:1-9; John 10:22,23).

One of the special traits of this festival is Chanukkia, a candelabrum with eight branches, which commemorates the miracle of oil: a one-day supply of oil kept the Menorah (seven branches) burning for eight days (according to Jewish tradition), until further oil, prepared according to the Torah, was procured (Ex.27:20; Lev.24:1-4).

**Birth of Christianity and antisemitism**

Many books have been written about antisemitism in Christian era. It is not possible to address this topic here extensively, so we only take a few examples to give us an idea of antisemitism that has prevailed and tragically still prevails in Christendom.

When Yeshua had ascended to heaven and the Holy Spirit was poured on disciples at Pentecost, or Feast of Weeks (shavuot) the Early Church was composed mainly of believing Jews. Their Jewish fellow citizens persecuted them, especially the corrupt religious upper class, as we can read in the Acts. Little by little the gospel of Yeshua gained larger audiences in the Middle East through the Apostle Paul and other apostles.

During the first century the churches in different countries and towns remained faithful to Apostolic teaching and under their supervision, clinging to the Jewish foundation of Christianity.

We know from historical sources that churches consisting mainly of Gentile believers observed pesach (Passover) with the Jews in the evening of 14th of Nisan, the first month of biblical calendar, according to God’s original command (Ex.12).

From the second century onwards, after the death of apostles, many savage wolves came to corrupt the church (Acts 20:29-32). Churches composed chiefly from Gentile believers began to break away from the truth of the Scriptures and the Jewish foundation of Christianity.

A cleft and an animosity started to separate Jews and Gentile Christians. This Christian antisemitism got its fuel from many so called Church Fathers of that time.

Their teachings and statements were stirring up more and more hatred toward the Jewish people who, according to them, were guilty of murdering Jesus. We will look at a few samples of the history of Christian antisemitism beginning with Marcionite antisemitism.

Marcionism, based on the teachings of Marcion, a shipowner from Asia Minor, was a religious movement on the 2nd and 3rd centuries CE. Marcion had a very negative attitude towards the Jews. In his chief work Antithesis he says that ”the God of the Jews is the creator of an unhappy, miserable world and can in no way have been the Father of Jesus Christ”.

Marcion rejected the fact that Yahweh of the Old Testament could be the true God. Marcion claimed that ”God had to send Jesus to deliver the world from the oppression of the primitive Yahweh”. According to him ”the Yahweh of the Jews could not be the God of the New Testament”.

Marcion called himself a follower of Paul the Apostle, but he rejected the writings of the Old Testament. He wanted to cleanse the gospels of all Jewish influence; only the gospel of Luke, cleansed of all Jewish elements, was good enough for him. Paul’s epistles underwent the same cleansing operation.

The Marcionists of today tell us to read only the New Testament, because, in their opinion, the Old Testament is meant for Jews only. They don’t go as far as Marcion did, and leave in peace Jewish features such as the shabbat and the feasts, but continue to ignore them or say they are not valid any more.

What else is this but marcionite antisemitism in new clothes?

The Church Fathers of the first centuries were nearly all antisemites. Look at this quotation from Chrysosthom (345-405 CE): “A synagogue is not only a brothel and a theatre, it is a cave of thieves and a den of beasts, no, not a cave of beasts but a cave of unclean beasts.”

Chrysosthom writes further: “It is because you have killed Christ, it is because you raised your hand toward the Lord. It is because you shed his wonderful blood, that is why there is no salvation, no grace nor defence.”

**The Council of Nicaea and antisemitism**

The most crucial turning point in the history of Christian antisemitism was perhaps the Council of Nicaea in 325 CE. The council was summoned by the Roman Emperor Constantine to solve the dispute over Passover. Until then, Christians in Asia Minor had celebrated pesach, Passover, together with the Jews on the 14th of Nisan (March-April), as God had commanded in Exodus 12 and Leviticus 23.

In other parts of the Empire the Roman custom to celebrate Easter, which had its roots in pagan beliefs, was observed. The council’s decision was that the Roman custom should be adopted everywhere and Passover was to be celebrated on the first Sunday following the first full moon after the spring equinox.

Since then Christendom has celebrated Passover in the Roman way. The reason is antisemitism.

Otava Encyclopedia writes:

"With its pagan-Christian tradition the Church of Rome wanted to separate completely from Jewish influence. The Roman Easter differed from the eastern Passover also for its contents. Pagan-Christian style Easter won and the Council of Nicaea endorsed it in 325. The date of Passover, over which discussions continued for over two hundred years, was set on the first Sunday following the first full moon after the spring equinox."

We add an extract from the Council’s decision
which shows what lies behind the decision: By rejecting their customs we can pass on to the generations to come the legally right way to celebrate Easter... We should not, therefore, have anything in common with the Jews, for the Saviour has shown us another way: our observance follows a legally more correct and appropriate order. And consistently, choosing unanimously this way, we want, dear brothers, separate from the disgusting company of the Jews."

As we can see, antisemitism practiced by the Christian Church is the reason why the pagan Christendom celebrates Roman Easter instead of the biblical Passover of the 14th Nisan.

We do not judge people who, in all sincerity and to honour the Lord, celebrate Passover according to the Roman way, but we should keep in mind that Roman Easter has its roots in the antisemitism of the early Roman Church. The same applies to Christmas, birthday of an ancient sun god, which was given a Christian content and made the birthday of Christ in the late forth century (though it is more probable that Christ was born during the Feast of Tabernacles), and to Sunday, day of the sun.

These antisemitic creations of the Roman Church persist in Christianity. They will no longer exist in the coming Kingdom of Peace of the Messiah in which God’s ways will reign, as told by Zechariah (14:16-19) and Isaiah (66:23).

To be continued in the next issue of Yovel
Prophetic Perspectives
Signs of the Coming of the Messiah
part VII

Written by:
Keijo Lindeman

“For we know in part and we prophesy in part” (1 Cor.13:9).

The Duty of the Doorkeepers

“Therefore keep watch because you do not know when the owner of the house will come back – whether in the evening, or at midnight, or when the cock crows, or at dawn. If he comes suddenly, do not let him find you sleeping.What I say to you, I say to everyone: ‘Watch!’” (Mark 13:33-37)

“...if I am delayed, you will know how people ought to conduct themselves in God’s household, which is the church of the living God, the pillar and foundation of the truth” (1 Tim.3:15).

The central message of the parable of ten virgins, which we discussed in the previous issue of Yovel, is for us to keep watch while we wait for the coming of the heavenly Bridegroom, Yeshua. The same admonishment of keeping watch is found in a similar message in Mark’s gospel: watch and pray that His coming wouldn’t come as a surprise.

The Messiah – the owner of the house – has given His servants different tasks in His Body, i.e. His church, while He is away in the house of His Father, preparing a place to His own (1 Cor.12:1-31; John 14:1-6).

Yeshua also mentions the watchman whose duty is to keep watch. Who is this watchman, this doorkeeper, and what is his duty in the House of God, in the church of God, while we are waiting for the Lord of the house, Messiah Yeshua, to come back?

We will find the significance and the duties of the doorkeepers as we look into the temple service during the old covenant, which is a picture of the duties and tasks of the temple of the Holy Spirit in the new covenant, i.e. the church of God. We will also have another look at the mid-
night cry in the parable of ten virgins, and the final revival it brings forth, and the hours of watches in the night.

The Duty of Watchmen in the House of the Messiah

“These divisions of the gatekeepers, through their chief men, had duties for ministering in the temple of the Lord, just as their relatives had” (1 Chronicles 26:12)

“He also stationed doorkeepers at the gates of the Lord’s temple so that no-one who was in any way unclean might enter” (2 Chronicles 23:19, comp. Mal. 1:10).

“What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: ‘I will live with them and walk among them, and I will be their God and they will be my people.’ Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and you will be my sons and daughters, says the Lord Almighty” (2 Cor.6:15-18).

“But the four principal gatekeepers, who were Levites, were entrusted with the responsibility for the rooms and treasures in the house of God” (1 Chron. 9:26).

“He said to them: ‘Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old’ (Matthew 13:52).

“My son, if you accept my words and store up my commands within you, turning your ear to wisdom...and if you look for it as for silver and search for it as for hidden treasure” (Proverbs 2:1,2,4).

“...in order that they may know the mystery of God, namely Christ, in whom are hidden all the treasures of wisdom and knowledge (Colossians 2:2,3).

In the days of the old covenant there were doorkeepers, divided in divisions ministering by turns, who kept watch that no one unclean could enter God’s temple. In God’s temple of the new covenant, church of the Lord, doorkeepers have the same duties.

They must see to it that no one unclean, who is not washed by the blood of the Lamb of God from their sin and filth, enters the church of the Lord (1 John 1:7-10). These are people who have no faith in God and live thus without salvation and cleansing of their sin. They have no place as members in the church of God until they have repented, received salvation in the Messiah and become purified of their sin in the atoning blood of Yeshua and in the believers’ baptism (John 14:6; Acts 10:43; 1 Peter...
1:17-19; Acts 2:38; 8:35-39; 22:16). This applies to believers who have sinned, as well. They, too, need to repent and get purified from sin in the precious atoning blood of the Messiah, so that they would not come unclean into “the temple of the Lord” (James 5:16-20).

Part of the doorkeepers’ duties was to guard the inner rooms and the treasures of the temple. This practise continues in the church of the new covenant: the doorkeepers must guard the mystery of God, the Messiah, in whom all the treasures of wisdom and knowledge are hidden, and proclaim Him to believers and all people as the One who is salvation, wisdom, and knowledge.

The treasury of the temple holds all treasures of God’s Word, teachings and commandments, which the doorkeepers guard and share with the people of God, drawing from the old and the new covenant, beginning with Moses and the prophets, as Yeshua did on the road to Emmaus (Luke 24:27).

This is a commission in which one must not fall asleep, for our Lord comes unexpectedly.

**Doorkeepers and the Cleansing of the Temple**

“The king ordered Hil-kiiah the high priest, the priests next in rank and the doorkeepers to remove from the temple of the Lord all the articles made for Baal and As-herah and all the starry hosts.

He burned them outside Jerusalem in the fields of the Kidron Valley and took the ashes to Bet-HEL. He did away with the pagan priests appointed by the kings of Judah to burn incense on the high places of the towns of Ju-dah and on those around Jerusalem – those who burned incense to Baal, to the sun and moon, to the constellations and to all the starry hosts” (2 Kings 23:4,5).

Mystery religion started with the tower of Babel; the Semiramis-Tammuz cult, or mother and child cult, worship of the sun and the starry hosts and sacrifice to the queen of heaven.

The religion of Babel has corrupted nearly the entire Christian world and mixed partly with other pagan religions. This cult infiltrated Christianity mainly through the church of Rome, when elements of this cult were mixed with the original biblical teaching and practise.

The original biblical calendar and weekly order were replaced by Roman calendar, according to which Christian world has now Sunday (day of the sun), Monday (day of the moon), Tuesday (the day of Mars) etc. Sunday, day of the sun, has taken the place of shabbat, the original day of rest decreed by God.

By order of Emperor Constantine in 321, Christmas, birthday of an ancient sun god, was established as the birthday of Yeshua, who, in all probability, was born during the Feast of Tabernacles.

The early church, also in Greek regions, celebrated Passover on the 14th of Nisan, in accordance with the Bible, but in 325, the Council of Nicea substituted a Roman Passover for the original biblical Passover (Lev.23:68; Acts 20:6; 1 Cor.5:6-8).

The Semiramis Tammuz -cult was replaced by the cult of Virgin Mary and Jesus child, and Mary was made the queen of heaven. Many other elements of the cult of Ba-bel have infiltrated Christianity.

This Babylonian cult invaded once Israel through the worship of Baal and Asherah. The cult was brought to Israel by Je-zebel whom Ahab, king of Israel, had married against the will of God, and so the Israelites, as well as the tribe of Judah, started worshipping Baal and brought thus upon themselves the anger of God ( 1Kings 16:29-33; Ezekiel 8; Jeremiah 7:18;44:12-28).

When Joash became king of Judah, he repaired the temple of Jerusalem and reorganized worship. The Temple of Jerusalem was cleansed of all idol worship and all filth was taken away.

Doorkeepers took part in this cleansing work, and all items of Baal worship were taken out of the temple and burned to ashes. Thus the doorkeepers were also restoring worship of God and cleansing the temple of God of all uncleanness.

This is a picture of the task of the doorkeepers of the End Times. They have to be there to restore the church and to cleanse all unclean elements of Baal worship from the temple of the Messiah, i.e. the church of God.

All the corruption of Babylonian religion that the church of Rome has brought into the church of the Lord instead of pure Bible teaching has to be removed, and the worship service has to be renewed to correspond the worship service in the days of the apostolic early church. The doorkeepers must not slumber nor sleep but keep watching and working even more diligently as the coming of the Messiah is drawing nearer.

Watch and Pray to be
able to escape the Coming Wrath

“There will be signs in the sun, moon and stars. On the earth nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near...Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man” (Luke 21:25-28,34-36).

“But when he saw many of the Pharisees and Sadducees coming to where he was baptising, he said to them: ‘You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with the repentance’” (Matthew 3:7,8).

“...and to wait for his Son from heaven, whom he raised from the dead – Jesus, who rescues us from the coming wrath” (1 Thessalonians 1:10).

“...for you know very well that the day of the Lord will come like a thief in the night. While people are saying: ‘Peace and safety’, destruction will come on them suddenly, as labour pains on a pregnant woman, and they will not escape. But you, brothers, are not in darkness so that this day should surprise you like a thief...For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ” (1 Thess.5:2-4,9).

Like doorkeepers, all who wait for the coming of the Lord should watch and pray that the day of the Lord’s wrath with its judgements won’t come as a surprise.

People who do not believe in Yeshua, as well as believers who do not keep watch, will be taken by surprise, when the day of the Lord and the Lord’s coming will come on them unexpectedly like a thief in the night, and they won’t escape the coming wrath, when the judgements of God’s wrath come upon the godless world.

The day of the Lord and His coming will not take watching believers by surprise.

In spite the fact that we don’t know the day nor the hour of the Messiah’s coming, it won’t take us by surprise because those who keep watch are always ready and expecting the Lord to come, and they will escape the judgements of the Lord’s wrath and the time of tribulation through rapture, when they are lifted up in their resurrection bodies like eagles to meet the Lord in the clouds (1 Thess. 4:13-18; Isaiah 40:28-31; Luke 17:26-37).

Watching believers keep an eye on the signs that indicate that the Messiah’s coming is approaching, and these signs are not hidden from them. They trust their Lord to take care of them even in the middle of difficult times. The world will get anxious and be afraid when frightening signs manifest in the world, but believers may lift up their heads and take courage for these signs announce the approaching coming of the Lord and the deliverance of believers.

Midnight Cry – the Last Revival

”The bridegroom was a long time in coming, and
they all became drowsy and fell asleep. At midnight the cry rang out, ‘Here’s the bridegroom! Come out to meet him!’ Then all the virgins woke up and trimmed their lamps [menorahs]” (Matthew 25:5,6).

“For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord for ever” (1 Thess.4:16,17)

“Wisdom calls aloud in the street, she raises her voice in the public squares; at the head of the noisy streets she cries out, in the gateways of the city she makes her speech [verses 20,21 in the Hebrew Bible: Chakhmot bachuts taro-nah barechovot titen ko-lah. Berosh homiot tikra bepitchei she’arim ba’ir amareiha tomer = The wise (feminine) outside rejoice, in the streets let ring their voice. When the roar begins they shout (call, proclaim) at the gateways saying]; how long will you simple ones love your simple ways? How long will mockers delight in mockery and fools hate knowledge? If you had responded to my rebuke, I would have poured out my heart to you and made my thoughts known to you. But since you rejected me when I called and no-one gave heed when I stretched out my hand, since you ignored all my advice and would not accept my rebuke, I in turn will laugh at your disaster; I will mock when calamity overtakes you – when disaster sweeps over you like a whirling wind, when distress and trouble overwhelm you. Then they will call to me but I will not answer; they will look for me but will not find me” (Proverbs 1:20-28).

“Oh, the raging of many nations – they rage like the raging sea! Oh, the uproar of the peoples – they roar like the roaring of great waters! Although the peoples roar like the roar of surging waters, when he rebukes them they flee far away, driven before the wind like chaff on the hills, like tumbleweed before a gale. In the evening, sudden terror! Before the morning they are gone! This is the portion of those who loot us, the lot of those who plunder us” (Isa.17:12-14).

“On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies are shaken. At that time they will see the Son of Man coming in a cloud with power and great glory” (Luke 21:25-27).

In the parable of ten virgins, along with the midnight cry, the command of archangel Michael is heard.

That will be the time of the last revival of the age of the church in the midst of anguish and storms. The arrival of the bridegroom is announced with a cry which awakes all the virgins from their sleep and calls them to put their lamps ready. That is the time to use the wick trimmers and clean away the soot, so
many souls to the Lamb’s wedding, so that the banquet hall of God’s Kingdom will be filled with believing “wedding guests”.

The revival will be so overwhelming and short that only the wise are quick enough to make it, but the unprepared foolish virgins are left outside the banquet hall (Romans 9:27-28).

Midnight and Watches in the Night

“It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, because the Son of Man will come at an hour when you do not expect him” (Luke 12:38-40).

“For a thousand years in our sight are like a day that has just gone by, or like a watch in the night” (Psalm 90:4).

In ancient times the night was probably divided in three watches (Judges 7:19).

According to Matthew and Mark it is evident that Jews divided later the night in four watches, like the Romans (Matt.14:25; Mark 6:48). When Yeshua was speaking about His coming, He told people to watch and pray, because we don’t know on which watch He will be coming (Matt.24:43,44; Mark 13:32-37).

Nevertheless, the parable of ten virgins and Mark’s text indicate that the Messiah’s coming will occur on the second or third watch, around midnight, when the call of the last revival is heard.

Although we cannot draw any far-reaching and exact conclusions, it seems that the Messiah’s coming will probably occur after two watches, i.e. after a period of about 2000 years.

The most important thing for us is to be ready for the events of the End Time: the final revival and exodus of Israelis, and the coming of the Messiah (Eze.39:28-29).

If someone is not yet the Lord’s own, they must receive Yeshua as their Saviour and King, and be ready for His coming.

Bible quotations:
New International Version.

www.israel-apu.fi
"...that all of them may be one (echad)..." Joh. 17:21